امثال فارسی-انگلیسی

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HAIM’S
PERSIAN-ENGLISH PROVERBS
PERSIAN-ENGLISH PROVERBS

Together with idioms, phrases, glossarial notes, mother stories, etc.

BY

S. Haïm

Author of English - Persian and Persian - English dictionaries of various sizes.

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Foreword

It is with the utmost presumption that I venture to write a foreword to Mr. Suleiman Haim's latest achievement in the field of lexicography. I do so mainly to publish, on behalf of all English-speaking students of Persian, a well deserved gratitude to Mr. Haim, not only for the present valuable work, but also for his past efforts.

The present work is the result of 30 years endeavor in a field of tremendous importance both for the student seeking a wider understanding of Iranian thought and literature and for the translator. It is gratifying that Mr. Haim has been wise enough to hesitate no longer to publish the results of his years of collecting. The writer's own experience in this field has proved after only two years' work that the field is apparently inexhaustible and the tendency to hesitate in publishing an inevitably incomplete work fatal; for the collector may well hesitate too long. Fortunately Mr. Haim has no longer delayed in producing a book which is an indispensable tool for anybody concerned with the Persian language.

Proverbs in Persian are in no sense part of a moribund folklore kept alive artificially by the curious. They, and the idioms which, as Mr. Haim remarks, are so often difficult to distinguish from proverbs, are part and parcel of the living speech of every Iranian. This book will be particularly indispensable for the student of modern Persian literature, for, in a conscious effort to reproduce living speech in their works, notable Persian authors of the last half century have tended more and more to use these proverbs and sayings, for the explanation of which ordinary dictionaries afford little help.
However, not only the student of modern Persian literature must be interested in this important aspect of Persian. A point of considerable interest in Mr. Haim's Preface is his remark that the folklore represented by these proverbs is in many instances more ancient than literature itself. Here he hints at the problem of how much in the great Iranian classical poets is in fact culled from the popular speech of the poets' own time and earlier. It is clear that to understand the classical poets fully the student must be as familiar as possible with Iranian speech; particularly as there is evidence that this has changed little in essentials through many centuries. The importance of Mr. Haim's collection is that it provides a key to these essentials of great value to the foreigner who is unable to spend a long time in Iran.

Great indeed is our debt to Mr. Haim for having produced such a work and for having done so much thereby to fill a very serious gap in the equipment of the student of this great language and people.

P. W. Avery
B. A. Hons. Persian
University of London

Tehran. December 27th. 1955
Preface

The present work aims principally at providing foreigners interested in Persian folklore, and especially the English-speaking students of our language and literature, with a handbook containing and explaining the commonest and the most important Persian proverbs. Undoubtedly, it also affords a useful source for Iranian students in their study of English, by way of giving them a key to the methods of translation.

A proper proverb or saying should contain a universal truth originating from a particular instance; often based on a fable; however, a great variety of sayings and quotations, even maxims, mottos, and aphorisms, has developed into proverbs. (Cf. Solomon's Book of Proverbs in the Old Testament). Besides, there are the idioms and idiomatic phrases, which the compilers of proverbs of other languages have incorporated in their works, as it has been noticed in a few books on English proverbs consulted by the author during the compilation of the present work. Indeed, there are frequent cases where it is impossible to draw a fast line between proverbial and idiomatic phrases. Nevertheless, in an attempt to separate the proverbs from the idioms, this book has been arranged so as to contain two parts dealing separately with these two categories, although, owing to the difficulties mentioned, readers may find cases where confusion has been unavoidable.

Perhaps this is the first time that a bilingual collection of this size has been presented to the public, dealing with our proverbs, written alphabetically in the original Persian, translated freely or literally, and enriched by numerous notes and mother stories. The famous collection of proverbs by Ali-Akbar Dehkhoda, which has
served as my guide, chiefly for purposes of collation and selection; is in Persian only, while a few English books dealing on the subject have omitted the original Persian text, or else have given a very limited number of our proverbs. It must, however, be acknowledged that none of the works so far produced in this field can claim to be exhaustive, much less if we turn our minds to the provincial sayings and phrases, which are common throughout the extensive country of Iran, but which are mostly beyond the reach of a single student residing in one locality.

The following shows the plan adopted for dealing with the English side of this book:

1) A literal translation has been given where it was thought this would evoke some response in the English mind or imagination.

2) A free translation has been given where a literal one would result in an ambiguity or sound ridiculous in English, while at the same time certain portions of the original have been translated literally as an aid in making the proverb more intelligible.

3) In order to assist Iranian students, an attempt has been made, within the author's knowledge of English, strengthened in this regard by the perusal of English books on proverbs, to insert the exact, or nearly exact, English equivalents of the Persian entries, or at least phrases which bear some similarity to, or may be considered as parallels of, the Persian proverbs. Admittedly, a good many of the English equivalents seem to be archaic and/or obsolete, but they should preserve at all events their intrinsic value as equivalents.

4) Where English equivalents were wanting, and the translations were found to be insufficient to bring out the proper meaning of the Persian, resort has been made

☆ The bulk of the entries in this book was compiled gradually during a quarter of a century through "hearing and picking" in the days when Dehkhoda's work had not appeared, which work was used as a guide when the present book began to be printed.
to parenthetical explanations with special reference to the
instance where a proverb would be cited.
3) The fables or anecdotes, which have given birth to
certain proverbs, have mostly been related with some
briefness. Many of these have been versified by the fa-
mous poets and moralists, Sa’di; Mowlavi, and others;
reflecting in some instances the well-known fact that
popular folk-lore, of which the proverbs are represen-
tatives, are more ancient than literature itself. This book
contains no less than 112 anecdotes, each given immedi-
ately after the proverb springing therefrom; but omits
as irrelevant such anecdotes as have been based on, or
invented to confirm the applicability of, the proverbs.
6) There are many cross-references from one item to
another, where these fall more or less under the same
category of thought.
7) The Notes appended to the proverbs serve either as
a glossary to explain difficult words; grammatical points,
and proper names; or give variants for many of the pro-
verbs, as it is a fate of common sayings to undergo
changes in the arrangement of their words, and even in
their very structure. This is especially true of those pro-
verbs which have descended to us traditionally, and which,
up to recent times, had not been committed to writing.
The Persian entries having been arranged in their alphabeti-
cal order, the variant forms deviating from such order
had of necessity to be mentioned.

With regard to Part Two, which contains mostly
idioms, in view of the fact that a few friends have ob-
jected to my having inserted therein mere groups of
words, which were not of a proverbial nature, and fell
within the scope of ordinary dictionaries, I wish to explain
that these are collocations which could be covered by the
term "idiom" ①, as their literal translation would

① one definition of "idiom" being an expression the
meanings of which cannot be derived as a whole from
the conjoined meanings of its elements. — Webster’s
New International Dictionary.
not make good sense. A few examples are

- سرهم دادن - دست از آستانه در آوردن - با در هوا - یازی در آوردن
- دست رد بکشید روز دلک - چگی بد نمرد - بجه بس کسی در آوردن
- باد برخش خورد - دست شا دا میوسد
- داه اغناه - دفع و دفع کردن - بیست به - باقی آوردن
- ریش کفاشتن - پیداش شد - دید زدن etc. etc. As it will be
seen from the English translations of these, while there
are cases of similarity between the English and the
Persian proverbs, in so far as the central thought is con-
cerned, there exists a wide gulf between the English
and the Persian idioms or collocations; hence the necessity
of treating the latter separately.

Finally, I have to offer my heartiest thanks to all
those friends who have given me their unsparing assis-
tance, while being consulted on the genuineness of certain
proverbs, on the correct meanings and true sources of
these, or on their best English renderings, for which
latter I am partly indebted to Mrs. Edith Johnson, an
English scholar of Persian, whose acquaintance I had the
honour to make during her sojourn in Iran. And, as
I have no pretensions whatever to having produced
a perfectly desirable work, especially because of
the errors that have slipped in owing to the printing
difficulties, I crave the sympathetic consideration of
the public for any sins of omission and commission, and
earnestly invite Persian and English scholars to perfect
the work after me, the former to improve on the
Persian side, and the latter to fill in the gaps left for
English equivalents.

S. Haïm
( بنام خداى یکتا )

دریاچه

کردن آوردن دانستن امثال در زبان‌های مختلف ضریب‌المثل دا مظهر و ناهم‌فکوکردن (folk-lore) یعنی افکارهای ما و عقاید و دوست‌هاستن داشت و در باره اهمیت آن و نفوذی که در زبان‌های ملت دارد نواحی صخ شده وارد و در دوست‌هاستن باید نامه‌ای باشد. این امثال در مرزهای مختلف از زبان‌های فارسی گون‌آمده بوده است. این از این حیث، در زبان‌های مورد بیشتر ضریب‌المثل مصرف می‌شود. نتیجه‌ای از اینکه گویی به‌طوری که آمرزه زبان‌های انگلیسی با آن‌ها اصطلاحات و استدلال‌های آن‌ها تقریباً نامحدود است کته ضریب‌المثل در مرز در نوع می‌شود و فقط به‌عنوان امثال خیلی متناسب فناوت می‌شود. مشاهده‌ای که نتیجه‌ای از این است که زبان‌های انگلیسی ها و خصوصاً زبان‌های آلمانی، به‌طوری که در کتاب‌ها و سایر ادبیات به‌طور یکسان و صحیح است. 

در اینجا اینهایی این‌انثایان اینیه داشته که بعضی از کلیات قدرم که امثال برمورد آنها می‌گردد مثلاً آن‌ها مربوط به اخلاق و فکر و آشیانه و مکت و وصها موضوعاتی در میانه در دنیای مرزهای انگلیسی و مورد کشورهای درست و خصوص در میان شعیر شنیز که مشاهده می‌شود چه به پیش‌هایی که از اصل در آن کشورها وجود نداشتند به قیل شن و سادگان و خصوصاً به مرز و چادرس سیاه‌آرت و غیره.

اما با ویژگی آن‌ها که در زبان‌های فارسی و امثال را با موانع اخلال و اختلالات صادقانه‌ی آن‌ها که مشابه توضیح باید نوشته شود. در هر مثال با داستانی که موجب بی‌دایش آن کرده‌اید مکتی نهفته که آن‌ها در میانه مرتبط است به‌عنوان که می‌تواند در میانه مرتبط یک مرزهای خاصی هستند که به‌طوری که از اصل در آن کشورها وجود نداشتند به‌طور یکسان و صادقانه‌ی در زبان‌های فارسی.
خطاب یا در قابلیت اعضا انتخاب و علی از عفت در آمده‌اند. چنانکه ذکر آنها شر آور است ولی جذب آنها هم شکاف و تصدیق می‌آورده نبود. علایق باران امین از اینجا مشتاق اهدام دیگر لازم که نتیجه قطعی از آنها کارآمد است بلکه هر کدام در مقدم نخود ارزشی و جلوه خاصی پیدا می‌کند. تأخیر و ازدحام، خندن و کربه (۱) و بسیاری اعمال منافعی و ریشه بی‌پای اینافده، تشکیل گرده و با وجود ایمکنی در یک جا نداودن و یا حرف گیری نمایه داشته در جای دیگر فقت در نسل داده بیشتر دلptide تبرک و میکند (۲). 

منظرات اصلی مولف

۱. اندازه افتتاحیه بی‌معنی از طرف ترویج کردنی که هست یعنی قطع تلخ و نظر از کیفیتی که در بالا تشریح کرده و سپری شده‌اند این اساس نشان دهنده نظر و راهنما در این مورد بوده که بکلاغی از این نظر به سقط نیست. دیگری با میان برداشته و گریز از این راه در اعاشقان و تفاهمی بین یت و ویکارد نامه‌ای است که منشروع نری از طرف بی‌خیال در زبان‌های خریص و بی‌بوی آن قدم‌ها می‌کند. کسب‌های از هم‌اکنون در هم‌اکنون استخوان‌های فنی با اینکلیسی و پرندگان‌های جامعه از دیدگاه انتخاب‌های مازندرانی، انگلیسی که مبتلای است، استاندارد است خاکی در جایگاه سیستم فردی که مجدداً (صفحه ۲۲۵) ایرانی، عقلات انتخاب‌های متن این است که حمایت‌ها در بروز، باید تکمیل شد، انگلیسی که مصوب استخوان در خاکی خود، که در این انتخابی به مردن راه باز است (صفحه ۲۲۴). خاکی مصرف می‌کند (صفحه ۱۷۳). شاخ سپید سپید می‌تواند راه باز است خاکی مصرف می‌کند

۲. انگلیسی هم راهی است که شکتی بزند و خورشید نمی‌آید به نگهداری بیرون نرود (صفحه ۲۲۶). خوایی مصرف می‌کند «فریب چه‌انه روزن است» (صفحه ۱۹۹) در این انتخابی وارد است که «فریب بیای فریب چه‌انه نمی‌اندا» (صفحه ۳۰). موادی که یک کرده در آمده‌اند، افکار جلوگیر می‌آورند. نزدیک بی‌خیال نه تنها بنیاد و نه تنها از دیگر کرده‌ها، دوباره دوباره است بالیغ باشد. می‌گوید ویکارد از ویکارد راه اینکه راه‌هایی که نیست، نرده که نیست، نه تنها از دیگری پس باشد باشد. می‌گوید ویکارد از ویکارد راه اینکه راه‌هایی که نیست، نه تنها از دیگری پس باشد باشد. نه تنها از دیگری پس باشد باشد (صفحه ۲۳۹). 

رها بخشی روشن ساخت ضریب فریب بازی یک تفریح از استبداد می‌باید. شاید هم‌کانه، راه اینکه در این فریب در جلو مواد متفاوت چه نوع می‌باشد. که کارهای انتخابی در درگیر کما یافته هم‌کانه و معرق که فعالیت‌های فعالیت‌ها تنها که کارهای انتخابی در درگیر کما یافته هم‌کانه و معرق که فعالیت‌های فعالیت‌ها

(۱) «انهد پس هر خانه در سه کاره می‌گه است» و «از بی‌بی گری آخر خانه است»
(۲) «انهد است و هزار عرب» و «دل که گنی شد زن نگردی چه مغ»
اما پس از اتمام بیش از آورده و شروع به توجه ایصال

فاصله ضمینی

و داشت آئودیان ایرانی که به‌حروف دیگر درون دارن‌دیر نز سودمنه و قابل استفاده نیز خودم دارم یافته که ممکن است نظراتی سیما دو زبانه

معمول اذان قاره‌ایه خوانده برا نکته به‌نامان اینGST مثال دارد.

یکی مثال بر اصلات نادری نیز با‌معادل انگلیسی آنها بی‌.byte کتاب نامیده (1)

مقصر از «اصلاح» از لحاظ کتاب‌های اولیه است که ایجادی دور یک نهایی به‌نام و تا کسی ابتدا است که توجه

تخت‌نظیه آن معنی آنرا با‌خودی روشن نمایند و آنرا که در زبان انگلیسی

idiom

و در بی‌شمار اصطلاحات موجب شده که به‌باره

الفاظ و اصطلاحات

عیبانیه

انگلیسی

ایسلامات و زبانه

اشکالات و ریشه

یک تایف در دو زبانه مانند جمع آوری و توجه ایمال مدرسی

اسکالات و ریشه‌ای دی در بر داده که ازجمله است ثبت

معنی و مواد ایمال کردن (اپرای ترجمه شوم و سپس توجه خاص

باید. این‌جوابات اکثر ایمال‌های این کتاب دارای اتفاق و یک

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شده که لیست‌بندی است که به‌طور اولیه تایف که با نام آن

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هم وطنان خود شبه‌است نه تنهای مورد استعمال آن‌ها می‌دانند بلکه لطف می‌دهند و
دیگران آنان نیز به‌غریب دکر می‌کنند و این مطلب در مورد امثالی که داده‌اند و
و قبلاً با سوابق تاریخی یا جوی‌های مذهبی هستند بیشتر می‌بینند. دوجو سود
به امثالی که بر اظهار امام و امامزاده و شیر و علی و عمار و می‌مایند
خرج‌دالت و حمله به دل‌درد و قاتل به ظرفیت غیرانته‌اند. مناسفانه
مشاهده کردیم که اگر اشاره‌ها که امثال فارسی در ترجمه‌های داده‌اند
پادشاه و مولا سلسله راه‌خراش بوده و از اعضا، تشغیب مایی صاحب ماند.
کار این اشاره‌ها این‌جاست که به این ماشیت برای ایرانی‌ها، یک فناوری تکنولوژیکی برک، لعافت با مورد
استعمال که مانند انگلیسی نیز‌تانو مال که شاید بانک‌های بزرگ‌تر می‌باشد.

بی‌در املایی درک و یادآوری انگلیسی زبان صرف کرده به‌دست.

برک اینگاه که به‌گزینه‌ی دریچه‌ی برای مولتی‌ست که انگلیسی که به‌گزینه‌ی دریچه‌ی برای مولتی‌ست که به‌گزینه‌ی دریچه‌ی برای مولتی‌ست که به‌گزینه‌ی دریچه‌ی برای مولتی‌ست که به‌گزینه‌ی دریچه‌ی برای مولتی‌ست که به‌گزینه‌ی دریچه‌ی برای مولتی‌ست که به‌گزینه‌ی دریچه‌ی برای مولتی‌ست که به‌گزینه‌ی دریچه‌ی برای مولتی‌ست که به‌گزینه‌ی دریچه‌ی برای مولتی‌ست که به‌گزینه‌ی دریچه‌ی برای مولتی‌ست که به‌گزینه‌ی دریچه‌ی برای مولتی‌ست که به‌گزینه‌ی دریچه‌ی برای مولتی‌ست که به‌گزینه‌ی دریچه‌ی برای مولتی‌ست که به‌گزینه‌ی دریچه‌ی برای مولتی‌ست که به‌گزینه‌ی دریچه‌ی برای مولتی‌ست که به‌گزینه‌ی دریچه‌ی برای مولتی‌ست که به‌گزینه‌ی دریچه‌ی برای مولتی‌ست که به‌گزینه‌ی دریچه‌ی برای مولتی‌ست که به‌گزینه‌ی دریچه‌ی برای مولتی‌ست که به‌گزینه‌ی دریچه‌ی برای مولتی‌ست که به‌گزینه‌ی دریچه‌ی برای مولتی‌ست که به‌گزینه‌ی دریچه‌ی برای مولتی‌ست که به‌گزینه‌ی دریچه‌ی برای مولتی‌ست که به‌گزینه‌ی دریچه‌ی برای مولتی‌ست که به‌گزینه‌ی دریچه‌ی برای مولتی‌ست که به‌گزینه‌ی دریچه‌ی برای مولتی‌ست که به‌گزینه‌ی دریچه‌ی برای مولتی‌ست که به‌گزینه‌ی دریچه‌ی برای مولتی‌ست که به‌گزینه‌ی دریچه‌ی برای مولتی‌ست که به‌گزینه‌ی دریچه‌ی برای مولتی‌ست که به‌گزینه‌ی دریچه‌ی برای مولتی‌ست که به‌گزینه‌ی دریچه‌ی برای مولتی‌ست که به‌گزینه‌ی دریچه‌ی برای مولتی‌ست که به‌گزینه‌ی دریچه‌ی برای مولتی‌ست که به‌گزینه‌ی دریچه‌ی برای مولتی‌ست که به‌گزینه‌ی دریچه‌ی برای مولتی‌ست که به‌گزینه‌ی دریچه‌ی برای مولتی‌ست که به‌گزینه‌ی دریچه‌ی برای مولتی‌
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PART ONE
Proverbs and Proverbial Expressions

ألف

آب آبادانی است F. T. Water is an indication of habitation and development.

آب از آب نمی‌خورد T. 1) There is not even a ripple in the water (i.e. peace prevails everywhere). 2) It won’t cause a ripple.
E. E. The sky will not fall in.

آب از دریا بخشیدن T. To make a present of sea water (i.e. to make an empty or worthless compliment).

آب از دستش نمی‌چکد T. Water will not drip from his hand.
E. E. a) He is close-fisted. b) He won’t give away (or lose) the droppings of his nose.

آب از دهانی سرازیر شد T. Saliva flowed out of his mouth.

Notes. 1) This expresses extreme fondness and is stronger than دهش آب افتاد "His mouth watered". 2) The vulgar use the variant آب آب چک و چانه اش راه افتاد
where چک و چانه  means "chops".

The water is turbid from its source (i.e. trouble starts with those at the head of affairs).

آب از سر جهشه گل آلو دارد است  

The water has risen over his head.  

E. E. It is all up with him. Cf. also and adapt  

آب که از سر رسته  

etc.

آب از غربال پیدا می‌کنند  

E. E. a) To carry water in a sieve.  

b) To draw (lit. measure) water with a sieve.

آب باب شدن  

1) F. T. To travel from one region (lit. water) to another for health improvement purposes; have a change. 2) Humourously. To die.

آب برای من ندارد نان برای تو که دارد  

T. If it has not water for me, it certainly has bread for thee. [From the following historic anecdote]:

Hadji Mirza Aghassi, premier to Mohammad-Shah of the Ghajar Dynasty, had ordered a subterranean canal to be dug in a certain place. One day when he went to see the progress of work, the master-digger said to him, "It is a vain effort to dig a canal in this place, for the land here has no water. "How foolish thou must be!" replied the premier; "if it has not water for me, it certainly has bread for thee". (Cf. the E. "It brings grist to the mill").

آب به آب میخورد زور برمی‌دارد  

T. Water meets water and gathers strength.  

E. E. Union is strength.

آب یاکی روی دست کسی ریختن  

T. To pour clean water (or the water of purity) over some one's hand (i.e. to give him a flat or definite refusal, or a disappointing reply).

آب توی به روی سر ریختن  

T. To pour the water of repentance on one's head (i.e. to repent).
T. (Even) the water of life will kill when one is out of one’s depth.
E. E. A little wind kindles; much puts out the fire.

The water of life is in the midst of darkness (i. e. success can only be obtained through trouble).

Sweet water (never) went down his throat.
E. E. He was never happy. He led a dog’s life.

While there is water in the pitcher, we wander thirsty.
E. E. We seek water in the sea.

Note. The second hemistich to this is i. e. the companion (or the sweetheart) is already in the house, and we are wandering about the world.

To put water in some one’s ear.
E. E. To throw dust in some one’s eyes.

To bray water in a mortar.
E. E. a) To carry water in a sieve. b) To flog a dead horse.

a) To try to measure sea water by a pint-pot. b) To plough the sea-shore.
T. To measure sea water.

To rinse water (i. e. to be over-fastidious or too careful in observing hygienic rules).

Water must be stopped at its source.

He muddles the water to catch fish (i. e. he makes mischief to gain his own ends).
T. Water finds its own way (i.e. the meek and the kind find their place in people's hearts).

F. T. Water which has run downstream does not return upstream.

E. E. What is done cannot be undone.

T. One should not make one's honour (as cheap as) the water in the gutter.

Note: The beauty of the Persian, which is lost in the rendering, lies on the rimeing words آب جو آب گردند.

T. Water is light.

Note: When water is poured out in any place, it is considered as a good omen, and the phrase is cited as an excuse.

T. Water is collected under his skin (i.e. he has put on flesh; also, he has grown rich).

T. Water under the straw.

E. E. Deep or shrewd (person).

F. T. Conception is secret, but childbirth will be known to all. (This means that an evil act may be done in secret, but the result will be known to all).

T. Their several streams (lit. waters) will not run in the same channel.

E. E. They will never go in double harness; they will never agree.

T. When the water rises above one's head, one fathom is the same as a hundred.

E. E. a) In for a penny, in for a pound. b) As well be
hanged for a sheep as for a lamb. See 

"Note. has been replaced also by 

أَبُ اَلْامِرْ سَرَى

آَبُ الْامِرْ سَرَى

T. Water staying (long) in one place becomes putrid. [Caution against long periods of service in any one place].

T. To carry glass (or mirrors) to Aleppo.

E. E. Same as under

تَمْلَكُ بِكُرْمَانِ

تَمْلَكُ بِكُرْمَانِ

T. Water offered unasked for is a good omen.

"Note. which literally means "intention," or "wish," here elliptically stands for "a wish which has been granted by God".

تَمْلَكُ الْامِرْ سَرَى

تَمْلَكُ الْامِرْ سَرَى

F. T. Given the water, he is a good swimmer. [Said of one who is deprived of chances to display his capabilities].

تَمْلَكُ الْامِرْ سَرَى

تَمْلَكُ الْامِرْ سَرَى

T. They have the same water and cattle (i.e. they have everything in common).

تَمْلَكُ الْامِرْ سَرَى

تَمْلَكُ الْامِرْ سَرَى

T. The waters ran clear of the mill (i.e. everything is quiet and the position is clear).

تَمْلَكُ الْامِرْ سَرَى

تَمْلَكُ الْامِرْ سَرَى

T. No water can be heated by him (i.e. you cannot expect him to do anything; you can have no faith in him; you cannot count on him).

تَمْلَكُ الْامِرْ سَرَى

تَمْلَكُ الْامِرْ سَرَى

T. To burn the back of one's hand (so that the scar may be a sign of repentance; or remind one of his vow).

تَمْلَكُ الْامِرْ سَرَى

تَمْلَكُ الْامِرْ سَرَى

T. Once the fire has started, it burns green and dry (i.e. good and bad).
آتش را به آتش خاموش نتوانی کرد

Fire cannot be extinguished by fire.

آتش را دا می‌زنی

E. E. To add fuel to the fire.

To fan the fire.

آتش نشان‌نیز واختگی‌داری‌شتن که خرومندان نیست [تسدی]

A wise man does not extinguish a fire and leave the embers.

E. E. Same as under افخم کشش etc.

آخرالحیال السيف

(A.) T. The sword is the last resort.

آخر شاه منشی که کسی است

T. By trying to live like a king one ends by drawing straw (i.e. doing the meanest work).

آخرند بِد ناشد ورآوردند

F. T. To keep on saying to one's teacher, "What is the matter with you, teacher?" (in order to suggest in him the thought of illness). [From the following anecdote, which has been related by the poet mowlavi]:

One day when a teacher entered the classroom, according to the students' plan to get rid of him, one of them said, "Teacher, what is the matter with you today?"

"Nothing", he said. But when all the students asked the same question, the thought of illness was suggested in him, and he fell ill.

Now, to a person who remarks that another is ill while the latter is not really or seriously ill, they say آخوند بِد ناشد ورآوردنه ای؟

آخوند شدن چه‌آن بیان نمودن شدن چه مشکل

F. T. It is quite easy to become learned (i.e. a theologian or tutor), but very difficult to become a man.

آخوند مفت که خیر آمد موبه‌سیخ خانه را باید (باهم) عقد کردن

T. Where the priest gets no fees, even the mice in your house should be made to marry each other.
T. He who is a poor pay pays twice. Perhaps because, on being sued in the court, he will have to repay his debt with costs, or because, inasmuch as he pays in very small and numerous instalments, an error may arise in the reckoning whereby he pays more than he is due to pay.

A man without children is a king without cares.

T. Until a man has shown humility, he cannot attain greatness.
E. E. To learn to command one must learn to obey.

T. A lazy person is as wise as forty ministers. Inactive people are often mentally active and always ready to give advice.

A man who pays promptly shares in others' wealth. This is because he can borrow again and again.

A wise man does not strike a lance with his fist.
E. E. A wise man avoids edged tools.

Liars have a bad memory.
E. E. Liars should have good memories.

E. E. a) More haste, less speed. b) Haste makes waste.
T. The hasty man does his work twice over.

A man who is (too) clever has his foot on a melon skin (which is slippery).
E. E. a) Good swimmers are oftenest drowned. b) Clever
people often miss their way. c) Subtilty set a trap and caught itself.

آدم دنبال سالی دو جفت کفش بیشتر پایه می‌کند. A bustling T. A bustling (lit. clever or active) person only wears out two more pairs of shoes in the year.

آدم قد بلند عقیق با تا ظهیر است F. T. A tall man has short wits.

آدم کم‌افزشی آما! T. A beggar and yet all these airs!

E.E. Poor and proud? Fy. fy: Cf. also Pride and poverty are ill met, yet often together.

آدم غرسه (دوی و ایمان ندارد) T. A hungry person has no faith (or scruples).

E.E. a) A hungry man, an angry man. b) An empty (or a hungry) belly bears nobody. c) A hungry belly has no ears (Scottish).

آدم لبخند کرباس دولا پهنا خواب می‌یابد T. A naked person dreams of double-width canvas.

E.E. a) The cat dreams of mice. b) The lover dreams of his mistress. Cf. شتر در خواب etc.

آدم هزار پیشه کم مایه است T. A man with a thousand trades procures a little capital.

E.E. Jack of all trades; (and) master of none.

آدم‌ها آدمیت لازم است T. A human being should have humanity (or courtesy).

آدمی را بتر ازعلت ناوانی نیست (سندی) T. A man can have no worse disease than ignorance.

آدم‌ها زبان فضیله کند جوز بی‌ملکه را سپکاری (سندی)

E.E. Noise an emptiness betrays; fulness gives no hollow sound.

T. As a deaf nut is betrayed by its lightness, so is a man
disgraced by his tongue.

Note. The following saying, which is attributed to Demosthenes, is very much the same as that of Sa’di:

As a vessel is known by the sound, whether it be cracked or not; so men are proved by their speeches, whether they be wise or foolish.

آدميرا عقل مييادنه زر T. Man needs wisdom rather than gold (i.e. money).

F. T. The wisdom of the old is far better than gold.

آدميرا عقل مييادنه زور F. T. Brains are better than brawn.

آدميرا شير خام خورده است T. Man has been fed by raw milk. [Cited by way of excuse when a crime has been, or may be, committed by a man out of crudeness].

آدمهي قربي شود از راه غوش [مارات] T. (Virtual) fatness comes through the ear. Cf. the E. p. ub. "From hearing comes wisdom; from speaking repentance".

آرد خور را يخته (و والك آذرا آریخته) است T. He has sifted his flour (and hung up the sieve).

E. E. He has had his fling; his youth has had its swing.

آرزو به جوانان عيب نيست T. There is no fault in young men having desires. [Often ironical].

آرزو بگور بردن T. To carry one's wish to the grave (i.e. to die frustrated in one's wish).

آرزو پختن E. E. To nourish a hope or wish.

T. To cook up a hope.

آزمرا پيوسته نيازمرا بود T. The greedy are always needy.

E. E. He is not poor that has not much, but he that craves much.
E. E. Good clothes open all doors. [From the following anecdote]:

One day Molla Nassreddin went to a wedding-feast to which he had been invited. As his clothes were ragged and old, he was beaten and turned out. He then borrowed a new suit, put it on, and returned to the feast. On seeing his new clothes, the guests offered him the seat of honour. When dinner was served, Molla held his sleeves over the dishes and said, "O new sleeves; eat the pilaf". He then explained that it was on account of his new sleeves (or clothes) that he had been honoured, and that it was truly they which were entitled to eat.

Note. If پلو and بخور changed places, we should have some sort of rime with پلو and نو.

آسمان سوراخ نخواهد شد E. E. It will not make the sky fall.
T. It will not make holes in the sky.

آسمان و ریسمان E. E. Chalk and cheese.
T. Sky and rope.

آسوده کسی که خر ندارد آرگاه و جو شکر ندارد T. He is at ease who has no ass; he need not know about its barley and straw.
E. E. Much coin, much care.

آسیا باش ورشت بستان زرم بهد (بای باز ود) T. Be as a mill; take in the coarse and give out the fine (i. e. even when you are spoken to harshly reply gently).

آسیب بنوتب (است) T. In the mill one takes one's turn.
E. E. a) Turn and turn about; turn about is fair play.
b) First come, first served.

آسیاب تنگار میکند T. His mills (i. e. teeth) grind quickly.
Cf. the E. He has the digestion of an ostrich.

آسیاب بنوتب Same as آسیا و بیتا.
Aş brây kâbi bîxîn T. To cook a pottage for some one.
E. E. To cook some one's goose; to ruin some one by insinuating against him.

Ash-zîkhe do nāshâd. Ash ya shumrast ya ūmîrhe E. E. Too many cooks spoil the broth. Cf. Mâmâke etc.
T. Where there are two cooks the pottage is either salty or tasteless.

It is not a pottage so hot as to burn the mouth.
E. E. a) It is nothing to write home (or shout) about.
b) You won't miss much. c) It is not so hot (Americanism).

T. The sunrise is the proof of the sun.

Now that the sun is setting the lazy man is hurrying.
Note. If manly activity is substituted for it will rime with
T. The sun cannot be hidden by mud.
See the next pub.

T. The sunshine cannot remain (i.e. be hidden) under the mat.
E. E. Truth will out.

E. E. He has one foot in the grave.
F. T. He is like the sunshine barely shining at the edge of the roof.

F. T. The ewer has to be sold to pay for the soldering thereof.
E. E. The game is not worth the candle (or the play won't pay the candles).
Six pitchers and six basins (for washing the hands), and yet no dinner.

Note. The E. expression "Barmecide feast", which is usually rendered approaches somewhat the meaning intended by this p.v.b. The E. p.v.b. "Much bran; little meal" is not quite an equivalent.

A plum takes its colour by looking at its fellow-plum.

E. E. A man is known by the company he keeps.

Note. Instead of the above, which is a regular hemi-stich, the vulgar say "A man knows his neighbour by his colour."

He intended to do good, but was put to torture. [Said in cases when the reward of a good act happens to be a suffering].

In trying to pluck her eyebrows, he blinded her.

E. E. Striving to better oft we mar what is well.

Note. The E. expression "to gild the lily", extended to read, "To gild the lily does more harm than good", approaches the sense of the P. p.v.b.

One comes by one's own free will, but goes by permission. [Said by a host who wishes his guest to stay longer with him].

The more rich, the more in need (i.e. of grace).

Go where they call thee, not where they drive thee hence.

Let those who deny it come, so that you may prove it in their presence. [Often said ironically to one who has pretensions].
Anneja ke 'uneb tab berizad an pesh e laghri jeh xeizd T. Where the
eagle's wings are powerless (lit. fall out), what can one
hope from a small gnat?

F. T. What is self-
evident (or visible) needs no explanation.

T. It makes one who is so
more so. {A comment about wine}.

Note. The first hemistich to this, which is less often
cited, is باده اي در هر سري شر ميكند i. e. Wine does
not work ill in every head.

T. Age can see more in (or through) an unbaked brick
than youth can see in a mirror.

Note. This verse—a comment on the experience of an
old man—has been refashioned into a variant as follows:

The latter verse has "that", while the former has "more than that".

F. T. Do not to others what
you would not like others to do to you.

F. E. What the heart thinks
the tongue speaks.

T. What is in the heart comes to the tongue.

T. What is in the pot
will come into the ladle (i. e. in the end this secret
will be divulged).

E. E. Man proposes, God disposes.
T. What my heart wished did not come to pass; but what
God wished came to pass.
آن‌چه شیران را کنده روبه‌رو ماجراج‌افته‌هایی احتمالاً نمی‌خواهد.

T. What gives the lion the nature of (i.e. makes him cringe like) a fox is necessity—necessity and only necessity.

E. E. Hunger will tame a lion.

آن‌چه عوض دارد سلکه ندارد

E. E. Fair exchange no robbery.

F. T. So long as replacement (or exchange) is possible, there is no ground for complaining.

آن‌چه نپاید درستکار را نشاید (سیدی)

T. What does not endure does not merit attachment.

آن‌چه یک‌مای نوش دیگری را نیش است

T. What is nectar (or enjoyment) to one person is a sting to another.

E. E. One man’s meat is another man’s poison.

آن چیز (پا راه چیز) که خوار آید یک‌مای بگار آید

T. What is despised may some day be found useful.

آن خویش منست که دریش منست

T. He is indeed my kinsman who is with me.

Note. The E. pvb. “A good friend is worth more than a near kinsman” has a much stronger implication than the Persian, and corresponds to the following verse by Sa’di:

(مرا بعلت بی‌خانگی نخویش مران که دوستان وفادار به‌هار خوش‌خیشند

T. Those records have been eaten by the cow (and the cow has been taken away by the butcher).

E. E. a) That is all past and done with. b) It is quite another story now. c) Let bygones be bygones.

آن دفتر را گم خورده و گم او قصاب برد

T. If the ass had the two horns of the ox, he would not allow human beings to approach him.

آنا چه رزینی که روزگارش زده است

T. Why strike him whom Fate has struck?
To him who does that will come this.
E. E. As thou sowest, so shalt thou reap.

Why need he, whose accounts are clear(ed), fear to render accounts?
E. E. a) A clear conscience fears no accusers. b) Be true and fear not.

F. T. He who is fated to receive bounty will receive it in this very world.

F. T. He who has generosity does not need courage (i.e. the generous are already courageous).

That jar is broken and that measure spilt (i.e. it is quite another story now).
Cf. آن را دیکر را etc.

F. T. Eat to please yourself; and dress to please others.

F. T. Pile up a load which can be drawn, not one which will kill.

Note. The beauty of the Persian, which is lost in the E. translation, lies mainly in the assimilated words bekeshad and bokoshad.

F. T. Cook as much as you can eat.

F. T. Thou hast been grazing so much; where is thy fat tail? [Said to one who has struggled in vain through greed or other motives].

F. T. Through our constant prayers to God we have been enabled to make a coat of that cloth. {We should now hold in great esteem what
we have obtained}.  

Note. یابره means "cloth used for the outside of a suit".

آنقدر سمن است که یاسمن توخ غم است E. E. You can't see the wood for the trees.

Notes. 1) believe سمن is only a contraction of یاسمن which means "jessamine".
2) The variant جندان سمن است که یاسمن پدایست approaches a regular hemistich.

آنقدر مار خورده است که آردها شده است T. He has eaten so many snakes that he has been turned into a dragon. [Said of a very sly person or of a veteran rogue].

Note. Some would use افعی which means "a viper" for آردها in the phv.

آنکس که نداند و نداند که نداند آنکس که نداند و نداند که نداند آنکس که نداند و نداند که نداند آنکس که نداند و نداند که نداند T. He who knows, and knows that he knows, will leap his horse of honour over the vault of heaven. He who knows not, but knows that he knows not, will in the end bring his lame ass to its destination. He who knows not, and knows not that he knows not, will remain forever in double ignorance.

E. E. Same as under the phv. تا بداند چارسید etc.

آنکه در بحر قلمزم است غرق، چه فائوت کند ز بارانتی (مسى) T. What difference does the rain make to him who is drowning in the Red Sea? (More briefly) A drowning person fears not the rain.

آنکه قیل میخیرید رفت T. He who used to buy elephants is gone. Cf. آن ممه را etc.

آن (آن) سره را لواره پرد T. The bogy has carried off the breast.  
{Originally meant to quiet a child crying for the breast, but now meaning "It is quite another story now"}. Cf. the
E. "Gone is the goose that the golden egg did lay".

آن نوش باین نیش نمی‌رزند T. That honey (lit. wholesome drink) is not worth this sting.

E. E. Honey is sweet, but the bee stings. Cf. نیرند عمل etc.

آن یکی خردشات بالان کشید پایه بالان گرفت گرخوا ور ربوود (مواوی) T. Such a one had an ass, but no pack-saddle; (by the time) he got the pack-saddle, the wolf had carried off the ass.

آواز دهل شنیدن از دور خوش‌امات [خیابان] T. To hear the sound of the drum is pleasant at a distance.

E. E. 'Tis the distance that lends enchantment to the view (and robs the mountain of its azure blue).

آواز سگان کم تکنی رزق تدا را T. The barking of the dogs does not make the beggar's portion (or daily bread) any less.

آه در بساط نداشتن T. Not to have (even) a breath (lit. a sigh) in one's stock. Cf. آه ندارف که etc.

Note. The variant جگر آه در جگر نداشتن in which 'liver' is rather rare.

آه چهار پیوسته پرتو T. Go along slowly and (you can) keep on going.

E. E. Slow but sure.

آه صاحب درو را باشند اثر [عطفر] F. T. It is the sigh of the oppressed which impresses.

Note. For "oppressed" the P. has صاحب درو which means "(One) suffering from a pain".

آه مظلوم در دنیال ظالم است T. The sighs of the oppressed pursue the oppressor (i.e. the oppressor is doomed to be punished for his oppression).
May no sign of a hair follow a mountain! \{ The idea is that the sigh of the oppressed, however small, will bring vengeance on the oppressor, however great \}.

He has not a penny to bless himself with.

He has not \(\) even \(\) a sigh to exchange for a groan.

\(\) To flog a dead horse. \(\) To bite \(\) or gnaw \(\) a file.

To beat cold iron.

The variant is bookish.

To sell the bear's skin before the bear is caught. \(\) Cf. \(\) etc.

To make a present of the gazelle not yet caught.

To hold up a mirror in an assembly of blind men \(\) is \(\) like \(\) giving a cocoa-nut to the monkey.

A blind man will not thank you for a looking-glass. \(\) Cf. \(\) the phrase \(\) "He holds a looking-glass to a mole" \(\), which is adopted from the Greeks.

Though the rain be the water of life, the willow will never bear fruit.

Figs do not grow on thistles.

Cattle do not die from crows' cursing.

The barking of a dog will do a cloud no harm.

If thou canst not be open-handed \(\) \(\) open-handed \(\), \(\) be open-browed \(\) \(\) cheerful \(\) \(\).

The fool said, \(\) and the lazy
man believed it. {A lazy man believes even what a fool says if it only can excuse him from working}.

The fool said something and the madman (or fool) believed it.

The tenant is like a colonist (i.e. in a position to choose or change his place).

When the dog's time comes, he steals (or eats) the shepherd's bread.

It is he whose fate is adverse who will die, not he who is desperately ill.

Necessity is the mother of invention. 

Note. It is doubtful that this proverb is of Iranian origin.

Reason is conditioned on caution.

Discretion is the better part of valour. 2) Caution is the parent of safety.

He is a fool who takes the higher seat; (for) his bones will be broken so much the harder.

The higher the fool the greater the fall. b) Climb not too high lest the fall be greater.

To count the stars (i.e. keep awake all night).

To count sheep.

He will not throw his spit to the hen.

He will not lose (or give away) the droppings of his nose.
Buying cheap is buying rubbish.

*Note.* A نیس is a scrip of sheep leather.

_Ε.Ε._ (a) Bad ware is never cheap. (b) Good cheap is dear at the long run.

аз آب رنگ گرفتن _T_. To extract colour from water.

_EE_ (a) To draw blood out of a stone. (b) To play a flint.

از آن یک که از آن باد ها که رود _T_. He is not one of those willows to tremble at one of these winds.

_EE_ He has lived too near a wood to be frightened by owls.

از آنجا مانده از آنجا رانده _T_. Left out of one place and driven away from another. [Said of one who, before finding a new employment, has resigned his former employment or has been dismissed from it].

از آن نرس که های و هوا دارد _T_. Do not fear him who makes an outcry; but fear him who keeps his head down (i.e. does not show his intention).

از آبرسیه مترس و مرد که ریش _T_. Do not fear a black cloud and a bushy-bearded man; fear a white cloud and a thin-bearded man.

*Note.* This verse, which has neither sound rhythm, nor a correct rime, is akin, in its general sense, to از مایه سیه etc.

از اسب افتاده ایم (اما) اناصل نفتاده ایم _F.T._ Though we have fallen from our steed, we have retained our noble breed.
Галоп from the horse, and barley from its master (i.e. a swift horse will be well fed). Cf. است دولت and etc.

No one has seen such a miracle from this shrine. [Used of an action people would not have expected from some one.]

You can believe anything you hear about this slyboots (lit. bootailed animal). [From the following anecdote]:

A certain person, being asked whether the fox laid eggs or gave birth to its young, answered, "This sly animal can do anything imaginable".

Between pillar and post there may be rescue.

Between one pillar and the other there is relief.

(With him it goes) in at one ear and out at the other.

Let us have a hat from that felt (i.e. a share in such and such a thing).

To flee from the rain under the rain-pipe. Cf. the equivalent of which is To fall out of the frying-pan into the fire.

Whatever you get from a bad loser is a windfall. [شلن is money given to by-standers at a game by those who win].

An ape cannot do carpentry.

A sow to a fiddle: Every man to his trade.

To become a pure Arab (i.e. to pre-
tend not to understand the claimant's language in order to evade payment; also, to make a flat denial.

[Arabic text]

ありません. To remain alive for want of a shroud. {Cited in cases of extreme poverty}.

[Arabic text]

نهر باران. To go into the mouth of the dragon from fear of the serpent. Cf.

[Arabic text]

اسم از پا راه برودی. کشت پاره میشود از سر راه برودی کلاه.

[Arabic text]

[Arabic text]

[Arabic text]

[Arabic text]

E. E. He refuses the bribe, but puts forth his hand.

Note. The P. pvb. can be so generalized as to include other cases besides bribery.

[Arabic text]

[Arabic text]

[Arabic text]

[Arabic text]

[Arabic text]

[Arabic text]

E. E. a) After night comes the dawn. b) After sorrow comes joy.

Note. The second hemistic to this is مرد آخر بین مبارک بنده است. i.e. the man who foresees the end is a blessed servant (of God).

[Arabic text]

[Arabic text]

E. E. a) God helps those who help themselves. b) God helps the sailor, but he must row. c) Begin your web, and God will send you the thread. d) Get thy spindle and thy staff ready, and God will send thee flax.
A desperate man needs no help.

To come out of the ditch and fall into the pit.

To fall out of the frying-pan into the fire.

To come out of the pit and fall into the snare.

(Same as for the preceding pub.)

Between truth and untruth is four fingers' width (i.e. between the eye that sees the reality and the ear that hears rumours).

Saying "sweets" repeatedly does not sweeten one's mouth.

a) Fair words butter no parsnips.
b) A thousand wishes will never fill your pail with fishes.
c) Many words will not fill a bushel.
d) Wishes don't wash dishes.

It is folly (lit. a mistake) to expect the turner's trade from an ass. Cf. بوزینه etc.

(To pluck even) a hair from a bear (is a success).

Cf. the E. From a bad paymaster get what you can.

Note. "Bear" is used here to personify miserliness.

To get down from the Devil's (black) ass (i.e. to cease to be obstinate).

Cf. the E. "To come off one's high horse", which implies diminishing one's arrogance.

They are asking an ass, "When is Wednesday?" (i.e. they are taking counsel from a fool.)

Cf. the E. "What! would you have an ass chop logic?"
When he had been liberated from the trap he was caught in a cage. E. E. (Adapt the pub. etc.)

In an emergency one will address a cat as madam.

To pass through a needle’s eye and not through the town-gate. E. E. To strain at a gnat and swallow a camel.

A widow’s mite. E. E. A green leaf offered by a dervish.

Leyli’s beauty should be viewed from the window of Majnoon’s eye. (Reference to a pair of lovers in the versified romance by Nezami).

Beauty is in the eye of the beholder.

Out of sight, out of mind. a) Long absent; soon forgotten. b) Note. For “mind” the P. has دل “heart”.

He has fallen out of an elephant’s nose. E. E. He is as proud as the peacock.

A desolate village is never liable to taxation.

’Tis the distance that lends enchantment to the view (and robs the mountain of its azure blue).

When afar it enraptures the heart, and when near, it reads the gall-bladder. Cf. آواز دهل etc.

Three things to avoid: a crumbling wall, a biting dog, and a shrew.
азران خوراک خوردن. To eat roast meat from one's own thigh. [This has been taken to mean "to ruin one's condition by (or for the sake of) good living", but it may mean (also) "to be too independent of others to borrow from them meat"].

اندراشی برداشتند و پیش سیال گذشتند (باب پیوند کردن). To take from the beard and put on to the moustaches.

E. E. To take from one's right side to give to the left.

Note. The E. "to rob Peter to pay Paul" has been considered as a parallel; though of a different meaning.

آن ریگ روغن کشیدن. To draw oil from sand.

E. E. To draw blood out of a stone.

آن پر دویدن کفشاک سبز میشود. *Same as* az-r-i-yad do-i-dn kafs-za-kh-za-m-e sh-mo.

ازسر (ویته) یک کرایاس. E. E. a) Of the same leaven. b) Tarred with the same brush.

T. (Cut) from the same piece of tent-cloth.

آن سمی آدمزار گریز آدم خوار پیدا می‌شود. It is because of the inertness of mankind that the man-eating wolf comes into being.

آن شوره زمین سمن نزوید. T. Flowers (lit. jasmine) will not grow in brackish ground.

E. E. Figs do not grow on thistles.

آن ضرر هرچه بزگترد دفع است. T. Whatever is recovered from a loss is a profit. Cf. ان ضرر دفع etc.

آن قفس مرغ بهر یکه رود بستان است (ساب). A bird once liberated from its cage finds a garden everywhere.

ازکرامت شیخ ما اینست: شیره را خورده و عفاف شیرین است. T. One of the miracles of our Sheikh is this: he drank the syrup and said it was sweet. [Referring to a platitude or a very obvious remark].
Note. An insipid variant of this verse is

This miracle of our Sheikh is nothing astonishing: he saw the snow and said it was snowing.

اَذِكْنُ فَدِينَتُ كَهْ مُوَلَّىٰ نَذَرَ الْمَآءَوَ تُوْلَىٰ كَنِئِدَ

One can't pluck a hair from the palm of the hand which has none.

E. E. a) You can't draw blood out of a stone. b) 'Tis very hard to shave an egg. c) Where nothing is, nothing can be had.

اَذِكْنُ فَدِينَتُ كَهْ مُوَلَّىٰ نَذَرَ الْمَآءَوَ تُوْلَىٰ كَنِئِدَ

Nothing comes out of the sack but what was in it. b) Every tree is known by its fruit. c) Such as the tree is, such is the fruit.

T. What is in the jug will leak out of it.

اتَّكِيَّة خَلَفَهُ بِخَشِيدِنَ

To give out from the Caliph's purse (i. e. to be generous with other people's money).

آَذِكْنَ فَدِينَتُ كَهْ مُوَلَّىٰ نَذَرَ الْمَآءَوَ تُوْلَىٰ كَنِئِدَ

It makes no difference to a beggar whether you give him a loaf of bread or take one from him.

E. E. A penny won't make me or break me.

تَحْزَبُ شَآْيَنُ يَابِدَ

The wolf will never make a shepherd.

E. E. Set not the fox to watch the geese.

تَحْزَبُ شَآْيَنُ يَابِدَ

He escaped the clutch of the thief and fell into that of the soothsayer (lit. geomancer).

E. E. He fell out of the frying-pan into the fire.

تَحْزَبُ شَآْيَنُ يَابِدَ

It is amongst us that is against us (i. e. we are shot with our own arrow).

تَحْزَبُ شَآْيَنُ يَابِدَ

If only away from us, let it go into the sack of cotton. (A selfish remark meaning "As long as we are not harmed, let it destroy what or whom it will").
There is but a single step from manliness to cowardliness. (Many an honest person has had an abrupt transition to dishonesty).

They began (or threatened him) with death until he was content with fever.

Do not neglect (to consider) the outcome of the act; wheat grows from wheat and barley from barley. 

As you sow, so you will reap.

Fear not black hair and white clouds; fear white hair and black clouds. Cf. etc.

To cut a loss (lit. turn away from half a loss) is a profit.

Do not borrow from a parvenu.

From whichever hand you give, by the same hand you will receive (i.e. the reward of the charity returns to the hand that gives it). 

a) As you sow, so you will reap. b) Virtue is its own reward.

From whichever quarter the wind blows he will winnow his grain. Cf. etc.

It has already passed the fourth stomach (lit. digestive stage); i.e. by this time it has been consumed and finished with.

To fall into the pot from greed.

Note: (which is also spelled  حليم) is a kind of porridge with wheat groats and meat.
There is no heart without a path to God.

One swallow does not make summer.

One flower does not make spring.

Note. I have seen in Debkhoda’s Proverbs which I do not believe is of Persian origin. He seems to have seen somewhere the literal translation of the E. prvb.

The household furniture shows what the owner of the house is like (lit. the household furniture takes after the owner of the house).

One does not look a gift horse into the mouth.

One does not look at the teeth of a gift horse.

Note. The P. sentence is grammatically unsound because of the double object آب ار بندنارش نگاه نمی کنند. The correct form would be آب ار بندنارش نگاه نمی کنند.

The Arab horse gallops two stretches with great speed; the camel goes on gently day and night.

E. E. a) Slow and steady wins the race; b) Slow but sure.

He is like a Turkoman horse; he eats both from the nose-bag and from the manger. (Referring to some one who tries to make a profit from all sides).

A horse galloping means more fodder (lit. barley).

To lose the horse and search for its shoe (i.e. to be careless about essentials and careful about trifles).

Cf. the E. ‘penny-wise and pound foolish’, which is not quite the same thing.
The horse, when it is fattened, becomes restive.

A blood horse needs only one stroke of the whip. Cf. عاقلان را اشاره‌ای etc.

A horse and an ass tied side by side become of the same temperament, though not of the same kind.

Tell me the company you keep, and I will tell you who you are.

Who has ever seen a faithful horse; a faithful woman, and a faithful sword?

They were shoeing the king’s horses; the flea and the gnat also lifted up their feet.

Every ass thinks himself worthy to stand with the king’s horses.

The horse that they try to break when it is forty years old will be fit for the race-course of the Resurrection.

It is no use teaching an old dog new tricks.

To leave a splinter of bone in the wound (i.e. to abstain from a radical cure or from taking an effective measure in any matter and daily with it from selfish motives). [From the following anecdote]:

Once when a butcher was chopping meat a small splinter of bone flew into his eye. He consulted a doctor who said he would take the splinter out if the butcher would send him a certain quantity of meat each day. But as days passed the doctor only dallied with the matter instead of trying to do the essential, until one day when he was absent from the surgery his assistant opened the butcher’s eye, and locating the splinter, took it out by an ordinary
surgical instrument.

The butcher, who was greatly relieved of his pain, called no more at the surgery, and the doctors, on questioning his assistant about it, found out the reason. Whereupon he grew angry and said, "How foolish thou must be! Did you think I could not see the splinter in his eye? I let it be there on purpose, so that I may receive the daily portion of meat!"

استر را گفتند پدرت کهست گفت خاله ام مادریان است. When asked who his father was, the mule said, "My maternal aunt is a mare." [An evasive answer given to conceal one's low ancestry].

استعداد به تربیت دریغ است و تربیت ناامید ضاائع [مسری]. Parts without training is a pity; training without parts a waste.

اشتر که کاه می خواهد گردن ورود میکند. T. A camel which wants some straw will stretch its neck out.

E. E. No pains, no gains.

اصل آش چغندر است. T. The main ingredient of a (sour) pottage is beetroot. [Used as an ironical or jocular praise of a person or thing].

Note. The English would probably render the above "The foundation of the stew is the turnip".

اصل بدنیکو تکرردد دانکه بیناباش بد است. F. T. One of a bad origin will not become good, as his very foundation is bad;

The training of the unworthy is water on a duck's back (lit. is like walnuts on a dome).

E. E. (a) A lofty rank requires nobleness of soul. (b) True blood will never stain. (c) Noblesse oblige.
A despondent person will depress the whole company.

Avaye keshan va biche nekhehtar esti Kars xoromand an nest [Sadi]

T. To kill the viper and leave the young is not what a wise man would do. Cf. Afnis neshan etc.

E. E. (a) Destroy the lion while he is but a whelp. (b) Crush the evil thing at birth.

Avaye tagariha meram az shokel reyman [Salm]

T. One who has been bitten by a viper will start away from the shape of a cord. 

E. E. (Same as for maraghezar etc).

Ekhl azfana kordan T. To eat food from behind one’s neck (i.e. To do things hind before).

E. E. To put the cart before the horse.

Amara baba bil zhini baghecha ron da bil binc T. If you are a digger, dig your own garden.

E. E. Physician, heal thyself.

Amgar bari z dawam berndadari, har biar bar barm azadari? T. Since you do not take a load from my shoulders, why do you add another load to mine?

Note. Sometimes Amgar is changed to toke, ‘thou who’.

Amgar pish harkhti neshni harkhti mi yinmat bechot Amowtani T. Though you are dressed in fine clothes, and seated on a throne, I still see you with the eye of old times.

Note. The vulgar pronounce Amowtani as if it were spelled Amoxtani which pronunciation causes it to rime with harkhti and harkhti.

Amgar berab ravi keshi bashi va Amgar beraz bersi keshi bashi (xwajah Abdulazim)

T. If you float on water you are only a straw; and if you fly in the air you are no more than a fly; make hearts happy and you will be some one worth while.
T. Shouldst thou have two-hundred arts (hung) on each hair; they are useless if fortune is adverse.

E. E. It is better to be lucky than wise.

* * *

Note. The original Persian has ingenuity for wisdom.

* * *

T. Had he not seen his father, he would have claimed kingship. [Said of one who, though born of a low family, has undue pretensions].

* * *

T. If you can see the back of your ear (i.e. never). Cl. the E. When two Sundays meet.

* * *

T. If thou hast money (lit. gold), thou wilt have a world full of brothers.

E. L. He that is poor, all his kindred scorn him; he that is rich, all are akin to him.

* * *

T. Were it not for (meeting the demand of) the oppressive stomach, no bird would fall into the hunter's snare; nay, the hunter himself would not lay the snare.

* * *

F. T. But for jealousy, the world would be a flower garden.

* * *

F. T. But for jealousy, a whole town and a single husband would suffice.

* * *

T. If the aunt had been a man, she would have been an uncle.

E. L. If my aunt had been a man, sh'd have been my uncle.

Note. The variant approaches the sense of the E. pwb.
If you wish to be a good writer, write, write, and keep on writing.
E. E. Practice makes perfect.

If you know that there is a heavenly reward for giving bread; eat it yourself, whose belly is empty (lit. whose Bagdad is ruined).
E. E. (a) Charity begins at home. (b) He tells me my way but does not know his own.

If falsehood will save; truth will save still better.
E. E. Honesty is the best policy.

If pupils’ prayers took effect; no teacher would be left alive.

Even though all the world were deep in water, he would be deep in slumber.

"If" married “perhaps”; and the offspring was “Would I have not”.
E. E. If wishes were horses, beggars might ride.

Dost thou need to keep thy head? Then keep the secret.
E. E. The tongue talks at the head’s cost.

If every night were the Precious Night, the Precious Night would be no longer precious. (Loosely) If everyday were a feast-day, what day would be festive?

Note. The Precious (or Dear) Night, is the night on which the Koran was given. A few other nights have also been called by this name.
T. Though the fire-worshipper tend (the sacred) fire a hundred years, should he fall therein for one moment he will be consumed.

\[\text{Same as:}\]

\[\text{("I cannot do it"); you must sit down, for you will fail. [A lesson teaching resolution and determination].}\]

\[\text{("I can do it"); you may go on, for you will be able to do it; but when you say "I cannot do it", you must sit down, for you will fail. [A lesson teaching resolution and determination].}\]

\[\text{("I am a follower of the man who is the camel-driver"); he knows where to lead the camel. [From a story of which one version is as follows]:}\]

\[\text{A Sunnite was once engaged in a controversy with a Shiite to whom he finally said: "You must know that on the last day our master, Omar, will ride on a camel; and that the camel will be driven by Ali, whose follower you are."} \]

\[\text{"But", replied the Shiite most shrewdly; "if Ali is the camel-driver, he knows best where to lead the camel".}\]

\[\text{"And where will he lead our Master?" asked the Sunnite who was becoming impatient. "Straight to hell" was the smart reply.}\]

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If fools went not to market, bad wares would not be sold.

T. If the Lur did not go to market, the market's produce would be rotten.

Note. The Lurs, who are the natives of Luristan, a western province of Iran, have been regarded, for no good or specific reason, as fools.

⋆ ⋆ ⋆

For a single guest one could kill a cow. [An excuse for a poor entertainment of a large party].

⋆ ⋆ ⋆

If the bread offered by you is not of wheat, let your speech be soft and sweet.

⋆ ⋆ ⋆

Though we have not eaten wheaten bread, we have at least seen others with it (i.e., we know something about it).

Note. The beauty of the above two proverbs lies in the words and which nearly rime with each other.

⋆ ⋆ ⋆

If you have not pissed, the night is still young. [From the following anecdote]:

A child was in the habit of wetting his bed during the night. One night before this had happened, he awakened his mother and said to her boastingly, "Mummy, I have not wet my bed!". "Don't you worry", said the mother; "the night is still young" (meaning thereby that there was still time to see whether he would wet his bed or not).

This is now said to one who is cocksure that something will not happen because it has not yet happened.

⋆ ⋆ ⋆

Should he have seven blind daughters; he can marry them off in an hour. [Said of a very clever and resourceful person].

⋆ ⋆ ⋆

Though the whole world were covered with wheat, the food of
the partridge would (still) be sand.

*Note.* The meaning of this *p.r.h.* which refers to the nature of a mean person, is quite clear, but hunters have not confirmed anything which is similar to the remark about the bird.

اگر هوست همین هم بس است, *F. T.* If it was merely to please our caprice, this one instance is enough. [This means that the practice was a mere fad or fancy, and is not good enough to be repeated].

اگر یار اهل باشد کار سهل است, *F. T.* When one’s party is amenable, it is easy to handle affairs.

*Note.* *یار* originally means “friend” or “sweetheart”, and in games “partner”. It seems, therefore, that it has been used here chiefly to rhyme with کار.

اگر یکبار مغزون کردی کور شوی اگر دوبار مغزون کردی خودم *E. E.* If a man cheats me once, shame on him; if he cheats me twice, shame on me.

*T.* If thou hast cheated me once, may thou become blind; if thou hast cheated me twice, may I become blind.

السماء (با الالتباس) تنزل من السماء.* (A.) *T.* Names (or titles) descend from heaven.

*Note.* Iranian names always have special meanings.

الاقرباء (A.) *T.* Relations are (like) scorpions.

*Note.* For the sake of a rime one might loosely say, “Relations are vexations”.

الاخلاق (A.) *T.* Generosity is that which is completed. *Cf.* کار را که کرد etc.

*Note.* Most people substitute “beneficence” for الاخلاق.

الانتظار، ازدگی من الموت (A.) *T.* Anticipation (or waiting) is more painful than death.
(A.) F.T. Man craves for the forbidden. E. E. Forbidden fruit is sweet.

الإنسان حرير على مامع (A.) T. Man makes the plan, and God predestinates. Cf. أنم وليم خواست etc. E. E. Man proposes; God disposes.

الجنة تحت أقدام الإمامات (A.) T. Paradise is under the feet (i.e., influence) of mothers.

الجنون قنون (A.) T. There are different forms to madness. {Said of, or to, one who has an idiosyncrasy}.

الجود بالموجود غاية الجود (A.) T. Generosity with what one has available is the extreme limit of generosity.

الحق مره (A.) T. Truth is bitter.

الخائن خائف (A.) T. The treacherous man is apprehensive.

الخير في ما وقع (A.) T. Whatever happens is for the best. E. E. All is for the best.

الدرس حر والتكرار الف (A.) F.T. Though the lesson be only one letter, there should be a thousand repetitions of it. {This brings out the importance of drill and exercise}.

الرقيق في الطريق (A.) F.T. Choose first your companion, then your road.

السابقون السابقون أولئك المقربون (A.) T. Those who were first are (still) first; these are they who will be nigh (to God). Cf. آسباب بوت etc. E. E. First come; first served.

الذات نظيفة والفيال حيفة (A.) T. The sheep (though small in body) is clean; while the elephant (which is so huge in body) is unclean.

Note. "Clean" here means "ceremonially clean and
hence lawful to eat”.

الصرح، مفتاح الفرج (A.) T. Patience is the key to relief. E. E. a) Patience opens all doors. b) Everything comes to him who waits.

الضد لا يجتمعان (A.) T. Contraries do not meet.

العاقل يكفيه الإشارة (A.) T. Verbum sat sapienti (Lat.); i.e. a word to the wise is sufficient. E. E. A nod to the wise; a rod for the fool.

العبد يدبر وفعاله يقدر (A.) E. E. Man proposes; God disposes. T. The servant of God makes the plan; and God predestinates. Cf. آنف دلم خواتست etc.

الجلة عن الشيطان (A.) E. E. a) The more haste, the less speed. T. Haste is from the Devil.

العلم في الصغر كالكتابة في الجبر (A.) T. Knowledge (acquired) in childhood is like an inscription on stone (i.e. it will never be forgotten).

العهد على الرأوي (A.) F. T. The narrator is responsible (for the truth of the tradition or news; and I am not to blame if it proves untrue).

الفريق ينشئ بكل حشيش (A.) T. A drowning man will catch at any straw. E. E. a) A drowning man will catch at a straw. b) He that is carried down the torrent catcheth at everything.

الف اذ باء شناختن (يا نداصتن) Not to know A from B.

الفضل للمتقدم (A.) T. It is the predecessor who merits excellence. [Cited in cases when an invention, theory, or quotation is found to have been based on a more ancient one].

القاسم معلومون أو مغبون (A.) T. The distributor is either
cursed (by the dissatisfied) or cheated (by himself).

الناس لا يحب الناس
(A.) T. Story-tellers dislike each other.
E. E. Two of a trade never agree.

القرض، متراض المحبة
(A.) T. Loans (or debts) are scissors which sever friendship (lit. love).
E. E. (a) Friendship stops where borrowing begins. (b) He that doth lend doth lose his friend. (c) A ready way to lose your friend is to lend him money.

القلب، يهدى إلى القلب
(A.) T. Heart finds its way to heart.
E. E. (a) One touch of nature makes the whole world kin. (b) Heart speaks to heart.

الكريم، إذا و عدو في (سدى)
(A.) T. The generous man keeps his promise.

الكلام، يجر الكلام
(A.) T. One word leads to another.

اللهوم إير إير
[An Arabic and Turkish combination of little intelligibility meaning literally "O God, one by one", but used in the sense of سبب بنوبت أست q. v.]

الله و بنابتي هووس
F. T. Save God everything is fancy.

المال، يشبه أصحابه
(A.) T. A man's property is the reflection of (lit. resembles) its owner. Cf. سبب خانه etc.

المأمور، معذور
(A.) T. The agent is not to blame; or one who is commissioned on a duty is excused.

المسافر، كالجنون
(A.) F. T. A traveller preparing is (distracted) like a madman.

المستشار، مؤتن
(A.) T. A counsellor (or advisor) is trustworthy.

المعنى في بطن الناشر
(A.) T. The meaning is in the heart (i.e. mind) of the poet. [Used of an obscure passage].
The destitute are given immunity by God.

The rare (or exceptional) is like the non-existent. Cf. برادر حکم etc.

People follow the religions of their kings.

Deliverance is in truth.

Whispering is the practice of the Devil. [Used often humorously].

Cleanliness is next to Godliness. Cleanliness comes from faith.

Better fire (lit. flames) than food. [Said by children warming themselves in winter by the fireside].

Note. I suggest a free E. rendering like "Heat is better than meat" for those who prefer phrases with rimes.

Wit in speech is like salt in food.

Nowadays there are no Imam-Hosseins, though there are still many Shemrs.

Note. (1) the third Imam was killed by (2) An English parallel would be "There are no Johns, though there are still many Herods".

From being a householder Heaven preserve us; for one thing we buy we lack two.

Today when
you are able you do not know (what to do); to-morrow
when you know (what to do) you will not be able.
E. E. If youths only knew; if old age only could.

امروز نقد فردای نیه T. To-day cash; to-morrow credit.
E. E. This day there is no trust; come to-morrow.

امیدوار بود آدمی بخیر کسان مرا بخیر توامیدنیست شرمسان (سندی)
T. Man hopes for good from others; I hope for no good
from you; (at least) do me no harm.

انیان خالی باد برمیدارد T. An empty skin takes in wind (i.e.
an ignorant person is puffed up with conceit).

انبرادر آتش می گنارند زند خبردار میشورد (لیت. tongs) are heated, the thief takes warning.
E. E. When the noose is prepared, the thief takes warning.

اندمازه تغییردارکه اندازه نکوست T. Be moderate, for modera-
tion is good.
E. E. The golden mean (is best).

اندرپس هر خنده دوصد گریه مهیا است F. T. For each time one
laughs, two-hundred weepings await one.
E. E. (1) Sorrow treads upon the heels of mirth.
(2) Laugh before morning; cry before night.

اندک اندک بیهم شب بسیار دانه دانه است غله در انبار (سندی)
F. T. Little added to little will make much; the corn
in the granary is made of single grains.
E. E. (1) Many a little (or pickle) makes a mickle.
(2) Penny and penny laid up will make many.

اندک اندک خیلی شب و قطاره قطره سیالی گردد (سندی)
F. T. Little added to little becomes much; and drop added to drop
makes a flood.
E. E. (Same as for the preceding).

اندک دان بسیار گو است T. He talks much who knows little.
A little beauty is worth more than much wealth.

T. The heart-broken (alone) understand the suffering of the broken heart.

E. E. He jests at scars who never felt a wound.

T. Better to reflect and say, "What shall I say?" than to regret and say "Why did I speak?"

E. E. Think twice before you speak once.

T. Man is the bondsman of favours.

{ Note the pseudo-rimes احسان & انسان }

T. Mankind is fallible.

E. E. (1) To err is human.

(2) Humanum est errare [Lat.]

T. Equity is one-half of (religious) faith.

{T. See what has been said; nevermind who has said it. Cf. etc.}

E. E. Do as the preacher says, not as he does.

F. T. Don't pilfer by drops; and you will need not throw away in skins. [From the following anecdote]:

An oil-seller used to sell oil underweight and buy it overweight. After some years when he had become a great merchant, he went on a voyage to sell oil to another country. His ship was laden with skins of oil, which he was exporting. All of a sudden, the sea became rough, and the captain ordered the crew and all the passengers to lighten the boat. While the merchant was throwing his oil skins into the sea with his own hands, his apprentice who had always watched his dishonest dealings, said with the intention of aggravating his suffering, "Don't
pilfer by drops; and you will not need to throw in skins.”

\[
\begin{align*}
\text{انْتَكْشَتُ بَدْنَانِ غَرْفُهُنَّ} & \quad T. \text{ To take one's finger between one's teeth (i.e. to show astonishment).} \\
\text{انْتَكْشَتُ بَدْنَانِ غَرْفُهُنَّ} & \quad T. \text{ To bite one's finger (i.e. to regret or repent; to express remorse).} \\
\text{انْتَكْشَتُ بِشِيرِ (بَا مَسْتِ) ذَنَّ} & \quad T. \text{ To put one's finger in the milk (or yoghurt); i.e. to interfere in some one's affair with the intention of spoiling it.} \\
\text{E. E. To put a spoke in some one's wheel.}
\end{align*}
\]

\[
\begin{align*}
\text{هَمِ النَّمْشُودُ} & \quad E. E. \text{ He is not fit to (or can't) hold a candle to...} \\
\text{T. He cannot be considered the little finger of...}
\end{align*}
\]

\[
\begin{align*}
\text{انْتَكْشَتُ نَمْكُ أَسْتَ خَرْوَار هُمْ نَمْكُ} & \quad F. T. \text{ Salt is salt whether a pinch or a ton.} \\
\text{E. E. 1) You may know by a handful the whole sack.} \\
\text{2) We must be thankful for small mercies.}
\end{align*}
\]

\[
\begin{align*}
\text{انْتَكْشَتُ هُنَّرْ وَرُ كَلِيد رُوُزِي} & \quad T. \text{ The finger of a craftsman is the key to his daily bread; while the hand without a craft is the bowl of beggary.} \\
\text{انْتَكْشَتُ خَوْب نَصِب شَغْال} & \quad T. \text{ Fine grapes fall to the lot of the jackal (or hyena). [Said when something good falls to the lot of the unworthy].}
\end{align*}
\]

\[
\begin{align*}
\text{اَنْمَ بَيْنَ العَسْرِ يَسْرَا} & \quad (A.) \quad E. E. \text{ a) Adversity often leads to prosperity. b) A flow will have an ebb.} \\
\text{T. Verily hardship is accompanied by ease.}
\end{align*}
\]

\[
\begin{align*}
\text{اَوْزُوَمٌ وَ اَنْغُوُر} & \quad E. E. \text{ Six of one and half a dozen of the other.} \\
\text{Note. اَوْزُوَم.} & \quad \text{is the Turkish word for “grapes”. One might substitute some such equivalent as “Raisins and grapes” (raisins being the French word for grapes).}
\end{align*}
\]
Children are like fruits; grand-children like kernels.

*Note.* مفر بادام means "almond" and means "shelled almond".

T. Consultation (should come) before divination.

*Note.* استحاره is divination which consists of consulting a book, or bidding beads, at random, and thereby deciding one's procedure.

T. Thinking comes first and speaking next; (just as) the foundation comes before the wall.

E. E. Think twice before you speak once.

T. First prove that you are a brother, then claim the inheritance.

T. Taste it before you say it is insipid. [Counsel against prejedgment.]

T. I will eat first those which have legs; those which have no legs will stay where they are. [from the following anecdote]:

A certain Lur was buying some raisins at a grocer's shop. On seeing a few beetles among the raisins, he put them one by one into his mouth, saying, "I will eat first those which have legs, for those which have no legs will stay where they are." (This is now often cited by one who eats first what is less likely to be left at the table, etc.).

T. The first glass and dregs! [Used when bad results arrive unexpectedly early]. *Cf.* پیاله اول etc.

T. Do not steal the minaret before you have dug a pit to hide it in.
E. E. a) You are a fool to steal; if you can't conceal.
b) Count the cost (before the undertaking). Cf. also Look before you leap.

Note. The infinitive phrase حاام تكنده منار ودريدن which means "To steal the minaret before one has dug a pit (to hide it in)" is of frequent usage, but the E. E. given above should be adapted accordingly.

اول خوشي دوم درويش T. First one's own and then the poor.
E. E. Charity begins at home. Cf. جراحي كه بخانه etc.

اول طعام آخر كلام T. First food, then talk.

اول ما خلق الله اود خراب است E. E. 1) He is wrong in the upper storey. 2) His cockloft is unfurnished.
T. His wits are spoiled.

Note. اول مخلوق الله literally means "what 'God has created first'", and hence is used as a substantive meaning "intellect or wit(s)."

اي آفاي كمر باریک كوجه روشن كن وخانه تاریک F. T. O slender-waisted gentleman, who darken your house and brighten the streets.

Notes. 1) The E. "He hangs up his fiddle when he comes home" is an equivalent of the latter part of the P., provided the necessary grammatical change is brought therein.

2) The phrase كوجه روشن كن وخانه تاریک is grammatically wrong and should be كوجه روشن كن وخانه تاریک كن

اي بما اسب تیر رو كه بسانند خرك لنک جان بمنزل برد [سندی] T. Many a swift horse broke down, while the poor lame ass arrived safely home.

اي كشه كه را كتشي تا كشه شدي زار T. O slain one, whom didst thou slay that thou wast cruelly slain?
And then who knows who will slay him who slew thee?

[Law of natural retaliation]
F. T. Why! Isn't this the shrine which we have built together? [From the following anecdote]:

Two men spread the story that they had both seen in their dreams one of the descendants of the Imams appear in a certain locality. The credulous inhabitants then allowed them to build a shrine there and undertake its custodianship.

In this way the impostors managed to make a good living; and all went well until one day there arose an open quarrel between them. One of the partners, in an attempt to justify himself before the crowd watching them, pointed to the shrine and swore: "By this holy shrine the facts are as I state them," upon which his partner grew angry and disclosed their secret by saying: "Why! Isn't this the shrine which we have built together?"

E. E. Tit for tat.

Every couple is not a pair.

Note. هفتاد دینار and چهارده هزار دینار are the same, according to the revised monetary system: changed to "70 dinars - seven-tenths of a rial. A near E. parallel to the P. Pvb. would be "This tanner is different from that sixpence".

All this talk will not make a skirt for Fatimah.

E. E. Fair words butter no parsnips. Cf. از حلوا حلوا etc.

This door will not last (long) on its hinges (lit. steel).

E. E. It is a long lane that has no turning.

May one hand not have to beg from the other hand. (A prayer that we should never be in such a need as to have to beg even from our kinsmen).
This time you did not sing well. [A jocular way of expressing one's dissatisfaction of remarks or demands made by another].

First bring up the one you have given birth to. [Said to one who, before finishing an undertaking and profiting by it, embarks on another].

The road you have taken leads to Torkestan (i.e. you are quite on the wrong track). C.I. the E. pub. “The way to Babylon will never bring you to Jerusalem.”

Note. The first hemistich to this is ترسم نسيب (i.e. I fear, O Bedouin, that thou wilt never arrive at the Ka'ba; (for . . . .).

It is a camel that kneels at every man's door (i.e. we will all share the same fate). C.I. the E. “We are all in the same boat.”

This caravan will drag on until the last day.

E.E. a) It is Penelope's winding-sheet. b) It is an endless task.

Here's the ball and here the field (i.e. now you have the opportunity to prove what you claim).

This one is for me; the other goes to the pulpit; and the third is the share of Ghambar's mother.

Note. منير which is here rendered “pulpit”, originally means a raised, wooden structure for a preacher; and this seems to have belonged in this case to the preacher himself. Similarly, Ghambar seems to have been his own son. It results, therefore, that the preacher, while distributing a certain present, was appropriating all of it to himself and his family, although seemingly to different persons. The phrase is usually said to an unfair and selfish distributor.
ب

با آب حمام ضیافت کردن T. To give a feast with water from a public bath (i.e., to entertain at no cost).

Note. A variant form of this expression is با آب حمام دوست معرفت "to make friends with some one with water from a public bath".

ُُُْْ

با (آن) زبان خوشت یا پول فراوانی یا راه نزدیک؟ T. Because of your soft words, or because you pay good money, or because the way is near? {From the anecdote of the man who asked some one with harsh words to do a piece of work for him in a place some miles away against a very small sum of money; and received this answer. The answer is now applied to cases when there is no encouragement or good motive to induce a person to do anything.}

ُُُْْ

با آنمه هوش و بوش پاشنه نداره کوشت T. Despite all your fuss and boasting, your shoes have no heels. Cf. the E. "Much boast, little toast".

Notes. 1) hówshoboshb consists of two words hówsh and bosh both meaning "ostentation or pomp", and rimes with کوشش which is a provincialism for "shoe". 2) The phrase refers to a false and ostentatious pretender.

ُُُْْ

با بال دیگران پریدن (با پروران کردن) T. To fly with another person's wings (i.e., to act under borrowed strength; have no independence or personal ability).

ُُُْْ

بابای من مرد از تب گرم میخواهد باشد از تب سرد میخواهد باشد T. My father died; what matters if it was from a hot fever or from a cold one? {It is not the cause but
death itself which is the essential thing to consider.

Note. "Hot fever" and "cold fever" are mediæval terms in Iranian medical terminology.

با پا راه یافته کنید پا ره میشود با سر کلاه

If you go on foot, your shoes will wear out; and if you go on your head, your hat will wear out (i.e. however you do it, it will cost you something.)

با بال دیگران پریدن

T. To fly with others' wings. See با بال دیگران پریدن etc.

با پنجه سر بردین

T. To cut one's head with cotton.

E. E. a) To kill a man with a cushion. b) To laugh in one's face and cut his throat.

با چادر سیاه رفته بايد باکن سفید یارون یابی

You went in a black veil, but must come out in a white shroud. [Said to a bride on her going to the bridegroom's house, meaning that she must be faithful to her husband and content with her future life.]

با خدا باش (و) پادشاهی کن

با خدا باش هر چه خواهی گر

When you are godly, you can behave as a king; when you are Godless, you may do everything.

با خرس در جوال رفتند (باشند)

T. To go into a sack with a bear.

E. E. To catch a Tartar.

با آوردوه را بايد میرده

E. E. a) Light come, light go. b) Easy come, easy go. c) What comes with the wind goes with the water (Manx).

T. What is brought by the wind is carried away by the wind.

با یار آورد بازیچه جنگ

T. Wind brings rain, jesting quarrel.

با برودت افکندن (با انداختن)

E. E. a) To puff with pride.
b) To give oneself airs.
T. To blow into one's moustaches.

Note. Another form of this expression is باد بدماغ انداختن (i.e. to blow into one's nose.

Note. The above may be extended to read باد در آستین انداختن but it would then mean 'to puff some one with pride'.

T. To have wind in one's head (i.e. to be proud or haughty).

T. Put up with the pain so that you may (or until you) find the remedy for it.

E. E. He jests at scars who never felt a wound.
F. T. He understands pain who has pain.

E. E. Don't filch from a shop unless you (mean to) deal there. [Often used jestingly to mean 'Don't flirt with a woman unless your intentions are honourable'.]

Note. The P. phrase is grammatically wrong, and should better be replaced by the variant form given under از دگرانی که از دست بیش می‌کشد etc.

T. He cracks walnuts with his tail.
[Said of one who is very glad of a success].

E. E. a) The cracked pitcher goes oftenest to the well. b) A bad vessel is seldom broken. c) A creaking door hangs long on its hinges. d) The singed cat lives long.
F. T. No plagues will come to a bad brinjal.
E. E. A sycophant; toady; pickthank, or flatterer.

_\text{T. One who arranges brinjals round the dish (i.e. does a humble service with the intention of pleasing).}_

\[ \ast \ast \ast \]

با دوستان بساز بر دشمنان بتاز\text{T. Get on with your friends; then fall upon your enemies.}

\[ \ast \ast \ast \]

\text{\text{با دوستان مروت\text{ با دشمنان مدارا\text{ (ساخت\text{}})\text{}} T. Generous with friends and tactful (or moderate) with enemies.}}\]

\text{\textit{Note. In the first hemistich to this Hafez believes that such behaviour to friends and enemies brings about peace for the body and the soul.}}\]

\[ \ast \ast \ast \]

باده نی در هر سری شر میکند آن‌چنان را آن‌چنان تمیکند\text{See under etc.}\]

\[ \ast \ast \ast \]

باز خود را بست\text{E. E. To feather one's nest.}

_\text{T. To pack one's load.}_

\[ \ast \ast \ast \]

باز در بار خانهٔ عرمان است\text{E. E. Eggs are dearer in the country.}

_\text{F. T. Produce is (more) expensive where it is produced.}_

\[ \ast \ast \ast \]

بار روی بار کشی گذاشتن\text{T. To add a load to another person's load (i.e. aggravate his suffering; or increase his trouble).}

\[ \ast \ast \ast \]

باز سه کم زور بمنزل میرسد\text{T. A light burden soon reaches home.}

\text{\textit{Cf. the E. Much coin, much care.}}\]

\[ \ast \ast \ast \]

باز در حالهٔ ران کسری اگنده‌نیمیکند\text{T. Saying "Well done" to some one does not make him fat in the thighs. \textit{Cf.}}\text{\textit{این حرف‌ها etc.}}\]

\[ \ast \ast \ast \]

بار کج بمنزل نمیرسد\text{T. A load askew does not reach its destination.}

\text{\textit{E. E. a) Cheating play never thrives. b) Honesty is the best policy.}}\]

\[ \ast \ast \ast \]

بازار بان آز\text{F. T. In the market one should get good value for one's money.}
Note. This phrase shows a kind of popular etymology based on a pun, as باند means "market" and پارک means "Bring back"; the idea being that one should bring back something worth his money from the market, as, for example, one might say, "Market" is a contraction of "mart" and "get".

با دیوان خوش مار را ازصورت پیراهن می‌کند T. With soft words one may persuade a serpent out of its hole. [Gentle means are always best]. Cf. برمی در آید etc.

باز گردد باصل خوده رجع T. Everything goes back to its origin.
E. E. a) Blood will tell. b) What is bred in the bone will come out of the flesh.

بازوی بخت به که بازوی سخت F. T. Better a lucky arm than a strong one. Cf. اگر بیه سرمیت etc.

بازی اشکناب داده سر شکستنک دارد F. T. Playing involves breaking; (even) the breaking of one’s head (i.e. if one must play, one must be prepared for the consequences).

Notes. 1) This is what children cry in chorus when one of their playmates has sustained an injury, intending thereby to put him in good spirits. اشکناب and شکستنک are diminutive forms of اشک and شکستنک respectively, the former being a provincialism for which is the imperative or verbal noun from شکستن "to break", and the latter meaning "to have one’s head broken". Cf. the E. All fellows in football.

بازی باندی؛ باریش بابا‌هیم باندی F. T. You may play as you wish, but will you play even with your papa’s beard?
( This means that one must draw the line somewhere ).

Note. In the East the beard is considered sacred, and to even touch a man’s beard is an insult.

باسب شاه عفتته اند بابو T. The king’s horse has been called a pack-horse. [Said to, or of; one who takes offence at a
remark or is otherwise insulted.

To keep one's face ruddy by the (very) slap it has received (i.e. to keep up appearances by utilizing a rebuff, or being patient with hardships).

To fight with a bull by striking one's head against its horns. Cf. خرس etc.

E. E. To catch a Tartar.

To give, one must have.

To catch snakes in a well forty metres deep by the aid of a rotten rope—and all for the love of Omar. Cf. عمر and آن زبان خوشت etc.

When the fruit season comes, the orchardist becomes (conveniently) deaf (i.e. to passers-by who ask him to give them fruit free of cost).

Note. باغبان is usually translated "gardener".

Spend not your time with the ignoble; for you will not eat sugar from mat-reeds.

E. E. You can't gather figs from thistles (or Figs do not grow on thistles). Cf. امر امر etc.

No use striving against Fate.

b) Accident will happen.

Note. The P. has کارزار which means 'fight(ing)'.

Connive with the headman of the village before plundering it.

Do not do business with the man who has only one leaf in his ledger
(i.e. whose account-book consists of a single sheet, or who has just embarked on business; being in either case a man of little reliability).

Note. I have seen in E. the quotation "God deliver me from a man of one book", but am told that by "one book" is meant "little knowledge".

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با کمک به علی گفت عدم می‌گوید. T. If he invokes Ali with someone, he will not invoke Omar (i.e. he is not a turncoat).

Note. Ali and Omar are two opposing characters in the Islamic history.

☆☆☆

با گرگ دنیا خوردن و با چوبان گریستن. T. To share the fat of the sheep with the wolf; and then to weep with the shepherd.

E.E. To run with the hare and hunt with the hounds.

Note. The idea of "weeping" associates the phrase with the E. phrase "shedding crocodile tears".

☆☆☆

بالات را دریم پایینت را هم دریم. T. We have seen both your upper and your lower (i.e. we have heard all the possible excuses). From the following anecdote:

A certain beggar knocked at a lady's door. The lady, who was in the upper storey, said to him, "Had I been downstairs, I would have given you a morsel". On another occasion when the same beggar came, the lady, who was in the lower storey, said, "Had I been upstairs, I would have thrown you a piece of bread". The beggar said, "O dear lady, I have now seen both your upper and lower (i.e. I know too well what you mean by up and down).

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بالایی تا بالاتر از سیاهی رنگی نیست. T. There is no colour beyond black. (Quoted in cases when things are at their worst and a desperate person needs not fear anything worse).

Note. The proverbs "Above black there is no colour" and "Black will take no other hue" have been suggested for equivalents, but they are differently used.
با مردم زمانه سلامی و السلام  F. T. No more than a nodding ac-
quaintance with the people of present times.

Note.  سلام، which means greeting, is assimilated with
ساملام - a word marking the end of a remark or task.

با هر دست که پنهی با همان دست پس میگیری  Same as اذ هر
دست etc.

با همه پلاس با من هم پلاس؟!  T. "Pelas" to every one else-
but is it "pelas" to me as well? (Quoted when one uses
a piece of advice against the very person who has given it).

From the following anecdote:

A certain merchant was unable to pay off all his
debts. One of his creditors said he would show him how
to get rid of his other creditors if he would agree to pay
the sum due to him alone. The insolvent merchant agreed
to this, and the creditor taught him how to feign insanity
by pronouncing the word pelas (sack-cloth) as a reply to
each one of his creditors.

Thereafter, whenever any creditor approached the
merchant for his claim, he only replied, "Pelas", and he
was thus regarded as insane and exempt from debt.

After some time when the first creditor and advisor
claimed his debt according to the agreement, the merchant
turned to him and said, "Pelas". So the creditor angrily
said, "Pelas to every one else—but is it Pelas to me
as well?"

با یک تیر دو نما ندین E. E. To kill two birds with one stone.
T. To aim a single shot at two targets.

با یک دست دو هندوانه نمیتوان برواشت E. E. a) Between two
stools one falls to the ground. b) He that hunts two hares
will catch neither.
T. You cannot lift two water-melons with one hand.

با یک کمیش آمدی و با یک فرشت F. T. To be inclined because
of a "shoo", and disillusioned because of a "piss". [From
the following anecdote]:
A man once claimed in a certain locality to be a prophet. When asked by the local inhabitants to do a miracle, he said he knew the birds' languages, and thereafter he drove away the hens by uttering the word "shoo".

The simple inhabitants believed in the false pretender, but after a few minutes, when they saw him make water in a standing posture, they turned away from him, saying: "We would not choose a man so shameless as you to be our prophet". Whereupon the man said: "Neither would I choose as my followers people who come in because of a 'shoo', and go away because of a 'piss'.

Cf. the E. He is won by a feather, and lost with a straw.

با یک گل بهار نیشود Same as az yak gil behar nishood etc.

بایین شکستگی از گرد بصر دارست (حافظ) T. Despite his breakdown he is (still) worth a thousand sound persons.

Notes. (1) This saying applies also to inanimate objects. (2) The figurative sense of this saying is associated with that contained in the prb. دو دار از کنده etc.

پیال دیگران پروان نمیتوان کرد T. One cannot fly with other people's wings. Cf. 

بهانه بچه نه میخورد کلوجه F. T. The mother eats of the cake (pretended to be) meant for the child.

[بین نفاوت ره از کجا است تا بکجا (حافظ) T. Notice the great difference between the two distances. [Cited when there is a great difference between any two things].

پیای خود بگر (با سالخ خانه) رفت T. To go to the grave (or the slaughter-house) with one's own feet (i.e. to be deliberately, but foolishly, self-destructive).

پیرس آنچه ندینی که ذل بر سریدن دلیل راه توباشد بعز دانانی پسیدی T. Ask what you do not know:

For though in that there's shame,

The shame will lead somehow
To dignity and fame.
E. E. He that nothing questioneth nothing learneth.

F. T. Poverty in old age is a serious thing.
E. E. Poverty on an old man's back is a heavy burden.

E. E. He runs with the hare and hunts with the hounds.
T. He says to the gazelle, "Run," and to the hound, "Seize."

E. E. Better die for want of meat than bear the exactions of the butcher.
T. Fear him who does not fear God.

F. T. An oil lamp is burning instead of a camphor candle. [Referring to a poor substitute.]

F. T. Do not blame Moses for the sin of Jesus.

T. With the bat of ambition one can win the ball (of success).

T. A legitimate child takes after his maternal uncle.

T. He beats his own child to frighten his neighbour.

E. E. Adapt To beat a person to frighten another.
F. T. Mothercraft amounts to agony on the gallows. [Referring to the pains and worries of mothers in training their children.]

A bearded child (i.e. a man of childish brains).

The child of one's old age is (like) a bell hung from one's coffin.

I picked up a foundling that it might become a son for me, but he became my husband (i.e. instead of consoling me he controlled me).

When a child learns to walk, even a mortar must be hung up on the wall.

Note. [a mortar made of stone.]

A dying child is known by its febrile matter. [Referring to the foreboding signs of anything.]

B vast at vio. Some as well as others.

The priest meets his adverse fortune when he is invited to two banquets on the same evening.

When bad luck befriends a person, he is bitten by a dog even if he is sitting on a camel.

When fortune turns its back, the Arabian horse turns into an ass.

Note. A variant form of this prb. is the horse in the stable.
بخت که برگردان عروسو در حجله ارگردد. 

When fortune is reversed, the bride will turn male in her bridal chamber.

Note. 1. is originally a very fine vermicelli served in syrup with crushed ice or snow. 2. Another form of this prpb. occurs as a regular hemistich; thus:

بخت جوان و ارگون شود پالوله دنده دندان بشکند.

Do not entrust great affairs to the small.

بخار دستش نی نیسرد پلاش را میرند 

He has no access to the ass, so he beats the pack-saddle.

E. E. Since he cannot be revenged on the ass, he falls on the pack-saddle.

بخارش از برگیر است و اینگاه از کوچکتر

F. T. Inferiors sin, and superiors forgive. Cf. the E. To err is human; to forgive divine.

بی‌خور آش اش بشکن جاش

F. T. Where you are a guest, do not rule the roast.

Note. کدخدا means the head of a household or the headman of a village; and hence کر خداانی means 'exercising a control as such'.

بخارش آش بشکن جاش

Eat the soup and break the dish (in which it was served).

Note. If the imperative forms in this prpb. were made infinitive, we would have آش خوردن و جاش را ناک خوردن which would be an equivalent of etc.

بخارش و بمرد به از آرمان بخور

To say, "Such a one ate (his fill) and died" is better than to say, "He carried his wishes to the grave". Cf. بسیری مردن etc.
My business is to eat and sleep, and God's to look after me.  
[ Motto of the lazy man.]

The stitch (or seam) appeared on the surface (i.e. the hidden defects or faults were disclosed). Cf. The cat was let out of the bag.

Bad is that which does not exist.  
E. E. Whatever is good.

May evils not descend from Heaven.  
[Said by one who does not believe in superstitions in reply to those who attribute events to superstitious causes].

Should the unlucky build (even) a cathedral mosque; 
either the dome will fall, or the altar go askew. Cf. 

[Colloquial way of saying بد بد اسم]. T. Bad is bad.  
Note. The note of the quail has been believed to be similar to  
‘Bad is bad’; and hence the bird has been called بد بد in addition to the Turkish name بلديرچین and other names.

An ill-tempered man is a captive of his own ill temper.

To reach (or join) hell (i.e. to die disgracefully).

I beat him to frighten you; also, I am talking at you.  
T. I am talking to the door; but 0 wall, it is for you to listen.

A bad colour is still a colour.  
[An excuse for bad luck].
بدریا برود خشک میشود. 

* F. T. Should he go to the sea, he will find it dry. *\[Said of an unlucky person.]*

بست آهوی ناگرفته میخش وَردوسی 

* E. E. Sell not the bear's skin before you have caught him.*

* F. T. When hunting do not promise to any one the gazelle that you have not caught.*

بدکاره سیاه باران نمی‌اید 

* E. E. Cattle do not die from the crow's cursing.*

* T. Rain does not come because of the prayer of the black eat.*

بد کسی نامه ایم که به نقرن کسی برایم 

* F. T. No one's prayer has brought us here; and hence no one's curse shall carry us away.*

بد گمان باش در امان باش 

* T. Be mistrustful, and you will have safety.*

* E. E. a) If you trust before you try, you will repent before you die. b) Be just to all, but trust not all. c) Fast bind, fast find.*

بد مکان که بدافتین چه مکان که خود افتی 

* F. T. Do not do evil lest evil befall thee; do not dig a pit; lest thou fallest into it.*

بندان اب ایشکشکی نهی اشکشکی 

* See ابی ایشکشکی نهایت نمی‌کنند etc. and the appended Note.*

بدهگار را که بجمال خود میانشتابار میشود 

* T. A debtor left to himself will become a creditor. *\[Freely \]\] Dun your debtor before he duns you.*

بدین شکرکی ارزد بصد هزار درست 

* Same as باین شکرکی etc.*

بدیزی گفتئام هر کاره 

* Cl. باسب شاه etc.*

بدی یابدگوداری؟ 

* T. Are you (really) ill-set; or somebody*
speaks ill of you? [Quoted to emphasize the evil effect of slandering].

برات بر شاخ آهو T. A draft on the gazelle's horn (i.e. a false promise).

Note. برات بر شاخ آهو دادن could, in a sense, be rendered "To send on a wild-goose chase or on a fool's errand".

براحیت نرسید آنکه زحمتی نکشید (حانته) T. Who took no pains attained no ease. Cf. پرینج etc.

E. E. No pains, no gains.

براحوال آن گی کس بیاید گریست که وخلش بود نوزده خراج بست T. The conditions of that man should be lamented over, whose income is nineteen, and whose expenditure twenty.

E. E. (Same as for etc.)

برادران جنگ کند ابلهان باور کند T. When brothers quarrel, only fools believe (that they are really quarrelling).

برادر که در بند خویش است نه برادر و نه خویش است (سیدی) T. A brother who cares only for himself is no brother, not even kin.

برادری بجا برقاله یکی هفتصد دینار حساب حساب E. E. (Same as for etc.)

T. Brotherliness apart, the cost of each kid is 700 Dinars (nowadays equal to 70 Dinars).

برادری برای T. Fraternity is equality.

بر آن کدخدای دار باید گریست که وخلش بود نوزده خراج بست T. The head of a household whose income is nineteen and whose expenses twenty should be wept over bitterly.

E. E. One is never rich until he commences
To keep ahead of his expenses.

برای آدم بدبخت از دو و دیوار میبارد T. For the unlucky man
adversity comes from all directions (lit. from doors and walls).

برائے آدم بدک خوشخبتی است (منفی) T. Death is good luck for the unlucky.

برائے کسی بھی کہ برائے تپ کند T. Die for him who will get feverish for you.

برائے گیل ماهی خورک ج ماهی پیدا میشد T. He who eats fishes' heads (habitually) will always find them.

E. E. An opium-smoker will always find opium.

برائے کو گ ناریک و روشن یک سن است E. E. A pebble and a diamond are all alike to a blind man.

T. Darkness and light are all the same to a blind man.

برائے لای جر ز خوب است T. Such a one is fit for being placed inside a pillar (i.e. he is good for nothing).

E. E. He is a pretty fellow to make an axle-tree for an oven.

برائے مصلحت یوسه بدم خر زند F. T. One kisses an ass's tail when one finds it expedient to do so. Cf. اذدد لإعلامي etc.

برائے پناد حسن سب وحی زر (مصنف) F. T. If one's gold were to be stored away, it might as well be pebbles (lit. stone).

Note. The first hemistich to this is نر از نبی خوردن یسر i.e. Gold (or money) is to be used for subsistence (lit. eating). O my son!

برائے حرش خرسی اخور نمسندند F. T. One need not prepare the manger for every ass. [This means that such a person does not deserve the honours given to; or expected by; him].

برائے حرشخور یک بخور یست F. T. For every one who abstains from eating there is another who is prepared for it.

برائے همه مادر است برائے من ذن پابا T. He is (like) a mother to
every one else, but (like) a step-mother to me.

Note. The French have a similar pvb.—I am a mother to one and a step-mother to another.

بارا یک نمای در مسجد را نمی‌بندند. F. T. They would not shut the church to keep out one heretic.

Note. 1) is used of a woman who, being in her periods, is disqualified for saying her prayers.
2) For "church" the P. has مسجد which means "mosque".

برای یک دستمال یک قیصریه را آتش زند. F. T. To burn down a market-place for the sake of a handkerchief (i. e. to commit a gross crime for the sake of a small personal gain).

Note. The pvb. seems to have originated in Tehran, where there was a large trading-centre or warehouse, called قیصریه (originally meaning "Caesarea").

Same as به آوردند etc.

برایید یک باشند و بر رسته و گر. F. T. Things sewn together are different from things grown together.

Note. For "sewn" the P. has "tied". The pvb. shows the superiority of the natural over the artificial.

بریتد خوابیدن. F. T. To lie on the back (i. e. to lead an easy and tranquil life or to be free from care and anxiety).

برچشم کور سرمه کشیدن جه فايدة. F. T. Collyrium is no use to blind eyes. Cf. عقش ی نامیده etc.

برخر خود نمانند. F. T. To make (someone) sit on his own ass.

E. E. 1) To give a condign punishment to someone for his act. 2) To serve one right. c) To give a person as good as he brings.

بر خرمگنس مهک به لعنت T. Curse on the mar-joy!

Note. خرمگنس مهک is a gad-fly, but خرمگنس means either a mar-joy or kill-joy, or a "wet blanket".
This is a variant form of خواهد خدا اگر جامه بر تن خواهد خدا کنتی etc. q. v.

بر دوستی دوستان اعتماد نیست ناصح رسد بتملق دشمنان. T. One cannot rely on the friendship of friends; much less on the flattery of enemies.

برعکس نهند نام زنگی کافور T. They call the negro "Camphor" from contrariness.

Note. The E. "Snowball", by which negroes are sometimes called, may be considered as a parallel for the P. "Kafur".

برق خلب T. Lightning without rain.

E. E. a) All sound and no sense. b) An empty promise. c) Much cry and little wool.

Note. The P. phrase means also bragging where there is no merit for it.

برکس میسند آنچه را نیست پشنند Same as آنچه بخود آنهه پشنند etc.

برکنده به آن چشم که بدبین باشد T. An evil eye is better plucked out.

Note. Nowadays بد بین means almost always "pessimistic".

برکنده به آن ریش که در دست زنان است F. T. A henpecked husband deserves to have his beard plucked. Lit. The beard which is in the hands of women had better be plucked.

برگذشته افسوس نخورند T. One should not grieve over the past. Cf. the E. Let bygones be bygones.

برگذشته حسرت آوردن خطأ است T. It is a mistake to grieve over the past. Cf. the E. Let bygones be bygones.

برگ سبزی است تفاحة درویش T. A green leaf is the gift of a dervish.

Note. "A widow's mite" is the nearest expression
I was killed by thirst at the brink of the Fountain of Life.
Cf. the E. To starve in a cook's shop.

The rare cannot form a basis for judgment (i.e. one should not generalize what is rare and form a judgment thereon).

The fox, being asked who his witness was, said, "My tail." [The idea is that close connections make bad witnesses].
Cf. the E. The fox was sick, and he knew not where; he clapped his hand on his tail and swore it was there.

Whosoever you see is suffering from this same pain.
E. E. Every one is in the same boat. [From the usual form "We are all in the same boat"].

Curse on a bad competitor. [Said mostly in jest when a bad singer starts to sing while one with a sweet voice is singing. It may apply also to other persons of the same trade].
Naked we have come, and naked we shall pass away.

Note. I suggest an amendment in this saying to make it read which makes it a regular hemistich.

The naked person fears not a robber, nor a pickpocket.

To assign (or write) on ice (i.e. to despair or give up hope).

Note. has also been used in literature transitively; in the sense of "to lay the foundations of (something) on nothing."

To snap one's finger at some one.

To laugh at some one's beard.

Have no faith on (or follow not) a fat hermit or a thin doctor. [The one shows no signs of abstemiousness; and the other knows no health rules].

etc.

The goat worries about his life; the butcher about the tallow.

He is a great man who has many enemies.

a) A man's greatness is measured by the number of his enemies. b) It is an unhappy lot which find no enemies.

Greatness (or haughtiness) befits God alone. [Said to: or against: one who shows proud manners].

Greatness is attained by wits; not by age.

Greatness does not depend entirely on saying; for two-
hundred words do not amount to half a deed.
E. E. Saying and doing are two things.

倭گ نمیر بهار میاد کمبزه با خیار میاد F. T. (They say to the little goat, "Live, little goat, for spring will be coming with all its fruits").
Cf. the E. While the grass grows the steed (or cow) starves.

Note. For "fruits" the original has کمبزه which is a variety of melon, and خیار which means cucumber.

ئیز کر آد سر جشم آب میخورود T. The scabbed goat drinks at the source. [The unworthy are often more selfish and proud than the worthy].

ئیزکرمفتن (با پرگیرآورون) E. E. To have a thing a great bargain.
T. To get hold of a goat.

ئیزکرمی سفست (با سخت) نشانیده است T. He has not (yet) pissed on solid ground (i.e. he has not yet encountered resistance on the part of those stronger than himself; or he has not experienced hard times).

بسا دولت که آبد پژکرخیار جومرو آسـه نباشد گم کند راه T. There is many a fortune that comes in one's way; if a man is not aware of it; it goes astray.

بیانی ساخته ایم بماش هم می سازیم T. We have put up with a year of it; we can put up with a month of it. [We have suffered the greater; we can suffer the less].

بسا مراد که در ضمن نامردی ها است T. Many a success is found among failures. Cf. در نو و میدر etc.
E. E. a) The darkest hour is just before the dawn. b) Every cloud has a silver lining.

بس قاما خوش که نیز جادار باشد چون بازکنی مادر مادر باشد [سیدی]
F. T. Many a slender form you see beneath the veil; when you lift the veil you find it is a grandmother.

Notes. 1) قامة originally means "stature".
2) "Veil", as used here, is not what Europeans generally understand by it; it is a free translation of جادر which is originally a large sheet of cloth used by women to cover their whole body and dress (the Anglo-Indian spelling of it being "chuddar"). The late king, Reza-Shah Pahlavi, attempted to abolish the جادر, but even to-day it is being worn by a large proportion of women.

بسبکه خاموش نشستم سخن از یادم رفت.
بسبکه مانند به غریبی وطن از یادم رفت. F. T. I remained so long in silence that the faculty of speech was lost to me, and so long in exile that the idea of home escaped my mind.

بيبیار خوار لاغر باشد.
F. T. Gluttonous people are (often) thin.

بيبیار خوشبو است دم دار هم می‌نشند.
T. He is so sweet-scented, and he sits in the path of the wind (ironical).

بيبیار دان بیبیار جویی باشند.
F. T. He who knows much is apt to speak a great deal.

بيبیار سفر باید تا پخته شود خامی.
T. Much travel is needed to ripen the raw man.
E. E. Travelling broadens the mind.

Note. پخته means literally "cooked or ripened", and figuratively "experienced".

بيبیار گفتگوی دوم به خردی است.
T. Too much talking is next to lack of wisdom.

بيبیری مردن به که گرنسنگی خوردن.
T. Better to die of surfeit than to starve.
E. E. Better belly burst than good drink or meat lost.

Note. Some manuscripts give از گرنسنگی جنان سیردن for گرنسنگی خوردن.

بکثر گفتگوی جرا شائط از پس است گفت چه چیره مانند همه کس است.
F. T. The camel was asked, "Why do you pass water backwards?") He replied, "I have nothing in common
with others”.

They said to the camel, “Your neck is crooked.” He said, “What part of me is straight; that you think my neck crooked?”

When told to carry a load, the ostrich was a bird; when told to fly, he was a camel.

Note. which is the P. word for “ostrich”; literally means “camel-bird”; hence how the bird’s excuse is seemingly justified.

With the aid of soft speech and gentle means one may lead the elephant by a hair. Cf. با دبند خوش etc.

To take trumpery to Aziz.

Notes. 1) Aziz was the title of the ruler of Egypt—either Joseph or Potipher—according to the Jewish and Mohammedan Bibles. 2) Bistava مرجات literally means “goods of little value”.

A sickly (lit. thin) physician and a bald barber should not be trusted. Cf. بانگ دبند, etc. and the E. pub. Physician, heal thyself.

Saying “Look out” after jostling some one.

Notes. (1) Beggars usually earn more on Thursday night or the eve of Friday, which is the Mohammedan rest-day. (2) This pub. has an implication which is the
opposite of that of the following pvb.

بعد ان جهان سال مهتری دیگر توبره گم نمیکنند

T. After forty years service as a groom he will not lose the nose-bag. [Referring to some one who is experienced through long service].

بعد ان مردن سهراب نوشاردو

T. After the death of Sohrab (a hero of the Shahnameh) the antidote:
E. E. a) After death the doctor. b) Shutting the stable door after the steed is stolen (or after the horse has fled).

بعد ان هفت گرد़ه اوعای بکارد!

T. Claiming to be a maiden after having given birth to seven children (lit. foals)!

بعد منزل نبوذ و رستفر روحانی [مانظ]

T. On a spiritual journey there is no consideration of distance (i.e. remoteness) between halting-places.

بعدق شيطان در چاه جهان ذرعی افعی گرفته

T. To go into a well forty metres deep to catch vipers, and all for the love of Satan (i.e. to do rash and foolish acts for an ill-advised motive). Cf. با آن زبان خوشت etc. & با طناب بوسیده etc.

بغداد خراب است

T. Bagdad is in ruins (i.e. I am, or such a one is; hungry). See اطراف دانی که etc.

بقاطر کشفتند پدید کیست گفت آقادات ایم اسب است

T. On being asked who his father was; the mule said; “My maternal uncle is the horse”. Cf. استر را کشفتند etc.

بقال بیکار یا بی که ورین میکنند

T. An idle grocer weighs the stairs (i.e. idle or unemployed persons do things of little or no utility).

بقدر دوست میزنند پنه F. T. They will beat your cotton according to the quantity of the buttermilk you deal out. Cf. هرچه پول etc. and the E. pub. Pay the piper and call the tune.

Note. دوغخ is nowadays “churned sour milk”.

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E. E. a) Cut your coat according to your cloth.  
b) Set your sail according to your wind.
T. Stretch your legs according to the length of your carpet.

F. T. Heavy (or serious) duties should be entrusted to men of experience.

On being asked, "Why don't you grow hair?" the bald man said, "I don't like it."

E. E. Foxes: when they cannot reach the grapes, say they are not ripe.

To which of your tunes shall I dance?

By being killed you will escape being burnt.

Better sail in a ship which is in bad condition than to do a thing in haste. Cf. the maghila etc.

F. T. To enlist oneself among the purchasers of Joseph with a mere skein. [From the following Islamic tradition]:

When Joseph was brought in Egypt, Pharaoh ordered him to be sold by auction. While the rich merchants present were outbidding one another, a poor old woman appeared among the crowd, and held up a skein of silk, which was her only possession, and with which she offered to purchase Joseph.

On being laughed at by the present bidders whose exorbitant bids had proved of no avail, the old woman said, "I know too well that my insignificant offer could not fetch the handsome slave, but I wish to have my name put down in history among the adorers of his beauty—one who is ready to offer her all in order to obtain him.

Do what ought to
be done, not what you can.

E. E. a) Do what thou ought; let come what may. b) Do not all you can; spend not all you have; believe not all you hear; and tell not all you can.

베타 니 코스프레드 sessel 와시야 피드 너 전기 헤그마부드 새페드

Roses will not grow from the willow by effort; nor will a negro become white by bathing.

E. E. You cannot wash a blackamoor white.

베타 니 코스프레드 케지 파직 파피 대온도

T. Doesn’t it harm any one’s cow or sheep? {From the following anecdote}:

A townsman went to a village on some business. At noon when it is customary in Moslem towns to recite the Azan, i.e. the call to prayer, he began to perform this service in a loud voice. One of the villagers, who up to that time had not heard the Azan, asked his fellow-villagers, “What is this man doing?” “He is calling people to prayer”, they replied. “Doesn’t it harm any one’s cow or sheep?” he asked. They said, “No”. “Then”, he replied, “let him do what he likes.

Another version of the story, which makes the villager a Lur (or native of Luristan), and, as a result of which the Lur asked in his provincial dialect, 셰 쿠스페드 헤아이 마 층근 푸아?

makes the story more pleasant.

베타 니 코스프레드 키요 호사드 토브로야스 라어 쿠새 피쉬 아핸

F. T. When they said to the beggar, “Welcome”, he came forward with his bag in his hand.

E. E. Give him an inch, and he will take an ell (or yard).

베타 니 코스프레드 키요 호사드 라에 쿠새 피쉬 아핸

F. T. Just give me half a chance (lit. let me get in), and you will see what I can do. [Quoted with reference to the hidden powers of one who is not in a position to display them].

Cf. آب نمی بیند.

Note. A variant form of this pvb. is

베타 니 코스프레드 라에 쿠새 피쉬 아핸 캄 etc.
When they said to the cat, "Thy excrement is as good as a remedy," she buried it. (Used when some one refuses from pride to display a talent; or give away something possessed by him, after it has been much praised).

**Better to starve than to eat the bread of the ignoble.**

When they told the wolf that he had been appointed as shepherd, he wept, "Why are you weeping?" they said. "Because," he replied, "I fear it is untrue."

Saying "fire" will not burn one's mouth (or tongue). E. E. Hard words break no bones.

If you want others to do what you say, first do it yourself.

He thinks Ali-Abad is a town (i.e. he is expecting too much).

Notes. (1) Ali-Abad is the name of several villages in Iran. (2) Some people make this prh. read

They cursed the sparrow, wishing his belly to be transfixed by a minaret. He said, "You ought to have said something that is believable; for lack of capacity in this case makes your curse impossible of realisation." (Quoted in cases when exaggerated remarks are made).

To read the chapter of Yassin.
in an ass's ear.
E. E. To play a lyre in vain to an ass.

Note. يمین is the name of a certain Surah (or chapter) of the Koran.

پیکو میثیش برهم می نامی پگو منشو پنه پیکوش مین عذارم لیکن
آخر پگوئی نفهم نمی توانم F. T. If you say, "Do not see"; I will close my eyes; if you say, "Do not hear", I will put cotton in my ears; but if you say, "Do not understand", this is impossible.

پیکو و پناد (و) بده دست پهلوان T. Catch him and tie him, and (then) give him up to the athlete. (Quoted ironically when a man, who has pretended to be an athlete, or otherwise able to do any specified thing, has indeed done nothing; but wishes to claim to himself the fruit of the labour of others who have succeeded in doing it).

بلا چو عام پیرو دولکش است و مستحسن (قاّی) T. When calamity comes to all; it is pleasant and acceptable.
E. E. a) A company in distress makes sorrow less. b) Company in misery makes it light.

Note. A familiar phrase to the same effect is ظلم بالوه عدل است.

پالال که مرد اذان گو قحط نمیگردد F. T. If Balal dies, there are still others who could call people to prayer.

Note. Balal is the name of a black man who, at the time of the Prophet, used to serve as His special Muezzin, i. e. one who calls people to prayer. This pvb. is quoted when a person thinks he is the only one who can do a specified thing.

بلپان خاموش و خر ددر عرعر است T. The nightingales are silent and the ass is braying. [Used when some one with an unpleasant voice is singing].

Note. I have frequently heard the variant بلالان خاموش که خر گردد میکند
i. e. "Keep silent, O nightingales, for the ass is braying".
This is more piquant, but the form given above is a regular hemistich.

The nightingale hatches five eggs; but only one of the brood becomes a nightingale. [This means that out of several children belonging to the same parents usually one becomes a worthy or courageous person].

There is no doubt in its being a nightingale; but it is either unfledged as yet, or it has grown old and shed its feathers. [From the following anecdote]:

Some rustics in Ghazvin found a frog in the field and took it for a nightingale. But, as they were doubtful about it, they went to Dakhow (a contraction of دهخدا - the headman of a village), and asked his opinion thereon. Dakhow said, "As for its being a nightingale, so much is certain, but it is either unfledged as yet, or it has grown old and shed its feathers".

Notes. (1) This is now cited when one wishes to lay stress on the fact that some part of a proposition is certain, but it is also used when two alternatives proposed to a question are both wrong. (2) The ordinary sense in which the word لندورك is used nowadays is "lank or lanky". In this prev., however, it has been used in the sense of an unfledged chicken.

To say, "I don't know how to do it" is a good excuse for resting from work (lit. is a comfort to the soul).

It is not worth a damn; it is not worth a curse (lit. a curse from God).

Why teach wisdom to Aesop? Don't teach your grandmothers to suck eggs.

Note. Loghman, who is said to have been a contemporary of King David, may be regarded as the eastern Aesop.
They sowed "perhaps" (or "if"), but it didn’t grow. [As for the nature of the word see Note. (1) under the next entry].

A certain camel-driver let loose his camel in an uncultivated field belonging to another. The owner of the field came up and began to beat the camel. The camel-driver said, "Why do you beat the camel for no good reason, since there is no grass on the field?" "But", replied the field-owner, "I might have cultivated the field, and your camel might have grazed in it; imagine what would have happened then!"

Notes. (1) From the above it appears that in addition to "perhaps and rather", means "if, supposing that", and the like. (2) كاريذن is a provincialism for "to sow or cultivate".

A man said, "In our village they grow beetroots as large as houses". A few seconds later some one else present said, "In my native town they make cooking-pots as large as mosques". "What ever for?" said the first man. "To cook your beetroots", was the reply.

Another version of the story runs thus:

A man said, "In my native town they make cooking-pots as large as mosques", and another said, "In our village they grow beetroots as large as houses". "Where can these beetroots be cooked?" asked the first man. "In the pots made in your town", was the reply.

Shouldst thou boast of thy wealth and beauty; a single night will give away the former, and a single fever will mar the latter.

Note. "A single night" is an allusion to one's
properties being stolen in one night.

Note. Variant forms of the above p.v.b. are

\( \text{i.e.} \) Boast not of your wealth, for it hangs on a single night, etc.

She says to the moon, "Let me shine first before you do". [Said in praise of a woman's beauty].

When they pity the dead, he soils his shroud with his excrement.

a) Give him an inch, and he will take an ell (or a yard).

b) Give a clown your finger, and he'll take your whole hand.

Threaten him with death, so that he may be content with fever (i.e. by imposing hard conditions on someone you may force him to accept easier ones). Cf. etc.

Die and blow. [From the following anecdote].

The blacksmith's boy, who had become tired of blowing the bellows in a standing posture, said he wanted to sit and blow. "All right", said the blacksmith, "sit and blow". A few minutes later the boy was again tired and asked, "May I lie on my sides and blow?" "Yes", said the master, "you may do so". The third time the boy asked, "May I blow lying on my face?" at which the blacksmith said in despair, "Die (if you like), but blow".

Note. Although originally meaning "Die and blow", as was shown in the anecdote, is nowadays mostly used as a noun or as an adverbial phrase to mean "(working and toiling) to the very last minute of one's life". Cf. the E. To die in harness.

Do not assign work to the unexperienced.

Note. Sa'di has for the above
which is a regular hemistich.

بنبهاک زاده مداريد اميد كه زنگكي به شستن نگرفرد سفيد [ننصری]

T. Rely not on him who was born on the wrong side of the blanket; for the negro does not become white by washing.

E. E. You cannot wash a blackamoor white. Cf. بكوشش ترويد etc. and also the E. phrase "He washes the Ethiopian".

بنابآزموده بنكاگر ویده مفرماي كار See under etc.

بنام حسنى بکم حسنى See under

بنام ما بکام تو F. T. You pretend to want it for me, but mean to gratify yourself. Cf. بيناينه بيچه etc.

Note. I have seen also the vulgar form بنام حسنى بکم حسنى where the proper names are diminutive forms of حسنى and حسنى respectively.

بند نببنت شل است E. E. (a) She is a woman of easy virtue.
(b) She's loose in the hils.

T. Her pyjamah's cord is loose.

Notes. (1) The expression may be used also of a man who is (inclined to be) unchaste, and refers sometimes to a person's heretical disposition.
(2) is for men "loose breeches", and for women "a long loose skirt" (now obsolete).

بنده ما را گردت است T. Our dam has been washed away by water ('i.e. we are ruined; it is all up with us').

بنده نرخريد آرازتر از بنده شكم است T. A slave bought with money is more free than he who is a slave to his stomach.

بن. ديوار كنن و بکم اندومن T. To undermine the wall and plaster the house-top ('i.e. to improve the outward at the cost of the very foundation; or to be hypocritically destructive').
Gentleness will draw out a serpent from its hole. Cf. "a serpens exhibit.

A sick person loathes sugar.

Do as the preacher (or friar) says, not as he does.

Pay heed to what is said, not to the person who says it.

The sons of Adam (or human beings) are fellow-members of the same body, as they are created from the same clay (literally, essence).

He is like the winnower of Lenjan: from whichever quarter the wind blows, he will winnow his grain.

"He turns his mills and sets them so that wherever the wind bloweth, his grist should certainly be ground.

He is a trimmer or time-server."

Better a needle that sews than a sharp sword that severs.

That is all we have got (whether you like it or not).

Fellow-tradesmen are enemies to each other.

Two of a trade never agree.

Though the mat-weaver can weave; they do not take him to weave silk.

The ape is a gazelle in its
mother's eye.

Note. This seems to be a translation of the Arabic phrase

ابن عين امه غزال

( * * *

Same as بوزيتته را با دروز فلی حا کار? etc. )

* * *

یوسه با پیغم نتواند بود T. One cannot kiss by proxy.

* * *

بول و فولش یکی است T. His pissing and promising are one

( i.e. he is never faithful to his promises ).

* * *

فون از تریت هزار رستن نعود F. T. Training will not turn an

owl into a nightingale. Cf. بکورش نوردید etc.

E. E. a) Crows, though they wash, are never the whiter.

b) You cannot wash a blackamoor white ( or There is no

washing a blackamoor white ).

* * *

بوی حلواش میاپید E. E. He has one foot in the grave.

T. One can smell the odour of his "halva".

Notes. (1) حلوا is a kind of soft, sweet paste, which

on the death of a person, is distributed free of cost by his

relatives among people so that they may pray for his soul.

(2) The expression بول حلوا گرفه is also in common use;

and may be rendered " to have one foot in the grave ".

* * *

بوی شیر اند هیش میاپید T. He smells of mother's milk ( i.e.

he is a mere stripling ).

* * *

بوی کباب شنیده اما نیداند که خر داغ می کند T. He has

smelled roast meat but does not know that an ass is being

branded. (Said in cases when some one is under a disillus-

ion ).

* * *

بوی مئیک بنهان نمی‌ماند T. The odour of the musk cannot be

concealed ( i.e. Virtue will in the end be known to all ).

* * *

به اسپ ریزیکو خویی نیکو [نهایی ورامین] T. A good temper

is better than a beautiful face.
Why be obliged to the base
for two loaves of bread?

Note. The beauty of the P., which is lost in the E. translation, lies in the assimilated words "two loaves of bread" and "base people". Hence the following free translation may be preferred:

Why bow to the base one's head,
In obligation for one's bread?

Wherever you go the sky has the same colour (i.e. travelling to other places will not change cause and effect).

For the sake of a single rose one must endure the pain of a hundred thorns.

E. E. No pains, no gains.

For a thousand and one reasons, the first of which is that I had no gunpowder. [From the following anecdote]:

An artillery-man, being asked once by his general why he had failed to fire a gun on a certain occasion, answered, "For a thousand and one reasons". "Let us hear the first reason", said the general. "The first is", said the artillery-man, "that I had no gunpowder". Whereupon the general said, "You need not mention the remaining one-thousand reasons".

Notes. (1) Another version of the anecdote makes the number one-thousand, which is then reduced by the general to nine-hundred and ninety-nine.
(2) The anecdote is intended to show that one good reason is better than several unsubstantial ones.

Heaven is that place where no one harms, or interferes with, his fellow-men.

The joy of Heaven is not
worth being reproached for the favour.

*Note.* Ser zesti is sometimes replaced by mont which means "obligation".

۶۶۶

په شت را به یا ن میدهند به یا پننه میدهند T. Heaven is not awarded for a price; it is given for special reasons.

*Note.* پننه means an excuse or pretext, which is not a suitable word here; though it gives a literary aspect to the P. saying, as the first پننه, together with the negative particle in ن میدهند make a pun with پننه.

۶۶۶

بیهمه پلاس به منهم پلاس! (Same as پلاس etc.).

۶۶۶

به میدهند ده بهتر T. He gives a quince in order to get a village.

E. E. He throws out a sprat to catch a herring (or mackerel).

*Note.* In view of the riming words بی and ده, the French prb. "Donner un œuf pour avoir un bœuf", which means "To give an egg in order to get a cow" better approaches the P. in neatness.

۶۶۶

به جه آپ نمی خیسند F.T. No liquid whatsoever can soften him.

[Said of one who is adamant on some point].

*Note.* خیسند originally means "to soak".

۶۶۶

بی ادب با هزار گناه تنها است [آتش بلخی] T. The uncivil person is (always) solitary, though he be with a thousand.

۶۶۶

بی یزی است و حلقه بتپوش فلک کند F.T. Indigence reduces even the Firmament to slavery. *Cf.* آنچه شیران را etc. and the E. *prb.* Hunger will tame a lion.

*Note.* Bondsmen wore anciently ear-rings, and hence حلقه بتپوش came to mean a bondsman; *lit.* one who wears the ear-ring (of slavery).

۶۶۶

بی پیر مرود رود خرابات هرچند سکندر زمانی F.T. Though you be Alexander of your day, do not go to a tavern (*i.e.* a bad place) without a spiritual guide.
از آن بید‌ها گه از این بادها ببرد (Same as etc.)

یی روهن سرخ میکند. T. He will fry without butter. [Said of a very clever or resourceful person].

به زر ای پر. T. No money, no wings.
E.E. Money makes the mare go.

پری این نرفنده عروس، ای چادیدی است (Same as etc.)

یستون را عشق کند و شهریتش فرهاد برده T. Behistun was carved (virtually) by love, but Farhad had the fame. [Referring to the versified Romance of Khosrow and Shirin, or Shirin and Farhad, by the poet Nezami].

یسواو کور است T. The illiterate person is blind.

پیشه در کلاه کسی شکسته T. To break eggs in some one’s hat (*i.e.* to disgrace him).

Note. This is an archaic and rare phrase.

پی عیب خدا است F.T. Only God is perfect. [Said as an excuse in case when a person is said to have certain faults].

پی غفش پنده مرچ فرد بود با غرض پند پای بند بود [سنای] T. Advice given from a good motive is sweet as sugar; but given from a bad motive; it shackles the feet.

پیکرانی کار دهید و پیکرانی شفا F.T. Give treatment to those out of health; and employment to those out of work.

پیک پول سیاه نمی‌آرد T. He (or it) is not worth a penny.

Note. پول سیاه or “black money” was made of copper, and was in currency in Iran up to 40 or 50 years ago.

پیک پایه مست‌است T. He gets drunk with a single glass. [Sometimes said of a person who is satisfied with a small bribe].
(Same as etc.)

**Ba ik nemi erde**

*T. It is not worth a barley-corn.*

_E. E._ It is not worth a penny; I would not have it at a gift.

**Ba ik dast ntoran eforqen doz be**

*T. One cannot hold two quinces in one hand.*

_E. E._ Between two stools one falls to the ground.

*Note._ The _p.vb._ _ba ik nemi erde_ etc. is more frequently used than the one here given.

**Ba rozi dor mabrab budin**

_F. T._ To pray facing two altars (i.e. to be double-faced).

**Ba ik koshme dor kardin**

_F. T._ To cause a single nod (or wink) to serve two purposes. _Cf._ _ba ik nemi erde_ etc.

_E. E._ To kill two birds with one shot.

**Ba ik gar dorfahteh zarin**

_T. To shoot two ringdoves with a single shot (ii.e. dart)._ Cf. _the preceding p.vb._ and _ba ik nemi erde_ etc.

**Ba ik gftend ba bat az gharrensiky mrd gft darat va nixord?**

_T. They said to someone, "Your father died of starvation." He said, "Did he have (food) and not eat?" (Cited in cases when indigence serves as an excuse for not spending)."

**Ba ik gftend serke heft salat darad gft daram va nimidehem gftend jarad gft kamr bahe raghe khe mikhawat midaram heft salat namisht?**

_T. A person, being asked whether he had some vinegar which was seven years old, answered, "I have got some, but I can't spare any." "Why?" they asked him. "Because," he said, "had I given a little vinegar to every one who asked, it would not be seven years old."*

**Biagegari be az biagegari ast**

_T. Forced labour is better than unemployment (or idleness)."

*Note._ Those who do not believe in doing anything for nothing turn around _biagegari_ _biagegari_ and _making the p.vb._ read _biagegari be az biagegari ast_ which is what the British be-
lieve, for I have seen the E. pvb. "Better sit idle than work for nought".

بي گذار به آب نمی‌نزن T. To dash into the water without (looking for) the ford.
E. E. To leap before one looks.

Note. This is grammatically adapted from the more usual form, "Look before you leap".

یالش هزار هزار آب ریمدارود T. His spade will take up a thousand mounds of water (i.e. He is a man of great influence).

ییامار تیمار میخواهد T. A sick person needs attendance.

Note. It is the rimeing words تیمار and میخواهد which gives a proverbial shape to this saying.

ییاماریکه تیمار دارو طبیبی ناخواهد آید T. When a sick man is being well tended, his doctor comes uninvited (i.e. he is not needed).

بی مايه قطنیر است T. Where there is no yeast (i.e. leaven), the bread becomes unleavened. (Freely) Capital is the leaven of business.

Note. Capital or more fully خمیر مايه means yeast; but مايه originally means the capital or essential part of anything.

بی می کسیا خیار کران T. To give one the hang-over, but not the wine itself (i.e. to cause one to suffer the evil consequences of anything without allowing him to be benefited by its advantages).

بین الاحباب نطفت آداب (A.) T. Between friends ceremonies disappear (lit. fall down).

پیش زن یک گنجه جانش در می‌رود T. If you blow his nose, he will die. [Said of a very weak person].

پیهندان آنکه در آفاق کشش نیست حسوم (آن یبت) T. He whom nobody in the world envies is destitute of talents.
Cf. the E. A man's greatness is measured by the number of his enemies.

 oltre

A vain affair (or an unreal matter) would not need such a long discussion. { Often meaning that the wonderful world with its creatures are a proof of the existence of a Creator}.
ب

پا بیخ خود ندن T. To kick away one's luck (i.e. to forfeit one's chance).

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پابوش براي شيطان می‌دن T. He sews footwear for the Devil (i.e. he is very cunning).

Note. As the figurative sense of پابوش is “entanglement” or “difficulty”, the above phrase means really “He involves even the Devil into difficulty”.

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پا توى کفش کسی کردن T. To put one's foot into another man's shoe.
E. E. To poke one's nose into another man's affairs.

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پا توى یک کفش کردن T. To put one's feet in one shoe (i.e. to take up an obstinate or uncompromising attitude).

Note. A near E. parallel would perhaps be "to harp on one (or on the same) string".

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پا نهی کفش به اشت آر کفش تنگ فرودای T. Better to walk barefoot than to wear tight shoes.

Note. By the expression "tight shoes" Mowatavi alludes to an ill-matched wife; and this is confirmed by the second hemistich which is رنج غربت به که اندر خانه تنگ "To suffer in exile is better than to have strife at home".

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پا دور هوا حرق ندن T. To talk with one's feet in (or toward) the air.
E. E. Not to have a leg to stand on.

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پا را (پا یا پایت را) بقدر گلیم گر دراکن (Same as پا را (پا یا پایت را) بقدر گلیم گر دراکن etc.)
Kings have more need of advice from the wise than the wise have of the company of kings.

E. E. He is cunning as a fox; he is a sly old fox; he is a slyboots.

T. His crupper is worn out.

T. A friend last year and an acquaintance this year! [Said to a friend who is met for the first time after a long period. The phrase is rather jocular and not very polite].

To trample on justice.

T. To tread on a dog's (or serpent's) tail (i.e. to raise trouble. Cf. the E. Let sleeping dogs lie).

Note. The variant پا رودی دم کسی ساداشتی has also been heard.

F. T. He wins who persists.

E. E. Penelope's winding-sheet.

T. The saddle of Antichrist's ass.

Note. دجال the Islamic Antichrist, is believed to possess an ass which has no saddle. Everyday he occupies himself with making a saddle for the ass, but whatever has been done by him during the day is miraculously undone overnight.

T. His (or her) pack-saddle is askew. (This means that such a one is (inclined to be) unchaste or heretical. Cf. بندتنباش شل است

E. E. She is a woman of easy virtue; she is loose in the hills; she is a light-skirts.

F. T. To step over the line (i.e. to stray from the path of duty; also to disobey).
The darkest hour is just before the dawn. b) Every cloud has a silver lining.

Note. The first hemistich to this is Dr. Nolte's interpretation: i.e. There is much hope in despair.

F. T. The leg of a lamp never receives the light. [This means either that men do not see their own faults, or that the shoemaker's wife goes the worst shod, or else "The nearer to church, the farther from grace].

T. Tie your cock's legs and don't say that your neighbour's hen is lewd. [Used when a man's son has a liaison with his neighbour's daughter, or in other similar instances].

T. The ass's foot may once slip into the ditch. [Caution against over-confidence].

T. Better in chains and with friends than in a garden and with enemies (lit. strangers).

F. T. He cannot be tied down on his feet (i.e. he cannot contain himself for joy).

E. E. He has one foot in the grave.

His foot is on the verge of the tomb.

F. T. Three things which no one has seen: the snake's feet, the ant's eyes, and the Mullah's bread. [The Mullahs (or priests) are usually considered to be inhospitable].

T. To carry a grasshopper's
leg to Solomon.

Note. The grasshopper's leg was, according to Islamic traditions, what the ant presented to King Solomon, and may be considered a parallel to the E. "widow's mite". Cf. برك سبيسي است etc.

یا به پایه رفت. باید سوی بام [موایی] E. E. Step by step the ladder is climbed.

T. One must go up to the roof step by step.

پایین پایین ها نمی شنید بالا ها هم جا نیست T. He won’t sit down at the bottom; and there is no room at the top. [Caution against arrogance, which will find no place].

بالات را را ویدیم بالات را هم ویدیم Same as et al.

پایین تف کنی ریش است بالا سیبل T. If you spit downwards your beard is there; and if upwards your moustache. [Used when some one is on the horns of a dilemma].

بی کسیرا رودی آب انداختن T. To cause some one's permit or document to float on water (i.e. to divulge his secrets and put him to shame).

پدر خویش باش اگر مردی T. If you are a man, be your own father (i.e. stand on your own legs).

پدر را عمل بیمار است اما پسر گرمی دار است [سنی] T. The father has plenty of honey, but the son's constitution is overheated. E. E. The father has a fine wine-cellar, but the son is allowed only water.

پدر و مادر بپولار بسته اند اولاد بگ T. The parents are attached to the child; the child to his dog. Cf. the next pub.

پدر و مادر عاشق پیارند T. The father and mother are shameless lovers (i.e. they are unrequited and still persistent lovers of their child).
To disturb some one's deceased parents (i.e. to cause them to turn by cursing them).

* * *

He whose daily bread is scanty has a distracted mind.

Note. The beauty of the F. lies in that the same adjective is used for "bread" and "mind". A near E. parallel would perhaps be "He whose daily bread is scattered has a scattered mind", though a scattered mind is different from a distracted mind.

* * *

To let the cat out of the bag; (b) to throw off the mask.

To unveil a matter.

* * *

Don't tear another man's veil, and your own veil shall not be torn (i.e. Do not put another man to shame by disclosing his secrets; lest you have the same fate).

Note. The expressions پرده کشیا دریدن and the more literary form پرده برکس دریدن are common idioms.

* * *

By asking one's way one can get to India.

Note. The variant form پرنس پرنس بکعیه بتوان رفتن which is less often used, is a regular hemistich. Here "the Kaaba" replaces "India".

* * *

Neighbours are answerable for one another. {Quotation stressing the ties of neighbourhood}.

* * *

The eagle's wing is a plague to him.

Note. This is apparently adopted from a versified story attributed to Nasser-Khosrow. According to this story, an eagle boasting of his keen sight was shot down by an arrow, in which he could see a feather from a bird of his own kind, whereupon he exclaimed: انا است که براما است i.e. "It is amongst us that is against us". Cf. the latter pub.
E. E. More words than one go to a bargain (or More than one word goes to the market).

T. Too much talk is fit for (i. e. allowed only to) the Koran.

پرکو روها کرد رسم پدر تو بیگانه خوان و مخوانش پسر [فردوسی]

T. When a son abandons his father’s ways, call him an alien: not a son.

Cf. the E. Like father, like son.
son associated with bad people; (thus) the prophetship was lost to his family.

Boys and girls are (like) watermelons which have not been cut open (i.e. their characters are unknown until after marriage).

The cow's leavings should be given to the ass. Cf. Nhapurizer etc.

He has been brought up behind the bin (i.e. he has not been in society and has no experience).

Note. *Taqīe* is a large earthen bin; often built in the wall of a cellar; and used for keeping flour designed for gradual domestic use.

To make the back of one's eyelids thin (i.e. to give oneself airs; also to act lackadaisically).

To pray behind (or under the guidance of) some one (i.e. to have faith in him; to rely on him).

Same as *Pesh dost*. (The word for *back* is *dagh*.)

His back is against the mountain (i.e. he feels himself in a strong position).

E.E. He is two-faced (or double-faced).

T. One cannot tell his back from his face.

To mix sheep's dung with currants (i.e. to mix oneself with the great). [Said of a low person].

Note. The usual form is *Peshk *hima dakh *mowei *kordun. i.e. look how the sheep's dung has mixed himself with the currant!
پشه چوپر شد برند پیل را با همه تندی و صلابت که اوسط (سده)

T. Gnats, when in great numbers, beat the elephant with all its fierceness and firmness. [This is intended to emphasize union, as well as strength or number].

یسه را در هوا (با روی هوا) نعل گردن T. To shoe a gnat in the air.

E. E. To break fly on wheel.

پشه لگدنیش زده است T. He has been kicked by a mosquito (or gnat). [Spoken in jest of one who exaggerates his indisposition].

پلو معاویه جریب است F. T. Mo-avieb’s food is richer. [Quoted when one flatters or serves the rich classes].

Note. معاویه was the Ommiad caliph who opposed Ali, the Prophet’s successor, and around whom the populace gathered because he was influential and rich.

پنجه در گوش تخت شده است T. To put cotton in one’s ears.

E. E. To turn a deaf ear. (to some one).

پنج انگشت برادر نرد برابر نیستند T. The five fingers are brothers but not equals.

پنجه با شلوار و مشت با شمشیر دو نفر از بیشترین نیستند (سده)

T. To grapple with a lion and to strike one’s fist against a sword are not what wise men would do.

Cf. the E. There is no playing with edged tools.

پند بنیانان پاران است در شورستان T. Advice to the foolish is like rain on brackish ground.

Note. For “rain on brackish ground” the E. has “water on a duck’s back” for which گردگان یک‌تیمید is a better equivalent.

پندی بصد مهمان E. E. Good advice beyond all price.

T. Each piece of advice for a hundred tomans.
پوست سگ بردی خود کشیدن

T. To pull a dog's skin over one's face (i.e. to assume the most brazen impudence).

۹۶

پوست و استخوان

E. E. Nothing but skin and bones; bare-bone(d).

پوستین کسی (را) دریدن

T. To tear some one's sheepskin coat (i.e. to spread scandal about him).

پرلاند بهند بردن

T. To carry steel to India.

E. E. (Same as for). "که آسان بروان دادی گزه بهکمان بردن"

پول استنه جان است که آسان بروان داد

T. It is money, not life, that might be given easily. [Used humorously as a protest against, or an excuse for, stinginess].

پول بهد سر سپیل شاه نقاره برزن

T. Spend money, and you can play the kettle-drum on the Shah's moustaches. [Emphasizing the power of money].

پول بیزبان را به آدم زباندار نپاییداد

F. T. Why give the speechless money to one who has the faculty of speech? [Caution against giving one's money to a plausible person who will pocket it].

پول پول را پیدا میکند

F. T. Money begets money. (Lit.) Money finds money.

پول پیدا کردن آسان ولی نگاهداشتن آن دشوار است

T. It is easy to earn money, but difficult to keep it.

Note. It would be as true to say پول پیدا کردن آسان ولی خرچ کردن آن دشوار است (i.e. It is easy to earn money, but difficult to spend it).

پول حرام بهای شرب شور و جنده کور است

F. T. Money unlawfully earned is spent for bad wine and a blind prostitute.

E. E. Ill got, ill spent.

Note. The P. has "salt wine", and the word شور
has been used chiefly to rime with 

ات. Money is the resolver of difficulties.

E. E. Money is a sword that can cut even the Gordian knot.

تاInstance of 

I paid the money in Amol, and got the bread in Sari. (Referring to excessive confidence and order prevailing in a country).

Notes. Amol and Sari are cities in the province of Mazandaran.

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Money is not cut out of paper.

E. E. Money doesn’t grow on trees.

تا

Even an ass is loaded with money.

E. E. An ass is but an ass, though laden with gold.

تا

As dust goes on dust, so money goes on money.

E. E. (a) Money begets money. (b) All strive to give to the rich man.

تا

He has so much money that he can shift it with a shovel.

E. E. He is rolling in money. He is a money-bags.

تا

A bad penny always comes back.

تا

Wealth makes one’s house too small and one’s wife too ugly.

تا

Money is round and the market is long (i.e. if you will spend your money, the market is wide: or, if you refuse to give me such and such a thing, I can buy it myself in the market).
T. Does my money (lit. our money) bear the stamp of Omar? (i.e. What is wrong with my money?)

Note. Omar and Ali are two opposing characters in the Islamic history, as the Shiites believe that the latter was the true successor of the Prophet, while the Sunnites believe that the former was his true successor.

-The wrestler falls to the ground for the very reason that he knows too many tricks.

E. E. (a) Good swimmers are oftenest drowned. (b) Clever people often miss their way.

The living athlete is to be adored (i.e. The one that has been killed in wrestling needs not be dreaded. This is said, or believed to be said, by one whose employer or chief is dead or dismissed from office, and who does not care for him any more).

F. T. To tread on dung spread to dry (i.e. to be unemployed or idle). Cf. the E. to twiddle one’s thumbs.

Dismount and let us walk together.

E. E. Draw it mild. Cf. To come off one’s high horse.

E. E. A rolling stone gathers no moss.
T. The onion of him who never settles down does not take root.

The onion also has thought itself a fruit. [Said of one who from pride or folly mixes with those greater than himself].

The grey hair is a message from Death.

Dead drunk (or blind drunk) from the first glass?
To make the cat lose its way. [This is usually done by carrying the cat in a bag for some distance and then turning it loose.]

To lead some one off the track.

He looks for a dead ass in order to take its shoes (i.e. He tries to get a profit from anything).

It is more visible than the mole on a beautiful face.

It stares one in the face; it is glaringly obvious.

(1) To make capital of. (2) To make a faked evidence of. [From the historic incident of the opponents of Ali raising the blood-stained shirt of Osman on a banner; and demonstrating against Ali, whom they declared to be the murderer of Osman.]

To read one’s shirt (lit. to make a ghbab out of one’s shirt).

Note. Qaba was a long garment open in front; worn by men.

Send not an old man to buy an ass, nor a young man to choose a wife. [The one is satisfied with any speed, and the other with any beauty.]

T. The old woman could not reach the plums, so she said, "Acids do not agree with me."

Foxes, when they cannot reach the grapes, say they are not ripe. Cf. بهینه کنند etc.

Note. The wording of the pvb., as given here, is grammatically correct; but since it sounds bookish, the vulgar change it to read پیر زن دستش نیرسید بدرخت اولوکفت ترشش بجاام نیسارد.
The old woman did not die; and when she did, it was on a rainy day.

The spiritual guide makes (the vessel); the disciples put on the handle (i.e. the spiritual guide forms the bare doctrine, but the disciples add to it traditions and superstitions).

Age can be taken to be the source of a thousand faults and weaknesses.

To put stuffing in some one’s pack-saddle.

(a) To stuff (or load) some one with flattery.
(b) To lay it on thick (or with a trowel).

O Fate, where wilt thou put me?—on a golden throne, or in the ashes?

Note. (1) The original has ‘forehead’, which rhymes with مینه‌نای. A man’s fate was believed to have been written on his forehead. (2) Sometimes this is shortened to

To take the pulpit before the preacher (i.e. to preclude).

Note. آخوند is a theologian or preacher, who ascends a raised wooden structure called مامب‌ار.

Do not open a shop in competition with your master (lit. a shop before your master’s).

To weep before the rowzeh-khan (the man who recites the tragedies of Karbela, and makes his audience weep).

To be more catholic than the Pope.

Mourning (lit. “Woe”) before
the death! { Said when one fears the worst before the worst has come. }

Everybody is speechless before the liar. E. E. He that does not speak the truth to me does not believe me when I speak the truth.

Seen from the front it is a mole, but seen from the back it is a hole (Lit. pit).

Don't go to a (mere) physician; go to an experienced man.

Before a physician he is an astrologer; before an astrologer he is a physician; before both of these he is neither a physician nor an astrologer; while before none of these he is both a physician and an astrologer. [Said of an impostor.]

The squint-eyed is after all better than the blind.

Notes. (1) پیش means 'in comparison to', or 'as compared to'. (2) The mute ئ at the end of کوره and corresponds to the E. definite article 'the', but its use is restricted to colloquial language.

What! will you turn somersaults before a tumbler (lit. clown)?

Where the chaplain dances, you may imagine what the congregation will do.

Notes. (1) پیش نماز originally means one who leads others at prayer; standing in front of them, but is a word coined for use as a correlative of پیش نماز and is intended to mean one who follows the chaplain at prayer, standing behind him. (2) فر or غر is moving
the waist or other parts of the body in dancing.

\[ \star \star \star \]

پیشوارش گرمی رفت

E. E. (a) To kick the bucket; (b) to go off the hooks.

\[ \star \star \star \]

یکسرارا تکبری نیست

{T. There is no pride with prophets.

[From the following anecdote]:

A man once pretended to be a prophet. In order to verify his claim, his audience asked him to bid a certain tree to come forth. The man first made the attempt; but when it proved of no avail, he said, "Prophets have never been proud; since the tree is not coming to us, we will proceed toward it."

\[ \star \star \star \]

پیل بر نردن بردن

{T. To carry an elephant up a ladder (i. e. to try to do something impossible.). Cf. the E. To carry water in a sieve, to flog a dead horse, etc.

\[ \star \star \star \]

پیل درگذل مانده را شه پیل باید نا کند

{T. To pull out an elephant stuck in the mud; a stronger elephant (lit. a king-elephant) is required.

\[ \star \star \star \]

پیل یاد هندوستان کرده است

{T. The elephant has remembered India (i. e. such one has become homesick).

Note. In quoting this phrase پیل is usually changed to قبل.

\[ \star \star \star \]

پیمانه اش میرشد

F. T. His measure is now full. Cf. باش لاب

E. E. His days are numbered.

\[ \star \star \star \]

پیمانه اش لبریز شد (Same as the preceding with a replacement of "ful" by "overflowing").

\[ \star \star \star \]

پی. نخود سیاه فرستادن

{T. To send (some one) to fetch black peas.

Notes. (1) This message is given to a child when the sender wishes the recipient, who understands the message, to keep the child out of the way. Hence, the expression is
used to mean "getting rid of some one by means of a subterfuge". (2) The E. proverbs "To send (some one) for yard-wide pack-thread" and "to send (some one) on a fool's errand" have been suggested for use as equivalents, but I believe the first of these is more of an equivalent.

بيب هچبیارا به (ترن) خود مالیدن T. To rub one's body with the tallow got from something (i.e. To anticipate, or be ready to run, a risk, and stand the consequences thereof).

بيب زیادی را به پاشنه میمالند F. T. When a man has too much tallow, he uses it to rub on his heels (i.e. an excess is used wastefully).
ت

تا آب گَل آلود نوش ماهی گیر نمی‌آید E. E. When things get to the worst they will mend.

T. A fish is not caught till the water is muddy.

تا ابَلِه در جهانِت مفسِل در نیماند T. As long as there are fools in the world, the poor will not be helpless. Cf. اکَر ل ببازِد نرود etc.

Note. In view of the general predilection for rimes, the words نیماند and جهانِت are usually changed respectively to نیمانه and جهانه as allowed in colloquial language.

تا بآب نزَنی شناگر نمی‌شود F. T. Until you take the risk of a plunge, you will never become a swimmer.

تا بدآجا رسید دانش من که بنام هنوز ن‌آوریم T. I advanced in knowledge to that extent that I knew that I did not know. E. E. Who knows he knows nothing knows much. Cf. آن‌که که بنامه etc.

تا به‌همد یکی ماست چند چرگه می‌دهد T. So that he may understand how much butter can be obtained from one man (3 kilogrammes) of yoghurt. (i.e. I will serve him out and let him know where he stands).

تا با روى دَم گَرفت تغذیه‌ی صاحب نمی‌گیرد T. Unless the dog is trodden on the tail, it will not bite. [A pv.b. indicating the necessity of provocation for evil acts].

تا پیریشان نقُوَد گَزار بسامان نرسد E. E. When things get to the worst they will mend.

T. Until things fall into disorder, they will not assume good shape. Cf. آب گَل آلود etc.
To the (very) end.

*Note.* تا نای تم تا نای تم literally means the *t* of *tammat,* an Arabic word used at the end of a book to mean that it is finished. An E. parallel would be "to the s of *finis*".

َا تا تا بَرَنَدَا وَ تا بَرَنَدَا T. By the time you have been brought, I shall have been taken away. *Cf.* تا تریاق یا تریاق etc.

َا تَرِیاق از عراق آرَنْدَ (با اورده شود) مارَ خزیده مرده باشد [سیدی] T. By the time the antidote arrives from Chaldea (lit. Iraq), he whom the snake has bit will have died.

َا E. E. While the grass grows the cow (or the steed) starves.

َا تَنور گرم است نان باید پخت E. E. (a) Make hay while the sun shines. (b) Strike the iron while it is hot.

َا Hoist your sail when the wind is fair.

َا T. One must bake bread while the oven is hot.

َا تَنَوَّسُم نَدَنَسُم حَسَد سود جوَنَکه دانستم توانستم نبود F. T. While I could I knew not; alas! when I came to know I had no ability.

َا E. E. If youth only knew; if old age only could.

َا تَنَوَّسُم رَٰبِرد قَرَن را مَبَرَد تَنَرَضُت ٰرَمّات را برده ور T. So far as possible, do not tear another man's veil, so that your veil may not be torn by the veil-tearer, (i.e. the betrayer of secrets). [This means freely "Do not expose any one to shame, that no betrayer may put you to shame."

َا T. As far as you can do not hurt any one's feelings (or do not annoy any one), for on this path you may tread on thorns.

َا تَنَوَّسُم دَلِّی بلا دَبَس آَوَرَه دل شکستن هنر نمی‌باشد [سیدی] F. T. As far as you can, gain some body's heart by kindness; it is no great feat to disappoint him.
As much as you can, be bent on the soup; what matters if the bowl is not made of porcelaine? [The content is the essential thing, not the container].

If you think too long about my trousseau, mother, my chance will be lost.

Note. سیاه بخت which is a contraction of بخت means "unlucky". (2) In spite of this contraction the rhythm of this verse is unsound.

By the time you tune we shall have ended the finale.

E. E. Some would play a tune before you can tune your fiddle.

Note. رنگ is the last part of a musical performance, which, being of a quick tempo, is designed for dancing.

While there is life there is hope.

A merchant who is too timid to take a risk will make neither profit nor loss.

E. E. Nothing venture, nothing have.

Behold kings’ crowns and those who wear them; and behold who are occupying whose places! [Regretting the tenure of office by unfit substitutes and successors].

Notes. (1) ناجا کیان originally means the crown worn by the kings of the Keyan Dynasty. (2) There is a pun on the word کیان which is both a plural of keyan, a member of the Keyan Dynasty, and a plural of کی کیه, which means "who".

Neighbourhood goes as far as forty houses (i.e. He who lives even in the fortieth house from yours is considered as your neighbour).
As soon as you bow down, they will put a load on your back. [This indicates the nature of those who presume on the humility of others; which they use to serve their own ends].

Until you put it on the fire, ambergris will give no scent. [This means that until a person is tested, his qualities do not manifest themselves].

While there is breath, there is life. Cf. etc.

E. E. No pains, no gains. Until you take pains, you will not carry away the treasure-trove.

Since he became a fox he has never been caught in such a hole. [Said of a person who is in a bad fix, such as he never expected].

As long as the roots have water, one may hope for fruit. Cf. etc.

The dusk of the night is the collyrium of the bat's eye.

The new should (always) replace the old.

And now he asks, "Was Leyli male or female?" [Question which was asked by a stupid person after he had heard the whole love romance of Leyli & Majnoon by the poet Nezami].

The (good) hound takes to playing while the hunt is on. [Said of some one who allows himself to trifile while he is needed for serious work].
Tazpira can zarur bashkar bernad mardar mavaqad F. T. A hound forced to hunt against his will, will bring dead game.

E * E

Tas' esker nisheh nemane kes zarad ast F. T. Throwing lucky dice makes every one a good player.
E. E. He plays well who wins.

*Note. Sometimes the pvh. begins with مهره گر for مهره, nowadays is used mostly for the "men", and not for the dice, used in backgammons.

Tashir bedari rov bijani narsi F. T. Unless you set out (or travel) on the eve, you will not arrive at your destination on the (next) day.

* * *

Ta shafar shoda boud dar jihen raah-ye miri tarkheh boud T. Since he became a jackal, he has never been caught in such a hole (lit. an underground watercourse). Cf. rovaye shode boud etc.

* * *

Tashod jamf girehie laghe lahargi mared bashed ast xasti (sadi] T. By the time the fat man grows thin, the thin man will have died.

* * *

Ta salih twawm gard dar jihen mokob T. As long as peace can be made, do not knock at the door of war.

*Note. Dar jihen rovaye "to knock at the door of something" has come to mean "to seek or search for, or betake oneself to, something".

* * *

Ta aqal bi bi milaghet dioneer zibaab va ref T. While the rational man was seeking a bridge, the fool took to the water and went on his way. (To do a thing on the spur of the moment is often better than going about it through rational or logical channels).

* * *

Tagum nazhuri baghashari narsi F. T. Unless you worry about others, you will not be worried about by any one.

* * *

Ta kar zarab dar mi ayid jahan drakhirt afghandin nazaid (sadi] T. Why risk one's life if one can gain one's end by money (lit. gold)?
By the time the bald man has considered his hair-dressing, the wedding will be over.

Since the crow had young ones, he has not been able to eat his fill of carrion.

Since I have had children, I have given up childish ways.

Let him become blind who cannot bear to see (others' success).

Two ravens happened to meet a tortoise with whom they made friends. One day the tortoise asked his new friends to lift him up in the air, so that he might get an idea of what the higher regions looked like. "We shall be willing to do so," said the ravens, "provided you keep consistently silent throughout the flight." When the tortoise agreed to this, they took a stick and told him to hold it firmly in the middle by his teeth, while each one of them would hold one end of the stick by its bill. This agreed; all three friends flew into the air, and passed on successfully for a time.

All who saw the birds and the tortoise in the air, expressed their wonder at the trick, which had enabled the latter to fly; but he paid no attention to them and managed to keep his mouth closed. At length, when certain children in a locality began to shout, "Behold how nicely the tortoise is being carried in the air," the silly animal, whose patience had been exhausted by this time, opened his mouth to say, "Let him become blind who cannot bear to see my success." Of course no sooner had he opened his mouth than he fell to the ground.

Note. The phrase "in spite of the enemy", is of frequent use, and the phrase "to speak the evil eye of one who is jealous of others' success", while it has no regard to the unlucky fate of the tortoise in the story, which has been related
in the famous book of *Kaiileb & Demneh.*

[Translation:]

Та-ке а-хем аком-баки аст а-ндер-жеван
[مرد ملکس کی شود محتاج نان، لذوی.]

F. T. As long as fools are still found in the world, why should the poor be needing bread? Cf. Ta-але-де در جهان است etc.

[Translation:]

تا-كه از جانب معشوقه نیاَد کسکش کووشش عاشق، پیچاره بجاَیی نرسد

T. Unless there is susceptibility (i.e., attraction) on the part of the beloved, the efforts of the lover are in vain.

[Translation:]

نا که سی گلام توام می فروشند
F. T. As soon as you say to someone, "I am your slave," he will put you on sale.

*Notes.* (1) The first hemistich to this is با مردم زمانه سلامی و العلام q. v. (2) *می فروشند* (they sell thee), which would destroy the rythm. It is also the colloquial way of pronouncing *می فروشند* (3) The meaning of this pvb. is the same as that given for تا خم شدهای etc.

[Translation:]

تا-کوسله عاد شود ال صاحیش آب شود
F. T. By the time the calf has grown into a cow, the farmer has given up hope.

[Referring to the numerous sufferings of mothers in bringing up their children.]

[Translation:]

تا مار راست نشود بسیارخ نیپرود
T. Unless the snake makes itself straight, it will never get into the hole. Cf. بار کج etc.

E. E. (a) Honesty is the best policy. (b) Cheating play never thrives.

[Translation:]

تا مرد سخن نکفته باشد عینک و هنرش نهفته باشد [سدی]
T. Until a man has spoken, his faults and virtues remain hidden.

[Translation:]

تا می توانی ورجه جون نتوانی فرومه
F. T. So far as possible jump up; when this is no longer possible, come down.

{Practical lesson for making the best of our chances.}

*Note.* *فروجه & ورجه* are imperatives of *فروجه & ورجه* respectively, and, taken together, make a compound word — ورجه فرومه — which means "gambol
or frolic ".

\* \* \*  

\text{TA NADAVI  KHE SOKHAN Ujab} T. As long as you have some one who will bear your airs, put on such airs; if you have none, stretch your legs (\text{i.e. lie down and give up}).

\* \* \*  

\text{TA NASAVI  JONB TO FARZAN NANDGAU WAX} T. Where there is not a fresh-cut stick, the ox and the ass will not obey. 

\text{E. E.} It is the raised stick that makes the dog obey. \text{Cf.} 

A rod for the fool; a nod for the wise.

\text{Note.} The \text{P.} phraseology given above seems to be a corruption by the vulgar of 

\text{GRUBIDI JONB TO FARZAN NANDGAU WAX} T. which is a regular hemistic. The word \text{NARD} is too short to render the rhythm of the hemistic sound.

\* \* \*  

\text{TA NASAVI  HIZI MRID NASWIND HIZIWA} E. E. (a) There is no smoke without fire. \text{(b)} Where there are bees there is honey. 

\text{T. Unless there were something ever so small in it, people would not say things.} 

\text{Note.} The word \text{NASWIND} is too long to go with the rhythm of this hemistic.

\* \* \*  

\text{TA NADAVI  KHE SOKHAN Ujab} T. Do not say a word until you know it is exactly right.

\* \* \*  

\text{TA NASAVI  HIST ARZU BAFIYI ABD} F. T. While there is respiration, there is aspiration. \text{Cf.} 

\text{TA JAN HIST} \text{etc.}

\* \* \*  

\text{TA NASAVI  HIST BAHSHAM ABD} F. T. It is allowable to give out (part of) what luck brings in (\text{i.e. when one is lucky and rich, he may be liberal}). \text{Cf.} 

\text{BAASHAM KHE BAHSHAM.}

\* \* \*  

\text{TA NASAVI  HIST MIRIZU JONZEH TASHIZU NASWIND MEWIJ} [MOLAYI] T. Unless the clouds weep the meadow will not smile; unless the child cries it gets no milk.

\* \* \*  

\text{TA NAHAL TERA ADI RASTA KERD} T. One should straighten a shoot while it is green. (Pointing out the importance of
training received in childhood}

نَاوَلْ قُمَر را قُمَار مِدَهَد

F. T. Gambling losses are compensated by more gambling.

Note. I perfectly agree with Debkhoda in that this is a most noxious saying, as it encourages the ruinous habit of gambling.

نَا هَسْت بَشَم بَشَم تَو بَشَم

F. T. As long as I exist, I will cling to your coat-tails (lit. beard). [This is what a hanger-on would say].

نَا يَارَ كَا خَواهَد وَ مِيلش بَّكَ بَاشَد

F. T. It remains to be seen who will be chosen by the Friend (i.e. God), and to whom He will incline. [This is very much like the E. phrase "The matter is on the knees of the gods"].

نَبَ تَند دَزوُو عَرْق فِينَايَد

T. A very hot fever leads to quick perspiration (i.e. a very ardent love is apt to cool down quickly and be turned to disaffection).

تُر رَاحمَ كُرْدَه يَسْوَفَن مَيْرود

T. He has lost the axe; but goes in search of the needle (i.e. He cares less for the essential than for the non-essential).

نَايَلَة سُامَ الْأَسْتِ نَهْ وَ دَاوُو نَهْ خَاصِيَت

T. Such a one is like dried cow-dung, which has neither scent nor virtue (i.e. He is good-for-nothing).

Note. As a matter of fact dried cow-dung is used for fuel, and hence the above remark is not strictly true.

تُحِصِّل حَائِل مَحَال أَسْت

T. To try to acquire the acquired is absurd.

تَخَمْ آذُرَه مَلَح خُورُوه أَسْت

T. Its seeds have been eaten up by grasshoppers (i.e. It is unobtainable or exceedingly rare).

تَخَمْ دِر شَورُه أَفْكَّدَن

T. To sow seeds in brackish ground (i.e. to waste one's effort).
E. E. He that will steal an egg will steal an ox.

T. The egg-stealer will become a camel-stealer. [From the following anecdote]:

A child once stole an egg and took it home to his mother, who admired his clever act and said, “Well done, my brave son!” When the boy attained his adult age one day he stole a camel for which he was condemned to imprisonment. Before going to prison he requested to be allowed to meet his mother. This was granted; and the young man, on meeting his mother, asked her to stretch out her tongue for him to kiss it. But instead of kissing it, the youth bit it off angrily, and said, “The egg-stealer will become a camel-stealer”.

Does he lay double-yolked eggs? (i.e. Is he anything special?)

Note. A double-yolked egg is very rare, and hence much esteemed.

To break an addle egg in some one’s mouth (i.e. to inspire a vain hope in his mind by a promise).

His eggs have no yolks (i.e. He is a very deceitful dealer; he is an impostor).

The hen was not laying; but one day when it did, it laid the egg in the straw-bin. (Said of a person who does not do his duty, and if occasionally he does, he does it in a wrong way).

Old men use prudence, young men fight.

The radish ranks itself among oranges and lemons. Cf. پیاز هم etc.

The effect of
education on the intractable is as water on a duck's back
(*lit.* as walnuts on a dome).

Note. Training is always the same; but capacities differ.

Note. *طبیعت* is the pl. of *nature*.

The fungus which I meant for a relish proved fatal to me.

*Adapted from the original* pub. He hath brought up a bird to pick out his own eyes.

Note. The first part of this *pub.* literally means "I sowed cress seeds, intending to eat the cress with my bread." Note the quasi-rime between فاتق (anything eaten with bread) and قاتل (fatal); also a murderer.

*ترحیح بلا مرجع محل است* T. Distinction without a difference is absurd.

*ترحم بر یکنده تیر دندان استمنگاری بو د بر گوسفندان* T. Merey to the sharp-toothed leopard is cruelty to the sheep.

*ترس برادر مرگ است* T. Fear is akin to (*lit.* the brother of) death.

See *ترس دندههای اعراeی مانده که تو می‌روی* etc.

*ترسنده را که بری چه عفونت* F. T. Be it a fairy or a demon, it scares the timid man.

*ترسنده همواره تمرکبت باشد* T. He who fears is always safe.

*Gt. the* E. He that fights and runs away,

Will live to fight another day.

*ترک عادات موجب مرگ است* T. To break a habit makes one ill.
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Те и Хлек ба ём Мисовонд
T. Wet and dry burn together (i.e.,
Good and bad suffer together).

* * *

Те равхуш уроде Хисбн Ихе Йаабаш
T. The leek resembles its seed
and little Hassan takes after his father.
E. E. Like father, like son.

* * *

Трейкана Кендо
A chip of the old block.

* * *

تشنه درخواب آب مي بند
T. The thirsty dreams of water. Cf.
شته درخواب آب لم بند
etc., & آئم لغت
etc.
E. E. (a) The cat dreams of mice. (b) The lover dreams
of his mistress.

* * *

تشنه را آب محل اسطكه از یاود رود (کمی)
T. The thirsty person
cannot possibly forget water.

* * *

تغافر آب حمام
T. Offering of water in a public bath (i.e., a
worthless compliment).

* * *

تغافر آمدم و نیاد دارد
F. T. If you say to a person, "You
may have this," or "Help yourself," by way of com-
pliment, he may take it literally.

* * *

تغافر کم و بیش از دیگر
F. T. Less of your courtesy and
more of your purse.
T. Diminish your compliment and increase the sum.

* * *

تعاشرو کالاخوان و تعاملو کالاحباب
(A.) T. Keep company like
brothers, and do business like strangers.

* * *

"تعارف" الاشیاء باضدادها
(A.) T. Things are recognized by their
opposites.

* * *

تعارف خود کردن پنه جاودن (با خالیدن) است
T. Praising oneself is (like) chewing cotton.
E. E. Self-praise is no recommendation.

* * *

تعارف زیاده بدلتر از دشنام است
T. Too much praise is worse
than abuse.

E. T. When the dish is broken and the food spilt - the beggars come into their own. (Lit.) Let the bin (or tub) be broken and the yoghurt spilt: (and you will see how) the world becomes as parasites would like it to be.

T. Spittle thrown high up falls back to the thrower's beard (or face).

F. T. Azazi is a fallen angel on account of his arrogance.

E. E. (a) Pride goes before a fall. (b) Pride breakfasted with plenty; dined with poverty, and supped with infancy. 
(c) Pride goeth before destruction (Biblical).

T. The worse from a neighbour has gone: fat is it (i.e. Other people's properties seem better than one's own). C.f. مرغ همسایه غاز است.

T. To lean on water (i.e. to rely on things which are not substantial; to have no support).

E. T. Because some one has given him sour grapes, he revenges himself on a poor (blind man. E. E. same as for بیش دستsy etc.)

Note. The mute at the end of کور corresponds to the definite article the, and causes کوره to rhyme with غورد.

T. When a man acquires two pairs of trousers (i.e. gets rich), he begins
to think of getting a new wife. Cf. "پول که دیوان عقیق" etc.

Franz Boas, B. T. "Lazy bones move into the shade" - "The shade will come here of itself".

Note. This short dialogue clearly shows how sluggards think, the second part being what they would answer to one who invites them to work.

Franz Boas, "تشمیم را چرب کردن". To grease one's body (i.e. prepare for some suffering or for a great expenditure). Cf. "یه دیم" etc.

E. E. (a) He is itching for trouble; (b) he is eager for the fray.

T. His body itches.

Ашباح. T. Being naked and playing with fire! Cf. "آتشمان" etc.

Note. Nowadays means only "fireworks".

Franz Boas, "آن عورت به آتش‌زی "The trouble-maker had better be in the tomb.

Franz Boas, "تشمیم زن ناپذیری (با ناپذیری)" To go alone to the judge (i.e. to have his ear in the absence of the other litigant party).

Franz Boas, "تنها خوار باید بکر درشتین". T. He who eats alone is akin to the Devil (Lit. is the Devil's brother). {Showing Iranian hospitality and charitable disposition}.

Franz Boas, "تنها یی بخدا می‌برند". T. Singleness befits God (i.e. Human beings should be married).

Franz Boas, "تن خردچه پوشیده می‌خواهید و لب هرچه نوشیده". F. T. One always wants one's habitual clothing and food. (Lit.) The body wants what it has been wearing; and the lip what it has been drinking.

Franz Boas, "توابعی کند هوشمند خریدی". نهذ شاخ برموپه سر بردمین [سمید]
F. T. The wisest man is modest; the fruitful branch bends toward the ground.
E. E. The most fruitful branch is nearest the ground.

T. He who is wise is powerful.
E. E. Knowledge is power.

Note. The second hemistich to this is ز دانش دل بی دانش نیستاند i.e. An old man’s heart becomes young through knowledge.

F. T. A rugged bone may be swallowed somehow or other, but when it reaches the navel it will tear the belly.
(Caution against rashness by which one may commit any gross act, though he may be unable to stand its evil consequences.)

T. The rich are a till (or money-box) for the poor.
E. E. The rich are trustees under God for the poor.

F. T. Just give me (what you can), and I know myself how to get drunk. [From the following anecdote]—

A dissolute youth went to a tavern, and asked to be served some wine against what money he had, which consisted only of a few pence. The tavern-keeper said: "You
can only have a small quantity of wine for your insignificant sum, and what effect can it have on you?"
"Nevermind," said the youth, "just give me what you can, and I know how to get drunk." [The idea is that a rogue by nature may brawl and do wicked acts by drinking any amount of wine].

T. A beggar's sack (or bag) (i.e. a mixture of different things; a medley or hotchpotch).

F. T. Do you know better than the prophet? [From the following anecdote]:

A man carried her decrepit old mother in a pannier to a certain prophet to whom the old woman desired to pay a visit. The prophet advised the man in jest to have her mother married. "It is neither possible nor decent," said the man: "to have her married at this age". Whereupon the old woman cried, "Do you know better than the prophet?"

T. Those who recommend repentance—why do they seldom repent themselves?
E. E. (a) Do as the priest says, not as he does. (b) Practise what you preach.

F. T. The gambler repents only when he has no money. Cf. the next pvo.

E. E. You may mend him, but you will not mend him.
T. The (only) repentance of the wolf is death.

F. T. Be clear of conscience; and fear none.
E. E. (a) A clear conscience fears no accusation (or laughs at false accusations). (b) Speak the truth and shame the Devil. Cf., آنرا که حساب باک است etc.
You will be asked what your virtues are; not who your father was.

This is no game to play in a house made of reeds.

The "inner man" is being killed, while the "outer man" kills others with envy.

How can you know the value of water— you who live by the Euphrates?

We never know the worth of water until the well runs dry. (b) Misfortunes tell us what fortune is.

You who have glass on your roof, why do you throw stones at other people's roofs?

They that live in glass houses should not throw stones.

You who cannot see the lamp, what can you see by the (light of the) lamp?

If you know the lullaby, why can't you get to sleep?

Physician, heal thyself.

Note. The pvb. also begins with  for.
I. You cannot find it in any druggist's drawer. (Said of a very eccentric idea.)

E. E. One can't make war with rose water.

P. T. He can go into a lion's mouth (i.e., he is exceedingly brave).

I. In a quarrel they do not distribute sweetness.  

March 27th, 1831.  

Should I, you and me as a friend.  

Note. The phrase, "as used in this passage," means "as used in the text," referring to the meaning and expression read in the text. 

The P has easy sale, i.e., one whose mother is dead.

You see the hair, while I see the waves of the sea.  

You see the eyebrows, but I the signs of the eye.

The P has easy sale, i.e., one whose mother is dead.
T. To get into a ewer (or pitcher); i.e. to creep into a hole (from shame, fear, etc.)

You are empty of wisdom because you are full of food.

E.E. (a) Full paunches make empty pates. (b) Full bellies make empty skulls.

Note. The P. ends with the phrase i.e. up to the nose.

T. Better to go barefoot than in tight shoes. Cf. a i.e. etc.

Once the arrow has left the bow, it will not return to the thumbstall.

E.E. (a) There is no overtaking the shot once fired. (b) Words once spoken cannot be recalled. (c) A word spoken is an arrow let fly.

T. To shoot an arrow in the dark (i.e. to make a guess wide of the mark).

E.E. (a) He missed the aim (or the point). (b) He failed.

T. His arrow hit a stone.

T. He shoots the arrow and hides the bow. [Said of one who tries to conceal the traces of an act].

F.T. The awl is sharp at the head. [Pvb. attributing causes to those at the head of affairs].

T. To strike one's own foot with an axe (i.e. to be self-destructive).

F.T. To strike at one's own foundation (i.e. to be self-destructive).
Note. is an adze or chip-axe: and makes a rime with "root".

(An adze facing itself. [Said of a one-sided or selfish person].

Note. This proverbial phrase may be read (i.e. without the ezatlab), which would then make it an adverbial phrase meaning "with the adze toward oneself", i.e. selfishly. Cf. the E. psb. All men row galley way, i.e. every one draweth toward himself.

F. T. Better a sword in an Ethiopian's hand than knowledge possessed by an ignoble person.

E. E. Put not a naked sword in a madman's hand.

A curved sword must have a curved scabbard.

E. E. Desperate diseases must have desperate cures.

Where there is water ablution with earth or sand is void (i.e. When one has the original, why use the substitute?).
One should not expect fruit from a willow-tree. *Cl.*  
E.E. a) Figs do not grow on thistles. b) You can't get blood out of a stone.

* * *

Virtue is its own reward.
E.E.  
T. The reward for a good act goes to the doer's house.
Ripe wisdom saves one from snares.

_Note._ F. T. Sometimes one has to say "We serve Thee", and sometimes "We seek help from Thee", as the case may be.

_Notes._ (1) In the first _Surah_ (i. e. chapter) of the Koran there is a verse, which reads: "We serve Thee", and we seek help from Thee" (addressing God in prayer). The letter _ل_ at the end of _ياك_ means in Arabic "thee", but this is read so closely with the following words _نستعين_ and _نعتيد_ as to make it seem that these words are _نستعين_ & _نعتيد_. (2) This p.v.b., which, though based on extracts from the Koran, seems to be vulgar, is used to show that everything is good in its own place, or to indicate the necessity of changing one's acts and words as dictated by the "spur of the moment".

There is no trace of the baby save the wetting of its bed. [Cited in cases when one finds that something is missing in the very place it should have been while it has left certain traces].

After an attack by highwaymen, a road is safe for forty days.

Spying is (like) pandering.

_Notes._ (1) _جَاپِني_ is a synonym of _جَاكِش_ "a pimp or panderer". (2) If the attribute here given to spies seems to be exaggerated, we might extend the E. rendering and
make it read: "Spying is pandering to others’ evil designs".

**جاهد باندازه قام خوش است** F. T. It is only a good fit that
looks comely. [Lit.] Clothes to one’s measure are good.

**جانا سخن از زبان ما میگوئی** F. T. O dear, you took the
words out of my mouth. [You are complaining against me
while it is I who should be complaining against you].

**جان بیزاریل نمیدهد** F. T. He will not give up his ghost to
the Angel of Death. [Referring to a very stingy person].

Note. بیزاریل Azra-il, the Arabic name for the
Angel of Death, seems to be of Hebrew origin, but is not
used by the Jews.

**جان باید در روی چه ازغللو چه از بیل』** T. The soul must leave
one; no matter if it be through one’s throat or side
( =. One must die; it doesn’t matter how? )

**جان به دهد بنده چون دهی نانش [اوحده]** F. T. Give your slave
bread and he will offer you his head.

**جان کردی کندن** To die hard (as a Kurd).

Note. The Kurds are supposed to be tenacious of life.

**جان، نکند دور تن است** F. T. Until one is in the agony of death,
one’s soul remains in one’s body ( =. One should not
despair of life without good reason; or go to meet death,
predetermined Cf. نا جان مهنت etc.).

**جا نما آب کشیدن** T. To rinse the prayer carpet ( =. to
act hypocritically or prudishly).

**جاهالو چون بدیل از خصم فرومانند سلسله خصومت بجنبد [سجید]**
T. When an ignorant person is confuted by his opponent
in argumentation, he betakes himself to hostile measures.

**جا برزن نیست** T. There is no room for a millet.

E. E. There’s not room to swing a cat.
جایی بسیار خالی بود E. E. a) We missed you. b) We thought of you.
T. Your place (or seat) was empty.
Note. Sometimes the above phrase is replaced by "جایی شما در خالی کردیم".

جایی گل گیل باش و جایی خار خار [رستم، موری]
F. Be a rose among roses and a thorn among thorns.

جایی مرد دو زن دار مسجد است T. He who has two wives will have to live in the mosque (i.e. will have to beg).
Note. Homeless beggars are allowed to live in mosques.

جایی نان نمیتوان سنگ قادش F. One cannot replace bread by stone (i.e. one must have bread; there is no substitute).

جایی بسیار نه که پرخیزانتند F. Sit in a place from which they will not turn you out.

جایی رفته که عرب نی اندیخت E. E. (a) He went to Davy Jones's locker. (b) He'll come again as Goodyer's pigs did.
T. He went where the Arab threw his reed.

جایی که آفت‌ناپذیر طبیب می‌آید T. Where the sunlight does not enter, the doctor does.

تیمی باطل است (Same as است تیمی باطل است eic.)

جایی که شر که گیل ها دارد F. T. Where the camel is worth one farthing, the ass is worth nothing.
Note. Farāz or فاراز is a money of account worth half a dinar.

آن‌که عقاب بر برید از پیش لاغری جه خزرد (Same as جایی که عقاب بر برید از پیش لاغری جه خزرد eic.)
T. Where meat is lacking, beef is a champion \( (i.e. \) gains importance \).

E. E. (a) He is a Triton among the minnows. (b) In the land of the blind the one-eyed are kings \( \text{[Scottish]} \).

Note. This \\textit{prh.} is sometimes modified so as to replace "fruit" by "miq\(\text{q}\) or "the king of (citrous) fruits".

\begin{itemize}
  \item جابی که مک خوری نمکدان مشکن \( T. \) Where you have eaten salt, do not break the salt-cellar \( (i.e. \) Do not be ungrateful to the salt eaten with another). See \textit{Note under بخور آس} \textit{etc.}
  \item جابی نمی خواهد که نیش نم کند \( T. \) He will not sleep in a place which can get wet underneath \( (i.e. \) He cannot be deceived; also, he need not be looked after.
  \item جابی نمی خواهد که نیش نم کند \( F. T. \) We know not the value of friends unless we part with them; the man with a broken bone knows the value of mummy.
  \item E. E. \textit{(Same as for قدر عافیت etc.)}
\end{itemize}

Note. قدر عافیت was a kind of mineral asphalt formerly used as a panacea, and especially for healing broken bones.

\begin{itemize}
  \item جیرای گران فروش نخریدن است \( F. T. \) The man who overcharges deserves to have no buyers.
  \item جیرای گران فروش نخریدن است \( F. T. \) The reward of an evil act is only evil. \( C. I. \)
\end{itemize}

\begin{itemize}
  \item جیرش برای گران چیزی لک زده است \( F. T. \) He is sick for such and such a thing.
\end{itemize}

Note. The original \( \text{P.} \) means "his liver is spotted \( (i.e. \text{decayed}) \)" for such and such a thing.

\begin{itemize}
  \item جیرش برای گران چیزی لک زده است \( F. T. \) Many a heart will be broken by the time a son becomes like his
father. Cf. etc.

At war while ploughing; at peace while reaping.

To quake at work and sweat at meals.

Better to fight it out at once (or at the beginning) than have to make a late peace.

(a) A word before is worth two after. (b) Better an ounce of discretion than a pound of cure. Cf. A stitch in time saves nine.

Can one attack an alligator and stay in the river? (Lit.) Fighting with an alligator and staying in the sea?

War appears easy to onlookers.

It is with a sword that one makes war; and with money that one does business.

No need of a peacemaker (lit. mediator) in a sham fight.

However powerful a warrior may be, he cannot do without a stratagem.

The (only) answer to fools is silence.

Force is the (only) answer to force.

The answer to "bah" is "boo" (i.e. Harshness should be answered by harshness).

Same as etc.
The generous youth is he who doesn’t speak but acts.

This is youth; hence all airs and graces.

The chicken hatched in the autumn tries to deceive the one hatched in the spring! [Said of a stripling trying to deceive a person older and more experienced than himself].

Note. کلاه گمشدگان and کلاه سرکسی گذاشتن are both common idioms meaning "to defraud some one".

Chickens should be counted in autumn.

Don’t count your chickens before they are hatched.

Note. For در پاییز یه‌ده یا آخیر پاییز the latter meaning "at the end of autumn".

Chickens do not always remain in the coop (lit. under the basket). [This means that children will not always remain ignorant (especially of sex matters) and innocent.

He cannot divide the barley allotted for two asses. [Referring to an incapable and inefficient person].

True generosity is to give unasked.

A harsh teacher is better than a tender father. (Lit. A teacher’s oppression is better than a father’s kindness).

Note. اسیر nowadays means "professor", where "teacher" is آموزگار.

(One) who shows wheat and sells barley (i.e. double-dealing or a double-dealer).

(One) who cries wine and sells vinegar.
F. T. Better an ounce of gold than a hundred pounds of force.

Note. A variant form of this hemistich substitutes "fifty" for "seventy".

F. T. An ounce of luck is better than a ton of virtue (or good qualifications).

Note. "حو" means barley; and "خوار" (in the text), which literally means 'an ass load', is now equivalent to 300 kilogrammes.

T. Who seeks will find.

As in the world there are eyes and eyebrows, also pencilling and beauty-spots; so everything is good in its own place (or season).

Same as دلیا دیدن etc.

T. He who has seen the world (i.e. travelled in it) tells many lies.

E. E. (a) Travellers tell fine tales. (b) Old men and travellers may lie by authority. (c) They who come from afar have leave to lie.

Note. The phrase "travellers' tale" is very much used in E.

Same as دلیا دیدن etc.

F. T. A man with his wits about him finds room in the world.

T. Ignorance of one's own faults is the worst fault of all.

T. Even hell is not so hot as this (i.e. You are drawing the long bow).
His pocket is cleaner than a Mollab's skirt (i.e. it is empty).

Notes. (1) Mollab is a person versed in theology and sacred law. (2) By "clean skirt" is meant chastity, and hence the compound adjective "chaste". (3) A variant form of this proverbial expression is جیش از آله‌نه عروسان پاکتر است i.e. His pocket is cleaner than a looking-glass used by brides.

His pocket is covered by spider's web (i.e. it has not been used for having been empty). Cf. the preceding item.
I will excuse you from being a jockey if you can only hold on to the pommel. [Said to one who, though unworthy of a small position, claims a higher one].

Within one's own four walls one's own free will (i.e. A man is master in his own house).

The pound of an acquaintance is only 13 ounces (i.e. The shopman who knows you gives you underweight).

*Note.* which literally means "one-fourth (of a man)", is an obsolete weight equivalent to 750 grammes, and which was one-tenth of a *šir* is now 75 grammes. (2) Some people make this p.v.b. read "Same as kordem zode etc.

Nothing but a pack-saddle for a dull horse.

*Note.* nowadays is used for persons in the sense of "stupid".

The knife does not cut its own handle. *Cf.* kordem ra nihvord.

*E. E.* There is honour among thieves.

*Note.* (1) Some people use this p.v.b. to mean also "The shoemaker's wife goes the worst shod". (2) is sometimes replaced by kard.
To fold in a knife (i.e. to crouch from cold).

It is the mountain that furnishes the well with water. [This stresses the importance of rain which falls first on the mountain].

The well-digger has no rest from digging.

Note. An E. parallel to the above would be “The porter has no rest from his loads.”

The well-digger is (already) at the bottom of the well. (i.e. The trap-layer is caught in his own trap). Cf. the next pub. and etc.

Do not dig a pit for another, lest you fall into it first.

Note. This may well be said to be a vulgar pub. as the rime and the grammatical construction are both unsound.

See Note under etc.

If the well has no water of itself, it is no use to pour water into it. [Referring to a person who is void of natural talent, or who cannot use his own intelligence]. Cf. etc.

Not to know one’s left hand from one’s right. (Referring to one who has not reached the age of puberty or discrimination).

Why sleep under a crumbling wall and have disturbed dreams?

Note. It would even be better to say “disturbed sleep”, because under the circumstances it is hard to get to sleep.
جرا به کانی طیب از خود می‌یاد. i.e. Do not annoy the doctor (who has treated you) after you are recovered. This is the way the vulgar have it, but Sa’di has for the second hemistich که بیماری توان بودن دکتر باید. i.e. because illness may come again.

جراخ از روغن نور گیرد و پایان زیاد‌تری روغن بی‌بیرد. T. Oil gives light to a lamp, but too much oil extinguishes it. Cf. آب جوان یکد. etc.

E. E. A little wind kindles, much puts out the fire.

جراخ پیش خور روشن‌الی ننهد. T. The lamp does not give light to its own leg. Cf. کوزه‌گر از کوزه مخته. etc.

E. L. The shoemaker’s wife goes the worst shod. Also, the nearer to church, the farther from grace.

جراخ پیش روش‌الی نبخد. T. A lamp held behind one gives no light (i.e. Good deeds done by a man before his death are better than prayers for him after his death).

جراخ به صبح آتشساب برت‌توی ندارد. (سیدی) T. The lamp will not show light in the sun. (More freely) A rushlight will
not show in presence of the sun.

The lamp has gone out and the mill is still turning. {Quoted in cases when things have their circulation in the absence of a manager.}

The lamp of falsehood gives no light.

Note. Sa‘di has versified this thought as follows:

کسی که باشد زبان دروغ جراح دلش را نباشد فروغ

i.e. He who has a false tongue; The lamp of his heart has no light.

The watchman’s sleep is the thief’s lantern.

Note. پاسبان is the modern word for “policeman”.

The lamp of the oppressor will not burn till dawn. Cf. the next pub.

No one’s lamp burns till dawn (i.e. No man’s happiness will be permanent or is ever completed).

There can be no comparison between the extinguished lamp and the (glorious) candle of the sun.

The lamp of indigence gives no light.

F. T. Who tries to extinguish God’s fire (lit. lamp) burns his own hand. Cf. خدا کنی etc.

E. E. It is no use striving against Fate.

A lamp that lightens my night than a candle which burns my clothes. Cf. ۲۴۷ etc.

Note. The candle gave more light than the primi-
tive lamps.

\[\begin{array}{l}
\text{The lamp which gives light to the house, should it fall on one's garments, will act as an enemy.}
\end{array}\]

Charity begins at home. Cf. home. etc.

\[\begin{array}{l}
The lamp that is allowable to one's home is not allowed for use in the mosque.
\end{array}\]

T. A glib tongue is next to sorcery.

\[\begin{array}{l}
\text{Fat cannot be extracted from a stone.}
\end{array}\]

E. E. One can't get blood out of a stone.

T. He slumbers better than his spiritual guide.

Note. Here translated "spiritual guide" is either the head of a certain order of dervishes, or that of the Sufis or Mystics, who usually seem to be sleepy in their contemplation or ecstasied state, but who are also in the habit of smoking opium, which causes them to doze.

T. To make one's wheel crooked (i.e., to importune, harass, or worry some one).

F. T. He who has been spoiled by too much kindness is worse than an heir (i.e., may in the end claim more than one's heir). Cf. the E. Give him an inch and he will take an ell.

Note. Is food given to hunting animals, but means also a whet, or a little food as a taste. Hence is one who has been spoiled by receiving such food more than once.

T. To divine with open eyes (i.e., to say what everyone knows or foretell what everyone else can
foretell).

Note. Most people say جسم بسته غيب گفتند i.e. to divine with closed eyes.

چشم پشت پا داشته T. To look at the instep of one’s foot
( i.e. to have a feeling of shame or modesty ).

چشم بزرگان تنگ می‌شود T. Great men’s eyes are narrow ( i.e.
Great men look so proudly on their inferiors that they
do not often recognize them ).

چشم دوستان همه برعی افتاد F. T. The enemy only sees your faults.

چشم آلولو بالا گیلاس می‌چند T. His eyes pick cherries ( i.e.
do not see properly enough to distinguish one thing from
another ).

Note. گیلاس آلولو is black cherry and white cherry; and hence perhaps the idea that “his eyes cannot
distinguish one variety from the other ”.

چشم برونشانی افتاده است F. T. He has seen a ray of light
( i.e. He has scented or suspected signs of wealth somewhere; also he has been promised a share of such wealth).

چشم را بین داش را یخبان T. Look into his eyes and read
his heart. [The eyes often betray one’s thoughts].

چشم شيطان كور ! T. May the Devil’s eyes become blind!
[Used in the sense of “Touch wood” to avert evil eye].

چشم هزار كار می‌کنید که اتروش نمیدانند T. His eyes can do
to a thousand things of which his eyebrows know nothing ( i.e.
He knows how to keep things secret ).

چشم کسی را برخوانی از اندکا F. T. To show some one a ray of
light ( i.e. to inveigle or allure some one ). Cf. چشم
برخوانی از اندکا است.

چشم ما شور بود ل F. T. Did I have evil eyes? [Said by one
who, as soon as he meets a person, finds him on the point of leaving. Hence the phrase means: “Why do you want to leave on my arrival? I have no evil eye to hurt you thereby.”

Same as etc.

A true spring is that which gives out water of itself. Cf. خوش آن جامه که etc. & پای مار و پای مار و نان ملا کس ندید.

To carry a spring to the sea.
E. E. (Same as for ذیره بکرمان ازدن)

To plaster the sun’s fount of light by mud (i.e. to try to hide the truth). Cf. آنان ازرا گیل اندومن etc.

When the sun’s fount of light is obscured, the bat becomes a tumbler in the arena.
E. E. When the cat is away, the mice will play.

The beetroot does not become meat, nor does an enemy turn a friend.

The beetroot thinks itself a fruit. Cf. پیاز هم etc.
E. E. Every sprat nowadays calls itself a herring.

His bag (or satchel) has become empty.

See Note under آنقدر

Hear now a few words from the bride’s mother. (This is a contemptuous way of drawing the attention of a crowd to the unwelcome remarks
of a person; and amounts to "It is now his (or her) turn to make remarks".

 Corinthian

The ways of this rough world: it puts you on the saddle one day, and puts the saddle on you the next day. [Showing the vicissitudes of times].

T S T

That T S T.

Where there is water: ablution with earth (or sand) is out of question; when day comes the lamp should be taken away. Cf. [T S T.]

T S T

If the harp is in tune it will not receive chafing by the musician's hand.

Notes. The word which has come to mean "(a slight punishment by way of) reproof", literally means "rubbing the ears". And since the peg of a musical instrument resembles an ear, for which reason it is called , the poet has actually used a delicate pun.

T S T

When the pure soul is about to depart, what matters if one dies on a throne or on the ground?

T. The stick (i.e. the teacher's rod) comes from Paradise.

E. E. Spare the rod and spoil the child.

T. The teacher's rod is a flower (i.e. a blessing); which must be given to any one who does not wish to remain a fool. E. E. (Same as for the preceding).

T. It is easy to give the stick to the bear, but difficult to get it
back. {The stick alludes to a pretext which must not be
given to a rough or stupid fellow.}

چوب خدا صدا ندارد هر که خوره درا ندارد F. T. The beating (lit. rod) of God is noiseless; he who receives it will
find no remedy for the pain.
E. E. Though the mills of God grind slowly, yet they
grind exceedingly small.

چوب از بهشت آمد اما است (Same as چوب از بهشت آورندان)

چوبرا بخر و گل قدیم T. It is the asses and cows that need
to be beaten by a stick (i.e. Men should be ashamed to
commit an act which is punishable by beating).

چوبرا که بیداشته گری به دزد فرار میکند T. When you take the
stick in your hand, the guilty cat runs away. Cf. آنتا که
انبر را در آتش etc. & حساب باک است etc.
E. E. When the noose is prepared, the thief takes warning.
For چوب را که بیداشته

چوبش توی آب است E. E. We have a rod in pickle for him.
T. His stick is in water.

جراغ ازبه چو به خشمه طبیب از خود میانار (See under etc.)

حوبان خائن جمیر است T. The treacherous shepherd is a wolf.

تیرازگمان چو تیر ازگمان حتی ناید بهشست (Same as etc.)

چو دخلت نیست خرج آهسته تر گر که میگویدن ملاحان سرودی
پکویشان اگر باران نیارد بسالی رما دهند خشک رودی (نستی)
F. T. When you have no income, be cautious in spending;
for, as the sailors' song goes, "If no rain falls on the
mountains, the Tigris will dry up in a year."
E. E. (a) Make both ends meet.
(b) One is never rich until he commences,
To keep ahead of his expenses. Cf. برآن کددخدا etc.
چو ورطاس لغزنده افتان مور رهاندنا را چاره بايد نه دور (نمای)

T. When the ant has fallen into the ant-hill, he who comes to its rescue must use tact, not violence. [Referring to delicate affairs which need to be handled by tact and prudence, rather than by violence and rough treatment].

E. E. What cannot be cured must be endured.

Note. نانی نوانی is a contraction of but some manuscripts have replaced this word by نشاید

چو مشابه بکاوه بکاهد روان (فردوسی)

T. When happiness dwindles, the soul flags.

چوفردا رسد فکر فرداگیم (نمای)

T. We shall think about tomorrow when it comes.

E. E. Sufficient unto the day is the evil thereof.

چوقناع شدي سنگ وسیم کهکیمت (سعدی)

T. If you are contented, you will find stone and silver to be one.

چو گره نوانی کبوز آری که گمه شود گمه پوس دارد (سعدی)

F. T. Cherish the cat and it will snatch the pigeon; fatten the wolf and it will devour Joseph.

E. E. If you save a rogue from the gallows, he will rob you that same night.

Note. The second hemistich alludes to the tradition that Joseph’s brothers told Jacob that Joseph had been devoured by a wolf.

چومیدان فراغ است تنکشی پزن (سعدی)

F. T. Strike the ball where (or when) you have a wide field.

E. E. (Same as for تا نورکر است etc.)

چومیوه سر خورودی شاخ مشکن (سعدی)

T. When you have eaten your fill of fruit, don’t break the branch. Cf. جایی که نک خوردی etc. که جوته کشتی etc. and etc.
چونام سگ بری چوبی بست آر (با پکفگیر) T. When you mention the name of a dog, you should procure a stick.
E. E. Talk of the devil and he will appear.

جوئن بیدی بیش آید آید درتریس [مرزبان نامه] F. T. When evil comes, fear the worse.

چون پرون رف یک تو حرص آنگه درآید درتو دین [سنای] F. T. You cannot be possessed of a creed until you are relieved of greed.

چون پیرشدری حافظ ازمیکده پیرونشو [حافظ] F. T. Since you are now old, Hafez, you should leave the tavern. [Cited whenever an old man does youthful acts].

چون توانتم ندانستم چه سود چون دانستم توانتم نبود [عطاف] (Same as ฯ تا توانتی etc.)

چونتوانی علاج درد کس کرده میفرای انخفافای درد بردارد [ناصرخسرو] F. T. When you cannot cure some one’s disease, don’t be so oppressive as to aggravate it. Cf. اکر باید دوهم etc.

چون زنوان بهم افتند کالا ظاهر شود T. When thieves quarrel with one another, stolen goods are discovered.

روسته میست میتوان بست اما گر هیش درمیان هست [دیرخسرو] T. If a cord is torn it can be joined at the end, but behold there is a knot in the middle.
E. E. a) A broken friendship may be soldered, but will never be sound. b) Though the sore be healed, yet a scar may remain.

چون شد گلوله روز، چه حاوی جو چه زهر F. T. What difference is there between sweet and bitter, once a thing has been swallowed?
Note. For “sweet and bitter” the P. has “sweetmeat and poison”.

چون شناور نیستی پر امان جیحون مگرد [میری] F. T. If you
cannot swim, keep away from the Oxus.

جوون عاشقی و معنویتی آمد مالکی و نمک کی از میان پرخاست (سید)

F. T. Where love enters, the master and the slave are alike (or there is no question of master and slave).

جوون غرض آمد هنر بوشیده شد (مولوی)

F. T. When a man is biased, he sees no virtue.

جوون قضا آید طلیب اینه شد (مولوی)

F. T. When Fate approaches, the physician is helpless. (Lit.) When Fate comes, the physician becomes stupid.

جوونکه آید سال نفس کوکی دریغ از بارسا (مولوی)

F. T. When the new year comes, I regret the departure of the preceding year. [Each year seems to be worse than the preceding year].

Notes. 1. دریغ خوردن (1) شماره خوردن is a synonym of “to regret”, but دریغ خوردن is to express one’s regret by saying, “What a pity! alas! etc.”. (2) Most people only say سال سال دریغ از بارسا.

جوونکه با کوک کی سر وکارت خوان پس دراز کودک کی باید گذارد (مولوی)

T. When you have to deal with a child, you have to use childish language (i.e. Speak to a child according to his understanding).

جوونکه صد اumd نو هم پیش ماست (مولوی)

T. When the hundred comes we are sure we have the ninety. [This means (1) that the whole includes its parts, and (2) that when we have the essential, we don’t need to care for trifles].

جوونکه گل گرنشت و گلشی شد خراب (مولوی)

T. When the rose is gone and the garden is perished, in what shall we seek the scent of the rose? in the rose-water.

Note. The first hemistich is usually changed to

 الجوونکه گر فته و گلستان شد خراب

T. The unclean becomes fouler by getting wet. Cf. جوش با میهمان هفت‌نیمه etc.

Notes. (1) By “unclean” as used here is meant
“ceremonially unclean according to the Islamic rites”. (2) What gives a proverbial beauty to the above is the use of the pun on the word نرث “wet” which is also the P. suffix for the comparative degree.

چون یار اهل است کار سهل است [AWANDI KALAND] 
T. When the party with whom one has to deal is amenable, the affair is easy.

جو وقت مرگی مار آید یگرده رهگرده 
F. T. When the serpent’s time comes, it approaches wayfarers (i.e., it goes to meet death).

چه آشور باشد که لاون قدمت باشد 
F. T. It remains to be seen whether the soup is worthy of its tureen. {Said when it is doubtful whether a person deserves the honours expected by him}. Cf. برای هر خری e.t.c.

چه آنجاکه یک آن آیی برآید، یگر آن نجات کن آن خونی گشاید (بشنام) 
F. T. Dig a well where you expect to produce water; bleed a vein which will give out blood. Cf. the E. You can’t get blood out of a stone.

چه باک چه لو، بحر آرا که باشند، نوح کشتیان [سند] 
F. T. One needs not fear the waves if Noah is the ship’s captain.

چه برای گریزی، چه برای گور برقصی 
F. T. Piping for the deaf and dancing for the blind are useless efforts.

Note. The E. proverbial expressions “To play a lyre to an ass” and “the sound of a flute to a deaf man” should be adapted into an equivalent for the P.

چه برمن دن چه بر اینان 
F. T. As well beat a log as a thick-skinned man. (Lit.) Whether you beat me or the leathern bag (it is all the same). Cf. the next p.v.

چه بمن چچ بدرگو چچ بدرگو 
F. T. Whether you speak to me, or to the door, or to the ass (it is all the same).

{You cite this when some one turns a deaf ear to your
remarks; or is too stupid to understand; or respond to them).}

It is six of one and half a dozen of the other. Cf., اوردوم را اکور.

Note. جمعه is the Arabic, and آدینه is the Persian word for Friday.

There is no need of hearing an explanation on what is self-evident (or visible). Cf., آنها که میان است etc.

Why, my ass has not stuck in the mud (i.e., I am not in such a bad fix as to prepare myself for such a rough task; or to stand the evil consequences thereof).

How nice it is to sell syrup! For one can drink it himself if it remains unsold.

How pleasant it is when a single nod (or wink) serves two purposes! Cf., با یک تی etc.

E.E. To kill two birds with one stone (is a great success).

Note. The second hemistich to this is زیارت شه عبد العظیم و دیدن بار i.e., going to Shab-Abdol-Azim (a village south of Teheran), where one not only performs his pilgrimage, but meets his sweetheart as well.

How sweet it is when kindness is mutual; and how troublesome when it is one-sided!

E.E. (a) Love on one side only means misery on both sides.
(b) Courtesy on one side can never last long.

Note. یا is a provincialism for باشد "It is" or "It may be".
جهاند کور ماور واد قدر چشم روشن را؟

F. T. One who is born blind knows not the value of the eye sight.

E. E. Third time never like the rest.

چه سود آنته که ماهی مرده باشد که پس از یک بیگوی رفته آمیز (ابن بین)

T. What use is there in water coming back to the river after the fish is dead? Cf. بعد از مردن سه راب etc.

E. E. a) After death the doctor. b) Shutting the stable door after the steed is stolen (or after the horse has fled).

چه شوخی ای که نصف دلش‌تر خاصی ناشد!

F. T. I should hardly call it a jest, if it were not half in earnest. [Said in case when a joke is carried too far].

جهاند عزائی است که مرده شو هیم گریه میکند!

F. T. The mourning is so sorrowful that it brings even the undertaker to tears.

Note. مرده شو (or vulgarlyشور مرده) means literally one who washes the dead.

چه علی خواجی چه خواجی علی

E. E. It is six of one and half a dozen of the other. Cf. اوزومو اکور.

Note. علی Ali is a masculine proper name; and خواجی khajeh is an honorific title for a man of distinction, though it has come to mean also a eunuch. In any case the original meaning of the pvb. is that it makes no difference whether you call a man Khajeh-Ali or Ali-Khajeh.

چه مادری که انداز مهر بان تر نباشد!

F. T. Call her not a mother who is not kinder (to the child) than the nurse.

Note. This is not so common as the proverbial
expression the equivalent of which is "More Catholic than the Pope".

[Same as] F. T. Call him not a man who is inferior to a woman. [Said of cowardly or effeminate men].

F. T. A single man who can fight well is worth a whole field full of soldiers.

F. T. Eat a part; give a part, and leave a part (of what you have).

See under etc.

F. T. Why conceal from man what is not hidden to God? [Often used as an introduction to a confession].

F. T. What is torn will not allow of being patched up.

*Note. This is rather humorous and cannot be generalized for all cases. It is also based on the rime between and a colloquialism for.*

F. T. Exchange is no robbery.

F. T. So long as replacement is possible, there is no ground for complaining.

*Note. The pvb. also substitutes آنچه for* F. T. Do not hurry in saying a thing when you have not been asked to say it.

E. E. Speak when you are spoken to.
F. T. Beauties have no need of tirewomen.
E. E. (a) Fair faces need no paint. (b) Beauty unadorned is adorned the most.

Haji is dead and the camel is relieved.

Note. Haji or Hajj is a pilgrim (to Mecca), who often used a camel for the pilgrimage. Hence the death of a haji meant the liberty of the creature; and the verb may be extended to masters and servants, or the like.

Be it known to you; since you are plundering all; That there's some money under the saddle (in the hall).

A number of thieves raided a certain house one night. The owner of the house, seeing that they were carrying away everything, pointed to a pack-saddle under which he had hidden some money, and said to them hopelessly, "Now that you are determined to plunder the whole house, I must tell you that there is also a hundred tomans under the pack-saddle".

Cf. the E. In for a penny, in for a pound.

Indeed they have agreed with each other in making away with me. {From the following anecdote}:

A certain person fell ill after he had eaten melons and honey together; which, according to popular belief, make the eater sick. One of his friends, who went to visit him, said, "We told you that melons and honey do not
agree with you”. “Indeed”, said the sick man: “they have agreed with each other in making away with me”.

حالاً من ميو

F. T. It is now my turn to mew.

[From the following anecdote]:

A hungry cat went to a table at which a man was eating, and began to mew in search of food. For every morsel that he ate, the man served another to the cat. But the greedy animal disposed of its morsel quickly, and mewed again, while the man was still chewing his morsel. When this was repeated several times the man rose and took the cat’s seat; saying, “It is now my turn to mew”.

حالاً (هم) نوتب رقاتي من است

T. Now it is my turn to dance.

[From the following anecdote]:

A camel and an ass were living comfortably together in the country. One day when they had come too near the residential part of the village, the ass began to bray. “Stop braying, dear friend”, said the camel, “lest the inhabitants hear and give us burdens to bear”. The ass answered, “I can’t forbear from doing it, for this is my usual hour for singing”. So he went on braying until the villagers, following the noise, came and led both of them into captivity.

The next day they had to cross a deep river, and since it was impossible for the ass to cross it, the villagers put the ass on the camel’s back to be carried across. When the camel reached the middle of the river, he began to caper. “Stop capering at this untimely moment”, beseeched the ass; “or I shall be thrown into the river”. “Not so”; retorted the camel, “just as it was your turn yesterday to sing in that untimely hour, it is my turn today to dance at this untimely moment”, and he went on capering until the ass fell into the river and was drowned.

حب الوطن من الإيمان

(Arabic tradition) F. T. Patriotism originates in faith.

حبذا خانة خورگرهمه غلون باشد

F. T. How nice is one’s home,
though it may be a furnace.
E. E. Be it ever so humble, there’s no place like home.

*Notes.* (1) حَبَّانَّا is an A. word rarely used in P., and means “Well done”, “What a great . . .”, etc. Its P. synonym is َكَلْشَن. (2) زَهْقِي is the stove or furnace by which a public bath is heated, and is often used in P. literature to mean an uncomfortable place; being an antonym and correlative of َكَلْشَن “a flower-garden”.

* ❧ ❧ ❧

طَبَّاَر كَرْدَن E. E. To make mountains out of mole-hills.
T. To make a knob (or dome) of a grain of corn.

*Note.* This is a rare p.v.b.: the commoner corresponding p.v.b. being (شَفَر) مَو را (شَفَر) طَنَاب كَرْدَن

ورام أَهْر راهي كه ياباد ان همان راه ميرون E. E. Ill-gotten, ill spent.
F. T. What has been illicitly gained goes out of the very door by which it has come.

*Note.* حرام is a religious term meaning “forbidden or declared unlawful by religious law”, and its antonym is حلال.

* ❧ ❧ ❧

حَرَامُ خوْري آنهم شلمحمد F. T. Why commit a theft for just a turnip? See *Note in the preceding p.v.b.*
E. E. As well be hanged for a sheep as for a lamb.

* ❧ ❧ ❧

حَرامَادِگی مایه نمیخواهد F. T. Roguishness is not expensive (or difficult).

*Note.* حرامَادِگی means literally illegitimacy, and figuratively roguishness or knavery.

* ❧ ❧ ❧

حَرامِی باش حرامی سفره مبassy F. T. Be a robber; if you want, but do not rob the table (i.e. Do not eat so much that little or nothing is left for others).

* ❧ ❧ ❧

حرف او و چاقوی جیب سگ T. His words and a dog’s pocket-knife (are the same). [This means that you cannot rely on his words]

* ❧ ❧ ❧
F. T. Learn a trade (or profession), and you will not have to burn in the flames of poverty.

A man’s profession (or trade) is his ornament.

F. T. Words are but wind. (Lit.) Words amount to air.

Talk brings on talk.

E. E. One word leads to another.

A logical (or reasonable) remark has no answer. (Said by one who admits that the remarks made by another are all right).

F. T. Truth is spoken spontaneously. (Lit.) True words come to (or are uttered by) the tongue (spontaneously).

Same as

Do not say the truth lest your head may be cut off. (Meaning (a) Not every truth may be revealed; (b) Am I to blame because I have spoken the truth?)

Note. This will become a regular hemistic if is changed to, and pronounced, which is the colloquial way of saying.

F. T. What you heard about others was really aimed at yourself. Cf. etc.

The tongue is fearless (lit. loose) in saying a truth.

(a) A word to the wise
(is sufficient).  b) A nod for the wise, a rod for the fool.
Cf. در خانه آگر etc.
F. T. He who is a man must be spoken to once.

حرف را بايد هفت رفعه غورت راد  F. T. Rather gulp down your words seven times than have to swallow it.

Note. The idioms "to gulp down one's tears or sobs" is commonly used in E., and I found myself obliged to extend it to one's "words" as well, and, incidentally, a similarity arises between "gulp" and "swallow"; whereas the latter means to "withdraw (one's statement) as erroneous". At any rate the pv'b. recommends a thorough examination of one's words before uttering them, so that one needs not swallow or regret them afterwards.

حرف راست را از چيه پيرس  T. Ask the truth from the child.
{Children, drunkards (See مني و رايني), and insanas (See the next pv'b.) usually speak the truth}.

حرف راست را از ديوانه بايد شنيد  T. The truth must be heard from the madman.

حرف زشت زير خشت  F. T. Obscene talk is better suppressed (or concealed).
Notes. (1) I have heard this phrase only from the Persian Jews, and doubt if it is used by the rest of the Iranian population. (2) خشت is a sun-dried brick, and rimes with زشت "obscene".

حرف شينيد ادب است  F. T. Listening to others' advice is courtesy.

حرف گنشته را نياييد ره  T. What is past must not be talked over.
E. E. Let bygones be bygones.

حرف مرد یک کلمه است  T. A man's word is one (i.e. A man should not change; or go back from; his word).

Note. Sometimes this is changed to which gives an opportunity to perjurers and turncoats.
though in jest, to expand the prv. and say what a man says consists of one word; hitherto I used to say, "Yes," but hereafter I shall say, "No".

حرف شکار آمیزست F. T. Man chats as the ox chews the cud.

حرف هست از شمشیر بدترا F. T. There is many a word that strikes deeper than a word.
E. E. (Same as for زغم سبان etc.)

حرفک از تو برکت از خدا Same as for حرفک etc.

حرف بیجاهی کرسته است و قانعی بنانی سیر F. T. The world will not satisfy the greedy, while a loaf of bread will satiate the contented man.

حرف باخته با خود همیشه و در جنگ است T. The party who has lost always quarrels with himself.

حرف حرف خودرا میشابند F. T. Opponents know each other too well.
E. E. (a) When Greek meets Greek, then comes the tug of war. (b) Set a thief to catch a thief.

حساب بدنار بخشش بخوار F. T. To give pounds, one must save the pence.
E. E. A hard gathering, a wide scattering.

حساب حساب است کاکا براادر E. E. (a) Short accounts make long friends. (b) Even reckonings make lasting friends. (c) Fair and square keeps friends together.
T. An account is an account; a brother a brother. See پرآدر بجا etc.

Note: کاکا is a provincial word for برادر.

حساب خود نه کم چپر و نه افزون [برادرین] F. T. Claim neither less nor more than your due.
 حساب چه الباق است از محاسبه چه الباق است  
Same as آنراکه حساب etc.

حسب درد بیدرمان است  
T. Jealousy is a remediless disease.

حسب کار نصرف وقتی هم که مصرف چخمه بود  
T. Little Hassan would not go to work, and when he would, it was on Friday.

Note. Friday is the weekly rest-day of theMohammedans.

حسب برورو باشد کچلی زیر مو  
F. T. My beauty lies in my outward appearance; while underneath my hair there are signs of baldness.

Note. کچلی (1) originally means scalp ringworm or scalp disease, but is often rendered as "baldness", which properly means طالسی اصل کار "the essential thing" for حسن.

(2) A variant form of this p.vb. substitutes i.e., "the essential thing" for حسن.

(3) The p.vb. is cited when some one conceals his essential faults or real poverty by a good appearance. C.f. the E. To save appearances.

حسود هرگرز نیست  
T. The jealous never had tranquillity.

حق الناس بدران حق الاله است  
F. T. What is due to men is more serious than what is due to God (or Sin against mankind is worse than sin against God).

حق بحثدار میسرد  
E. E. In the long run right will out.

F. T. The rightful (or entitled) party will enjoy his right.

حق جل و علامتی نبند و میبوشد همسايع نمی بیند و میخورشد [سید]

F. T. The great God sees and covers it; your neighbour who doesn’t see it roars about it. [The pronoun "it" refers to a sin or transgression].

حق شمشیر برآن است  
T. Truth is a sharp sword.

حق هکی از حکم شاه روان تر است  
E. E. The baby is the king of the house.

T. A baby’s order is better executed than a king’s.
F. T. Commandments are based on the acts of the majority.

Note. One example is the Islamic commandment that forbids the drinking of wine to everybody because the majority of people who get drunk brawl and commit sins.

حكم بر عالی است. T. It is wrong to teach Æsop wisdom. See بلغ مکت آمریزی etc. and the Note under it.
E. E. Don’t teach your grandmothers to suck eggs.

حكم حاکم مربوطه مفاجات T. The governor’s order is (like) a sudden death (i.e. it must be executed unfailingly).

 الحكم آمده که دور خودش آمد باشد F. T. The best physician is he who has experienced illness.

Notes. (1) الحكم which is a sage has come to mean a physician as well; its modern synonyms being برش آمده باشد and سرسپ آمده باشد (2). طبيب is colloquial for برس آمده باشد.

حكیم باشی را دراز کنید T. ’Lay down the head-physician.’

From the following anecdote:

A Turkish prince was once affected with colic; and the head-physician in his court prescribed for him an enema. But when the prince was told the manner of applying the enema, he got angry; and asked the doctor, ’Whom are you going to have treated in this way?’; and the frightened physician immediately said, ’Me’. The prince then said to his attendants, ’Lay down the head-physician and have him injected in the prescribed manner’. The story goes that as soon as this was done, the prince was relieved of his pain; and from that time on, whenever he fell ill, no matter what the illness was, he used to order his attendants to ’lay down the head-physician’.

The phrase حکیم باشی را دراز کنید has now become proverbial inasmuch as there is usually a certain unfortunate man who is always to blame for anything that happens.

حكم جوجه خروسش فرموده است T. The doctor has recom-
mended a cockerel for her. [Cited in case when an old woman has married, or wishes to marry, a young husband].

حکیمی چه خود باشند دو روزی از او داروی رمرخوئی مجوی
F.T. Seek not the way to have rosy cheeks from a pale-faced physician.
E.E. Physician, heal thyself.
Cf. اکر بایا بیل ذنی etc.

حلال بر عقلا و حرام بر جهاد T. Allowed to the wise, but forbidden to the foolish. [Said of wine]. Cf. بابده نی در هرسی آنانه یا آنانه نی در میکند and and.

حلالی جه چه یاف ذکر که حراس داشته باشد F.T. What is lawfully gained by a person is hardly expected to be faithful to him; much less what is unlawfully gained by him.

حلولا حمله دهند شیرین نیمود Same as اذولا حمته کنند etc.

حلولا آهک را میتوان پخت اما نمیتوان خوردن T. One may make sweetmeat with chalk (lit. lime); but it cannot be eaten (i.e. Severe measures may be planned out, but may not succeed in practice). Cf. توان بیبان etc.

Note. This vb. seems to be in use among the Jewish population of the country.

حلولا یکتائی تا نخوری ندادی E.E. The proof of the pudding is in the eating.
F.T. Until you eat of the sweetmeat, you will not know (how it tastes).

Note. تننائی is of obscure meaning, but a shrewd friend of mine believes that حلوای تننائی means "sweetmeat eaten between two (تن)" alluding to sexual intercourse.

حمام باین گرمی هم نیست T. A Turkish bath-house is not (after all) so hot (i.e. You are drawing the long bow).

حمام بی یعرق نمیگو T. There can be no hot bath without sweating (i.e. You have to give a bribe to attain such
and such an aim).

Note. حمام is a Turkish bath or a sweating-bath.

حمام حابئ خر ب(#58) نست T. The bath-house is not a place to tie an ass in (i.e. A place for everything and everything in its place).

حنای زیاده را پاشنه مالند (با می بندند) F.T. Where there is too much henna; they use it to tinge their heels (i.e. An excess is used wastefully). Cf. زیاده را etc.

حنایش زیاده ندارد T. His henna is colourless (i.e. His words have no effect or weight; I know him too well to think much of him).

حواله سر خرمن T. A draft (or cheque) due at harvest time.

[Referring to an evasive reply or a false promise given by one to his creditor].

[Horjan بهشتی را وژوز اورک اعراف [سدنی T. To the nymphs of Paradise the Purgatory is hell.

Notes. (1) Although حور is collective for bouri "nymph of paradise", the Persians further pluralize it in the form حوران. (2) اعراف a?ra? is a wall between paradise and hell; and hence it is rendered "purgatory"; which, according to the Roman Catholic Church, is a place of temporary punishment for the souls of those who have committed venial sins.

حوض راکه ساختی قورباغه خودش پیدا می‌شود T. Once you have constructed a pool, frogs will of themselves come into existence. (A prb. of various meanings, of which one is the necessity of giving priority to essentials).

حوضی که آب ندارد ماهی (با قورباغه) نمی‌خواهد T. A pool that has no water needs no fish (or frogs).

حاشی را خورده است T. He has eaten his modesty (i.e. He is impudent).
Note. This expression is sometimes humorously extended so as to read: 

حیاش را با تان و ماست خورده است

i.e. He has eaten his modesty with bread and yoghurt, but Dehkhoda only adds to it: 

آپرکش را فورت داده

i.e. (and) has swallowed his honour.

FFFFFFFF

††††††

حیا مانع روزی است

F·T. Shamefacedness is an obstacle to earning one's daily bread. [This is intended to mean that where earning one's daily bread is involved, one should put away modest reserve].

††††††

حیش مرو دیدار طلیکار است

T. Men's menstruation comes when they meet their creditors.

††††††

حیشف آنهارا که مروند و آوان آرا نشینند

T. Alas for those who died before having heard your voice. [Said in derision to one who sings badly].

††††††

حیشف اد طالا که خرج مطاکند کمی

F·T. It would be a pity (or waste) to use gold for gilt objects. Cf. آتناه خرج لحیم است.

E·E. The game is not worth the candle.

††††††

حیله جورا بهانه بیمار است

T. He has plenty of excuses who is in search of tricks.
خ

خَار بَا خَرْما اَمَسٍ E. E. No rose without a thorn. Cf. 
کل بیگانه نیست.

F. T. Where dates are, thorns are to be seen.

خَار دِر جَگر دَاِشَن T. To have a thorn in one's liver (i. e. to be restless; also: to be sore at heart or afflicted).

خَار ورجِگر (پا جان) کمی شکستن T. To break a thorn in some one's liver (or soul) i. e. to render him restless or afflicted. Cf. the preceding expression.

خَار را دِر چَشِم دیگران می‌پید و شاه تبر را در چشم خود نمی‌پید F. T. He sees the mote in his brother's eye and not the timber in his own eye. Cf. Matthew 7:3.

خَاشاک نیز بر دریا خندند T. Even a mote (or straw) will pass by the sea-side (i. e. Great men should not be inaccessible to their inferiors).

خَالک پَرایش خَبَر برد T. May not the dust carry the news to him? [Said as an introduction to a (bad) remark about some one who is dead; wishing the latter to remain unaware of what is being said].

خَالک دِر ترازوی کمی افکدن T. To throw dust in some one's scales (i. e. to scoff at, or revile him).

خَالک خِند در آنکه خَلک خَشی (سندی) P. T. Humble yourself as the dust, before you are turned into dust.

Note. The first hemistich to this is ای برادر، خوش عاقبت است i. e. O brother, since in the end there is noth-
ing but dust.

Once buried, soon forgotten. It is believed that the bereaved family of the dead will start to quiet down and get comfort when they have actually seen their dead buried.

Dust has an attraction. It is believed that the place of burial of every person has been predestined; and hence, if a person has been buried in a certain place, it is the grave dust of that place that has, so to speak, drawn (or attracted) him.

The territory of one's mother country is more pleasant than Solomon's dominion.

If the aunt had been a man, she would have been an uncle.

Such a case is a common proverb for this idea. But the one given here is a regular hemistich.

The aunt is wanted to help in needlework (or sewing); otherwise an aunt and a panther are one. (Relatives are expected to help one another).

The rhyme between the words "aunt" and "panther" ex-tenuates the exaggerated comparison of "an aunt who does not help in sewing" to a panther.
Lady Beetle; fondling her child, says to her, "I adore your crystalline limbs". Cf. بزینه بچش مادرش etc.

Notes. (1) قربانی بلورم is a common phrase used by a mother in fondling her child and means literally, "May I be sacrificed to thee". (2) بلوری "crystalline" must, of necessity, imply "whiteness", as the insect in the pvb. is assumed to belong to the family of black beetles.

 Silence is better than idle talk.

Note. دوغ means "churned sour milk"; and is considered inferior to ماست which means "yoghurt".

What is every man's business is no man's business. (b) Too many cooks spoil the broth.

In a house managed by two mistresses dust is heaped up as high as the knee. Cf. ماما چه که دو تا شد etc. and آشیر که دو تا شد etc.

Better a house full of enemies than one which is empty.

A full cabin is better than an empty castle.

Cf. تو راکه خانه نین است etc.

Do you expect to find copper vessels in a bear's den?

Note. بالشیه، باتیله، which is erroneously changed to بادیه، means "a bowl in which soup is served".

The bridegroom's house shows signs of wedding, while there
is no excitement in the bride's house (i.e. a man may be cocksure that he will marry a certain woman, while the latter has not yet expressed her consent to the marriage. The p.v.b. is a caution against premature hopes).

Note. The reverse of this p.v.b. also exists; that is خانه داماد خبری نیست خانه عروس عروسی است or خانه عروس عروسی است خانه داماد خبری نیست

T. The liar's house was set on fire, but none would believe it. [From the story of the man who falsely cried "Fire" so often that on one occasion when his house was really on fire, his genuine cry for help was ignored].

Note. The E. proverbial expression "to cry wolf too often" should be so modified as to be adapted to the P. p.v.b.

T. Ransack a friend's house; but do not (even) knock at your enemy's door (to beg).

E. E. It is a lightening before death.

T. He has lightened the house.

T. You will find plenty of walnuts in the Cadi's house; but all is kept account of. [You have no share, or are not concerned in; the properties possessed and controlled by other people].

Note. A variant form of this p.v.b. gives بشمار است (which rimes with است) شماره هم دارد (بپیارند) for (بپیارند) است

T. We never went to the Jew's house, but once when we did it was on Saturday.

Note. Since the Jews are religiously forbidden to work, or to light fires, on Saturday, which is the Jewish Sabbath, or rest-day, they cannot very well entertain visitors or guests on this day.

P. T. The mistress stays in the house from poverty (not from piety).
Note. پی چادری literally means "want of a veil", and Moslem women never came out of their houses without covering themselves with the "chador". See explanation on Page 69.

خانه ویران می‌شود چون طرف گردد خانه‌دار F. T. The household will be ruined if housekeeping is entrusted to a child. [Emphasizing the serious nature of housekeeping and domestic economy].

خانه هرچه مهمان هر که F. T. The unexpected guest, whoever he be, must take pot-luck.

خانن همواره خانق است T. The traitor is always apprehensive.

Note. This is apparently not original, as it seems to be a translation of the آلب. خانق q. v.

خایه دول را شکمتن E. E. To perform a Herculean task.

خایه کبرا دوستی کردن E. E. To cringe before, or fawn upon, some one.

خب تفس نگردد سالها معلوم [سعدی] T. Natural meanness is not revealed even after many years.

خبر بد زود میرسد F. T. Bad news travel fast. Cf. the E. ill weeds grow apace.

Note. Other variants are خبر بد (با خبر مرکز) پنیان نیمانده [سعدی]

خبری که داعی دل پیادارد تو خاموش باش تا یک گروه بیاد [سعدی] T. If you have a heart-reading piece of news, keep silence and let others tell it.

خدا ائمیو سید شرم دارد T. God holds grey hair in reverence. (Liit.) (Even) God is ashamed of the grey hair. [Stressing the necessity of honouring aged people].

خدا این چنین دا بیا آن چنی متاج نکند F. T. God fordid that one eye should depend on (lit. be in need of) the other eye
(i.e. friends or relatives had better be independent of one another).

Khuda yakeem kan kand wa yakeem kan kand. *T.* May God cleanse us before burying us (i.e. may we die after having repented and being cleansed from our sins).

Khada ibne anga bi-nil-muhaw ( MSS.) *F.T.* Do not expect regard for God from him who has regard for himself.

Khada bihel khemar est behl-nas. *F.T.* One can either serve God or serve his belly. *(Lit.)* He who worships God is not gluttonous.

Khuda bhuj anga ne yakeem ni-yar-rab-e-est. *T.* God has not created the five fingers alike. *Cf.* Bhuj anga yar-rab-e-est *etc.*

Khuda tennak roozgi miyakand ama qafjet roozgi namikand. *F.T.* God may minimize one’s daily bread but will not reduce it to nothing. *Cf.* Sor-ke dourهي miyakand *etc.*

Khuda xwar da rid shaders nadad. *T.* God knew (the nature of) the ass; therefore, He wouldn’t give it horns. *Cf.* An-do-sha-xo kaw *etc.*

Khuda dor ro yana-dazdazat saat miyehed. *T.* God sends the illness according to one’s power to stand it. *Cf.* Khudi Sahara dina *etc.* *and its* *E.* *E.*

Khuda dor va takhter da ba yeh jet miyakand *See under* *E.* *E.*

Khuda darya baha-est (ast) ama sakh lamba-est. *F.T.* God may call us to account very late, but will punish us severely. *E.* *E.* Though the mills of God grind slowly, yet they grind exceedingly small.

Khuda rambkm dor khoon na-baqarfitim. *F.T.* Thank God that we bled him. *(Lit.)* It was God’s mercy which made us bleed him. *(Said in case when a preparatory measure has prevented the aggravation of a circumstance).*
F. T. God tempers the cold weather according to our clothing.
E. E. God tempers the wind to the shorn lamb. Cf. 455.

Notes. (1) The other senses of بایا لپوش are “overcoat” and “quilt”. (2) Another form of this pvb. reads خدا سرما را بگنج لیاس می‌دهد where گنج (gōnī) means “volume” or “amount”.

F. T. God befriends those who are alone in the world.
E. E. The nest of the blind is made by God.

F. T. God guides the ship where He will; though the captain rend his clothing (in despair).
E. E. No use striving against Fate.

Note. This verse has been tampered with by some people who make it read

F. T. God never gives us a second life.
E. E. (a) Where one door shuts, another opens. (b) God never closed one gap that He did not open another.

F. T. Where God’s divine wisdom closes one door, His grace will open another.
E. E. (a) Where one door shuts, another opens. (b) God never closed one gap that He did not open another.

F. T. God is not a carpenter, but can properly join together the door and the board. (Freely) God mates the door and the doorway. [Cited in case when a man and wife are good matches].
When Fortune comes one's descent (or personality) is ignored.

O Lord, what hast Thou withheld from him whom Thou hast granted wisdom, and what hast Thou given to him whom Thou hast deprived thereof?

God assists the lazy man.

If only God gives a grain of luck. It is better to be lucky than wise.

God send you more wit, and me more money.

One God and one spouse.

Note. يار means "sweetheart, partner, or friend", and in the pvb. under reference it must be taken to mean "spouse or wife".

God makes no mistake in giving (i.e., He gives to every man what he deserves).

No taxes are claimed on ruined properties.

The ass will not lose its manger (i.e., Every one knows enough about his own way of living).

An ass is an ass though clothed in satin. See E. E. under etc.

An ass that carries a load is better than a lion that devours men.
The ass which carries loads (willingly) is always sure to be loaded.
E. E. A willing horse is run to death.

Note. It is doubtful whether the pvb. is of Iranian origin; rather it seems to have been adopted from the E. pvb. here given.

The ass will not drink by a kiss or message. {Indicating that harshness and force are needed for doing certain things}.

To carry asses to Khorassan.
E. E. (Same as for ذره بکرمان بردن)

The man who, like an ass, has an eye to grass is far inferior to an ass.

A sweet melon falls to the lot of the hyena. {One example is the marriage of a beautiful girl to an ugly man}.

The ass's foot goes into the ditch only once. {Even an ass is warned by the first lesson}.

An old ass and a coloured bridle!

Note. The E. pvb. "Old mares lust after new cruppers" is quite a different thing, but we may refashion it into "An old mare and a new crupper!" so as to find an equivalent for the P.

The ass that goes before another ass serves as a bridge for the latter (i. e. Predecessors usually give lessons of warning to their successors).

Though the thief is a person whom you know, it is better to tie your ass.
E. E. 1) Caution is the parent of safety. 2) Fast bind; fast find.
Cf. & etc.\\ 
\text{\textsuperscript{\textit{T}}. If the expense comes out of the guest's pocket, it is easy to become \textit{Hatam-i-Tai} (i.e. It is easy to be liberal with another person's money.}\\ 
\textbf{Notes.} (1) \textit{Hatam}, or more correctly \textit{Hatem}, was a man from the Arabian tribe \textit{Tai}. He is proverbial for his liberality and hospitality. (2) A variant form of this proverbial verse has for \textit{چجو} \textit{چجو}\\ 
\text{\textit{T. If you seek to obtain an ass, seek to obtain barley as well.} (He who marries and wishes to have children, must think about their food and clothing).}\\ 
\text{\textit{T. To have a crab in one's brain (i.e. to be mad).}}\\ 
\text{\textit{E.E. Do not cast pearls before swine.}}\\ 
\text{\textit{T. The ass will never know the value of sugar and candy.}}\\ 
\textbf{Note.} A variant form of this pvb. is where \textit{قل} means "sugar-plum", but this hemistich has a different rhythm from that of the preceding.\\ 
\text{\textit{T. Better to hear the death-rattle of one's mother-in-law than the warbling of the nightingale.}}\\ 
\textbf{Note.} "Mother-in-law", as used here, means "one's wife's mother", and \textit{Dehkhoda} observes that the saying is not true in the majority of cases, where "the mother of one's wife is one's second mother". Personally, I have noticed that grievances against wives' mothers are more prevalent among the Moslems than among the Jewish portion of Iran's population.\\ 
\text{\textit{T. The ass is tired, while the owner is not yet content.}}\\ 
\text{\textit{T. The sleeping ass will not get its corn}}
(lit. barley). Cf. etc.

خر خود را از پل گذراندند T. To cause one’s ass to cross the bridge (i.e. to attain one’s aim; also: to get over one’s difficulties).

خر خودت را بران T. Drive your own ass (i.e. So long as you can attain your aim, don’t care about other people’s faults). Cf. the preceding proverbial phrase.

خر خودن و خیار استند T. To exchange one’s ass for another’s cucumber.

Note. If the E. proverbial expression “to throw a sprat to catch a herring” could be reversed, we should have a near parallel for the above P. phrase.

خر دیزه است مرگ خوردیا خواهد براى زبان صاحب F. T. He is that proverbial ass, which, through stubbornness, endangers its own life in order to cause a loss to its owner.

Note. خر دیزه is an ass marked with a stripe extending from the head to the tail.

خر را با آ خور ميخورد مرده را با خور T. He eats the ass with the manger; the dead with the tomb. {Said of an impious glutton}.

خر را بايد جاگي بست كه صاحب خر راضي باشد An ass must be tied where the master will have him.

Note. A variant form of this pvb. is خر را جاگي مي بندند كه etc.

خر را بزند اسب نتوان گرد T. The ass cannot be turned into a horse by beating.
Cf. the E. You cannot wash a blackamoor white.

خر را برعسمي مي برند كه بارش كند F. T. They take the ass to the wedding only in order to load it.

Note. This pvb. seems to have its origin in the following versified story by Kbaghani:
A little ass, being invited to a wedding, laughed until he became quite weak. He said, "I do not dance well; nor am I a good minstrel; (surely then) they call me for drudgery, for I can draw water well, and am good for carrying fuel."

Asses kept together do not become of the same colour, but assume a common odour.

E. E. (a) Tell me the company you keep, and I will tell you what you are. (b) A man is known by the company he keeps.

Note. "Odour" in this phrase alludes to character, and hence some would replace "Odour" by "Hongox" which means "of the same habits, congenial; etc."

An ass is killed by an overload, and a youth by encouraging flattery.

Note. "Masha' Allah" which originally means "what God has willed" is used as an exclamation to mean: (1) "Well done!"; (2) "May God preserve you from evil eye!"; etc. The idea is that a young man who is about to carry a load may allow to be overloaded if the on-lookers encourage him to do so and admire his strength by saying "Masha' Allah". Cf. the E. The last feather broke the camel's back; also a willing horse is run to death.

The satisfaction of an ass means that of its owner.

The ass which is taken to a wedding is expected to drudge (lit. draw water), not to have a good time. Cf.
He has lost his ass, and he searches for its shoe. [Referring to one who is looking for the non-essential after he has given away the essential].

Cf. اسب دا کم کردن etc.

Note. Some replace پالان for which means “pack-saddle”.

خر رنگ کردن T. To paint an ass (i.e., to take in a fool or to dupe a simpleton).

Note. From the expression خر رنگ کردن comes the adjective خر رنگ کن which designates showy, but worthless objects.

خر رو بطوره تد میرود F. T. The ass walks fast when going to the stable.

خرس در کوه یوعلي سينا است T. The bear is Avicenna in the mountains.

E. E. (a) In the land of the blind the one-eyed are kings (Scottish). (b) He is a Triton among the minnows. (c) The fool is wise where there is scarcity of wisdom.

خرسندی دوم تو انگری است T. Contentment is next to wealth.

Cf. گنگت نوانگری کن etc.

E. E. (a) A man is only as rich as he is contented. (b) The contented man is a rich man. (c) To be poor and contented is richer than.

خر سواری را حساب نمیکنند T. He doesn’t reckon the ass he is riding. [The following anecdote will show the purpose of this proverb]:

Molla-Nassreddin had ten asses. One-day it occurred to him to count them; but since he was riding on one of them at the time, he failed to take notice of that one; and so he counted only nine asses. On getting down from the ass, and counting the asses again, he found them to be ten in number.

خرسواری عیب ای اختر ذمن خویدن دوی ای F. T. Riding an ass is
not much of a credit; so much less falling down from an ass.

Note. عيب means "a fault or defect".

★ ★ ★
خرش سید دینار پالان هفت هزار دینار T. An ass worth 300 dinars, and a pack-saddle worth 700 dinars. Cf. the E. pub. The game is not worth the candle.

Note. سید دینار and هفت هزار دینار meant formerly 3 tenths and 7 tenths of a Rial respectively; and, according to the new monetary system, they are 3 and 7 Rials respectively.

★ ★ ★
خرش از پل غنشت T. His ass has now crossed over the bridge.
[Though we have assisted him to get over his difficulties, now that he has attained his aim, he is too ungrateful to remember us].

★ ★ ★
خرش کن و بارش کن T. Make an ass of him and load him. [By flattering and cajoling a person, you may induce him to do anything for you].

Note. A variant form of this pub. is خرش کن افسار ییار سرش کن. i.e. Make him an ass, and furnish him with a bridle. In this case a rime is produced between سرش کن and خرش کن.

★ ★ ★
خرعسی به آسمان نرود T. The ass of Jesus will not go to Heaven (i.e. It is not relationship with the great that makes one great).

★ ★ ★
خرعسی خرش بمه برد چون یابید گون خربه‌نشد [ستی] T. Though the ass of Jesus is taken to Mecca, on its return it is still an ass.
E. E. An ape is an ape, a varlet's a varlet.

Though he be clad in silk and scarlet.

Note. Pilgrimage to Mecca is considered, according to the Mohammedans, to enhance a person's greatness or holiness.

★ ★ ★
خرگ‌پرایه ای را تا در خانه بايد سوار شد T. One should ride a hired horse to the very door of his house (i.e. One should make the best of his money's worth).
خر گریم را نغل کردن E. E. To grease the palm of a person (typically Karim).

T. To shoe Karim's ass.

خر که چو دید که نمیدخورد T. Once an ass has had (or seen) barley, it will not eat straw.

خر که یکبار پایش پچاله رفت دیگر از آن راه نمی‌رود F. T. Once an ass has fallen into a ditch, it will no longer go the way where the ditch is. [Experience teaches even an ass so much more a man].

خر گریم بار کردن T. To load oneself as an ass (i.e. to overeat oneself; to guzzle).

خر یک روز بروویسی اردند etc. See under etc.

خر گریم کش روز جمعه ازدکوه سنگ می‌آورد F. T. The ass which carries gypsum is made to carry stones from a quarry on Friday (which is the weekly rest-day). [Pvb. showing how the weak and defenceless people are treated].

خر لخت را پالانش را بر نمیدارند F. T. From a bare ass none can take a pack-saddle. Cf. ازدکف دست etc.

E. E. (a) Where nothing is, nothing can be had. (b) 'Tis very hard to shave an egg. (c) You can't draw blood out of a stone.

Note. The sentence is grammatically wrong on account of the double direct object: پالانش را خر لخت را and خر لخت را پالانش را

خر گریمی ازدکفی دم ندشت T. My ass never had a tail from the time it was a foal. [A statement to free oneself from a difficulty or commitment, and meaning: 'I have no pretensions whatsoever to begin with'.] [From the following story]:

A man who owed a certain sum to another was once urged by the latter to pay off his debt forthwith; or else go with him to the judge. The debtor agreed to go with him, but on the way it occurred to him to run away, and so he fled into a house, which happened to be open, and
climbed the stairs leading to the house-top.

Meanwhile he was being pursued closely by the creditor, who was about to catch him; but he threw himself down to the court-yard, because the roof afforded no outlet to escape. Unfortunately, however, he fell right on the landlord’s wife who was lying on the ground, and the woman, who was pregnant, met with an unhappy miscarriage. Her husband, who was present, immediately took the man by the collar, and sued him for damages. The man said, “I am already going to the judge with the creditor; so let all three of us go together.”

On the way they saw an ass, which had fallen down under its excessively heavy load, and the owner of which was entreating the passers-by to help him raise the animal on its legs. They decided to help the poor man; and while the other two men were removing the load and the pack-saddle, the debtor tried to raise the ass by its tail, which he held near the root. The first exertion, however, caused the tail to be plucked off, and the owner of the ass started a row and claimed damages.

“Nevermind,” said the debtor, “in for a penny in for a pound; since we are going to the judge for other matters, you may join us as well.” So they proceeded—all four of them—to the house of the judge, whom the debtor managed to meet first, and to whom he made a sign, which meant a greasing of his palm.

On hearing the several cases the corruptible judge said to the creditor, “The burden of the proof lies with the plaintiff, and hence you have to produce adequate evidence to prove your claim against this man.” Now, the creditor was unable to do this, so he was pronounced guilty of a calumny, and adjudged to pay a penalty on that account.

To the second man the judge said, “Since this man has been the cause of your wife’s miscarriage, you will have to send your wife to his house, where he would make her pregnant; and, furthermore, you will have to arrange for her alimony for the time she will remain in his house.”

No sooner had the judge pronounced this judgment that the owner of the ass betook himself to his heels,
saying, “My ass had no tail from a foal”.

Kristophers & Kristophers

To carry dates to Basra.

E. E. (Same as for Zayreh. Bokaram & Borden)

He who has eaten dates will not (or cannot) forbid eating them. {From the following tradition}:

Once a woman, whose child was in the habit of eating dates, took him to the Prophet, whom she asked to command the child to abandon the habit. The Prophet told the woman to bring the child in his presence on the morrow, which she did. When on the next day the Prophet’s companions asked him the reason for the postponement he said that on the preceding day he himself had eaten dates, and could not; therefore, forbid the child from eating them.

Note. Sa’di has versified this thought as follows:

Ratb Khordum min Ratab Chun Kand

[سدي]

We cannot eat dates out of the thistles sown by us. Cf. cem az-kumem borowyn etc.

E. E. As a man sows, so shall he reap.

Note. The second hemistich to the above is dibayatun yata’an izaz-e-biz-kum-e rashm-e, i.e. Silk cloth cannot be woven out of the wool spun by us.

My ass has not stuck in the mud (i.e. I am not in such a distress as to...).

Cf. Ch’r XM etc.

See under Chormqes Me’rtec Lulte.

He whose stack of wheat is burnt fears not a thunderbolt (i.e. He who has been utterly ruined does not fear anything worse).

He whose stack of wheat is burnt wishes others to have a like fate.
E. E. A company in distress makes sorrow less.

ख्र महरा रा दर ब्रायर (बां अशन) करों E. E. To take eggs for money.

T. To compare cowries to pearls (or to take glass beads for pearls).

ख्र मिकन दुहुड़ दर्शि खर F. T. An ass will break its halter to join its fellows. Cf. कड़ हिपस. etc.

E. E. Birds of a feather flock together.

ख्र नाखल्ली साहेब सुल्ले मिसूद F. T. The ass which habitually pilfers (or picks) happens to be one of good taste.

Note. This may well apply to men, and may, therefore, be allowed to read आदृनाखल्ली etc.

खर निस्तेम गै चोरमे बा एब और उफ बाण F. T. I am not an ass to have an eye to water and grass.

Adapt the F. T. given for

खर पर आदमी श्री दार्द कौ जै हर देव बा उफ दार F. T. Salt is salt whether a ton or a pound.

Note. मेतल खर नियम एवं प्रभाव लिखित to 300 kilogrammes and 5.62 grammes, respectively; the former literally meaning an "ass load." (2) This phrase, though approaching in sense to the noun form, is mostly used to mean that one should be grateful to any act of kindness, whether great or small. See नक्क दर्दन etc.

खर आसा रा कॉ एका बो बदन्द आग्र हेमें नियम नदीमुद F. T. An ass and a horse tied in the same stable will get the same habits; if not the same odour. Cf. खर दा दशि खर etc.

खर (आ) मानदे मुहिली यक जिसे F. T. An ass which is tired out is too glad to hear "Whoa".

Note. जिसे is colloquial for जिस अत and is the written form of the interjection used for stopping an ass, although it is usually no more than a protracted "ish" sound.
F. T. A cock which crows untimely (i.e. a person who does a thing in an untimely moment).

F. T. In both mournings and weddings chickens (lit. cocks) are killed. (The weak and defenceless are oppressed on all occasions and on any pretext).

T. To drive asses and oxen with the same stick (i.e. to disregard the different positions of people and treat every one in the same way).

E. E. He doesn’t know a B from a bull’s foot.

T. He doesn’t know an ass and a cow apart.

F. T. It is the same ass with its pack-saddle changed. (Referring to a fool who has put on a new suit or has been promoted to a new position).

Silliness is not inherited.

F. T. Foolery is a gift from heaven.

E. E. Fools have the best luck.

Note. خریت - a P. word suffixed by an -a, ending-originally means “asinity” or “silliness”, which is not a suitable word to use in this case.

T. He was born an ass; he lived as an ass; and died as an ass. (Said of one who has been a fool throughout his lifetime).

Note. زید (used here in the sense of زیست(is a new verbal form to me; and I think it has been used merely to avoid the spoiling of the rhythm of the hemistich. Of course, if the word were pronounced ziad, it would be the third person singular of the verb زیست but then it would not go with the verbs زید and زید which are in the past tense.

Same as خر یکبار پایش پیچاله میرود (خر یکبار پیکبار etc.)
An ass which carries easily a load weighing 60 mens, will not care for one weighing 65 mens.

Note. Man, which is an obsolescent unit of weight, is roughly equal to three kilogrammes.

An ass which is outstripped by another ass should have its mane and tail cut off. [Quoted in jest for defying one's rival, or for encouraging some one to keep pace with his fellow-men.]

You have to bring down the ass that was carried by yourself to the house-top. [Said to one who has committed a gross act out of rashness, and is considered to be the only one who can remedy it.]

Note. A should be changed to E if it is to be strictly grammatical.

If the first brick laid by the builder is out of level, the wall will be out of perpendicular even if it goes up as high as the Pleiades. [Stressing the serious effect of a bad foundation or the innovation of a bad custom.]

Notes. (1) خشت is a sun-dried brick. (2) معمار is an architect. ‘پروین’ is the A. name for the Pleiades.

To mould bricks on water.

E. E. (a) To carry water in a sieve. (b) To throw stones on the sea.

(Same as ترونکل etc.)

It is a mistake to point out the mistake of the great.

It is a transgression against nature if he who was born of a transgression (i. e. illegitimately) does not commit a transgression.
T. How can the sleeping one awaken another who is asleep?

E. E. (a) He that is fallen cannot help him that is down. 
(b) The blind cannot lead the blind.

F. T. Men are as they deserve to be.

Notes. (1) خلاصة is the pl. of خلاصة which means "creature" or "nature", but has come to mean "human beings". (2) It is the rime between خلاصة and لاقبض which gives the phrase a proverbial shape.

T. Better a beautiful figure than a fine, silk robe.

T. The half-witted man said something and the brainless man believed it.

Note. This is surely a vulgar deviation from the literary variant ابليشی گفت دیویهای او باورکرد.

F. T. One should be secluded from strangers, not from friends. (In poetical language) It is not one's sweetheart, but one's rivals, that should not be allowed to come in.

T. It is a full vat that oozes.

Note. I believe this pvb. is an allusion to the spontaneous effusion of knowledge by a very learned man, or else means that it is the rich man who is expected to give.

T. Sleep is the brother of (i.e. next to) death.

(Same as جراح دادن etc.)

T. A sick man's dream is not true.

T. To cause to sleep like a hare (i.e. to calm by false promises; also, to lead by the nose).

Note. خواب خرکوش or خواب خرکوشی or "hare's slumber"
means profound sleep and, figuratively, neglect.

靺靺

خواب تن جپ است F. T. Women’s dreams go by contraries.

靺靺

خواب مدت کرگ کن نیست F. T. Dreams do not fill one’s hand with anything real.

靺靺

خواجی آنست که باشد غم خدمت نشانیش (مافظ) F. T. The true master is he who cares for his servants.

靺靺

خواجی امنک ریش داست از روز پیش داست F. T. If the eunuch were (destined) to have a beard, he would have it from the first day.

靺靺

خواهی نز طمع خیرود و عزت ز قناعت F. T. The covetous are abject, and the contented honourable. Cf. تناقا تواکر کد etc. E. E. (a) A man is only as rich as he is contented. (b) To be poor and contented is riches enough.

靺靺

خوستن توانتین است E. E. Where there’s a will there’s a way. F. T. To wish to do is to be able to do.

靺靺

خوان بزرگان امیرچه لذیذ است خرود انبان خون لذیذتر F. T. The table of the rich is full of delicious foods, yet the crumbs in one’s own sack is more delicious.

靺靺

خواهان کسی باش که خواهان تو باشد T. Befriend him who befriends you. Cf. چرای کسی بیش etc.

靺靺

خواهان شوهر عقرب زیر قرش است T. One’s sister-in-law is (like) a scorpion hidden under a carpet.

Note. “Sister-in-law” in this case means the sister of one’s husband.

靺靺

خواهي ننوي رسوا همئه جمعه نو E. E. When (you are) in Rome, do as the Romans do. F. T. If you do not want to be disgraced, suit your actions to those of the masses (or congregation).

靺靺
F. T. Beauties are unveiled; why then do you veil yourself if you are not ugly?

F. T. Human nature may be trained into acquiring any habit.

T. He who falls of himself will not cry. Cf. خود کرد می‌خورد. etc.

F. T. The self-conceited man cannot discern the truth. (Lit.) He who sees himself cannot see God (or the truth). Cf. the next entry.

Note. The versified hemistic in Sa’di, which reads خدا را خسته پنیر رفیق را مره, is much preferred to the prose form given above.

T. The selfish are not pious. (Lit.) He who admires himself cannot please God. Cf. the preceding entry.

F. T. Selfishness, my dear fellow, is the proof of ignorance (or foolishness).

Note. This is most probably an alteration of خود سناهی, etc. q. v.

F. T. If you find yourself wearied, consider your friend dead. [Said to one who feels weary of another’s company].

E. E. To fence with a question; also, to ignore a remark.

Note. On the outside of it, this expression would mean to turn to the street (of one) called Ali-Chap”, where chap means “left”, unless a more reliable source or explanation were found. So much is certain that the word “left” plays an important part in the expression, the idea being that in order to ignore a remark, or fence with a question, one often turns away from the
"right" course of conversation.

F. T. Self-praise, my dear fellow, is the proof of ignorance. Cf. خود پرستی جان من برهران نادانی یور د (حافظ).  For oneself vice, and to others advice.

Note, فضیحت originally means disgrace, and, by extension, a disgraceful act.

خود کرده را تدبیر نیست E. E. As you make your bed, so you must lie on it.

F. T. One cannot avoid the consequences of one's own act.

Note. Other forms of this pvb. are خودکرده دو چاره نیست and ذرمان و خودکرده دو چاره where and both mean "remedy".

خون خونم و خون خنده خود مرده هنرنمند E. E. Fools laugh at their own sport.

F. T. I say it myself; and laugh at it myself; I am an ingenious man (indeed).

خودم آدم ندایید نورکرم را فرستادم بده F. T. In spite of the fact that when I came myself you did not give it to me; I sent my servant to get it. (Said in case when one resorts to an inferior means for obtaining an object when a better means has failed).

خودم خانم پرام سلطان خودم پرنه ندارم پرام نبیان F. T. I am a lady of rank, and my brother is a king; yet I have no blouse; and he has no trousers. (Said by those who have rich and noble relations, but who live in genteel poverty).

Note. پراد is a colloquialism for

خودم کردم که لعنت برخودم باد F. T. I have done it myself, and curse on this "self". Cf. خود کرده را تدبیر نیست E. E. As you make your bed, so you must lie on it.

Note: لعنت خود کردن است است خود و نزک کردن است. E. E. Live not to
eat, but eat to live.

F. T. One should eat in order to live and praise God; but you believe that one lives to eat!

⚠️ ⚠️ ⚠️

خوردن خوبي دارد پس داندن بدي F. T. You eat it with enjoyment but will pay dear for it afterwards. [Said of delicious but unhealthy foods].

Note. س دان which originally means "to pay back" alludes in this phrase to suffering from the undesirable results of eating the food; i.e. getting sick.

⚠️ ⚠️ ⚠️

[خوردن هي زجمت خمار نيزد (سنئی)] T. Drinking wine is not worth the hang-over.

⚠️ ⚠️ ⚠️

خورش دل ضعف E. E. A Barmecide feast.

Notes. خورش (1) is a dish of meat, vegetables, and fat, which the Iranians serve with boiled rice. (2) دل ضعف is a kind of gnawing sensation in the digestive organs caused by hunger.

⚠️ ⚠️ ⚠️

خورشيد بغل نشاند اندرود Same as آختاب را بغل توان انءود

⚠️ ⚠️ ⚠️

خوش باهي که آب از خوود برآرد F. T. What a happy thing it is when a well produces water of its own! [This means that it is a blessing if one uses his own intelligence].

Note. A. variant form of this pvb. replaces خوش by خوش آن

⚠️ ⚠️ ⚠️

خواي هر کرا خوشي آمد F. T. He is welcome to whom "Welcome!" is said.

⚠️ ⚠️ ⚠️

خوش است عمر دريفا كه جاوداني نیست T. Life is pleasant, but alas! it is not everlasting.

⚠️ ⚠️ ⚠️

خوش استقبال و به یاد برده F. T. Enthusiastic in going to meet, but loath to see off. [Used figuratively of one who entertains a new proposal, or the like, enthusiastically, but shows signs of inconstancy thereafter].
The true-born does not transgress, and the low-born is not constant.

What a good thing it is when the touchstone of trial disgraces a person who is not pure (of heart): [Quoted in defiance of one who boasts without fear of a trial].

Happy are those who are cheerful whatever the circumstances are.

The good-natured are always gifted with a good living.

Speak fair and you will be given quarter (or you will be in safety). Cf. Zaban Se'ah etc. E. E. The tongue talks at the head's cost.

Same as etc.

It is not befitting for a garment to be half satin and half sack-cloth.

An ear of corn has one head (or end).

Note. Debbkoda confesses that he does not know the meaning of this proverb, but another writer says: "They say this to one who has too many expectations."

A bird in the hand is worth two in the bush.

A kite in my hand is better than a crane in the air. Cf. Sayâ'î Âdâ etc.

You can't draw blood out of a stone.

You can't draw blood from a reed.

To eat one's heart out: suffer
very much (in silence).

T. To drink the blood of one’s liver (or heart).

ـ*ـ

خون را با خون نمی شویند T. Blood is not washed out by blood.

E. E. (a) One does not wash away blood with blood (but with water). (b) Cleaning a blot with blotted fingers makes a greater (blot). (c) Two wrongs do not make a right.

ـ*ـ

خونش به جهش آمده است T. His blood is boiling (i.e., He is stimulated on account of consanguinity).

E. E. His blood is up.

ـ*ـ

خونش را گرفتیم و مرد اگر نگرفته بودیم چه میشد! F. T. We bled him and he died; imagine what would have happened if we had not bled him!

ـ*ـ

خون فلان از خون من رنگی نمی‌نیست T. The blood of such and such a person is no redder than mine (i.e., We should both suffer equally, as he is no dearer than I am.

Note. The pronouns in this phrase may be changed so as to make it applicable to any two persons.

ـ*ـ

خون (نا حقیقی) نمی‌خواهد E. E. Murder will out.

F. T. Unlawful bloodshed will not remain still (or hidden).

ـ*ـ

خویی بد بارگران است (با خویی بد و بار گران) F. T. Ill nature is a heavy burden (or Ill nature and a heavy burden are the same).

Note. خویی بد also means a bad habit.

ـ*ـ

خویی بد در طبیعتی که نشست نزود یا بوقت مرگ از دست [سازی] F. T. A bad habit deeply rooted in one’s nature does not die until the possessor dies.

E. E. Habit is second nature.

ـ*ـ

خویش است که درمی‌شکست خویش است F. T. It is our kin who plan our ruin. Cf. الإثارب كالمالبارب

ـ*ـ
Matrimonial union and business transactions take place by mutual consent.

The tailors were summoned (to court), the pack-saddle-makers also pushed themselves in. Cf.اسب هما شاه را etc.

Every ass thinks himself worthy to stand with the king’s horses.

To build castles in the air.

To nourish vain hopes in the mind.

Note. خیالات خام یخیتین literally mean “raw” and “to cook” respectively.

(a) The golden mean (is best).
(b) A middle course is best.
(c) Neither extreme is good.

The best part of anything (or any affair) is the middle of it.

The best speech is that which is concise and expressive.

Few words are best.

Be charitable; mosques (i.e. opportunities) are numerous.

Notes. (1) One meaning of خیر is that given for خیرات, i.e. alms. (2) Alms were usually given in the mosques.

A good act (i.e. the reward of it) returns to the doer. Cf. نواب دا etc.

Virtue is its own reward.
What God gives is not conditioned on one's merit; it is the latter which is conditioned on what God gives.

* * *

F. T. You have given (away) foolishly; you must take it back prudently. [Making loans is considered a foolish act, and much prudence is required to recover them].

* * *

F. T. I have, but will not give it, and you should thank me for it. [This is a reply to one who asks for something, say a loan, and the point is that a definite reply, though it may refuse to grant a request, is worthy of appreciation].

* * *

F. T; One who has riches has leave to put on haughty airs.

* * *

F. T. Be not rich and you will be relieved from cares (ill. calamities).

E. E. Much coin, much care.

* * *

F. T. A wise man does not take a doubtful medicine.

* * *

F. T. Medicine is of no avail to a dead person. Cf. بعد از مردن سه راب etc.

E. E. (a) After death the doctor. (b) Shutting the stable door after the steed is stolen (or after the horse has fled).
The gallows and the preacher's pulpit come from the same tree. (Good and bad children may have the same parents).

Note. A variant form of this pro. substitutes a scorpion that has been killed for a scorpion that bit you.

It is what you have that counts, not what you used to have.

Cf. the E. pro. Better to say here it is than here it was.

Anything one has may be found useful; though it is a snake's poison. Cf. etc.

The belly deprived of food feels worse than a person bereaved of his dear ones.

To appeal for help to the ignoble mistaken for the noble.

To tuck up one's skirt (i.e. to be ready to serve willingly or to embark on something with a high ambition).

The wise man will act on a hint, and the fool only under blows. Cf. etc.

Note. means a bat, or loosely, a rod.

The wise man is like the perfume-seller's tray—silent but giving out virtue.
The wise man knows but still asks; the fool does not ask though he does not know.

_Note._ I have also frequently heard

Knowledge is power. _Cf._

Knowledge is the offspring (i.e. result) of experimentation.

F. T. Why didn’t you see the net—you who saw the grain? [From the anecdote of the hawk or eagle which, while on the wing, saw a small grain on the ground laid in the centre of a large net; and boasted of its keen eye-sight, but which, after swooping down on its prey, was caught in the net without taking notice of it].

F. T. A peppercorn and a beauty’s birth-mark are both black and of a consuming nature; but the one has nothing to do with the other. [Said of two things which, in spite of a slight outward similarity between them, are substantially different].

F. T. Do you know what _Zal_ said to his son, _Rostam_, the hero? He said, “The enemy cannot be disregarded as weak and defenceless”.

F. T. A nurse kinder to a child than its mother. _Cf._ the E. _More Catholic than the Pope._

_Note._ Those who think it is impossible for a nurse to be kinder to a child than its mother, expand this proverbial phrase to read...
i.e. A nurse kinder to a child than its mother should have her breast cut off.

دوختر یک میخواهم میخواهم تو بدن تو بدن F. T. I am talking to you, O maid, so that the bride may hear it. Cf. شده میخویم etc.

E. E. I beat him to frighten you.

دختر نخم تریزک است F. T. Girls grow like mushrooms (lit. cress seeds). [Girls are usually supposed to grow faster than boys.]

Note. I have also heard کدو دختر کدوست where کدو means "squash".

دختر معدی T. Sa’di's daughter (i.e. a woman who is to be found everywhere except in her own house; also, a gadabout).

Note. Dehkoboda notes that a certain man called Sa’di, had a daughter of this habit, i.e. a man other than Sa’di; the great Persian poet. However, this assumption, as well as that which makes the poet the father of such a daughter, are both uncertain.

دختر میخواهی ماما مش بین کرباس میخواهی بنهان بین F. T. You may know the daughter by the mother: the quality of canvas by its width.

دختری که مادر تعریفش را بکند برای آقا دالیش خوب است F. T. The girl who is praised by her mother is only fit to be married to her uncle.

Note. دلایی is one's maternal uncle; while the word for one's paternal uncle is

دی‌آزموده به از مردم نآزموده (است) T. A wild animal trained by experience is better than an inexperienced man.

در آب مردن به که دغدغه دنهر خواست F. T. Better be drowned than seek quarter from the frog. Cf. مردن بعد etc.

در آتش بودن به از پیرون آتش است T. It is better to be in fire
than out of it. [Rumours about an accident are often so exaggerated that one would prefer to be in the midst of it in order to see it for himself].

E. E. It is a long lane that has no turning.
F. T. A desert read that has an end is not long.

T. It is the income which makes a man generous.

There is no one without a sorrow in this world; if there is one, he is not a human being. Cf. دل بینم etc.

T. To show one the gate of a green (or pleasant) garden (i.e. to allure some one by showing him a temporary attractive sight of anything, or the best sample of it).

T. To take pearls to the sea.
F. T. (Same as for (ذو راه بکرمان بودن)

F. T. A closed door will keep out a lion.

It is better to be in a calamity than out of it. Cf. در آتش برون etc.

T. In the desert even an odd shoe is a gift from God.

Notes. (1) Some substitute کفش ("old shoe") for کفش که. (2) The suggested E. пvb. "Half a loaf is better than no bread" is more suitable for the пvb. کلیدی به ازه نامه جرج است

(Same as از مهمبرویه آخر خنده ایست et cetera.)

Usually [Often خوشی در پوست تکنیکیه] E. E. To be frantic with joy; leap for joy; be overjoyed.
Not to be contained in one’s skin.

延迟 (or postponement) causes many troubles. (Lit.) There are calamities in delaying.

Note. This is evidently a P. translation of the commoner A. saying في التأخير آفات

To dance in the dark (i.e. to boast without proof). See also تنها بفاضي رفن.

When there is scarcity of rime, khor (sun) may be read khar (ass) by poetical licence.

Note. khor is a contracted form of خورشید, ‘sun’ and is often read khar ‘ass’ to cause it to rime with words ending in -ar.

To bake bread in a wooden oven (i.e. to do a silly act).

One can’t make war with rose water.

Sweetmeat is not distributed while fighting.

In youth you are ravished, in age you are weak. when will you then worship God?

He who, in this world, has bread unearned by labour, can say fine things.

He is learning the lute while he is 40 years old; he will master it in the grave. Cf. etc.
In a pool where there is no fish, the frog is a commander-in-chief.  
Cf. جانی که کروشت نیست etc.
E. E. (a) He is a Triton among the minnows. (b) In the land of the blind the one-eyed are kings [Scottish].

E. E. Fast bind; fast find.  
T. Close the door of your house, and don’t make a thief of your neighbour.

E. E. A word to the wise.  
T. If there is some one in the house, a single word is enough.

Same as نوش خودش دار  etc.

Same as در خانه قدیسی  غر و بیمار اما شماره هم دارد etc.

F. T. Do not oversleep in the house; and you will not have to rush on the way.

T. In the house of the ant dew is a deluge (i.e. A slight loss is a great one to a poor man).

Note. Amir-mo'ezzi, the poet, has بود، قطرة آب غرفان مور in which, instead of "dew", is given "drop of water".

Same as در خانه هرچه مهمان هر که etc.

F. T. If the tree moved from one place to another, it would suffer neither by the saw nor by the axe. [Stressing the benefits of travelling].

Note. جرد and جنای are nearly synonymous meaning "oppression".

It is the tree laden with fruit at which stones are thrown (i.e. If you are too wise or rich,
too much will be expected of you.

Dr. F. T. (The fool thought) "If the tree that bears walnuts is so big, on what size of tree would melons grow?"

Notes. 1. which means "walnut(s)", is in modern colloquial Persian the first words of the Azan, or the Call to Prayer, means literally "God is great". But it is often used as an exclamation meaning "Good Heavens!"

Dr. F. T. The tree of indolence bears the fruit of blasphemy. Cf. etc.

Dr. T. The tree of bdellium will bear neither dates nor peaches.
E. E. Figs do not grow on thistles.

Dr. E. The most fruitful branch is nearest the ground.
F. T. The more a tree is laden with fruit, the more it bends down.

Note. This colloquial vb. has been versified by Sa'di as follows:

توضيح کند هوشمند گریزین نهذ شاخ پر مبوه سر بر زمین

Dr. T. A tree which has grown in a crooked way will not become straight. (Freely) As the twig is bent, so grows the tree. (Referring to the importance of good training).

See Note under Dr. F. T. When one is in pain, he should reveal it. (Lit.) One should carry the pain on his head and shout.
Tell your trouble to those who know trouble.

E. E. He jests at scars who has never had a wound.

Note. The original P. has 'pain' and 'painful

or afflicted'.

One can shut the town gate; but not people's mouths.

E. E. A jar's mouth may be stopped: a man's cannot.

(a) Sickness cometh on horseback, but goes away on foot. (b) Agues come on horseback but go away on foot. (c) Misfortunes come on wings and depart on foot.

F. T. Illness (lit. pain), when it comes is as big as a mountain, but goes away hair by hair.

Notes. (1) A variant form of this proverb is: It comes by kharvars (1 kharvar = 300 kilogrammes), and goes away by mesghals (1 mesghal = 5 grammes). (2) I have also heard people say where the repetition in each case gives an adverbial sense to the word.

Each man's grievance (lit. pain) is in his own heart (i.e. No one knows the sorrows or afflictions of another).

See Note under etc.

Though the larder is open, we expect the cat to be modest enough to stay outside. [Cited in cases when freedom and generosity are abused]. cf. etc.

Note. A dziri is a small earthen pot.

What quarter is the wind
(b) Which way does the cat jump? T. On which heel does the door turn?

*Note.* The more usual form in which the above interrogative sentence is used is به چه سمتی در دو راه و یا پله چه سمتی؟

In winter heat is better than meat (or lit. flames are better than food).

*Note.* پلو is a dish of rice, chopped meat, vegetables, and spices.

In winter any a rag is more welcome than a flower. Cf. the preceding entry.

It is best to combine harshness and gentleness; indeed the bloodletter both lets blood and applies a bandage.

*Note.* مرهم is an ointment and اِلْبَدَانَ 'to lay or apply'.

In the land of the blind shut your eyes.

E. E. (Same as for خواهی نشود رسوای etc.)

In the land of the blind the one-eyed are kings (Scottish).

In a city where the farrier is a dentist, the pack-saddle-maker is a tailor.

F. T. Empty vessels make the most noise.

E. E. (a) Nothing is so easy as revenge; nothing so grand as forgiveness. (b) An injury forgiven is better than an injury revenged (Danish). (c) The noblest vengeance is to forgive.

F. T. The pleasure resulting from forgiveness is far greater
than that derived from revenge.

Mind your deeds (i.e. strive to do good deeds); and wear what you will.

E. E. It is not the habit that makes the monk.

Do not look at (people's) faults; for God (only) is perfect.

No need to consult the stars before doing a good act. (See explained on page 44)

To fight with a ship's captain and remain in the ship. [Indicating silliness and imprudence].

Nothing but submission and resignation for one who is in the claws of a fierce lion.

Note. خونخواره means bloodthirsty.

This verse is often cited to serve as an equivalent of the E. pvb. "No use striving against Fate."

There is no disputing about analogies or proverbs (i.e. One should not take offence when an analogy is made or a proverb is cited).

As a man sows so shall he reap.

T. In the field of Time, you will reap what you have sown. Cf. E. Kām an-azīm etc.

It (or he) is like the mosque's door, which is too sacred to be pulled out or burnt. [ Said of a child or other near kinsman whose behaviour, however bad it may be, must, of necessity, be
Note. Another form of this vb. is در مسجد له گندنی است نه سوزاندنی (i.e. The door of a mosque may neither be pulled out nor burnt.

جر مسجد باز است حیای سگ کجا رفته است؟ F.T. Though the mosque is open, we expect the dog to be ashamed of entering it. Cf. در دلی باز است etc.

Note. The dog, being considered an unclean animal, is not allowed to enter a sacred place.

در فومیده بسی امید است پایان شی سه سفید است (نظامی)
E.E. (a) The darkest hour is just before the dawn. (b) After night comes the dawn. (c) Every cloud has a silver lining.

F.T. There is much hope in despair; the dark night ends in dawn.

دو دروازه شهر میتوان بست اگر دهی مخالفان بست F.T. One can shut the town gate; but not the mouth of an enemy.
E.E. A jar’s mouth may be stopped; a man’s cannot.

درودگری کار بودند کهSame as آموزش etc.

از بودند خانه درودگو etc.

درودگو خانه اش آنها بزرگ کمی باور نکرد Same as etc.

درودگو خانه etc.

درودگو دوستان خدا اما T. The liar is the enemy of God.

E.E. Liars should have good memories.

درودگو کم حافظه اما T. The liar has a bad memory.

درودگو مصلحت آمیز به از راست فنیه انتظار است etc.

F.T. A lie with a good object is better than a truth told to do mischief. Cf. the E. A white lie; which means "a small, harmless lie".

درودن خانه خود هر خانه شهنشاهی است E.E. Every cock crows on his own dunghill.

T. Every beggar is a king in his own house.
Be humble and sociable: as a dervish; it matters not if you wear a Tartar hat. See Note appended to the next entry.

E. E. (a) It is not the cowl that makes the friar. (b) It is not the habit that makes the monk.

Wherever night overtakes the dervish, he is at home (i.e. An easy-going person can live in any place, however humble it may be).

Note. دودوش is used in various senses. Those represented by the hemistich in the preceding entry are "sociable and humble". Generally دودوش means a poor man. In the present hemistich, however, it has been used in its vulgar sense, i.e. "easy-going".

Same as برهرک پنگری etc.

It is a long lane that has no turning.

T. The door will not always turn (or remain) on the same heel). Cf. در وری چه باشه مبکردد

There is no heart (lit. head) in which there is no divine secret.

Cf. از هیچ دلی etc.

The sea is never defiled if a dog drinks of its water.

Note. نجس means, according to Moslem rites, ceremonially unclean, and, as a matter of fact, when a dog drinks of some water, it renders the remaining portion of the water unclean; but there is a limitation to this, which does not apply to the vast extent of the sea-water.

It is a useless effort to try to measure sea-water by a pint-pot. Cf. آب دریا با بکیل پیمود

When you have no door, you need not a doorkeeper.
دری نیست زمانه که دیگری نگه‌دار. E. E. (a) God never closed one gap that He did not open another. (b) Where one door shuts, another opens.

ت. Fortune has not closed one door except when it has opened another. Cf. خدا گر بیندد etc.

دو نزد آ خانه مفسس خجج حی ری بیزoned F. T. The thief leaves the poor man's house discomfited (lit. ashamed).

دو نزد بازار آشامه میخواهد t. The thief wants a market in confusion. [Applied to any case when disturbances give an opportunity for irregular actions]. Cf. آب یا کل آمود میکن. etc.

Note. The E. proverbial phrase "to fish in troubled waters" should be adapted so as to find an E. E. for the P. pvb.

دو نزد باش و مرد باش F. T. Be a thief, if you like, but do not give up manliness.

دو نزد بدن میزند واپ بزند آذری F. T. When thieves rob one another, the last in the series has a sorry plight.

دو نزد حاضر و بر حاضر F. T. Here is the thief, and here the goat (i.e. the evidence). [This means that since the parties to a dispute are both present the truth of the case can be easily ascertained].

Note. Sometimes this is expanded to read دن و از و قضی حاضر i.e. The thief, the goat, and the judge are present.

دو نزد دانا میکند اول خانه را T. A wise thief puts out first the lamp in the house.

Note. کشتن which originally means "to kill", has come to mean in literary styles, "to put out" (a lamp), or "to extinguish" (a fire). But in modern P. we use خاموش کردن for both of these senses.

دو نزد را فی شناسد همکاره‌می را F. T. Thieves as all fellow-workers, know one another.
(a) Where there’s a will, there’s a way. (b) When you have a desire to do anything, your feet are light. (c) Nothing is hard to the willing mind. (d) Nothing is easy to the unwilling.

**F. T.** If only a thief has a mind to steal.

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**E. E.** There is honour among thieves.

**T.** When a thief meets another thief, he steals his own club. **Cf.**

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It is a stupid thief who will rob the stable-loft (or straw-rick).

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A thief is as a king as long as he has not been caught (or proved guilty). **Cf.** the next pub.

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While the thief is not caught he is a king; When he is caught you will find him weeping.

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The thief goes away in one direction, but the owner of the stolen goods goes out in a thousand directions. (This means (1) that the owner searches in numerous places; and (2) that suspicions regarding the thief are directed to many places). **Cf.**

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If the thief is to come late during the night, let him come when the night is young (*i.e.* Whatever bad fortune is in store, let it come immediately (or What will happen later on, happen right away).

**E. E.** That which may fall out at any time may fall out to-day.

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The thief who steals the nimble-footed *Nassim* is a real thief.

*Note. Nassim was a legendary picket—guare*
and spy who accompanied Alexander in his campaigns.

There is many a hand ; which is above another hand.

E. E. (a) Every rogue is at length outraged. (b) The fox is very cunning, but he is more cunning that catches him (Spannish).

One good turn deserves another.

One hand is entrusted to another.

Having one’s hand in another’s table and directing one’s fist at the host’s forehead (i.e. ungrateful to salt eaten with another).

Note. A variant form of this pvb. replaces by which means “in the bowl or dish”.

Where the question of spending comes in, professions of love go out (lit. leave the gate).

An unskilled hand means a beggar’s bowl.

Note. or means a ladle.

If your hand is greasy, rub it on your own head (i.e. Take care of yourself; if you can I do not need your care or help).

Cf. the E. Physician; heal thyself.

Where you have no access to the lady, make the best of (lit. save) the maid in the kitchen.

Note. I have seen in E. “If you can kiss the mistress, never kiss the maid” , which is not in fact the contrary in view of the condition stipulated.

Where you can’t obtain omelette, put up with the plain boiled rice.

(Freely) Where you can’t get butter, put up with dry bread.
Notes. (1) The P. omelette (کوکو) has no milk in it; but has instead certain vegetables; and one kind of it is served with boiled rice; hence the use of the word which means dry; i.e. unserved with omelette. (2) فرو ک م is apparently a provincial and contracted form of فرو ک م i.e. “Swallow”, and, in any case, serves as a rime for کوکو.

یست تصرف قوی است E.E. Possession is nine points of the law. T. The hand of possession is strong.

یست تهی رودی سیاه F.T. The empty-handed are disgraced. (Lit.) The empty hand (and) the black face.

یست حساساً بلند است F.T. Denial is always high-handed. Cf. دندن نکرده etc.

یست خرکوئیا E.E. Hands off. Don’t meddle with it. T. Let the ass’s hand be short (of reaching such and such a thing).

یست در کامی و مشت در پیشانی See Note under دست بهفره etc.

یست دست را میتواند دست هم بسیم میگردید صورت را میشوید F.T. The (receiving) hand recognizes the (giving) hand. (Strict honesty requires us to give back anything received by us to the very person from whose hand we have received it].

یست دست را میتواند دست هم بسیم میگردید صورت را میشوید F.T. When one hand washes the other hand; the latter in turn washes the face. [If A shows kindness to B, B must not only show a mutual kindness, but may extend to C the kindness shown by A].

یست دکاندار تلفی است F.T. The shopkeeper’s hand is disliked by the customer (i.e. Whatever the seller selects for sale to his customer is considered by the latter to be of an inferior quality). Note. A variant form substitutes کاسب for دکاندار.
The hand that gives will not be humiliated (i.e. charitable persons will never be inferior to others).

*Note.* As a matter of fact the position of the giving hand is always superior to that of the receiving hand, for which reason the Arabs have called the former *يَدَ أَفْلَامُ (the upper hand)*, and the latter *يَدَ سَفَليَّ (the lower hand).* Therefore, *نَزَدَ (inferior)*, as used in the p.v.b., can be taken both literally and figuratively.

Not to know one’s right hand from one’s left hand.

May his right hand be under our head (i.e. may we have the same good fortune as he).

*Note.* (1) The pronouns in this the P. phrase may be changed so as to suit all persons. (2) The phrase is often used as a prayer for the recovery of a sick person. For example, *دَسَتُ رَأَيْتُ شَابَةً زِبَرَ سَرِّ مَرْيَمَ مَا بَاشَدَ* means “May our patient have the same good fortune as you (i.e. may he recover as you did).”

To place the hand of refusal on some one’s breast (i.e. to refuse to grant his request).

The hand of force (or the mighty hand) is up.
*Cf.* the *E.* Might is right.

His fingers are lime twigs.
*T.* His hand is crooked.

A broken arm is more useful than a broken heart.

*Note.* A variant form of this p.v.b. is

A broken arm is a nuisance to the neck (because of the sling). (*More freely*) The
neck bears (or should bear) the burden of the broken arm. [This means that we are usually forced to tolerate the behaviour, though undesirable, of our relations, or to assist them financially if they are poor].

F. T. He has a lucky touch (i.e. if he is the first one to give you anything on a certain day, it is likely that you will receive more of the same thing from others).

F. T. The hand cannot do what the heart does (i.e. Real assistance comes from the heart, or one must do a thing for you willingly).

Note. This is sometimes expanded to read دست کار دل از دست دکاندار (i.e. the addition being “but the heart can do what is done by the hand”).

See Note under دست دکاندار etc.

F. T. Clap your hands; it is no use to cry over what has been stolen. Cf. حالا که تالان تالان etc. and the E. pub. Since the house is on fire; let us warm our feet.

F. T. To dip some one’s hand in henna (i.e. to put him in a fix from which he cannot free himself; involve him in a difficulty).

Same as انت در آتش etc.

F. T. The dates are on the palm, and our hands are too short to reach them. (Cited in similar cases).

F. T. Nobody is ungrateful to him for his services or kindness.

Notes. (1) Other pronouns may be used in this phrase so as to make it applicable to all persons. (2) which
means salt, is to be seen in some adjectives, such as “grateful”, and in the proverbial phrase q. v.

\[ \text{دست و روش را با آب مرده شو خانه شته است} \]

F. T. He has washed his hands and face with the same water that dead bodies are washed with (i.e. He is very impudent).

*Note.* مرده شو is a person who is employed to wash the body of the dead before its burial, and مرده شو خانه is the place where this is done.

\[ \text{دسته سمل (با دسته سملی) به آب دادن} \]

T. To let the bouquet drift on water (i.e. to spoil an affair so that it gives a much feared result).

[The following anecdote is either the source of this phrase; or has later been fabricated on its basis]:

"A certain man was notorious for the unlucky or inauspicious influence of his interference in any affair. For example: his arrival in a wedding-party would turn it into a mourning; and he would throw a wet blanket against his intentions over any meeting in which he appeared.

Such was the evil effect of his presence anywhere that on one occasion when there was a wedding-party in the house of one of his relatives, he was not invited to the party, and the ill-starred man, not wishing to disturb the enjoyment of the guests, remained at home, and contented himself with sending some flowers to the newly-married couple as a present. This he did by tying the flowers into a bouquet and letting it drift down the stream, which ran between his house and that in which the wedding was.

But when the bouquet reached the intended destination, two small children, who were playing about, saw it floating on the water, and each tried to pick it in anticipation of the other. Unfortunately, however, the children, in their struggle to recover the bouquet, both fell into the stream, and were carried away by the torrent, while the guests were making merry. In an hour or so the wedding was changed to a mourning when the dead bodies of the unhappy children were brought home by those who had
found them in a neighbouring village. Thereafter it was
discovered that the tragic event had been due to the un-
lucky touch of the man who had tied the bouquet.”

The phrase is usually cited in such form as 
آخر یاک دسته
گلوی آن آب خواهد داد 

i.e. In the long run he will spoil the af-
fair; or will involve us in a difficulty.

Same as etc.

دستی که از من به خواه سگ بخورد خواه گربه 

F. T. After my hand has been cut off; what matters if it is eaten by 
the dog or by the cat? [This is applicable to similar cases; for 
example, stolen goods].

No mulet is claimed for a 
hand that is cut off by the governor (who himself is the 
executor of the law).

Notes. (1) خون (blood) stands for 
خون توان (blood-money). (2) Some substitute دیب–the exact word for 
mult–for خون

Though the enemy 
is strong, the Guardian (i.e. God) is stronger.

Enemies turn friends while 
in prison.

Enemies are of three categories: the enemy (proper), the enemy of 
one’s friend, and the friend of one’s enemy.

What can one’s 
enemy do when one’s Friend (i.e. God) is kind?

Better a wise enemy than a fool-

ish friend.

Note. The first hemistich to this is 
دوستی با مردم دانا

i.e. It is advisable to make friends with the wise.
The peacock’s enemy is its feather; many a king has perished because of his pomp and splendour. [Fur animals have the same fate; they are hunted for their fur; so a man’s riches may be a cause of his ruin; and even his learning or intelligence, if envied by others].

A man’s wealth is his enemy.

Though thy enemy seem a mouse, yet watch him like a lion.

The enemy cannot be disregarded on grounds of his weakness. See also under دانی که چه کفت

Do not underestimate your enemy, however humble he may seem.

Pray for the death of your father, for there are many other teachers. [From the anecdote of the teacher who, on hearing a pupil say, “May the teacher die!” gave him this reply, meaning that, if his father remained alive, he would send him to another school.

Note. The variant . . . which means “Pray for the death of the alphabet . . . is not so very attractive.

The subject of dispute was Molla’s quilt. [From the following anecdote]:

One night Molla-Nassreddin, while in bed, heard an uproar outside his house. In his curiosity to see what was going on he wrapped himself up in his quilt and went out to the street, where he found a number of people brawling in their drunken state. But when the crowd saw Molla, they robbed him of his quilt and ran away. Feeling unable to pursue them, Molla came back home, and on being asked by his wife what the cause of the uproar was, said, “The subject of dispute was my quilt; which, when carried away, caused the uproar to quiet down.”
Ci. the E. expression "bone of contention".

*Note.* This proverbial phrase is now often used when a person or his property falls a victim to the plot or sham quarrel of other people.

دکان مال تو اما ناخنک نزن T. The shop is yours, but don't pick. [Referring to an empty compliment].

*Note.* The idiom ناخنک نزن means to pilfer or pick a small quantity of eatables at a shop with no intention to pay for it.

دلا خو کن به تنهایی که از تنهایا بلا خورد F.T. О my heart, get the habit of solitude; for it is company that causes trouble.

*Notes.* (1) It is almost impossible to render the part of this phrase, containing the pun based on the word لَا which, at the same time, means "alone" and "bodies or persons". (2) لَا means a calamity. (3) When an Iranian poet says, "О my heart (لا)" he is usually addressing his fellow-beings.

دلاگان که ییکاد مینشوند سر یکدیگر را هم تراشند T. Barbers, when they have nothing to do; shave one another's heads. Cf. the E. expression To take a busman's holiday.

دلاگی را از سر کچلد کسی یاد عرفتی F.T. To learn to shave on a fool's (lit. bald man's) head.

دل بدیا نزن E.E. To take a leap in the dark; take the plunge; run the hazard.

دل بست آد بیله حج اکبر است F.T. To win other people's hearts by kindness is as good as the Pilgrimage to Mecca.

*Note.* دل بست آودند means "to gratify some one's wishes; or to humour him."

دل بدیا راه دارد E.E. (a) Heart speaks to heart. (b) One touch of nature makes the whole world kin.

T. One man's heart has a way to another's man's heart.
Note. This may well be called a telepathy between hearts.

F. T. If sweet beauties do not assume a sour countenance, those who make professions of love to them will think they are sweetmeat. \[\text{Said in jest in defence of a beauty who is not sociable or conversable, and as a caution against extreme sociability or familiarity.}\]

Note. A variant replaces "covetousness".

F. T. There is no heart without sorrow in our present world; if there were any, it would be inhuman.

F. T. He needs not fear poverty who is spiritually rich \(\text{lit.} \text{rich in heart}\).

F. T. To annoy one’s friends is to gratify the wishes of one’s enemies.

F. T. One’s heart is not a table-cloth that could be spread \(\text{or} \text{unfolded}\) before any one \(\text{i.e.} \text{One cannot unbosom oneself, or relieve one’s feelings, before every one}\).

F. T. His heart has no shelf \(\text{or} \text{niche}\). \[\text{This means that he is too frank to hide any matter in his heart.}\]

F. T. The heart of a down-hearted person should be removed from his chest. \(\text{Cf.} \text{ungardeed, etc.}\)

F. T. When one’s conscience is clear, one’s tongue is without fear. \(\text{Lit. When the heart is pure, the tongue is fearless.}\) \(\text{Cf.} \text{Ahmad Bakhast etc.}\)

F. T. I am worse off
than a dog, though I flatter myself that I am a princess.

_Notes._ (1) بك _bek_ is a Turkish title of a lord or prince. (2) A variant form of this p.v.b. is _دلم خوش است_ نوکر بکم شکم کرسته حالت سکم _buk hokhoest dalm_ i.e. I flatter myself that I am the prince's attendant, but, having a hungry belly, I feel like a dog.

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دل نخواسته عذر بسیار _F. T._ When one's heart does not desire something, there are plenty of excuses for refusing it.

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 دولو همینه آن _T._ The bucket does not always come safely out of the well.

_E. E._ A pitcher that goes off to the well is broken at last.

_Note._ A variant form of this p.v.b. replaces _دلو_ by _دول_ the colloquial form of the word.

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دلم انسفره قهر میکند فیچه از رختخواب _F. T._ The mean glutton keeps away from the table, as does the harlot from the bed. {Ironical in both cases}.

_Note._ _خر_ is usually rendered "to sulk", or "to break off relations".

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دلی است که دل میکشد _F. T._ The heart loves as it chooses.

_E. E._ Love is blind.

_Notes._ (1) کیکین _kikin_ here means "to attract". (2) Sometimes the citers of this p.v.b. add to it; rather humorously, _کیک کیک_ که کل میکشد _kik kik_ i.e. It is like a mortar-board which carries mortar (lit. mud).

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دلی یپغم کجا جویم که در عالم نمی بینم [سندی] _T._ Where shall I seek a sorrowless heart? for I find none in the world.

_Cf._ دل بی‌یم _etc._

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دماغش را بگیری جانش در مرود _Same as_ بی‌یم _etc._

---

دِم روبه و بال روبه است _T._ The fox's tail is a nuisance to him.

{He is hunted on account of its highly esteemed tail}.

_Cf._ دمین طاووس _etc._

_E. E._ A man's wealth is his enemy.
The fox's witness is its tail. See etc.

The camel's tail will reach the ground by the time... [i.e. It will be ages before..., or one will have given up hope by the time such and such a result is obtained].

Let us make the most of the present moment.

To put one's tail on one's back and go away (i.e. to go away without saying a word, after being put to shame or convinced).

To live with sorrow even for an instant is not worth the whole world.

To the wise an instant is better than Time itself (lit. the world.).

A happy moment is worth a lifetime.

(a) To set the fox to watch the geese. (b) To set the goat to watch the cabbage.

To entrust the fat (tail) to the wolf.

To sharpen (or set) one's teeth (i.e. to covet anything; also, to prepare for revenge).

Note. For the first of the above two meanings would be the clearer expression.

To take one's liver between one's teeth (i.e. to be forbearing under hard circumstances; also, to grin and bear).

To extract one's covetous tooth (i.e. cease to covet; or be greedy for something).
Dundan kaima shervand. E. E. To find (or know) the length of one's foot; also, know all about him; also, not pay the least attention to him after having ascertained his inefficiency.

Note. The verb in the phrase under treatment usually occurs in the perfect tense. For example, one would say: "Dundan hesa ma shervand est; "Such a one has counted my teeth; i.e., he knows the length of my foot; or he knows all about me."

Dundan lag ra baid kerd. T. A loose tooth must be pulled out.
E. E. Better to have it out than be always aching.

Note. A variant form substitutes "an aching tooth" for "a loose tooth".

Dundeh ra shervaz va tawaish ra axer daad. F. T. His rib was broken by the camel, while the ass indemnified him for the injury (i.e., One did the damage; another had to pay).

Dundeh ash normad. E. E. That serves him right!
F. T. Let (or may) his ribs be bruised.

Dinisya ba masalash aziz est. F. T. It is the world's property that makes life precious (or dear).

Dinisya bain che fendeh koor becchal mi xendeh. F. T. How strange the ways of the world are; the blind laughs at the bald!
E. E. (Same as for Dikik becchal mi xendeh (1).)

Notes. (1) اسند است in colloquial Persian, and is a vulgar form of این which means "art, trick, knack, etc.", but which, by extension, means also "form" - the sense in which it is here used. See the p. of این in میخد. (2) اسند است is a colloquial form of میخد.

Dinisya ba kam abehan est. E. E. Fools have the best luck.
F. T. The world gratifies the fools (or The world is as fools wish it to be).
After we are gone out of this world, what matters if it is changed to a sea or to a mirage. Cf. *بس از ما گو* etc.

E. E. When we are gone, let happen what may.

**绽**

The world is a place of trial by ordeal, not of ease.

E. E. Life is a battle, not a feast.

**绽**

The world is not empty (*i. e.* After all there are to be found also good men in the world).

**绽**

The world is a place where every one receives the outcome of his act. Cf. *ارز مکافات علَم* etc.

E. E. As a man sows so shall he reap.

**绽**

The world does not always remain in the same condition (*or* The world is changeable).

E. E. Fortune is fickle.

*Note.* A variant form of this pvb. is *دنیا همیشه یک قرار نمیماند*

**绽**

The world fosters mean people.

**绽**

Better to see the world than merely to consume the world's goods.

*Note.* This pvb. has also occurred in the following form: *دنیا را دیدن به از دنیا خوردن است i. e.* He who has seen the world is better off than he who has.

**绽**

Even though all the world were deep in water, he would be deep in slumber.

*Note.* The pvb. also begins with *اگر دنیا گر*

**绽**

Take things as they come. (*Lit.* The world will be (or pass by) as you take it.

E. E. Take it easy.

**绽**

The world is a farm of futurity
(i.e. What one sows in this world he will reap in the next). Cf. "A sand is taken, a grain is left". F. T. To cause a single man to be distressed is not worth the whole world.

The world has a thousand faces (i.e. takes numerous shapes). E. E. Fortune is fickle.

See Note under "A sand is taken, a grain is left". F. T. A single country cannot be ruled by two kings. See also under "We do not mean that etc.
Note. "Kajibd" means "to be contained".

To put both feet in one shoe (i.e. to persist in one's opinion). Note. Dekhboda explains this as "to be importunate".

In placing the two leaves of a door side by side they require them to sympathize with (or look after) each other.

Two things are against common sense: to be silent when one should speak, and to speak when one should be silent.

It is the thick log that makes the smoke. [Old people make the most trouble].

To burn the midnight lamp (or oil). E. E. To inhale the smoke coming from an oil lamp.

When two hearts become one they can pull down a mountain. E. E. Union is strength.
دوست آن باشد که هر یک دوست دوست در پریشان حالی ورماندگی (مسدی)
E. E. A friend in need is a friend in deed.
F. T. A friend is he who gives a helping hand to his friend in distress.

دوست آنت کو معایب دوست همجو آنیه رویرو عوید
F. T. A real friend is like a looking-glass, who shows your faults, not like a comb, which, with a thousand tongues, tells them behind your back to a hair.
E. E. (b) There is no better looking-glass than an old friend (who is frank in telling you your faults). (b) The best mirror is an old friend (Spannish).

Notes. (1) The above is the form in which Deb-khoda presents this exquisite stanza; but I have also seen it in the following form:
دوست دارم که دوست عیب مرا همچون آنیته روبرو و گوید
νε, καί چون شانه با هزار زبان یک سر رفته مویمن گوید
to which I give preference on account of the fact that the word
دوست in the first hemistich has been used in two ways.
( 2 ) It is very difficult to produce an exact rendering of
this poetry in English in view of the "poetical congruity";
therein contained, which is based on the words "looking-
glass, comb, and hair".

دوست آنت که با تو راست گوید نه آنکه دروغ ترا راست اتفاقد
F. T. He is your friend who speaks the truth to you
( frankly ), not who takes your falsehood to be true.

دوست آنت که بگویند و درمن آنت که بخنداند
F. T. A friend brings you to tears, while an enemy causes you to laugh.
[Stressing the value of frankness, which a friend is required
to possess]. Cf. the preceding entry.

دوستان در زندان بگو که بر سفره دشمنان هستند یا گوست نمایند
F. T. Friends prove to be useful ( or helpful ) in prison;
for at table even enemies seem friends. Cf. دوست آنت باند etc.

دوستان وفاوار بهتر از خویشند [هسد]
T. Faithful ( or constant )
friends are better than kinsmen.

Note. The first hemistich to this is مرا بعلت بیگمگی
ن خویش مران که .... i. e. Drive me not hence because
I am a stranger; for .... " It is the word for (καί) which,
when standing at the beginning of the second hemistich,
makes it regular, and without it the verse would be lame.

دوست مرا یاد گکن کند یک هل یوج
F. T. A friend will remember
me even with an empty cardamom. [Meaning that a gift
from a friend, however small it may be, is valuable inasmuch as it is a token of friendship].

Note. I have also frequently heard
دوست مرا یاد گکن بر که کمی
wherein بر که کمی means " rose-leaf ".

• This is the term used by the late Professor Browne
for the figure of speech called in P.
Friends should not take offence at each other's acts.

Everybody's friend is nobody's friend.

It is advisable to make friends with wise men.

*Note.* The second hemistich to this is which see on page 208. { From the versified story by Mowlaví of the man who contracted friendship with a bear. One day when the man was asleep, the bear saw a fly walking on his face. In a desire to drive away the fly from his friend's face, the stupid animal fetched a very large stone and threw it at his face, which resulted in his death. } Thus, even real friendship, when combined with ignorance, may prove harmful. See and the E. E. given therefore.

We are quits on account of our mutual friendship; but you must give barley in exchange for apricots. { Rare pvb. } E. E. (Same as for حساب حساب است etc.)

Friendship without motive is possible, but enmity without provocation is impossible.

*Note.* A variant form of this pvb. is

The friendship of Aunt Bear (i. e. foolish and harmful friendship). See the story connected with

E. E. The ape clasps her young so long that at last she killeth them.

In the guise of friendship they take your skin off.
دوستی را که بعمری فرا چند آنند نشانند که بهکه پیکر نازد (سندی)
F. T. After a life's search one finds a friend.
Should one in a moment such friend offend?

دوشمنان ورنا نمی‌باید (با ورین نمای) گرفته‌م چند
F. T. Two swords cannot be contained in a single scabbard. Cf. 
دو به اشتاق etc.

روصد به به بیک ایه ایه نمی‌آبند
F. T. Two-hundred "Well done" have less effect than a single "Fie".

دوصد به به بیک کردن نمی‌باید (دردوسی)
F. T. Two hundred words do not amount to half a deed. (See the first 
hemistich to this on page 67).
E. E. (a) Action speaks louder than words. (b) Saying 
and doing are two things. (c) Deeds not words.

دوصد می‌باید استخوان پایه که صد می‌باید است
F. T. A thousand pounds of bones are needed to carry five hundred pounds 
of load. [Cited in similar cases].

Note. One man is approximately equal to 3 kilogrammes.

دوصد نمی‌خواهم بیک نمیدهم
F. T. Two-hundred refusals to accept have not the force of one refusal to give.

Note. نمیدهم and نمیدهم mean "I do not wish" and 
"I do not give" respectively.

دوغ و دوج خانه (با دوغ خانه) ترش ایت
F. T. The doogh in one's own house is too sour (i.e. One usually despises one's 
own property). Cf. 
درخ مساوی etc.

Note. Doogh is churned sour milk.

دوغ و دوشاب پیکست
F. T. Churned sour milk and syrup of grapes 
are the same.

Note. This is usually cited in an interrogative or 
exclamatory tone and in defiance of those who are void 
of discernment.

دوغورت و نیش بقای است
F. T. Two gulps and a half are still
remaining. [Said when a person expresses dissatisfaction or ingratitude for what he has received or eaten.] [From the following traditional anecdote]:

King Solomon once invited all the animals living at his time to a banquet. A monstrous fish or whale, thrusting its head out of the water, asked to be given its portion of the victuals, but the more it was fed, the more it desired to eat, until all that had been prepared for the remaining guests was consumed, and yet the greedy monster would not be filled.

Astonished at the stupendous appetite of the creature, the king inquired as to the amount of the daily food with which it was ordinarily satisfied, to which the monster replied, "My daily food consists of three gulps (or morsels), and all I have eaten so far makes half a morsel; I am waiting, therefore, for the remaining two and a half morsels".

دوکس رنج یهوده بردنند و سعی بی فاقده کردنند یکی آنکه اندوخت و نخورند دیگر آنکه آموخت و نکردن (سمدی) F. T. Two men toiled with no result, and their effort was lost labour: the first was he who amassed (wealth) and enjoyed it not; and the other was he who acquired learning, but practised it not. E. E. A man that keeps riches and enjoys them not is like an ass that carries gold and eats thistles.

دولت عامر سلمه جنبان شود مور تواند که سلیمان شود (دوخت) F. T. When Fortune takes an assisting attitude, the ant can become Solomon. (More freely) Fortune may promote a beggar to a king.

Note. The idiom سلمه... داندسن means "to betake oneself to..."

دولت جاوید یافت هر که نکو نام زیست (سمدی) F. T. He who has a good name has everlasting riches. (Lit.) He who lived with a good reputation found everlasting riches.

E. E. (a) A good name is better than riches. (b) Good men must die, but death cannot kill their names.
دو مار از یک سوراخ در نمی آید یکش ترکی بخوانند یکش فارسی

F. T. There never came out of a hole two snakes; of which one could sing Turkish, and the other Persian (i.e. The children of the same parents are more or less equal).

دو مغاز در یک پوست

T. Two kernels in one shell (i.e. extremely united and friendly).

ده آدمی بر سفرهای بخورند و دو سگ بر مرداری (با جبههای)

F. T. Ten men will eat at one table, whereas two dogs cannot agree over a piece of carrion.

E. E. Two cats and a mouse,

Two wives in one house,

Two dogs and a bone,

Do not agree in one.

ده انسان را خدا برای خلق نکرده است

T. God has not created the ten fingers alike. Cf. تن ج نکرده etc.

دو خراب خرای ندارد

F. T. A ruined village is not liable to tax. Cf. از هد و بِرِان etc.

دو خوب امت برای گذخدا و برادرش

T. The village is (only) good for the headman of the village and his brother.

Note. A variant, but less common, form of this pvb. is درد کرگشا غوش است ۲ دلیس و برادرش را
F. T. Ten dervishes may sleep on a single carpet, but two kings cannot reign in the same country.

E. E. Two stars keep not their motion in the same sphere; nor can England brook a double reign of Harry Persy and the Prince of Wales.

_Notes._ گلیم (1) is a short-napped carpet. خواییدن (2) is an archaic form of _علیم_ (3). _علیم_ is an A. word of Greek origin meaning "clime or climate". It has also been used in the sense of a "continent" or "region".

۞ ۞ ۞

_دِنِزِل زِیر گلیم‌زنن_ F. T. To beat the kettledrum under the carpet ( _i.e._ to try to conceal what is manifest or notorious ). _Cf._ آتاناب را یکل _etc._

۞ ۞ ۞

_ده هِنِی و فرستگانِ مِی_ F. T. With the village in sight; you ask, "How far is it?" [An unnecessary question].

۞ ۞ ۞

_دهن باز زی برود نمی‌ماند_ F. An open mouth will have its daily portion ( _i.e._ Human beings, who depend on Providence for their daily bread, are sure to have it ). _Cf._ سر کم رودی _etc._

۞ ۞ ۞

_[دهن سگ بلقه دوخته به[سدی]]_ F. T. Better to stop the dog's mouth with a morsel.

E. E. Cast a bone in the devil's teeth; and he will save you.

۞ ۞ ۞

_دهن سگ همیشه باز است_ F. T. The dog's mouth is always open ( _i.e._ A slanderous person will always slander ).

۞ ۞ ۞

_دهن‌سگ بری شیر میده_ E. E. (a) His mother's milk is scarce out of his nose yet. (b) He smells of mother's milk.

_T._ His mouth smells of milk.

۞ ۞ ۞

_دهن‌سگ چاک و بست ندارد_ E. E. He has a loose tongue. (b) He is foul-mouthed.

_F. T._ His mouth has no fastening.

_Note._ The word _جاک_ means "a rent or slit", and has been used in the adjective _پو جاک دهم_ which means...
"foul-mouthed". However, to say that one's mouth has no fastening is more reasonable than to say it has no slit.

See under etc.

The opening of his pocket has been covered up by spider's web (i.e., he is empty-handed).

To carry fine silk (or brocade) to Rome (or Byzantine).

E. E. (Same as for).

To meet an uncongenial acquaintance is a hell.

Do not expect a blind man to act as watchman.

The worldly desires of the greedy man can never be fulfilled, any more than a well can be filled with dew.

If you see me steal it; I shall say, "It was for a joke", but if you don't, what I take will be a Godsend.

A variant form of this p.v.b. is where means "(in) earnest".

Slow to become sociable, and quick to take offence.

Come late, if you want, but be sure to come.

Better late than never. (b) Make haste slowly.

Come late, if you want, but come as
a lion (*i.e.* without fail).

Notes. (1) The P. phrase is susceptible of grammatical changes; for example, we may say دیر آمد و شهر آمد *i.e.* Such a one came late; etc. (2) It is chiefly for rimes purposes that the word *مشی* has been used here; otherwise, to express the idea of "coming without fail" by the use of the word "lion" does not seem to me very suitable.

다 뵈요 쉐 라 뷔 려 뮨 브루오니스트 *F.T.* Yesterday and the day before yesterday are gone; the true day, therefore, is to-day.

ديزي بيلختار آمد *F.T.* A pot which has been tried in cooking.

Note. *ديزي* is a small earthen pot in which broth and the like are cooked; and, since those who use such pots tell us that the new ones are not suitable for cooking purposes, the phrase has come to mean metaphorically; though jocularly, a fully-matured woman, who has proved after some years to be a good wife.

ديشب همه شب کمچه زردی کوهلو؟ *F.T.* You have been applying the ladle all night; but where is the *halva* (*i.e.* sweetmeat) *See the explanation given for آقدر چریدی etc.*

ديگ بدنيگ ميگوبيد رويت سياه *E.E.* (a) The pot calls the kettle black. (b) Said the kettle to the pan, "Stand aside; black man."

*T.* A pot says to another pot; "Your face is black".

Note. *ديريت سياء* means also "Shame on you!"

ديگران کاشتند ما خورديم ما ميگاريم ديگران بخورند *E.E.* He who plants a walnut tree expects not to eat of the fruit.

*F.T.* Others planted the tree; and we ate of its fruit; it is now our turn to plant it; so that others may eat of its fruit. *(From the following anecdote)*:

A certain king once passed by a very old man who was planting a young walnut tree. Being told by the king that his effort was a lost labour because the tree would
not bear fruit in less than thirty years' time; the old man said, "Others planted, etc., etc."

*Note.* This quotation is used as a counsel to encourage people to care for the future generation.

лат. 1 *πτ. 1

*E. E.* He that handles pitch will be defiled.

*T.* A black pot blackens one's clothes.

лат. 2 *πτ. 2

*F. T.* A joint pot does not boil.

*Note.* The E. phrase is an Irish pvb., which, by coincidence, has the same wording as the F. phrase. There is also in E. "He who takes a partner takes a master," which does not convey exactly the same idea.

лат. 3 *πτ. 3

*F. T.* As long as the pot does not boil for me, let it boil a dog's head.

*Cf.* دیگی که زایم سر، زایم میرود

лат. 4 *πτ. 4

*F. T.* A pot which gives birth to children can also die in labour. [From the following anecdote]:

Molla-Nassreddin once got a pot on loan from one of his neighbours, and returned it the next day together with a small pot which he had hidden inside it. On discovering the small pot, the neighbour asked Molla the reason for sending it. "This is the child of which your pot has been delivered last night," replied Molla.

On another occasion when Molla-Nassreddin borrowed the same pot, far from being prompt to return it, he went to his neighbour after some days, and said, "Your pot is dead." "How can a pot die?" asked Molla's neighbour in surprise. "A pot which can give birth to a child can also die in labour," was the smart reply.

*Note.* Nowadays when a property which has been given on loan is not returned, we often say سر، زایم سر، زایم میرود *i.e.* "It died in labour".
Those who sell their faith for mammon are silly; they are selling Joseph in an uncertainty as to what they will buy instead.

Note. The pun used in this terse saying is based on the word خرید which has been used in two senses: (1) "they are asses", and (2) they (will) buy.

Walls have ears. (a) Little pitchers have long ears. (c) The fields have eyes and the hedges ears.

May no one's wall be low.

A low hedge is easily leaped over (or Where the hedge is low, commonly men leap over).

Note. دیوان گوتمان means metaphorically a person who is either weak, or whose meekness is taken for weakness, and who is wronged for that matter. The phrase "He has not found a weaker person (or an easier proposition) than me" is very much used.

A demon trained by experience is better than an inexperienced man. Cf. دیوان آزموده.

The Devil is not pleased about God.

Note. دیوان خدا which is commonly known to be a demon has also been used as a P. rendering for ابنی شیطان which means 'Satan', or the Devil.

Appear weak-minded, so that others will shoulder your burdens.

Notes. غم کیرا خوردین (1) usually means to care for someone, or to sympathize with him. (2) A variant form of this p.v.b. replaces دیوان گران by دیوان گران i.e. "the wise".

Be gone, madman, for the drunken man has come. (The drunken man is considered more dangerous than the madman).
Even the madman is sensible about his own affairs.

One madman is pleased to see another.

A madman is always better chained.

Better a demon with a cheerful face than a scowling fairy.

Notes. (1) A variant form gives i.e., "good-natured" for literally means "knitting (or having knitted) one's brow."
What has not partaken of existence can never impart existence to other things.

*Note.* There is a sort of pun on the word بخش which in the first hemistich means "share or part", and in the second hemistich is a contraction of بخشندو used as part of the compound adjective بخش "capable of imparting existence".

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ذره ذره پنم قالمی میثود

*E. E.* (a) Many a pickle makes a mickle. (b) Drop by drop fills the tub. (c) Drop by drop the lake is drained. (d) Feather by feather the goose is plucked. Cf. انک انک etc.

*T.* Particle by particle the wool is woven into a carpet.

*Note.* The second hemistich to this is ذره ذره خانه خالی میثود i.e. Little by little the house becomes empty.

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*ٌ* *ٌ*

ذکر عیش نصف عیش است

*F. T.* Mentioning a pleasure is half the enjoyment.

*Note.* This is apparently a P. form of the A. وصفالعیش نصفالعیش q.v.

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*ٌ* *ٌ*

ذکر کدیورت کدیورت آور رک

*F. T.* Mentioning a past indignation creates a new one.
The master of one art prevails over the master of arts.

E. E. Jack of all trades, and master of none.

Note. The contemporary poet, Iranj, has versified this as follows:

جون نیک کم از بد نیرونه بهد نمی‌گذین زده بچه‌هان زد و نار آن به

i.e. Since little and good is better than much and bad, the master of one art is better off than the master of arts.
T. Perfect ease is impossible; nothing so pure that it does not become sullied.
E. E. No joy without alloy.

F. T. As far as possible do not tell your secret to your friend.

Note. In a passage of Golestan, the famous book of Sa'di, the reason given for this is that one's friend may turn an enemy.

F. T. It is the worst of faults to divulge the secrets of others.

F. T. Truth on your part and help on God's.

F. T. If you are true, you are saved.
Cf. انتان فی المان

F. T. Tell not a truth which resembles a lie.
E. E. Avoid the appearance of evil.

F. T. Truth wins the approval of God; I have never seen a man lost who followed the straight way.

Note. The beauty of the P. lies in the use of "straight" or "honest" and of " مست" derived from same, which means "straightness" or "honesty".
To carry a grasshopper's leg to King Solomon.

E. E. (Same as for Zāhir  بکرمن بردن).

Raayi Seni Ast T. The narrator (of the tradition) is a Sunnite.

Note. Since the Shiites do not rely on the Sunnites insofar as the narration of the Prophet's traditions are concerned, the phrase 'which is assumed do have been said by a Shiite' means, "You cannot rely on the truth of such and such a rumour."

Rah Barik Ast Wa Sab Tariq Wa Manzel Biss Daraz T. The road is narrow, the night is dark, and the destination is far.

Rah i Prahadaram Sirdar Ast T. The road is entrusted to the road-guard.

Rah i Khof Bou Medri Ghart Dede Ra. Those who have been plundered have no fear of (robbers in) a road.

Rah Hich Pakisti O Rah Bataal Mazhar T. There is only one true way; but there are a thousand false ones.

Rah Virda Dede Amr Ast T. A road on which robbery has happened is safe.

Rah Daro Kesh Dariya F. T. The road has been crossed by running, and the runner's shoes have been torn. [Said when a useless effort has been made].

Rah i Nirdik Kerdin E. E. (a) To meet one's end. (b) To go to one's last home.

T. To shorten the way.

Raayi Ulul Ilil (A.) F. T. The judgment of the unhealthy is unsound.

E. E. A sound mind in a sound body.

Rah Raavoyi Ass Sameshir Beryane Bardari T. A strong will acts
better than a sharp sword.

 رب النفع روژی کور است T. The god of daily food (for creatures) is blind.

Note. The contemporary poet, Iradj, in his verse

پیونان ابن مثل مشهور باشد که ربالنوع روژی کور باشد

says that this is a common pvb. among the Greeks.

رحم آوردن بردن ستم است بریگان [سعدی]

F. T. To have mercy on the bad means to be unjust to the good.

E. E. (a) He hurts the good who spares the bad. (b) A favour ill placed is a great waste.

 Cf. ترحم بریگن تبر دندان etc.

Note. A variant form gives for رحم آوردن درحم کردن

رحمت به کفن دند اولی

F. T. May the first shroud-snarcher be blessed. (From the following anecdote):-

The inhabitants of a certain locality complained to the local governor that an unknown person was in the habit of opening the graves of the newly-buried dead people and rob them of their shrouds. The governor managed to find the criminal, who was severely punished for the act.

Soon after another man in the locality followed in the footsteps of the old criminal. But this man was so mean that, in addition to the robbery, he practised disgraceful acts on the dead bodies; the traces of which could be seen by the public. The inhabitants, preferring naturally what the first man had been doing with the dead, would say, whenever they remembered his act, “May the first shroud-snarcher be blessed.”

Notes. (1) The pvb. is cited when after a bad fate one meets with a worse one. (2) Some people say, صد رحمة، به کفن دند اولی i. e. A hundred blessings to the first shroud-snarcher.

رحم خوب است ولو در دل کافر باشد T. Compassion is laudable even on the part of an unbeliever.

Note. A common variant replaces اکر ولو by which means “if”.

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One cannot wash the clothes of two sisters-in-law in the same tub. [They are usually each other's rivals or enemies].

Note. Here "sister-in-law" means the wife of the brother of one's husband.

It is Rakhsh which Rostam needs to mount on. Cf. درصد من etc.

Note. Rostam is the name of the famous hero of Shabnameh, the epic poetry and legendary history of Iran by Ferdowsi, and Rakhsh is the name of the hero's horse.

The Creator will (or may) accept what His creatures reject.

Rejection by an enemy is acceptance by a friend.

F. T. Although a man's daily bread will certainly be given to him, it is wise for him to seek in every direction. E. E. (Same as for از تو حرکت etc.)

Rostam's all is a single set of weapons. [Meaning that it is unjust to envy, or deprive one of, a thing which is his sole credit or property]. See Note under درخش باید etc. about Rostam.

E. E. (a) Man of straw. (b) Cardboard cavalier. F. T. The portrait of Rostam at the entrance of a public bath-house. See Note under درخش باید etc.

The unexpected guest must take pot-luck (lit. that which is available). Cf. غانه مرجه etc.

Gratify the wishes of your friend, and set aside those of others.

How can one who has
eaten dates forbid the eating of dates? See etc. and the Note appended thereto.

[ נתמך הדריכה בחתי ] F. T. Oleander will not bear dates.
E. E. Figs do not grow on thistles.

[ מנוון אים רפי שיר סילפרש ראה טפי חצת ] F. T. He went to get a beard; but lost his moustache. Cf. noting ' раж' עד 'א' etc.
E. E. (Same as for ' שיר' עד 'א' etc.)

[ רדייט אס רעיץ שיר שוד ] F. T. Subjects (or peasants) become happy if they are cared for.

Note. The resemblance between the words ' רעיית' and ' רעיית' gives to the phrase a proverbial shape. To imitate this in E., one might freely say, "A peasant will remain a peasant; if for him life is made pleasant.

[ שומם אים קירש ] F. T. Same as " אים קירש דא בֶּּקֵּרְד ' etc.

[ רדייט אים 'א' עד 'א' עד 'א' ] F. T. The attempt to earn bread cost him his head. Cf. noting ' שיר' עד 'א' etc.
Note. ' אים 'א' עד 'א' has also been used to mean " to be driven to extremities "

[ שומם אים קירש ] F. T. Same as " אים קירש ' etc.

[ רדייט אים 'א' עד 'א' עד 'א' ] F. T. I went to my aunt's to be relieved of my mood; but she went to sleep and I got more depressed.

Note. is a colloquial form of ' שוד' ו' אים ' and is a contraction of

[ רדייט ו' שוד' ו' אים ' ] F. T. Better to travel by slow stages than hurry forward and fall exhausted.

[ רדייט ו' שוד' ו' אים ' ] F. T. That which is destined to go will go; that which is

[ רדייט ו' שוד' ו' אים ' ] F. T. That which is destined to go will go; that which is
destined to come will come; and that which is destined to happen will happen; no use worrying about them.

A bad workman quarrels with (or blames) his tool.

The dancer who cannot dance well says the floor is uneven.

Note. The variant form is rare and bookish.

Others have seen the dance, and we have to pay for it. (Lit.) She dances for others and holds the hat before us.

Note. is a skull-cap, and in the old days a dancer would hand his (or her) skull-cap round to obtain money.

To get the length of one's shoes.

To find the nerve by which a person gets to sleep.

Suffering, when it becomes a habit, is ease.

Where a serious (or great) business is involved, suffering should be considered ease.

See under etc.

Same as etc.

Chains do not change the lewd manner or counsel of any avail to the prostitute.

The colour of the cheek gives information of the heart's secret.
E. E. (a) The heart's letter is read in the eyes. (b) A happy heart makes a blooming visage.

*Note.* A variant form substitutes "bears testimony" for "bears testimony".

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When you see my pale face, do not inquire about my deplorable condition. Cf. the preceding entry.

*Notes.* (1) Some would replace *میرس* by *آسک* (Ask), in which case the phrase would mean "Look at my pale face; and (then) inquire..." (2) The P. saying, which is a regular hemistich, is often shortened to *دَرَکُمْ رَا بیِّنِ حَالِم دَا رَنگُمْ رَا بیِّنِ حَالِم دَا مِرْسُ* or *بِرَسُ T. The fox tells another fox, and the latter tells it to his own tail. (A reference to how responsibility is passed on.)

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While the fox is in the well, he vows a thank-offering (of canvas).

E. E. The Devil was ill, the Devil a saint would be;

The Devil was well, the Devil a saint was he.

*Note.* A variant form of this pvb. replaces جَاهِد مَیَکْنَد by which means "distributes in charity".

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It is better to sit opposite a person than beside him.

Same as *پیش دو سر جاله etc.*

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Ill-assorted companionship is a torment to the spirit.

Cf.* دیدار یا دَرَکُمْ رَا صَحِیحَ نَافْعَی عَذابِی اَسَت اَلَم (حافظ)

A single loaf will satisfy bodily greed (*لِیت. will fill a narrow intestine*); the whole riches of the world will not satisfy mental greed (*لِیت. will not fill narrow eyes*).

E. E. It is cheaper to feed one's belly than one's eyes (*or*
It is easier to fill a glutton's beily than his eye.

Note. A variant form has (bread of barley) for which means mere bread without any other food to eat it with.

روز یک دسر از نور F. T. A new day and a new portion.

Notes. (1) Although this pvb. is similar to روز یک دسر فردان q. v., it is also often used to mean "Let bygones be bygones". (2) روز یک دسر is the daily bread or means of subsistence that one receives from Providence.

روز امید دراز است F. T. A day of hope is a long day.

روز بهاره فت بار نهار F. T. Seven dinners in a day of spring.

[In the spring people have more appetite than in the other seasons.]

Note. I believe the correct word for "lunch" or "dinner" is نهار. The word نهار in Arabic means "day".

روز قیامت اول از همسایه‌ی می‌رسند F. T. On the Resurrection Day the first inquiry is about one's neighbour. [Stressing the ties of neighbourhood]. Cf. etc.

روز عصر آفتاب را محتاج خاکستر کند F. T. With the turn of fortune, the mirror may come to need ashes. [Ashes are often used for polishing mirrors].

روز ده، نهایاً جهاز جهاز، روز ده، نهایاً جهاز، جهاز جهاز، روز ده، نهایاً جهاز F. T. Fasting without prayers, a bride without dowry, and preserved meat without onions (are all incomplete).

روزه شک وار گرفتن F. T. To observe a fast under uncertain conditions (i.e. to do an act which is of a doubtful issue).

روزی کسی کسی نخورد F. T. No one will eat the daily portion fixed for another by Providence.

روزیمانت بست کلاش افتخاده است F. T. The crow has taken control of our daily bread. [Said in cases when a mean or
stingy person is giving out supplies in scanty portions. 

روژه مهمان پیش از خودش می‌آید. T. The guest’s portion comes in before him. [Hospitable and religious-minded people often find this to be true].

روستایی امرولی بودی خرس در کوه بوعلی بودی F. T. If the rustic were a lord, the bear would be Avicenna in the mountain.

Cf. the E. You can’t make a silk purse out of a sow’s ears.

روستایی را گه روز دادی کفش بلند می‌کند F. T. If you give a yokel too much freedom, he will raise his shoe (and threaten to beat you).

E. E. Give him an inch and he will take an ell.

روش شور هزار جراحت آی فیلهای F. A thousand lamps can be lit from a single wick. [Cited in similar instances].

روغن از ترب بر نیاید E. E. One can’t get blood out of a stone.

T. Oil does not come out of a radish.

Note. I prefer جربه اینست که برنی آید q. v., which is also a regular hemistich, and which is more common than the pvb. here given.

روغن دیگری جمع نمی‌شود E. E. No use crying over spilt milk.

T. Spilt oil cannot be gathered.

Note. A variant form of this pvb. is روغن که دیگری جمع نمی‌شود.

روش ریخته را نذر امراده کردین F. T. To vow spilt oil for the lamp in the shrine (i.e. to be charitable with something which is valueless).

روشی که ریخت جمع نمی‌شود See Note under دوغن ریخته etc.

روهش از زور بدتر F. T. Shamelessness goes farther than force (i.e. A shameless and importunate person succeeds in the end in obtaining what he wants).
A beautiful face is a balm for sore hearts, and a key to closed doors.
E. E. Beauty opens all doors.

Don't desert the highway for the short cut.
F. T. Do not leave the right road; however twisting it may be.

The true wayfarer is not he who goes sometimes fast and sometimes slowly: but he who goes slowly and steadily.
E. E. (a) Slow and steady wins the race. (b) Slow but sure.

One cannot walk with other people's feet (i.e. One must stand on one's own feet).

Good management is impossible without punishment (or Directorship is . . . ).

The rope is burnt, but has not lost its twist. Cf. خوی بدنطبیی etc.
E. E. (a) Habit is second nature. (b) Can the leopard change his spots?

The beard of the man who covets in vain other people's properties will be in the hands of the poor man. [Meaning that a poor man is better off than a covetous man, or else comes in possession of what the covetous man fails to obtain].

Note. Debkhoda has یک مفسح in the poor man's pocket.

A long beard is a sign of foolishness.
Note. Some substitute بلند for دراز and some say
adding "and a small head"; in which case the plural "are" would be used.

F. T. His beard has not been whitened in the mill (i.e. He has taken pains and obtained experience).

Note. This phrase is susceptible of grammatical changes; for example, one could say "My beard......"

T. To lose one's beard for the sake of possessing a moustache. Cf. Rost Rosh Pardes etc.

T. F. The beard and the scissors are both in your hands (i.e. I am at your mercy or wholly in your power).

E. E. (1) To have something up one's sleeve. (2) To have a sly meaning.

T. To have a sand (or pebble) in one's shoe.
A little pool produces small fish.

The offspring of Khosrow tore his father's breast, and Darius' side was stabbed by his friend best. [Cited in similar cases].

Note. Khosrow, a king of the Sassanide Dynasty, was killed by his own son, Shirooyeh, and Darius III, was murdered by two of his intimate companions, who were afterwards killed for their treacherous act by Alexander the Great, with whom Darius was fighting.

The offspring of a cruel man becomes a tyrant.

Note. is actually nothing more than the P. equivalent of the A. word .

The leopard does not fear the bark of the fox.

Better to be dumb than to have a tongue which is not under control.

F. T. Better to be dumb than to have a tongue which is not under control.

The literal meaning of the first hemistich is “A person whose tongue has been cut off, and who sits in a corner—deaf and dumb”.

The tongue is a watchman for the head.

E. E. (Same as for  etc.)
Note. A variant form of this pvb. is زبان دردهان با سبیل i. e. The tongue in one's mouth.

* * *

زبان ترجمه دل است T. The tongue is the heart's interpreter.

* * *

زبان جای زرم زم اشته امت T. The tongue has a soft seat. [It is easy to talk but difficult to carry out what is said].

* * *

زبان خر ( را ) خلق داند F. T. The ass-driver understands his ass's tongue (i. e. People of the same level understand each other).

Note. خلقل ( khalaj) is a native of خلجهستان ( khala- jestan), a district near Gbom.

* * *

زبان خلق تازیالان حد امت F. T. The people's tongue (or voice) is the scourge of God (i. e. Bad reputation is a punishment for one's evil acts). Cf. the Lat. pvb. Vox populi vox Dei.

* * *

زبان خوش مار را از سوراخ برون میآورد T. A sweet tongue (i. e. soft words) will draw a snake from its hole. [Gentle means are always best]. Cf. با زبان خوش etc.

* * *

زبان از هر طرف بچرخانی می‌جرخد F. T. The tongue turns whichever way you turn it (i. e. It is easy to talk). Cf. زبان کوشت است به طرف بکردانی می‌جرخد.

Note. A variant form of this pvb. is زبان کوشت است به طرف بکردانی می‌جرخد. i. e. The tongue is made of flesh.

* * *

زبان سرخ سر سبز می‌هد نباد E. E. (1) The tongue talks at the head's cost. (2) The unruly tongue endangers the whole body.

F. T. The red tongue leads the green head to destruction.

* * *

زبان با سرخ با سبز می‌چرخد T. His tongue plays with his head (i. e. His words endanger his life).

* * *

زبان مالیات نداردن F. T. The tongue is not liable to taxation (i. e. As people pay no tolls for talking; it may sometimes be worth while to say something).
E. E. Talking pays no toll.

Birds know each other's language
(i. e. People of the same level understand each other).

If gold is to be put away, what is the difference between it and stone? (From the versified anecdote by Sa'di of the miser's son who, finding the place where his father used to bury his amassed wealth, once managed to unearth it and substitute a stone for it. When the miser asked his son why he had so behaved, the latter said, "If gold (i. e. money) is to be stored away, what is the difference between it and stone?")

Taking care of the sick is worse than sickness itself.

Note. The poet Nezami adds to this hemistich the verb "is".

Eat of the fruit of your trade, and you will always have something to eat.

A blow with a word strikes deeper than a blow with a sword.

The spear strikes the body, the tongue afflicts the soul.

Note. There are other variants for this verb amongst them

Heaven save us from the eye and the heart; for whatever the former sees the latter fancies.

If the eyes do not admire, the heart will not desire, which is of Italian origin.

Gold can be got from a mine by excavating, but cannot be got from the miser even when he is on the point of death.
F. T. Gold will soften even steel. E. E. Money makes the mare go.

F. T. Pure gold does not fear the touchstone. E. E. (Same for as etc. and etc.)

F. T. To spend money and only obtain worry. Cf. تبرزک کاشتم etc.

F. T. Gold has many friends, but he who possesses it has many enemies.

F. T. Money begets money. T. Gold draws (or attracts) gold. Cf. بول دی یا etc.

Note. ذه ذه occurs in; and may have been derived from, the following verse by NEZAMI:

شاندوم زیران دنیا سنج که ذه ذه در جهان گنج کنگ

i. e. I heard from the old assayers that in this world gold attracts gold, and one treasure-trove draws another.

F. T. Money spent in love-making does not return to one's pocket (i. e. is wasted).

T. The money does the work, and the man does the boasting.

F. T. Gold (or money) is a touchstone by which the ill-natured are tested.

F. T. The untried lion will shrink before the fox. Note. گوهر است [AMIR KHORQ]

F. T. Pure gold does not worry about the test. Cf. ذه ذه etc.
It is not decent to give and try to take back. Cf. the E. To give with one hand and take back with the other.

Note. The second hemistich to this is: A hundred fingers will not do what one head does.

$\text{F. T.}$ A hundred fingers will not do what one head does.

Note. The second hemistich to this is: Nor can three-hundred stars do the work of a sun.

$\text{T.}$ Of a hundred arrows one hits the mark.

Note. A variant form of this pvb. replaces $\text{id}$ by $\text{ji}$, which means "the shaft of an arrow".

$\text{F. T.}$ There are thousands of miles between love and patience. Cf. the E. There is a vast difference between an old woman and a princess.

Note. The E. pvb. is a fit parallel for the P. pvb., since both are cited in cases when one wishes to lay stress on the great difference between any two things, though Sā`di was originally dealing with love and patience, which are incompatible.

$\text{T.}$ A cold is the mother of all diseases.

Note. (1) $\text{زاکا}$ properly means a cold in the head, a coryza. (2) $\text{مادر}$ is the A. word for "mother."

$\text{F. T.}$ The tithe payable on an egg would be only a cotton-seed.

Note. $\text{زاکا}$, which is sometimes spelled $\text{زکا}$, is properly a poor-rate or alms, as prescribed by Islam.

$\text{T.}$ Service from inferiors; favour from superiors.

Note. This is derived from the Shahnameh, where the last word is نواز - a contraction of نوازش.
The ringlets of beauties are fetters for the feet of reason: and snares for wise birds.

What is past is past.

Let bygones be bygones.

The world of to-day is such that every person is absorbed in his own cares.

If the times do not fit you, fit yourself unto them.

The world is a fosterer of mean people.

A single night may end winter; and a single attack of fever may end an old person.

Note. Debkkoda connects the idea of cold with that of old age, explaining this saying to be a caution for old persons against catching cold in winter.

The winter is gone; and now the face of the coal remains black (with shame).

(This amounts originally to saying, "Although we were not helped with coal during the winter, we managed to outlive the season; and now the cold—in this case he who had it but refused to give it—will bear the shame").

The earth was solid (or hard); and the heavens were far (i.e. No remedy whatever could be imagined).

Hyacinth will not grow in brackish ground; waste not therein the seed of effort. Cf. etc.

Figs do not grow on thistles.

Though
you leave no stone unturned, God will not increase your
daily portion. (Lit.) Even if you sew the earth and the
heavens together,......).

Ω * Ω

زن آمد بن جه ترسي همي [فردوسي]
E.E. Don't fear the worst
until you see the worst.
T. Why do you fear the evil which has not (yet) come?

Ω * Ω

زن آئينه مرد است T. The woman is the mirror of her husband.

Ω * Ω

زن زنده نامیده امید كه زنگي به شستن تکردد سفيد [فردوسي]
F.T. Rely not on the bastardi for the Ethiopian will not
become white by washing.
E.E. (a) Crows are never the whiter for washing
themselves. (b) You cannot wash a blackamoor white.

Ω * Ω

زن انگازه سرخ و شور و مرد انگرا F.T. Women redden their
faces by painting, and men by fighting (i.e. by weltering
in their blood).

Note. The pseudo-etymology of the similar words
"غازه " "rouge or paint" and "غازه " "war" gives a proverbial
shape to this saying.

Ω * Ω

زن باند باجاور بيايد باکسن برود F.T. The woman should come
to her husband's house in a veil and leave it in a winding-
sheet. Cf. با جاواري دني etc. and see explanation of
با جاود on page 69.

Ω * Ω

زن بر دارد دريشيه كند كار خود را را ميكند F.T. An unchaste woman
will be unchaste even if confined in a glass vessel.

Ω * Ω

زن بلا است (و) هیچ خانه اي بي بلا نابشد T. Woman is a plague;
yet may no house be without such a plague!

Note. This has been versified as follows:
زن بلا نابشد بهر كيشانه اي بي بلا ازرگد خانه اي
Ω * Ω

زننور بمار کفت توانست من خود را نشان ميدهم من ميزنم تو خود را
F.T. Said the hornet to the serpent; "Show yourself
when I bite; and I will show myself when you bite ".
[Meaning that the serpent is only notorious for having a deadly poison, while it is the dreaded name of the reptile which is really fatal].

\[
\text{F. T. Say to the ruthless hornet, "Though you do not give honey, at least do not sting".}
\]

\[
\text{F. T. A woman is a sweetheart before she has a baby, and a mother after she has had one (i.e. Women are to be honoured at whatever stage of life they may be).}
\]

\[
\text{F. T. One's wife is like a stranger before she has had a baby.}
\]

\[
\text{F. T. An arrow in the side of a young woman is better than an old husband by her side.}
\]

\[
\text{F. T. When man and wife agree, confound the judge!}
\]

\[
\text{F. T. A shrew is a dog uncontrolled by a collar.}
\]

\[
\text{F. T. A shrew rules her husband (or wears the trousers).}
\]

\[
\text{F. T. When a woman attains the age of twenty, her condition is to be deplored. [Old-fashioned, but incorrect; belief that a woman loses her beauty at that age].}
\]

\[
\text{F. T. Iron is corroded by the very thing to which it gives birth, that is rust. [Cited in similar cases].}
\]
Zenangi bimstun negrod sفيد E. E. (Same as far نَايَابِكَ زَادَه etc.)

Note. This is part of a verse by Ferdowsi, which begins with نَايَابِكَ زَادَه q. v.

Zen naviqiq feshe Asan wali nekah dastun an shovar asst T. It is easy to marry an unchaste woman; but difficult to keep her.

Zen ninary șin ninary T. No wife no worry. (Freely) No wife no strife.

Zen va azheha hr dö rerxak be [Ferdowsi] E. E. Better dwell with a dragon than with a wicked woman.
F. T. Both women and dragons are better under the earth.

Zen va shooher jinik end ableh an boduran F. T. When a man and his wife quarrel; only fools believe (that they are really quarrelling).

Zenehar kisera lankin yiib ke eeb ast F. T. It is a shame to put one to shame by cavilling.

Zen boor boor rahaci lalstini droux A'id ogatini [Ferdowsi]
F. T. Straightness (i.e. uprightness or truth) comes from strength, while falsehood and faults come from weakness.

Zenini ke jehaz nizar, eeyiheh naz nizaron F. T. A woman who has no dowry has (or should have) no airs.

Zeorton yish ast harfet yish ast E. E. Might is right.
F. T. If you have more power, your words prevail.

Zeorton hib ra pamanal hijikd F. T. Might tramples on right.
E. E. Might is right.

Zeorton boor cher xe havaehe boor yekmoro yibar (indices) F. T. Ten men's strength is not worth one man's money.

Zeorton bigh nimerseh be palanshe shi cim F. T. He cannot prevail over the ass, so he takes hold of the pack-saddle.
Cf. بخير دمست etc.
E. E. Since he cannot be revenged on the ass, he falls on the pack-saddle.

زور که آمد حساب برحاسم F. T. Where might is in, reckoning is out.
E. E. Might is right.

Note.站着 also for حسابحساب which means a reasonable, tenable, or logical remark.

زهر بدن از مصالبه است T. He has rubbed oil on his teeth (i. e. He is abusive or foul-mouthed).

زهر طرف که شود کنته سود اسلام است F. T. No matter from which side men are killed, it is to the benefit of Islam. [If A and B are both enemies of C, the latter is benefited by the losses of either A or B].

زبان به‌هیکم بهتر از سود‌پیه هنگام است A loss in season is better than a profit out of season.

زیرانداشش زمین است رو انًان‌ش آسمان F. T. The earth is his carpet and the sky his quilt.
E. E. He is sky-clad (i. e. very poor).

زیر پایت گرندانی حال مور همچون حال نست ز پریای پیل [سندی] The plight of an ant under your foot, if you do not know it, is like yours under the foot of an elephant.

Note. A variant form gives زیر کلاه نیامده i. e. if you realize it.

زیر کامه نم کامه ی هست E. E. There are wheels within wheels.
There is a half-size bowl under the large one.

زیره بکرمان بردن E. E. To carry coals to Newcastle.
T. To carry caraway-seeds to Kerman.

زنین بر گرگ نهادن E. E. To bell the cat.
T. To saddle the wolf.

زیور ارایه به‌تهمکه جلب ذکر F. T. The ornament of politeness is better than riches (lit. than the attempt to obtain gold).
س

سافيا امروز هنونیم فردا را که دید؟ F. T. Let us drink to-day,
O cupbearer; for no one knows what to-morrow will bring.

صیف‌تaches آب سال نو etc.

سال بسال دریغ انبارسال See Notes under جوته آب سال نو etc.

سالی که نئواست ازیهاش پیدا است F. T. A good year is forecast
by its spring.
E. E. (a) A good beginning augurs well for an undertaking.
(b) Coming events cast their shadows before.

سبزه یستگ نرویید که گیمه پاران را؟ F. T. The rain is not to
blame if grass cannot grow on a rock. Cf. ابرهکی آب ذندگی etc.
E. E. Figs do not grow on thistles.

سبزه کی رویید بچه‌ای از روی یخ F. T. You cannot make grass
grow on ice by labour. Cf. the preceding entry.
E. E. (Same as for the preceding).

سکدر بهتر اشتر ماست بار [سدنی] F. T. The camel, when in passion,
finds its load lighter.

سبوی همیشه از آب سالم ورمی آید (Same as دلو میتی etc. save
that here "pitcher" replaces دلو "bucket").

سبنی که سوراخ باشد نخست بوم وسیم نگردید درست [نظری]
F. T. A pitcher which has had a hole since it was made will
not be mended by wax and glue. (A hole in an earthen
pitcher is often stopped by wax or glue).

سببل کسیرا جرب کردن E. E. To grease some one's palm.
T. To grease some one's moustache.
Gratitude will entitle you to kindness.

While one has had bad luck in gambling, one’s wife gives birth to a baby, and one has to entertain a dear guest. 

Note. I believe سبلت is a combination of “three” and “impure or bad”, and refers to the three bones thrown together in the game of knuckle-bones, when they all appear on the ground in such a position as to cause the gambler to lose. In other words سبلت means “the three unlucky throws (or bones)”.

To the tyrant tyranny is just and right.

A kicking beast is best heavily loaded.

Who knows what the pregnant night will bring forth at dawn?

Note. The first hemistich to this is درمن است i.e. The deceitfulness of the world is a story well-known to all.

Be an early riser and your wishes will be gratified.

(a) Early to bed and early to rise

(b) The early bird catches the worms.

(c) Early birds pick up the crumbs.

Do not be generous till you have paid off your debts.

He who strikes a hard blow is
apt to receive one. Cf. the E. As you sow, so you shall reap.

The world will be hard upon those who do not take it easy.

Speech is a mirror which shows what the speaker is. Cf. E. etc.

Features of speech are gold, but silence is jewels. Cf. the E. Silence is gold.

Speech is more precious than a lustrous jewel. *Note.* The second hemistich to this, which is جو بر جایگه بر برندش بکار qualifies the remark since it says, "When it is used in its proper place."

Keep silent till you are asked to speak. E. E. Speak when you are spoken to.

As long as a thing is unsaid, you can always say it; but once said, it cannot be recalled.

Words once spoken cannot be recalled. (b) A word spoken is an arrow let fly.

Speech is hidden until it is uttered; once uttered, it becomes common talk.

The tale-bearer is a friend of the Devil and the enemy of mankind.

The only ornament for speech is truth.
Same as

Same as

F. T. To listen to advice is the root (or foundation) of fortune.

Note. سخن شنیدن also means "obedience".

F. T. Speech that comes from the heart goes to the heart.

Note. which is usually translated "agreeable or pleasant", literally means "accepted by the heart".

F. T. Speech gives witness to the speaker's character. Cf. etc.

F. T. Fair words are ravishing to the heart (lit. hunt hearts).

F. T. As you speak, so you will hear. Cf. As you sow, so you shall reap.

F. T. Words that cannot be said before a company must not be said in concealment.

F. T. Given the head, one can always find the hat.

E. E. Dead men tell no tales.

A head cut off from its body makes no noise.

F. T. Troubles are at an end when two are quits.

E. E. Don't wash your dirty linen in public.

F. T. If one's head is broken, let it be in one's hat; and if one's arm is broken, let it be in one's sleeve.
The innocent head may go unto the scaffold; but will never go on to it.

Note. دار می‌گردد is properly 'the gallows', its original sense being 'a tree'.

Ser-jawandari راستی است F. T. The first point in manliness (or generosity) is truth.

Ser pey Homsar می‌گردد F. T. Every one seeks his mate.

Note. Homسر also means a spouse or consort.

Ser-chashme شایع‌گرفتن به بیل جوبرشند نشایدگاشتن به بیل [سیدی]
F. T. One can dam up the source with a spade; but cannot cross the stream in full flow on an elephant.

Cf. the E. pub. A stitch in time saves nine.

Ser besh تنش سنگینی می‌گردد F. T. He feels a heavy head on his shoulders.
E. E. The gallows groans for him.

Ser bakhshesh می‌ارزو F. T. His head is worth his hat (i.e. He is an influential man).

Ser chent است اما خودش دلتنگ است F. T. Without there is rivalry among her suitors; but within she is cheerless and depressed.

Ser qerem ن ازقائیه خواندنگ گذشتم F. T. I do not want
you to pray for my soul; it suffices for me if you do not defile my grave.

A bald head and a skull-cap: [i.e. such a head does not befit such a cap—cited in similar cases].

There are those who live on scanty means; but there is no one who is deprived of his daily bread. (More freely) There are many without much, but none without any.

A small head and a long beard are signs of foolishness. Cf. دیش دزاد etc.

A meal of leek and vinegar from the labour of one’s hands is better than one of bread and meat given by the headman of the village.

Vinegar obtained free of cost is sweeter than honey.

(a) A bird in the hand is worth two in the bush. (b) A sparrow in hand is worth a pheasant that flies by. (c) Never leave certainty for hope.

Note. A commoner variant replaces سرکه by سبزی “a slap on the face, or a box on the ear”, which is a proverbial exaggeration, but “vinegar” surely goes better with “sweetmeat” on account of the contrast.

The ox’s head is caught in the jar (i.e. The affair is entangled by difficulties or A delicate situation has been created).

[From the anecdote of the ox which thrust its head in a large earthen jar to drink water, but was unable to bring
it out, because its horns were stuck inside the jar.*

F. T. The wolf should be beheaded at the very outset; not after it has devoured the whole flock. Cf. اطلاع واثبت, etc. E. E. (Same as for etc.)

سر ما تقدير خدا E. E. No use striving against Fate.

F. T. Behold our heads and the disposition of Providence.

سر مار بشت وشمن بكوب [سیدی] F. T. Use your enemy's hand to strike a serpent's head.

E. E. It is good to strike the serpent's head with your enemy's hand.

سرم را بشکن نرمخما نشکن F. T. Cut off the trademan's head; but do not cut down his fixed prices.

سرم برود قولیش نمیرود F. T. A true man will forfeit his head rather than his word.

سرمه را ان جسم هیر پاید (بای میرن) F. T. He can take the collyrium from inside your eyelid (i.e. He is very clever at stealing; he is light-fingered).

سرناچی (بای سرنان) کم بود یکی هم از راچ چه داغ آمد F. T. Piper were scarce; so another has arrived from Scotland. (Ironical)

Note. سرنانتا is a wind instrument of the oboe class; and those who play such an instrument are mostly from قره داغ (Gharachedagh), a district in North Azarbajian.

*The story goes that the headman of the village where this happened, on being asked to find a solution, advised the owner of the ox to have the animal beheaded, so that its head might be cleared of the jar. After the ox had been killed, the situation in regard to its head was no better, and the foolish advisor had to recommend the breaking of the jar.
now called ادباران (Arasbaran).

SERNA RA AN SER-OGHĀD (SH) Dandan E. E. (a) To put the cart before the horse. (b) To get hold of the wrong end of the stick. T. To play the oboe from the wrong end. See Note under the preceding entry about سمنا.

Note. For س (end) some use تن (bottom), since indeed the wrong end in this case is the lower end. The P., however, has "wide" for this sense.

SERNA ZAR-KOH ZAND E. E. The sound of a flute to a deaf man. T. To play the oboe for a deaf man.

SER SOR NEY YE KARKHAS See (سر) یک کار کریاس.

SERENA KEH Dard NEIMIKEND JIRA BAYD DASTMAL BIST T. Why tie your head with a handkerchief when you have no headache? (Freely) Do not apply a remedy without need.

SERIKH HUMZQ NANDAR KODDI BARI AST F. T. A heart without love is a violin without strings.

Note. کور means gourd, squash, or vegetable marrow, to which a brainless head is often likened.

SERA (SHA JIA) Gharanfrush nakhriyeh ast T. The man who overcharges deserves to have no buyers.

SERA YI JIKI BIDI AST F. T. The reward of a good act is an ill turn. [Often used ironically or interrogatively.]

SETR HAYAKI RAST AEID CHON KAJI EZ MESTR AST F. T. The lines cannot be straight if the ruler is not straight.

SERKHOM RA PAXWNE MIYIKEND T. Travelling accomplishes the raw (or inexperienced). Cf. بیاد سفر باید etc. E. E. Travelling broadens the mind.

SERKHASI HEMISEH PEHON AST F. T. His table is always spread (i. e. He is in the habit of telling out his private secrets to
others so as to air his grievance.

A table not yet laid raises hopes of a feast (i.e., smells like musk).

Note.  سفره is properly a table-cloth, and the verb which goes with it is انداختن or كردن is انداختن or كردن.  By extension, however, it means the food served on the table.

An un laid table has one fault; but after it has been laid, it has a thousand faults.  [The one fault of the un laid table is that it keeps guests in expectation, and the one thousand faults are the deficiencies of the table that may be discovered and objected to by the guests].  See the preceding pub. and the Note appended thereto.

Fair or blonde is fair enough;
But peach-colored I more apprise.

However, it is the dark skin
Which after all wins the prize.

Notes. (1) “Blonde” has been roughly used here for سفید “white”; “peach-colored” is supposed to mean “red and white”; and سینه has been rendered “dark-skinned”, which a great many people believe is most attractive.  (2) The words بکلوی and می‌ارزه are vulgar forms of بکلوی and می‌ارزه respectively; so the last part of the saying means, “Whatever price you put on the dark skin, it is worth it.”  (3) The values, which have been fixed in terms of تومان—now obsolete—could freely be changed to those based on the E. sterling.  (4) The verb “to appraise” is archaic, and means “to appraise or appreciate”.

Silence gives consent.

Skonni bestā omā i'yi 'nāsāt kā beskōngaltān zurūyd niyāt [سکونی بسته است آرای ییثای که بررسی گلوتال نروید نیایت [سکونی]

F. T. Find you some stability, for vegetable will not grow
on a rolling stone.
E. E. A rolling stone gathers no moss.

سكّة شاه ولاية هرجا روپ پس آید E. E. It (or he) comes back like a bad penny.

Note. is a title of Ali, Mohammed's successor, meaning properly "the King (or Prince) of Successorship", and سکّه شاه ولایت i.e. a coin belonging to such a great man, or to the period of his caliphate, must not be compared to a bad penny. It must, of necessity, be one of those coins bearing the stamp which are minted on various occasions, such as the New Year, and given as gifts. Therefore, it is not to be explained as a "bad coin", but as one which has no monetary currency.

2. The pvb. is cited when a man without capabilities or merits is turned back from any place where he is posted as an employee.

فقه موحد مرهوم مردم آزار به [سند] F. T. A dog is better than a man-tormenting human. Cf. سکّ هالمان ادی etc.

فقّع استخوان سوخته را برون میکنند کاری که جام میکنند ازون میکنند See under کاری که جام میکنند etc.

فقّع پابا ناشت عمو عمرو میکرد F. T. The dog was claiming an uncle, although it had no father.

Note. عمو عمرو, which means "Uncle! Uncle!", suggests "bowwow".

فقّع باش کوچک خانه میاش See Note under etc.

فقّع بخور و پیشواز طرغ میرود T. Should a dog eat of that; it will go out to meet the wolf. [Referring to a very unpleasant food or one which has not been properly cooked].

فقّع بدریای هفتگانه شبیه جونکه ترش بلید تر باشد [سند] F. T. Wash a dog in the Seven Seas; and it will be still fouler when it is wet (or it will be all the fouler for it). Cf. جونکه ترشود نجس تر شود.
E. E. An ape is an ape, a varlet's a varlet;
Though he be clad in silk and scarlet.

F. T. You cannot entrust to him the castration of your dog (i.e. He is very dishonest and cunning).

F. T. The dog is morally superior to a man who torments his fellow-creatures.

F. T. A dog does not hunt by means of the gold collar it wears (i.e. It is the virtue of the hunting dog which is appreciated, not its outward apparel. Cf. 헨 친 이마 세 빅아 에스트 등).

F. T. The greyhound, which hunts the gazelle, will, when it gets old, be captured by a gazelle.

F. T. A grateful dog is better than an ungrateful man.

F. T. Better be the dog of the house than the meanest member. Cf. the E. Better be the head of a dog than the tail of a lion.

Notes. (1) Some say باش and and نشو for باش and نشو respectively. (2) A variant form of this pbv. is میانت باش کچ باش کچ که نشو

F. T. Feed your dog with blood, and it will become blood-thirsty. Cf. جوکره دا وادا ات. E. E. If you save a rogue from the gallows, he will rob you that same night.

Note. The P. pbv. is taken from the following verse.

لئن یکم که میاد خون ودود خون ودود میاد

i.e. I fed a dog with the blood from my own heart, in the hope that it will become sociable with me; little knowing that when a dog drinks blood it becomes bloodthirsty.
F. T. To take a pup in exchange for a hound (lit. dog).

*Note.* The E. expression "to throw a sprat to catch a herring (or whale)" has a contrary meaning.

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* F. T. The dog and the cobbler (only) know what is in the sheepskin. [Referring to a secret known by two persons in common, and kept hidden from others]. [From the anecdote of the cobbler who in an attempt to get rid of a dog which was annoying him, put his iron mallet in a tool bag made of sheepskin, and hit the bag on the dog's head. The animal died after a few minutes to the surprise of those who only saw the bag, but not the mallet inside it. A knowledge of such content was, therefore, possessed by the cobbler and the dog].

*Note.* A variant gives "shoemaker" for "cobbler".

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* F. T. A dog which is present is better than a brother who is away.

*Cf.* آن خوبش منست etc.

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* F. T. A dog will become a greyhound in this man's house {i.e. He is so stingy that does not properly feed his dog until it becomes as lean as a greyhound}.

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* E. E. (a) Every dog is a lion at home. (b) Every cock is a lord on his own dunghill. (c) A lion at home, a mouse abroad.

* F. T. The dog is a lion in its owner's house.

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* F. T. The dog, walking in the shadow of the wall, thought it was its own shadow. [Referring to self-conceited persons].

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* F. T. It is better to serve a dog than an ill-set (ill-natured) person.
One cannot force a dog to hunt. Cf. تازی داکاه etc.

One is as bad as the other. Cf. It is six of one and half a dozen of the other.
The yellow dog is the jackal’s brother. Cf. هن تی بانده etc.

There is honour among thieves. (b) One crow will not peck out another crow’s eyes. (c) Dog does not eat dog [which is also the lit. translation].

Note. Another form of this prvb. is استخوانش را دور نمیآورد i.e. Dog eats dog, but will not discard its bones.

Feed a dog to satiety, and you will make it unruly. Cf. چورکنده نوازید etc.
If you save a rogue from the gallows, he will rob you that same night.

The dog being full, the dish is sour.
E. E. Hunger is the best sauce. Cf. Foxes, when they cannot reach the grapes, say they are not ripe.

Note. گلبی یه، گلبی یه "ghalīyeb” is a dish like fricassee.

A dog will not recognize its owner (i.e. The place is so crowded that even a dog . . .).

However fat the dog, they would not put it in a pie (lit. preserve it for food).

Notes. (1) چربه، which is derived from the Turkish word چربه، may be rendered preserved meat, potted meat, corned beef, pemmican and the like. (2) A common variant of this prvb. is سکه هریه باند لای بلوند کساپاند the last part part of which means "they will not cook it in, or serve it with, pilau".

F. T. What a mangy dog and a golden collar! [Meaning that such a dog does not deserve to wear
a golden collar. [Cited in similar cases. *Cf.*] 

**F. T.** It is best to keep a biting dog satisfied (or friendly).

**F. T.** The dog barks while the caravan passes. *Cf.* آوائیستان *etc.*

**F. T.** Barking dogs don't bite. *See also* اذان شرن etc.

**F. T.** A bitch is a lion in its own kennel. *E. E.* (Same as for *sek درعاشه* etc.)

**F. T.** He is like the dog of *Na∂(b)ab* which attacks both strangers and acquaintances. [Said of ungrateful and impudent persons].

**F. T.** When a dog and a gatekeeper meet a stranger, the former bites at his skirt, and the latter takes him by the collar.

**F. T.** The dust raised by a dog leaping on a roof has settled on us. [The word بِ "on us", as used by those who cite this *pvr., means by allusion "on him", and the *pvr. refers to one who claims to be of a noble descent; although he has a very remote relationship with the nobility."

**F. T.** The peasant who greets you "has an axe to grind".

*Notes.* (1) The part of the E. translation which is between inverted commas is the E. E. of the *pvr., for the phrase "He has an axe to grind" is very common in E.
(2) In popular usage the word "دست‌نامه" is replaced by "a native of Lorestan." See the first pub. on page 35.

سلوق شلق (اسم) See Note under the next entry.

سلیقه‌ها هم‌خلف است E. E. (a) There is no disputing about tastes. (b) Every man to his taste.

T. Tastes are different.

Note. A jocular variant of this saying is سلق شلق. Here سلق (sologh) is a spurious Arabic plural of شلق, and has been coined to rhyme with شلق (shologh), which means "crowded or confused".

سنگ آشنا سه چارک است F. T. The pound of an acquaintance is only 12 ounces (i.e. The shopman who knows you gives you underweight). Cf. چارک آشنا etc.

Note. سنگ، which literally means "stone", here stands allusively for "a one-man weight". One چارک, which is roughly equal to 3 kilograms, consisted of four چارک (quarters). See page 133.

سنگ بدر بخته می‌خورد F. T. It is the closed door which is hit by, or receives, the stone (i.e. It is he who is doomed to be unfortunate who usually meets with misfortunes or calamities).

سنگ بده چوهو امگی‌گامه در دین شکنن F. T. If a worthless stone breaks a golden bowl, the stone is none the more valuable; nor is the gold depreciated.

سنگ بزرگ (براشتی) نظامه نزدیک است F. T. Threatening with a (very) large stone, one does not mean to throw it (i.e. High-flown intentions are not usually feasible, and exaggerated threats or promises are not made in earnest).

سنگ در جای خود ضیافت سه گیم است F. T. A stone is heavy when in place. [Those who move about very much or commit
frivolous acts are not worthy of respect).

Note. The word **ستنک** “heavy” is derived from **ستنک** “stone”, and hence the latter word usually implies heaviness. The beauty of the P. may perhaps be partly preserved by saying in E. “A stone weight is weighty when not in motion”.

ستنک در دکان کاسب باشد به آن آدم پیکاره است F. T. A stone in a tradesman’s shop is more welcome than an idle person. (Tradesmen usually do not like idle people to sit at their shops and watch their dealings).

ستنک رواي بخشند E. E. To play off; also: to make a cat’s paw of.

F. T. To cause to roll like a stone on ice.

ستنک سنگ سنگ E. E. Diamond cut diamond.

T. A stone breaking another stone.

ستنک بسرعة سنگه زدن E. E. To strike a blow for some one.

T. To smite one’s breast with a stone on another’s behalf.

ستنک کوچک سر بزرگ را هم شکند T. A small stone will break a large head. {Cited in similar cases.}

ستنک مفتوح (و) مفتوح T. The stone and the fruit can be obtained both free of cost. {Referring to means and ends which are obtainable free of cost—the stone being considered here as the means of throwing fruits off a tree}.

Note. A variant form replaces **بیوَ** “fruit” by **کلاگ** “crows”.

ستنک و آبی کینه T. Stone and glass. {Proverbial for two things which are incompatible, or which cannot go together; two contrarieties}.

Note. سنگ و وسیبو i.e. “Stone and pitcher” have also been proverbially used to express the same idea.
See Note under

A stone thrown by a fool (or madman) into a well, cannot be fished out by a hundred wise men. (It is often next to impossible for wise men to make good the damages caused by fools).

A Sunnite whose intercessor is Omar on the Resurrection Day is like a blindman led by another.

Note. The Sunnites believe in Omar the second successor of Mowammed, while the Shiites believe that Ali was the true successor of the Prophet.

The man on the horseback does not understand the pedestrian. Cf. سیداکردن etc.

The question is about the sky; and the answer deals with a rope. (Freely) The question is about chalk; the answer is about cheese.

Note. The expression commonly used is آسان ودیسان q. p.); the E.E. of which is "chalk and cheese".

All one, but their meat must go two ways.

They are one save in respect of their pockets.

Better burnt than raw.

Trade should be carried on by mutual consent, and kinship should be based on cheerfulness.

Note. This pvb. occurs also in its inverted form خوشن بخوشی سودا برضا

E.E. To build castles in the air.

Note. The P. سودا means "transaction", and the A. سودا (or rather سودا) has several meanings; one of which is "melancholy".
Suda Jan Khan Xosh ast ke yekjakehik F. T. It is best to venture an all-out transaction.

E. E. (a) Bread and point (or potatoes and point). (b) The miser would skin a flint.
F. T. The miserly trader eats cheese from the outside of a glass bottle (i.e., he rubs his bread on the outside of a bottle containing the cheese).

Suda Neyd boi yekjakehik F. T. Cash transactions are as pleasant as the odour of musk.

Sud Nazerde (sod nakordhe) darhehan biser ast F. T. There are many in the world who have made no profit in their business.

Sorax xagaram kerdin E. E. To get hold of the wrong end of the stick. [From the following anecdote by Mowlavi]:

A man was once reciting, after having eased nature in the water-closet, the following prayer, "O Lord, cause me to smell of the odour of Paradise-prayer recited when smelling flowers—whereas he was to recite that reserved for the occasion of washing oneself after easing nature; which runs as follows: "O Lord, cause me to rank among those who repent; and those who are pure."

Another man, who heard him recite the prayer connected with smelling flowers, said to him, "The prayer was a good one; but you have lost the prayer-hole," meaning thereby that he wasmistaking the lower hole or the a-ši for the upper ones; i.e., the nostrils.

Sorax ajmik kaj mikhawahed F. T. A crooked nail for a crooked hole.

Soraxeegaks matbmishkod T. No one’s feast will turn a mourning.
E. E. It will not make the sky fall.

Soton hame ra mi pashande w xoshast F. T. The needle provides clothing for all, while it is naked itself.
E. E. One nail drives another.

F. T. A pin (lit. needle) is needed to bring out a thorn from one's foot.

"Ой ой!

F. T. The black beetle says to her young one, "How nice and white (lit. crystalline) your limbs are!"

E. E. The owl thinks all her young ones beauties.

"Ой ой!

F. T. Three things should not be underestimated, however trifling they may seem: illness, debt, and enemy.

E. E. Though thy enemy seem a mouse, yet watch him like a lion.

"Ой ой!

F. T. There are three things which will not last long; unless combined with three other things: capital without trade, learning without repeated discussion, and the State without strict administration of justice.

Notes. 1. بخت (بخت) may also be rendered controversy. 2. سیاست (سیاست) also means punishment, which is the result of administration of justice. In modern usage, however, سیاست means politics or policy.

E. E. Punishment should be proportionate to the crime.

"Ой ой!

F. T. An apple takes its colour from its fellow-apple, and a neighbour takes counsel from his fellow-neighbour. Cf. آلوچیه آلو etc.

E. E. A man is known by the company he keeps.

"Ой ой!

F. T. Should not a disabled hand hold a red apple (i.e. Should good things be denied to an imperfect person)?
Notes. (1) It is implied from the way this pvb. is worded that it was originally meant to be a declaration, rather than an interrogation; in which case the originator believed that a crippled hand is not worthy of a red apple. (2) The pvb. is now cited usually by a person who is not allowed a good thing, whether he believes he merits it or not.

The full man does not understand a hungry one.

Note. Sometimes this pvb. is extended by adding to it سواره از باده q. v.

See Note under سرکه نقد etc.

It is only when the miser is interred that his silver (i.e. money) is disinterred (or The miser’s gold is disinterred only when he himself is interred).

E. E. Shining gold for dark days.

T. White silver (i.e. money) for dark days.
The flower is a flower no matter where it grows.

One is bound to live whether happy or unhappy.

There is no joy without sorrow in this world, no treasure-trove without a serpent, and no rose without a thorn.

(a) No joy without alloy. (b) There is no rose without a thorn.

Poets, geomancers, and hens die of hunger.

Mary is in labour, but Joan suffers from the pain.

Notes. (1) A variant form replaces شاه خانیم and ماه خانیم—feminine proper names—by شاه بانی and ماه بانی respectively. (2) Sometimes the pvb. is cited in an interrogative form as follows: شاه بانی در بانی ماه بانی چه مراشک است بانی که which could freely be rendered thus: When Tom is in pain, what is that to Jack?

A main wall may have to be pulled down to fill a pit.

While the king gives, Sheikh-Ali-khan refuses. [From the following story:}
Karim-khan zand, ruler of Persia, once ordered a certain amount of money to be given to a poet as prize. But Sheikh-Ali Khan, his minister, who thought it was unwise to give such prizes out of the Treasury, was unwilling to pay that sum.

*Note.* The pvb. is cited in cases when a man of authority promises a gift or wishes to show kindness to another, but a man of lower position opposes the gesture.

E. E. (a) Praise a fair day at night.
(b) He laughs best who laughs last.
(c) All is well that ends well.
(d) At the end of the game you’ll see who’s the winner.

F. T. It is the closing chapters of the Shabnameh that are pleasant.

*Note.* Shabnameh, which means “Book of Kings,” is the famous epic poetry and legendary history of Iran by Ferdowsi.

F. T. The night is pregnant, and no one knows what it will bring forth the next day.

*Note.* This pvb. occurs frequently in its curtailed form. Cf. سهر تاجه زاید et al.

F. T. The sun has always a brisk market for its rays, though these may be hated by the bat.

E. E. (Same as for) Shab کربه سود است

T. At night cotton-seeds look like pearls. Cf. شب کربه سود است

*The king finally convinced the minister by explaining that since the money was lying in the treasury without interest, it would be much better to dispose of it in such a way that it would circulate in the country and cause a great many people thereby to earn their living.
At night a colt looks like a peacock.

Cf. the preceding pvb. and etc.

Same as etc.)

The king, warmed by sables; and the beggar, warmed by the baker's oven; both passed the night. [From a versified story, which may be summarized as follows]:

During the reign of Soltan-Mahmood, a king of the Ghaznavi Dynasty, one winter night a homeless beggar passed the night by the side of a baker's oven, which he had chosen for warming himself. In the neighbourhood lay the royal palace, where the king and his courtiers were passing the night in revelry, warmed by sables and other winter clothes. When morning came, the beggar cried out: "O king, you were warmed by sables, and I was warmed by the baker's oven, but we have both passed the night."

Christmas eve brings poverty. [Said by people who cannot afford the heavy expenses necessitated by the occasion].

Note. シュハ キュフドン Properly means the eve of the Nowrooz, which is the Iranian New Year.

A (poor) man passing the night in a foreign country finds the night too long.

The night's carousal is not worth next morning's hangover.

At night the cat looks like a sable.

E. E. When the candle is away, all cats are grey.

Note. Although the above E. has been usually accepted as an equivalent of the P. pvb., common usage makes this pvb. approach the sense conveyed by the E. phrase "To buy a pig in a poke".

Glass beads have
no value at all in the jewelers' market. Cf. جراغ بيش آناتوب etc.

شيش در كلاه كي اندخاين T. To throw a louse in some one's hat (i.e. to give him cause for suspicion).

شيش مهري خانم است E. E. (a) He thinks his fart as sweet as musk. (b) He farts frankincense.

T. His louse (or freely flea) is Lady Manizbeh.

المجلة من الشيطان است (Same as)

شر بار ميبرد و خار ميخورد T. The camel carries loads and eats thorns. [Referring to people who, by their stoic nature, live on scanty means and yet suffer the hardships of life.

شر در خواب يند پنه دانه گهنپي لپ خورد گهنپه دانه دانه F. T. The camel dreams of eating cotton-seeds sometimes greedily and sometimes one by one.

E. E. (a) The cat dreams of mice. (b) A lover dreams of his mistress.

شر ديدن ؟ ف T. Say that you did not see the camel, and relieve yourself of all commitments. (Lit.) "Did you see a camel?" "No". (See the following anecdote and the Notes appended thereto).

A wise man, popularly identified with the famous poet Sa'di, was crossing the desert. On seeing the footprints of a camel, he knew that a camel had been passing before him. Further on, when he came to a lucern-field, he noticed that only one side of the field had been grazed; and guessed that the camel must have been blind in one eye. In the vicinity also he saw the trace of a camel's kneeling-place, as well as the footprints of a woman, which made him think that the rider, who had been a woman, must have caused the camel to kneel in that spot for a rest.*

*The anecdote has been, and is capable of being, expanded by other details dealing with traces and conjectures, which contribute nothing subservient to the purpose.
At this juncture a man came up to Sa’di, and asked him whether he had seen a camel in the neighbourhood. Sa’di furnished the interrogator with all the foregoing signs and details, whereupon the man, who seemed to be the camel’s owner, began to beat the innocent poet, who he thought had stolen the beast and kept the woman. In this way Sa’di committed himself by using his perspicacity, whereas if, in reply to the man who asked him whether he had seen the camel, he had only said, “No,” he would have been relieved of such a commitment.

Notes. (1) The pvb. is a warning against giving unnecessary or pedantic answers which involve one in difficulties, and goes as far as to recommend the ignoring of certain facts, even if one has witnessed them. (2) A variant form of this pvb. is ‘صلح دیده’ i.e. “(Even if) you have seen the camel; (say) you did not see it.” Accordingly, the pvb. is also used as a request for waiving a claim, or forgiving a fault. (3) The reason that the anecdote is connected with Sa’di is based on the following verse:

سعیدا چند خویدی جوی شربت بان را
میتوان کفت ز اون که شریدی به
i.e. How long dost thou allow to be beaten by the camel-drivers, O Sa’di? Thou couldst have ignored the matter from the beginning, and said, “No,” in reply to the question: “Have you seen a camel?”

It would seem as if Sa’di had personally experienced the trouble described in the anecdote, but the verse in question seems altogether spurious, and must have been invented by the vulgar to justify the belief that it was Sa’di who originated the pvb. At any rate the story is very old.

☆ ☆ ☆

شرب را با کمچه آب دادن T. To give a drink to a camel with a ladle. (Freely) To feed an elephant with a handful of grass.

☆ ☆ ☆

شرب را کمیده پی افسارش میگردد T. He has lost his camel, and he looks for its bridle. See also شر دا کمیده etc.
F. T. Why ride a camel if one wishes to crouch (or hide oneself)?

A camel, wishing to eat grass, stretches its neck.

E. E. (Same as for etc.)

Note. A variant form of this p.vb. replaces 'علف' by 'mess or morsel'.

F. T. He is like the ostrich, which neither flies nor carries burdens. See etc. and the Note appended thereto.

F. T. He is like the camel which bears the kettledrums; he has too often heard these sounds to be frightened by them. (From a versified story by Mowlavi, which runs as follows):

A peasant child was beating a small drum in a field in order to keep birds away. It happened that a king was passing by, and one of the camels, which followed the royal retinue, and on which the kettledrums used to be beaten, was let loose, and allowed to graze in the field.

The child continued to beat his drum, this time to drive away the camel. An old peasant, who knew that it was this camel on which kettledrums were beaten day and night, said to the child, "Don't waste your effort, for this is the camel which bears the kettledrums, and which has too often heard similar sounds to be frightened by them".

E. E. He has lived too near a wood to be frightened by owls.

Note. A variant form reads the last part of which means "He is not scared by such sounds".

F. T. Bravery in a human being means patience (or fortitude).
Some one was weeping all night over a sick person; but when morning came the weeper died and the patient recovered.

E. E. (a) He went for wool, but came home shorn. (b) Many go out for wool, but come home shorn. (c) The fox is taken when he comes to take.

Wine that is given gratis is drunk even by the Cadi (or judge).

So long as it is given by a beauty, it makes no difference whether the drink is sweet or bitter.

No mischief, no calamity (or evil).

A. (a) It is thou must honour the place, not the place thee. (b) “Men grace the places”.

The seat is honoured by him who takes it.

Were partnership a good thing even God would have a partner.

He who takes a partner takes a master.

A partner of the robber and a companion of the caravan.

E. E. (a) One who runs with the hare and hunts with the hounds. (b) Jack-on-both-sides.

Only the
dog of Mazandaran can catch a Mazandaran jackal.
E. E. Set a thief to catch a thief.

F. T. If the jackal leaves the garden in a huff, so much the better for the gardener.

* * *

Note. قهر کردن also means "to sulk", and "to break off relations". Thus, when we say به هم قهر هستند it means "They are not in speaking terms with each other".

* * *

F. T. The jackal which carries away chickens has a yellow spot at the root of its ear (i.e. Not every one is fitted for every work).
Cf. مرغ که انجری میخورد etc.

* * *

E. E. Bitter pills may have wholesome effects.
F. T. If you want to be cured, take bitter physic (lit. drugs).

Note. The first hemistich to this is به خوش کنند آن بپردازید فروش.
i.e. Well said the old druggist.

* * *

F. T. The game should be shot when it perches on the pole.

* * *

T. To carry cane-sugar to Khozestan.
E. E. (Same as for Zibad, بچه کنمان بردن).

* * *

F. T. The sugar from Mazandaran and that from India are both sweet, but the one has nothing to do with the other. (Said of two things which are substantially different, though there is an outward similarity between them).
Cf. دانه خلف etc.

Note. The sugar known as شکر مازندران is muscovado or unrefined sugar.
F. T. It is the rope that hauls the anchor, but the sailor cries: "Heave ho!" (Lit.) It is the axe that breaks, but the woodcutter utters the cry.

See under جدائل تا نبعد etc.

F. T. There is no other bird that is so unfortunate as I am on account of my broken wings; yet I flatter myself that I am a pigeon of the Sanctuary. Cf. دلم خوش است ذن بیکم etc.

Note. By "the Sanctuary" is meant the holy place in Mecca where pilgrims perform their ceremonies, and the pigeons thereof are immune from being killed, or hit by stones. Nevertheless, the pigeon referred to in the verse seems to prefer freedom, which makes life really happy, to such immunity. One might freely say, "Freedom before safety").

F. T. Healthy bowels are better (for a child) than a tender mother.

Note. Since the original meaning of دوان is "running or flowing" شكم دوان, it is a state of health in which one is not constipated.

F. T. The belly is a subordinate organ, and is satisfied with anything which it receives.

F. E. (a) Great boast little toast. (b) He robs his belly to cover his back.

F. T. How can one make a good sword from bad iron?
The ignoble will not become noble by training, O sage! 
Cf. ذناياك زاده ete.

F. T. The candle lightens the house just before it goes out.
E. E. It is a lightening before death. Cf.

F. T. Hearing of a thing is never like seeing it.
E. E. Seeing is believing.

T. You have heard that pregnant women eat clay, but you do not know what kind of clay it is. [Used in cases when confusion is caused by imperfect knowledge].

Notes. (1) The clay that pregnant women sometimes fancy is either Silicas aluminis, or كل دافتنی. The latter, which literally means "clay with which one washes one's head", is a kind of clay which, according to British scientific authorities, of whose finding the author was informed during his stay in London, consists principally of montmorillonite. Some Iranian women still use it for cleansing their hair. (2) The pvb. is susceptible of grammatical changes. Thus, one might say شنیده است etc. i.e. such a one has heard, etc.

F. T. Starting with a jest, in the end one will find oneself to be in earnest.

Notes. (1) A variant form replaces جدای میشود by جدای میتشود. (2) This saying is a caution against making jokes, but there also exists the jocular saying جه شوخی آی که نصف بیشتر جدای نباشد q. v.

F. T. I have married in order to tidy myself, not my room. [Said by a woman who thinks about adorning herself, rather than doing house work].

Notes. (1) رسمه is woad or indigo with which women
dyed their eyebrows. (2) is to patch up garments.

(3) The resemblance between the words and which produce a sort of "assonance", gives some beauty to the P. saying.

شعوهرم برود کاروانسرا نانیش یبیدحرم سرا F. T. So long as my husband earns bread, I don't mind where he works. (Lit.) Let my husband go to the caravanserai (but) let his bread come to the harem; i.e. the women's apartment.

Note. The vulgar pronunication of کاروانسرا is 'karamsara', which rimes with سرا 'haramsara'.

شعوهرم شغال باشند نام تو نقار باشد F. T. I don't mind if my husband is a jackal; so long as my bin is full of bread.

Note. It is again the assonance between the words and (See Note above), which gives a proverbial shape to the P.; otherwise the thought expressed by it seems to have been greatly exaggerated.

کوی تن زشت روی تایبا به [سیدی] F. T. An ugly woman's husband should better be blind.

Note. Dehkhoda gives a variant which replaces "ugly" by "نابیا" "ugly", in which case the quotation would mean "An ugly woman is fit for an ugly man." But then it does not suit the context in the story from سدی, which goes as follows:- A very ugly woman was married to a blindman. An eye-doctor in those days claimed to be able to cure blindness, but the woman's father was unwilling to have his son-in-law cured; and said; in reply to those who asked him the reason: "I fear lest my daughter be divorced if her husband is cured".

شير آدمی درب هتر که پاشته است میگیرد F. T. A man-devouring lion is better than a tyrant king.

شير از مورچه میگیرد F. T. A lion may avoid (or run away from) an ant.

شيری دو زم و سروشاکم که دید [مولوی] F. T. No one has ever seen a lion having no tail, head, and belly. (This refers not only to
an extraordinary and unimaginable thing, but to an organization which has been greatly tampered with, and consequently robbed of its true nature. The mother story, which has been versified by the poet Mowlavi, and which has a somewhat different implication, runs briefly as follows):

A man from Ghazvin went to a tattooist and asked him to tattoo his body with the figure of a lion. The first punctures, however, caused him to shrink with pain, and he cried: "What are you doing?" "I am designing a lion on your body, as ordered by yourself," said the tattooist. "And where have you started from?" said the man. "From the lion's tail," was the reply. "Grant for a while," said the man, "that the lion has no tail, and proceed with another member."

The tattooist then began to prick in the pigments required for the design of the lion's ear. But this time also the Ghazvinini fool was unable to stand the pain, and shouted, "What part of the animal is that?" "It is the ear," said the tattooist, "which forms part of the head." "But let us suppose that the lion has no head," said the man.

The third time the tattooist proceeded with designing the lion's belly, though it was obvious that the man was no less sensible to the pain. So he cried, "What part of the animal are you working at now?" "It is the belly," answered the tattooist, who was growing impatient. "Grant now that the model lion had no belly to begin with," said the fool. Whereupon the tattooist dropped his tools, and said in despair: "Has any one ever seen a lion having no tail, head, and belly?"

 santé نشور شاهار ایمانی F. T. It is only when hungry that the lion seeks its prey.

شیر رابیه همی ماند پذیز [مولوی] T. The lion's whelp resembles its parent. Cf. ترپه بین غیش میرود etc.
E. E. Like father, like son.

شیر علم کی پوک هم شیر زبان [خاقانی] F. T. No comparison
between the (lifeless) lion of the flag and the (living) formidable lion?

*Note.* i. e. the figure of the lion on a (Persian) flag may be rendered in E. "a man of straw" or "a cardboard cavalier", and is a synonym of *q. v.*

*Sheir Merg* E. E. (a) Goat's wool. (b) Blue diamond.

*T.* Hen's milk.

*Note.* The expressions in both languages refer to things which do not exist; but the P. implies an extremely rare and precious object, whence comes the expression " ez sheir merg " i. e. everything which can possibly be imagined—beginning with 'hen's milk,' and ending with 'human soul.'

*Sheir Ya Rorbah* T. Are you a lion or a fox? [Mearing, "Have you succeeded in doing what you proceeded to do, or in delivering your message, or not?"

*Sheyesh Baksheh Ra* F. T. Broken glass cannot be mended.

*E. E.* What is done cannot be undone.

*Cf. also* *sheyesh ke ede* etc.

*Sheish ve Tir* T. Glass and axe. [Referring to things which are incompatible with each other.]

*Sheytan Ba Maksalen* T. The Devil cannot prevail over sincere devotees; just as the king can do nothing to the indigent.

*Sheytana Daro Hidheh* E. E. He knows one point more than the Devil.

*T.* He teaches the Devil.
صاحب خر دنیال خر

F. T. He is not wise who dares to take poison on the strength of possessing an antidote.

صاحب خر دنیال خر

T. The owner of the ass walks behind it. [Cited interrogatively or ironically by one who has been denied the full advantage of his property].

صاحب بهدیمان بر

F. T. (1) Unless you have a feeling that there is something wrong, you will not (be able to) remedy it. (2) The pleasure of being cured depends on the possession of illness.

صاحب خساتم که خضری به بینم بی خرس دچار شدم

T. I rose in the morning to meet Elias, but encountered a bear.

Note. خضر and خرس present a similarity which may be considered a sort of "assonance".

صاحب صداشی (با آوازش) بلند میشود

F. T. The sound will be heard in the morning (i.e. The result will be known in due course). [From the following anecdote]:

A certain burglar, finding it difficult to pull out the door of a house, set about sawing its pivot (or, according to some, piercing the door by means of a bow-drill).
The owner of the house was awakened by the noise, but, being unable to discern anything in the dark, asked, "Who are you, and what the hell are you doing?" The man replied, "Being a violinist, I am playing on the violin". "And where is the sound of the violin?" asked the owner of the house. "The sound of this violin", said the burglar, "will be heard in the morning".

Notes. (1) Moulavi has a versified story, which must have originated the above anecdote. But his version mentions that the burglar was "undermining the wall of the house", and that "he said he was a drummer, and was now beating his drum". (2) It was really "kamancheh", the predecessor of the violin to which the burglar of the first version was referring, as the kamancheh has a leg which rests on the ground while being played, and the movement of its bow, which is applied to the strings at right angles, resembles that of the bow turning a drill.

مصبت نیکان از نیکان کند F. T. Good company brings you in the company of the good.

E. E. A man is known by the company he keeps.

صدای دهل از خالی بودن شکم است F. T. The drum makes a noise because it is empty.
E. E. Empty vessels make the most noise.

صدای مرغ بتخمی نیرد T. The cackling of the hen is not worth (even) an egg.

صدای دهل از دور خوش است T. The sound of the drum is pleasant at a distance. Cf. آواز دهل etc.

E. E. 'Tis the distance that lends enchantment to the view (and robs the mountain of its azure blue).

صد بار گردن یکبار بیر E. E. Look before you leap.

F. T. Measure a hundred times before you cut once.

Cf. ذرع نکره etc.

Note. A variant form of this pr vb. is صد فهمنه گردن یکتبته بارونکن

صد ییماد از لب عورت گرکشت F. T. Many an ill person with one foot in the grave has recovered. Cf. اجels کهنه پربرد etc.

صد تنخم مرغ بشکند یکش زرده ندارد F. T. Out of a hundred eggs that he breaks not a single one has got a yolk. (See explanation for صد کوزه بساده etc.)

صد چنان قدای آنته ولش با دبان یکش F. T. He whose heart and tongue are one is worth a hundred souls' ransom.

صدچاقو سباده یکش دشته ندارد F. T. Out of a hundred knives that he makes not one has a handle. (See explanation for صد کوزه بساده etc.)

صد در شور گفته چه بیته شود دری E. E. (a) Where one door shuts another opens. (b) God never closed one gap that He did not open another.

T. When one door shuts a hundred other doors open.

Cf. خدای کر بیتد etc.

صد دوست کم است یک دشمن بیمار است T. A hundred friends are few; one enemy is too many.
You are getting 100 dinars for wiping my nose; do I have to do the blowing?

_A man who was notorious for laziness once offered to pay a hundred dinars to any one who would wipe his nose for him. Someone accepted the offer, and, taking hold of the lazy man's nose, said to him, "Blow your nose." "But," said the man, "You are getting a good round sum to do the task; why do you expect me to do the blowing?"

_F. T._

He receives a penny to take away dirt, and spends twice that sum for taking a bath.

_Notes._ 1. سک اخته کردن (1) literally means "to castrate a dog," which ceremonially necessitates taking a bath after the operation. 2. One عباسی (abbasi) was equal to 200 "dinars," or one-fifth of a kran. But nowadays 200 dinars equals 2 rials.

He has been a beggar for a hundred years; yet he doesn’t know the eve of Friday. (Cited in similar cases).

_Note._ Friday being a religious holiday, people are accustomed to give alms on that day.

_A hundred heads are worth (only) one beetroot._ [Such and such a place is overcrowded. _Cf._ سک ساچه جدی نیستند.]

_Note._ The E. "Where there are too many, life is cheap" may be considered as a near parallel for the P.

He can be a hat for a hundred heads and a stick for a hundred blindmen ( _i.e._ He is an extremely clever or helpful person).
F. T. The shell (or mother-of-pearl) obtains honour on account of the pearl.

F. T. The reward for charity (or alms) goes to the charitable person (or almsgiver).

E. E. Virtue is its own reward.

F. T. Calamities are averted by alms (giving).

E. E. Alms are the golden key that opens the gate of heaven.

F. T. One stone (lit. clod of earth) is enough for a hundred crows.

Note. The Turkish has بَرَّطَاش مِنْ ثَار i.e. One stone and a thousand crows.

F. T. He makes a hundred jugs of which not one has a handle (i.e. His statements are all without foundation; you can't believe a single word he says).

F. T. He leads many a one like you to the river and brings them back thirsty (i.e. He is very cunning).

F. T. A hundred pounds of game is not worth smelling the stinking hound.

Note. Dekkoda's version replaces سَبَر by جَارُ which means "airs". The replaced word is, of course, indecent, but I have never heard ناَزُ used in this pvb.

F. T. A single cat will suffice for a hundred mice.

F. T. The house is made pleasant by sweeping and sprinkling of water; and the face by the eyes and eyebrows. [Note the quasi-rime between جَارُ "broom or sweeping", and اِبْرِ "eyebrow"].
The face of the gardener reflects the pleasantness of the garden.

A single lemon will cure his biliousness \( i.e. \) he is not hard to please.

*Note.* \( صفرانی \\) is bile and, by extension, \( "\\text{biliousness}" \\), and anything which is antibilious or serves as a cholagogue is said to be \( صفرانی \\) or \( صفران \\). Hence the use of the verb \( i.e. \) \( "\\text{breaks}" \\).

Kings know best what safeguards the interests of their states. \( \left( \text{Cited by one who abstains from giving advice to another} \right) \)

Every ass loves to hear himself bray.

His voice sounds pleasant in his own ear.

*Same as* صوت خود را با سیلی سرخ نگاهداشتند

An unlucky fisherman \( \text{lit.} \) one who is deprived by Providence of his daily bread will not catch fish (even) in the Tigris, and a fish whose time has not come will not die (even) on land.

A hunter doesn’t always capture a jackal; he may one day be captured by a leopard. \( \text{Cf.} \) دل می‌شود etc.

*Note.* A variant form substitutes "\(كشک\)" for "\(jackal\)" in which case the translation would be "A hunter doesn’t always carry away game; he may one day be devoured by a leopard."

When the hour of the prey comes, it goes to meet the hunter.

One must die when one’s time comes.

The locust is a prey far beneath the royal falcon.
ض

ضامن روذی بوده و روزی رسان F. T. He who has guaranteed to
feed His creatures will provide them with their daily bread.
Cf. مرآیس که دهنی دهد نان دهد etc.

ضرب الحیب زیب (A.) F. T. A blow from a friend is a boon
(or blessing).

Note. زیب is the A. word for مور، which means
"currants".

ضرر بهنهگام به ازتنع نابهنهگام Same as زبان بهگام etc.

ضرر را از هر جا جلو گیری کنی منفعت است F. T. To cut a loss
is a profit no matter at what stage it is. Cf. از نصف ضرر etc.

ضیافت پای پس هم دارد E. E. One good turn deserves another.
F. T. One entertainment leads to another.
Throwing lucky dice makes every one a good player.
E. E. He plays well that wins.

Note. A variant form of this pvb. is مهره کر نابه نشیند همه که نزارد است where مهره has been used in the sense of "dice". But in modern usage مهره means "a man or piece" used in the game of backgammons; rather than the dice, which are called طاس.

F. T. He could not afford the entertainment; so he left the house to the guest.

T. If you are lucky, go and lie on your back. (More freely) A lucky man may do as he likes.

Do you expect to find a peacock in a peasant's house? Cf. خانه خرس etc.

T. To beat a drum under a rug (i. e. to try to conceal what is obvious or notorious; also, to waste one's effort).

A too kind doctor loses credit with his patient.

His tub fell down from the house-top (i. e. His secrets were divulged and he was put to shame). Cf. بیت کیسما etc.

Note. Other pronouns may be substituted for "his", as necessitated by the occasion.
F. T. Not every little bird can find figs to eat (i. e. Not every one is fitted for every work). Cf. مرغ که انجب می‌خورد etc.

Dirt does not harm pure gold or Pure gold does not care for the earth (in which it is buried). Cf. ذر باک etc.

E. E. (a) A clear conscience laughs at false accusations (or fears no accusers). (b) Be true and fear not. (c) Speak the truth and shame the Devil.

Note. A popular variant substitutes for the last part of this pvb. یا چه محتش بتاک؟ i. e. "doesn't need to be beholden to; or reproached by, the earth".

T. Sums owing to you are not assets.

F. T. Do not demand too much; lest the giver regret his generous gesture (or change his mind).

E. E. All covet; all lose.

T. Don't expect the sparrow to be (or behave) like a hawk.

F. T. Do not measure the cloth before you have settled on the price. Cf. ذرع تکرده باده نکن etc.
The oppressor complains against the oppressed.

E. E. That is the case of the wolf and the lamb.

The oppressor undermines his own wall.

The oppressor is safe.

Cf. the E. E. given for بادنپنجان پیدا etc.

On seeing a cruel man sleeping in midday, I said, "Better leave him like that, for he will start trouble (if he is awakened)."

Let sleeping dogs lie.

There is no oppressor who will not suffer at the hand of another oppressor.

A sheikh outwardly, and a devil inwardly.

Note. "Sheikh"; as used here, means a religious leader.

Injustice evenly distributed is justice (or General injustice is just).

Note. The E. "Company in distress makes sorrow less" or "Company in misery makes it light" may be considered parallels; but are not equivalents.
The fathers have eaten sour grapes, and the children's teeth are set on edge.

The sins of the fathers are visited on the children.

The tyranny of the tyrant is visited on his children.

The tyrant's cruelty passes away like snow in summer.

Note. Tammuz is a Jewish and Syriac month covering partly June and partly July.
Habit is second nature.

More haste, less speed.
Haste makes waste.

He who makes haste does his work twice over.

Even though all lovers were carried away by water, beauties would be deep in slumber.

I am in love with you but only as far as the edge of the roof. [Cited in cases when a person who boasts of love is too inconstant to accompany his sweetheart in danger.]

One shows he is in love when one seems to be sore-hearted.

The second hemistich to this is

i.e. There is no sickness like love-sickness.

To be in love requires patience, not boasting.

The sinner who lifts up his hands in prayer is better than the worshipper who is full of pride.

Speaking ill of others leads in the end to enmity.
F. T. Who seeks will find at last.

F. T. While the wise (or rational) man was seeking a bridge, the barefooted fool took to the water and crossed the river. Cf.  

F. T. A good preacher (lit. a learned man) is he who avoids evil acts; not he who preaches it to others, but practises it not himself.

F. T. A learned man without (good) deeds is like a bee which gives no honey (but stings).

Notes. (1) The full form of this, as given in the Golestan, is يکی از آنان که بیشتر بر چنین چنین عمل دارد, i.e. They asked a certain man, "To what is a learned man without deeds compared?" He answered, "To a bee which gives no honey." (2) Olama means also, especially in its pl. form علماء, a doctor of theology and sacred law.

F. T. A learned man without deeds is a fruitless tree.
An incontinent preacher (or theologian) is a blindman holding a torch.

F. T. If a moralist (or preacher) has nothing more than mere words, nothing that he says will have effect on others.

F. T. Worship (or serving God) is nothing but serving one’s fellow-creatures.

F. T. Better the Devil confined in a glass and one’s enemy imprisoned in a well.

F. T. The enemy may, if God wills, do good (or be a cause of blessing).

F. T. The bride was very beautiful; so she got scabby as well. [Said ironically when a state of affairs, far from being improved, has been aggravated]. Cf. سر ناجی کم بود etc. & بیماد. خوش است etc.

F. T. When it was my turn to enjoy fruition with the bride, the night became short. [Stressing an unexpected change of fortune].

F. T. The bride who is praised by her mother is fit for her (maternal) uncle. Cf. دختری که etc.

F. T. To lull one’s child to sleep in the cradle before being married.

E. E. To count one’s chickens before they are hatched. [Adapted from the usual form “Don’t count your chickens before they are hatched”]. Cf. جووه دار برای پهلوان می‌شارد.
F. T. Contentment honour doth breed,
While contempt is caused by greed;
Seek not, therefore, to be contemptible;
And hold in esteem your honour indeed.

Note. This is probably a P. version of the Arabic quotation which is attributed to Ali, Mohammed’s son-in-law, and which means, “Whosoever is contented attains honour, and whosoever is covetous is humiliated. P. poetry has moulded this thought into a quatrain of which the first two lines are quoted above, and the last two lines are as follows:

i. e. Seek not assistance from the people of the day; nor expect a bare branch to give you shade.

F. T. Every man is the architect of his own honour. [Adapted from the famous E. quotation “Every man is the architect of his own fortune”].

F. T. To the sour-tempered honey itself is bitter.

F. T. Saying “Honey” does not sweeten one’s mouth. See also Hlawa kafin etc. and the E. E. given for it.

F. T. If she were honey people might touch her for a taste, but she is not. [This means that there is no fear of this girl or woman being spoiled if she associates with men].

F. T. Should an old man fall in love, it will end in disgrace.

F. T. Love and the odour of musk cannot be hidden.

E. E. Love, a cough, and the itch cannot be hid.
F. T. I dispensed with his gift on account of his features. [From an anecdote in the book of Golestan by Sa'di, which is summarized as follows):

A poor man was advised to appeal to a very rich man who would be sure to give him pecuniary aid; but when he came to the rich man's place, and saw his scowling aspect, he turned back without saying a word. On being asked why he did not ask the rich man for a gift, he replied, "I dispensed with his gift on account of his features."

 forgiving T. Forgiving the oppressed is cruelty to the oppressed. Cf. Bertram et al. E. E. He hurts the good who spares the bad.

 forgiving T. He goes as far as Moorcheibert to bring back his louse. (Freely) He is so mean that he would not lose a louse. E. E. He won't give away (or lose) the droppings of his nose.

 forgiving T. The marriage of cousins is predestined. Lit. The marriage contract of cousins is concluded in heaven. [In Iran the custom of marrying one's cousin is considered to be a good one.]

Note. By "cousin" in this case is meant the son or daughter of one's paternal uncle.

 forgiving T. Age has nothing to do with wits. Cf. بزرگی بقع لاسه بسال

 forgiving T. Intelligence is quite different from knowledge acquired in schools.

 forgiving T. If your own wits are to that extent; Heaven save us from your children's wits. [Said to one who does a silly act.]
عقل روستائی از بین میرسد  

F. T. The wits of a country yokel follow his acts.

عقل قوّت گیرد از عقل دگر [مولوی]

F. T. One's wisdom is strengthened by another's.

E. E. Two heads are better than one.

عقل که نیست چنان ورذاباست  

F. T. Lack of reason brings torment to the spirit.

عقل و دولت قرین یکدگرند [سیدی]

F. T. Good sense and good fortune are akin.

علاج فاسد به افسد محل است  

F. T. The elimination of an evil by a worse evil is an absurdity.

Note. The expression دفع فاسد به افسد where دفع means ‘averting or curing’ is of frequent usage.

علاج واقعه قبل از وقوع باید کرد [سیدی]

F. T. The remedy should be prepared before the accident.

E. E. An ounce of prevention is worth a pound of cure.

علت بروید ولیک (ليلک) عادت نزود  

F. T. The cause may disappear, but the habit will remain.

علت عاشق زعله هاجناد است [مولوی]

F. T. Love-sickness is quite different from other diseases.

علف باید بدهان بزی خوش (بایشیرین) یابد  

F. T. It is the goat which has to choose the grass it likes.

E. E. (Same as فر) سایه‌ها مختلف است.

Notes. (1) Debkhoda has which would be a definite assertion that goats find grass to be sweet. Even if the word “goats” were read with emphasis, it would not be quite the same as علف باید بهمن بزی شیرین باید (2) The p.v.b. may mean also that every one is the best judge of his own affairs. (3) بزی is the diminutive for بزی and means “little goat”, while the word for “kid” is بزغاله.
Spinach is not a bad grass.

Note. This saying has different implications. Firstly, it is said to one who is eating anything with great relish, and amounts to saying, "It doesn't fare ill with you," which is ironical for "You are having a very good time with it." Secondly, the originator of this phrase intended perhaps to say, "Spinach is a very good vegetable," but since he had believed, before tasting it, that it was a useless grass, after tasting it he said, in an attempt to save his face, that it was not a bad grass.

[III

F. T. Learning (or knowledge) is intended for cultivating religion, not for worldly enjoyments.

[III

T. However much you acquire learning, so long as you do not practise what you have learned, you are ignorant.

E. E. Action is the proper fruit of knowledge.

[III

F. T. Ali will remain alone with his fountain. (From the following anecdote):

A certain preacher was narrating the tradition that on the Judgment Day Ali, the Prophet's son-in-law, would cause the righteous people to drink from the water of Kowsar—a river (or, for purposes of this anecdote, a fountain) in Paradise. He then began to enumerate a series of sins of commission and omission, which would disqualify a person for drinking the holy water.

When the preacher had finished the sermon, one of the audience, who thought the fulfilment of the qualifying conditions by a human being was impossible, rose and said, "In these circumstances Ali will remain alone with his fountain."

Notes. (1) This p.v. is susceptible of grammatical changes; for example, one can say علی ماند و حوضش i.e., "Only Ali remained there and his fountain," meaning thereby that every one turned away from such and such a person, and he was left alone. (2) All lexicographers tell us
that *Kowsar* is the name of a river in Paradise, while the
tradition giving birth to this anecdote calls it حوض كوتُرْ, *i. e.*
the pond or pool of *Kowsar*. Steingass writes, "A river in
Paradise whence all the other rivers derive their source". To
combine these, I have found it necessary to use the
word "fountain", especially because it is believed that
*Ali* will give the pious to drink from it.

* عمر آخر خوش گذرد زندگی نوح کم است
ور بنا خوش گذرد نیم نفس بسیار است*

*F. T.* A happy life is never
too long, though it is Noah's life; and an unhappy life
is ever too long, though it is a moment (*lit.* half a breath).

* عمر بر ف است و آفتان منزود [سندری]*

*F. T.* Life is like snow in
summer.

*Note.* *تُموز* is the Jewish and Syriac month, which
corresponds to part of June and part of July.

* عمر درباره ندایه داند کسیرا [درخی]*

*F. T.* No one has ever been
given a second life (*or* No one has lived twice).

*Note.* This is a regular hemistich from a fragment
composed by *Farrukhi*, and I prefer it to the prosaic
variant

*عمل بد عافیت ندارد*

*F. T.* Ill deeds will not prosper in the end.

*E. E.* Knavery may serve a turn, but honesty is best is
the end.

*عنان مال خودت را بیست غیر مده که مال خود طلبیدن کم از عجیبی نیست*

*F. T.* Do not allow others
to control your property; for it is nothing less than
beggary to ask for one's own.

*عودور آتش نهند و مشک بسایند [سندری]*

*F. T.* Aloes and musk do not
yield their perfume, unless they place the former on fire,
and rub down the latter.

*E. E.* If you heat spice it will smell sweeter.

*وعش عامت میهمت میلیسد*

*F. T.* He licks the moonlight when
he cannot taste the yoghurt.
E. E. Many a one kisses the child for love of the mistress.

عهد نابستن از آنان به که بیننی و نیازی نیست
F. T. Better not to promise at all than to make a promise and break it.
E. E. Make few promises.

عالی رستی خدا رستی است
T. He who worships his wife worships God. (More freely) He is pious who is uxorious.

عیب خود را کسی نمی‌پند
T. No one sees his own faults.

عیب مردم فاش کردن بدترین عیبها است
F. T. It is the worst fault to disclose the faults of others.

عیب می‌جمله بگذاری هنری نیز نگو
F. T. Since you have enumerated the faults of wine, it is fair enough to mention its virtues as well.
E. E. Give the devil his due.

عید می‌آید عیب‌ها را آتشکار می‌کند
F. T. The festival of Nowrooz discloses the faults (of the poor classes). [Because they cannot afford the heavy expenditure of the festival].

Note. This is sometimes shortened to

عيد فیست عیب‌ها است
i. e. This is not a festival; it is a shame. At any rate it is the similarity between عید and عیب which makes these sayings worthy of insertion.

غیب بدان خود موسی ادبی خود
F. T. Every one to his religion.

Note. The original meaning of this phrase is "The followers of Jesus and those of Moses must have liberty of conscience."
One need not look after him who serves food at table; such a one is sure to look after himself. (More freely) Don’t think of the carver; he will get his share.

Note. كنبیر, which is originally a skimmer, is also a shallow, flat-bladed utensil for serving food.

غضب مرد محال امیست F. T. A man’s character is tested when he is in anger.

غلام پیر شود خواهانش کند آزاد T. When a slave attains old age, he is emancipated by his master. [There is usually regard for old age].

غلط مشهور به ازصلاح مهجور F. T. Better common and erroneous than obsolete and correct.

غم بر رو شادی یا، محبت بر رو روزی یا F. T. Hence, sorrow and dread! Welcome, joy and daily bread! [Cited by superstitious people when they trim their nails].

Note. محبت literally means “affliction or suffering”.

غم جدید غم کهنمه را برود ان یاد E. E. One nail drives another.

F. T. An old worry gives way to a new one. Cf. سوزنی یاد etc.

غم جدید خواره بکار نا آمدهم پیش F. T. Cease to worry for something which is yet to come.

E. E. (a) Don’t fear the worst until you see the worst.
(b) Don’t fear the bridges until you come to them.

F. T. Let him have grief who habitually likes to whine;
    And let him have a drink who usually drinks wine.
E. E. An opium-smoker will always find opium.
Cf. برای کله ماهی خور etc.

F. T. Behold, look after those who are inferior to you; and
    beware the (fickle) fortune which is superior to you.
See and the E. E. given for it.

F. T. One should not worry to-day for the trouble that is expected to-morrow.
E. E. Sufficient unto the day is the evil thereof.

F. T. What makes one man sad
    makes another man glad.
E. E. What is one man’s meat is another man’s poison.
    Note. گروه means a group or multitude, and نژاد a tribe
    or nation.

F. T. The anguish of one
    who is bereaved of a brother is understood by one who has
    had the same plight.

E. E. Sadness and gladness succeed
    each other.
T. Sorrow and joy are linked together.
    Note. This is a part of the hemistic:
    کچ و ماروک و خاد و غم و شادی بهم است q. v.

F. T. Make the most of the moment.
    Cf. گنیمت است
    Note. The following quotation is from a translation
    of Plutarch’s Moral:
    The whole life of man is but a point of time; let us
enjoy it, therefore, while it lasts, and not spend it to no purpose.

F. T. The diver who fears the jaws of the crocodile will never snatch up the precious pearl. Cf. the E. Nothing venture, nothing have.

E. E. He is trying to run before he has learned to walk (or creep).
F. T. He has hardly passed the stage of unripe grapes; yet he has become (or wishes to become) a currant.

F. T. Even a ghoul will not stay long in this house. [Used in describing a house, which is in a ruined or desolate condition].

Note. Ghoul, as described in eastern fables, is an ogre which usually lives in the wilderness; or in desolate places.
F. T. You will have relief if you choose silence.

F. T. The Prophet's daughter has prayed on behalf of the slovenly (or untidy) women. [These are usually better off, and more loved by their husbands; than other women].

Notes. 1. (Fatemah) is the name of the Prophet's daughter, and Zabra (Z'abra) is her epithet. 2. (rakat) is a unit of prayer consisting of three postures: standing, genuflexion, and prostration.

T. It is an evil tongue which utters an evil omen.

E. E. Let sleeping dogs lie. F. T. Do not awaken the sleeping mischief.

T. He who has a great treasure has a great many sorrows. Cf. آسوده کیسه etc. E. E. Much coin, much care.

E. E. No one knows what the future will bring forth. T. No one has seen the morrow. Cf. سوره تابع زاده etc. Note. A variant form is یا که دیده است i.e. Who has ever seen the morrow?

T. The child is full of defects; yet his father considers him free of them. Cf. بوژونه etc.
E. E. The owl thinks all her young beauties.

Same as etc.

The earth is his carpet and the sky his quilt (i.e. he is indigent).

Cf. the E. ‘sky-clad’ which facetiously means ‘naked’.

One should not let opportunity slip (or one should make the most of his opportunity). Cf.

It is not impossible to grant (or imagine) an impossibility.

The howling of the jackal involves it in trouble.

The world’s deceit is a well-known story.

E. E. No deceit like the world’s.

Note. The second hemistich to this is مصرف نامه زانید شبد است q.v.

It is difficult to unite, but easy to disunite.

F. T. Mr. “Know-All,” even if he went to hell, would say the fuel was damp.

Note. The original meaning of is “meddling”.

But in modern colloquial P. it means “a meddler or
blabber", or adjectively, "meddlesome or officious". However, in the pvb. in question, "know-all" is considered to suit the context best.

\[ F. T. A \text{ man's nature is known by his acts.}
E. E. (Same as for از کودکه بروند etc.)

Note. The poet has apparently translated the A. pvb. فعل المری بدله upon his acts, which is to the same effect, and which is said to belong to Ali, the Prophet's son-in-law.

\[ F. T. The indigent live next door to hell. (This is due mostly to the fact that they are apt to commit blasphemy or other crimes.)

Note. The above explanation is confirmed by Deb-khoda. However, the expression در چهار نشته است is commonly understood to mean "Such a one is in the habit of repeating the phrase "What the hell do I care?", so often that one might think he is sitting next door to hell". Therefore, the phrase فقر در چهار نشته است may also mean "The indigent person can bear losses with a much greater fortitude than other people, and is disposed to say, "What the hell do I care?" Cf. the E. expression "sanguinary language", which is so-called because the word 'bloody' is often used in it.

\[ F. T. Think of the bread which is the staple food;
Melons are water, and do you no good.
[Said to a person who thinks about trifles, or who idles about and follows no useful occupation.

\[ F. T. To carry pepper to India.
\[ E. E. To carry coals to Newcastle.

\[ F. T. Pepper, though only a tiny thing,
Bites with a truly gigantic sting.
(Lit.) Don’t take notice of the small size of the pepper; break it and see how biting it is.
E. E. (a) Still waters run deep. (b) A little body has often a great soul.

Note. A variant form of this pvb. substitutes "how small it is" for "that (it) is small".

فوارة جون بلند شود سر نکورن شود E. E. When the pot boils over, it cools itself.

T. When the fountain has risen to its height, it falls again.

(11) ت. There are calamities in delaying.
(Freely) Delay (or postponement) causes many troubles.
E. E. (a) Delays are dangerous. (b) After a delay comes a stay.

فيل خوابی می‌یابد، فیلبان خوابی F. T. The elephant dreams of one thing, the elephant-driver of another.
Cf. شتر در خواب بهنه etc.

فيل زندگاش صد تومان است مردهاهم صد تومان F. T. The elephant is valuable, whether alive or dead.

Note. (1) A variant form of this pvb. is فیل زنده و مرده ندارن i.e. An elephant is an elephant, whether alive or dead. (2) Some replace صد تومان by 1000 هزار تومان صد تومان which nowadays is equal to 10,000 rials.

فيل و قنعان F. T. Giving an elephant to drink by a cup!
E. E. What is a crab in a cow’s mouth? Cf. also "A handful of grass for an elephant’s stomach", which is of foreign origin.

فيل یاد هندوستان کرده است T. The elephant has remembered India. (Cited in cases when a person feels homesick, or cannot stay long in a new environment).

فیلش را هم من بکنم؟ See under صد دینار داده‌ام etc.
فَقَاءَ زِينٌ رَا (مَحَكَّمٍ) بِبَعْضٍ أَسْبَابِ سِوَارِي، يَشْكُتُ $F_T$. Till you know how to mount, we won't consider your horsemanship.

Notes. (1) The first part of the p.v.b. literally means "Hold the pommel (firmly)." (2) A variant form of قَانُوَنَ يَشْكُتُ فَقَاءَ ٍزِينٍ رَا مَحَكَّمٍ وَالسِّوَارِيَّ.

قاضي كَهْ بِرَشْوَاتٍ بِخُورُدٍ يَنْجُحُ خَيْارٌ كَثَبَتْ كَنْدُ انَّهُ تَوْ صَدُّ خُرُصَازٍ نَارٍ (سَدَى) $T$. The judge who takes bribe of five cucumbers will prove that you own ten melon-plots. Cf. the Spanish p.v.b., "Like the judges of Galicia, who for half a dozen chickens will dispense with a dozen penal statutes."

قَاطِرَ رَا قُفْتَتُ يُدْرَك تُدْرَكَ كَبِيْسَتُ قَفْتُ أَسْبَابَ أَقْفَانَ يُبْلِيَنَّ تُبْلِيَنَّ $T$. When asked who his father was, the mule said, "The horse is my maternal uncle." [An evasive answer given to conceal one's low ancestry.

Note. A variant form of this p.v.b. gives for the last part كَبِيْسَتَ فَخَالَامُ مَادِيَانَ يُبْلِيَنَّ $T$. He said, "My maternal aunt is a mare."

قَالَ لَا رَأَيْنِيَ تُرَاذَ وَرْدُ مَيْاَدُ، رَعِيَ رَا تَارَضَيَيْنِيَ پُرَلَ $F_T$. The more you beat a carpet, the more dust comes out of it; and the more you beat a countryman, the more money you can get out of him. [Said by those who believe peasants conceal their wealth, and only pretend to be poor].

قِبَاسِ سَيِّدِ فَرْشَهُ أَتَ اَنْتَخَورَ مِيُومَدُ بَيْضُ أَتَفَرْشَتْ أَتَفَرْشَتْ أَتَفَرْشَتْ بَخُثُ $T$. White-robés are angels; grapes are a symbol of paradisaical fruits; carpets mean accession to the throne; and shoes augur being married to a man. [A series of dreams
and their interpretations according to the vulgar belief.

When the festival is over, a new suit loses its value. (Lit.) A robe coming to hand after the festival is worthy of being hung on to a minaret.

\[ \text{Note. By } \text{عيد (festival)} \text{ is usually meant the Nowrooz, or the New Year's Day.} \]

Father's tomb will not be built with trifles (i.e. The accomplishment of every end requires proper means). (From the anecdote of the two brothers who were trying to repair their father's tomb by making use of brick-bats, rubble, and the like; but who did not succeed in finishing the job until the elder brother concluded that they would have to resort to proper means such as the use of bricks and other substantial materials.)

\[ \text{Note. Debbakd} \text{a has for this the phrase } \text{قبر آقا } \text{میخواهد } \text{آجر } \text{i.e. The tomb of His Excellency (or Eminence) needs bricks and "gatch" (Iranian plaster).} \]

To ascend the pulpit before the judge (i.e. to prejudge).

\[ \text{\"What can an old harlot do but repent of her misdeeds?\"} \]

\[ \text{E. E. The Devil grew sick and a monk he would be.} \]

One will never appreciate having a father until one becomes a father. (Cf. the next entry.)

The goldsmith knows the value of gold, and the jewel-merchant that of jewels. (Cf. خر چه دانه etc.)

\[ \text{E. E. (a) Misfortunes tell us what fortune is. (b) We} \]
never know the worth of water until the well runs dry.
(c) Health is not valued till sickness comes. (d) Blessings
are not valued till they are gone.
F. T. He knows the value of prosperity who has suffered
an adversity. [From an anecdote, which is to be found in
the *Golestan* of Sa’di, and which may be summarized as
follows]:
A king was once travelling in a ship, accompanied by his
slave, who had never before experienced the inconvenience
of a ship, and who was, therefore, weeping and showing
signs of restlessness. As they could by no means quiet the
slave, one of the passengers, who was a wise man, offered
to remedy the situation, if the king would allow him to
do so. When the king had expressed his anticipated thanks
to him, the wise man ordered the slave to be cast into
the sea. After he had suffered successive immersions,
the slave was seized by the hair and brought toward the
ship’s rudder, which he held fast with both hands. On
being brought on board, the slave ever after held his peace;
and sat quietly in a corner.
When asked by the king what the secret of the matter
was, the wise man said, “The slave had never suffered
the agony of drowning; so now he values the safety of the
ship”.

F. T. An ass will never know the
value of almond-cakes. Cf. خَرْ جَهَدَان " etc.
E. E. Do not cast pearls before swine.

T. The hungry man knows the value
of bread.
E. E. (Same as for etc.)

E. E. Blessings are not valued till they are
gone. See also under etc.

(A.) F. T. Make sure of the
exit before you enter.
E. E. Look before you leap.
The Koran is a matter of reciting words, while gold is a matter of life and death. (Lit.) The Koran is on the tip of one’s tongue; while gold is tied up to one’s life. [From the following anecdote by Sa’di]:

The son of a wealthy miser fell ill. His well-wishers advised him to read the Koran through or else to offer up a sacrifice in order to effect the recovery of his son. After thinking for a moment, the miser said, “The first alternative is preferable, for at present the flocks are out of reach.” A wise man, being informed of the circumstances, said, “The reason he chose to read the Koran through is that it was merely a matter of reciting words, while the other alternative involved the spending of money, which was a matter of life and death.”

☆ ☆ ☆

Good Heavens! How can there be two kinds of weather over one roof? [Freely] Two atmospheres for the same sphere! [Cited in cases when a person gives two different opinions on a matter under equal circumstances. From the following anecdote]:

A woman once invited to her house her married daughter with her husband, and her married son with his wife. After supper the invitees had to sleep on the house-top on two separate beds placed apart from each other.

In the middle of the night the hostess got up to spy upon the couples. On approaching the bed upon which the daughter and her husband were sleeping, she noticed that the couple were sleeping apart; so she awakened them and said, “The weather is rather cold; so you would better hug each other more closely.”

She next went to the other end of the roof and noticed that her daughter-in-law was being closely hugged by her husband. So she approached the couple and said, “The weather is not yet cold enough to allow you to sleep like that; you should better sleep apart from each other.” Whereupon her daughter-in-law, who had been awake all this time, and had heard what had been said on the other end of the roof, exclaimed, “Good Heavens! How can
there be two kinds of weather over the same roof?"

Notes. (1) ـی is a vulgar contraction of ـی، and better suits the rhythm of the verb. (2) Sometimes the verb is extended thus:

where the extension means, "Cold weather at one end of the roof, and hot weather at the other end." (Here ـی is a vulgar form of ـی، "house-top or roof").

ارگاه و جوست خیر ندارم
F. T. Thanks God I do not possess an ass, or I should have to provide it with straw and barley.
E. E. Much coin, much care.

قرض خانه را خدا میدهد (با مرساندن)
F. T. Money borrowed for the purchase of a house will be repaid by the aid of God.

قرض عروسی را خدا میدهد (با مرساندن)
F. T. Money borrowed for marrying purposes will be repaid by the aid of God. [A common belief which encourages marrying.]

قرض که رسید بصد تومان هر شب بخور قیمه پلو
F. T. When your debts amount to 100 tomans (nowadays 1000 rials), you may have every night delicious dishes for supper.
E. E. (a) In for a penny, in for a pound. (b) The deeper in debt, the more reckless.
Note. قبه پلو is a rice dish containing chiefly minced meat and split peas.

قرض وسيلة خدا است
T. A loan is a means provided by God.

قسمت راپی بینمودم خروس را؟
F. T. Which shall I base myself on—your oath or the cock's tail? [From the following anecdote]:

A man was running away with a cock which he had stolen from a house, when he was overtaken and stopped by the owner of the cock. When told to return the bird, he swore that he had not stolen it; whereas the cock's tail
was visible from under his coat, and could be seen by the
claimant. So the latter said, "Which shall I base myself
on—your oath or the cock's tail?"

The p.v.b. is cited when a person makes a denial which
can be refuted by good evidence.

Q: * Q

"This is a P. version of
the name گو."

Q: * Q

F. T. No man can take (lit. eat) another's portion. [A predestinarian belief.]

Q: * Q

T. The butcher got up and the
dog sat in his place. [Referring to a place or position
occupied by a poor substitute.]

F. T. Destiny will not change, even though one utters a
thousand cries and sighs in thankfulness or in complaint.
Cf. فرنشایه که وکیل است etc.

E. E. No use striving against Fate.

Note. In view of the fact that "cries and sighs"
do not logically suit the idea of "thankfulness", I believe
Sa’di must have used some other word, serving as a
synonym of "complaint", and must be a
misreading of the unknown word.

Q: * Q

F. T. The decree written by
Fate cannot be wiped out.
E. E. No use striving against Fate.

Q: * Q

T. To carry a drop to the sea (or
the Sea of Oman).
E. E. (Same as for ذیب بکرمان بردن).

Q: * Q

E. E. (a) Many a little (or pickle) makes a mickle. (b)
Penny and penny laid up will make many. (c) Little
drops make a shower. Cf. انجک اندک etc.
F. T. Drop by drop makes a sea.

The padlock is a test whereby the legitimate and the illegitimate are known from each other. (It is only the virtuous who will abstain from stealing, for a padlock can be broken by any one.)

E. E. (a) The Devil is not half so black as he is painted. (b) The lion is not half so fierce as he is painted.

T. The pen is in the enemy's hand. [From a versified anecdote in Sa'di's Boosnan, which is summarized as follows]:

A certain man saw the Devil in his dream, and seeing that he had a shining aspect and comely features, he approached him with the question, "Why do people generally describe you as an ugly and hideous being, whereas I notice you are so different from their description?"

"The way I am depicted by your kind," answered the Devil, "does not represent my true nature, but it cannot be helped, because the pen (or hair-brush) is in the hand of the enemy. As I have driven the human beings from Paradise, they are now trying to revenge themselves on me by their contrary description."

E. E. (a) A man is only as rich as he is contented. (b) The contented man is a rich man.

(c) The greatest wealth is contentment with a little.

(d) To be poor and contented is riches enough.

T. Contentment makes a man rich.

E. E. {From the following anecdote}:

One night a humpback entered a public bath, where he saw a number of genii dancing and making merry on the occasion of a marriage ceremony. Rather than being frightened by the sight of the superhuman beings, he, too, began to dance, and pretended that he was sharing their joy. The genii were pleased with his behaviour, and compensated him by removing from his back the hump, which
they afterwards put on a shelf.

The next day the rumour was spread in the town, and another humpback, who wished to be relieved of the protuberance on his back, entered on another night the same public bath. This time the genii were having a mourning party, but the humpback took no notice of it, and springing in the centre of the party, began to dance. The mournful genii were enraged by this untimely behaviour, and punished the man by putting on top of his hump the one that had been reserved by them on the previous occasion.

folio (Same as)

F. E. (a) He is a man of his word. (b) He abides by his word.

T. His word and act are one.

F. T. Relatives may eat one another's flesh, but will not discard the bones. [Stressing the sympathetic feelings between relatives].

E. E. Do not cast pearls before swine.

F. T. The ass will never know the value of saffron.

Cf. (Dar ða dánne etc.

folio (Same as)

T. To set fire to a trading centre for the sake of a handkerchief (i.e. to commit a gross crime on trivial motives; or for the sake of a small personal gain). [From the following anecdote]:

A haberdasher had a shop boy who had fallen in love with a woman. One afternoon when he was about to close the shop, the woman appeared, and, seeing no one in the shop except her boy friend, pointed to a silk handkerchief, which was hung on the wall, and asked him whether she could have it on his account. The shop boy could not
refuse the woman's request, and gave her the handkerchief free of cost.

After the departure of the woman, the shop boy regretted what he had done; for he was sure he would be asked to pay for it, though he could not afford to do so on account of his insignificant wages. After much reflection, the thought of burning down the whole shop occurred to him, so he closed the shop after having left a live coal among the haberdashery. In an hour or so, of course, not only the haberdasher's shop, but the whole arcade, in which the shop was situated, was a victim of fire.

Note. تبرین was a name given to a trading centre in some of the towns of Iran, such as Tehran, Kashan, Shiraz, etc. It means literally "Caesarea", but it is doubtful whether there is any connection between the two names.

[سیدی] فمیت شکر نه از نمی است بلهکه آن خاصیت وی است

T. It is not the cane that gives value to the sugar, but the property of the sugar itself.

* This proverbial phrase has been given with a slight difference on page 64, but the Note given there should be amended on the basis of the one given here.
(a) Half a loaf is better than no bread. (b) Half an egg is better than an empty shell.

*Note.* A contraction by the vulgar of فیچ جز میخی.

F. T. There is no harm in being overcautious.

*Notes.* (1) A variant form replaces محکم کاری by قائم کاری but both of these words mean precautions or preventive measures. (2) محکم in colloquial P. mean "fast or firm". *Cf.* the E. *p.v.b.* "Fast bind: fast find", which has a slightly different implication.

F. T. Work requires tools. [Referring to means and ends].

E. E. Never put off till to-morrow what you can do to-day.

F. T. What has happened should not have happened at all (*i.e.* One should not grieve over the past).

F. T. The product is dearer in the factory. *Cf.* which is commoner. E. E. Eggs are dearer in the country.
Every man to his trade.
(or job).
Let the cobbler stick to his last. (c) A sow to a fiddle!
T. An ape cannot do carpentry.

Don’t compare yourself to the pious. (Said to one who makes false comparisons).
Cf. the E. to measure other people’s corn with one’s own bushel.

The knife has reached the bone (i.e. I have; or such a one has, been driven to extremities).

There is honour among thieves.
T. The knife does not cut its own handle.

Note. Some people think this proverb is connected with which means "The shoemaker’s wife goes the worst shod".

You will not make him bleed even by stabbing. (Said of a very angry person or one who is much upset about something).

It is a matter that concerns the heart. Cf. E. Love is mad (or blind).

Entrust the work to the workman who is qualified for it. Cf. E. Every man to his job (or trade).

Who has done the work? He who has finished it. (Meaning that the person who finishes the work gets the credit).
E. E. The end crowns all.
There is no shame in work(ing).

The work is done by the ass, and the pack-horse eats the grass. [This refers to cases when a man drudges for the benefit of another.]

There is nothing that is impossible.

Cf. the Fr. L'impossible n'existe pas.

Note. *Nash* originally means "It could not (or cannot) be done", but colloquial language gives it the meaning of "impossibility" or "the impossible".

Practice makes perfect.

To do a thing well necessitates repeating it frequently.

Affairs succeed (or Ends are attained) by patience, and the hasty person falls headlong.

SAME AS FOR صبر و ظاهر etc.

Affairs will turn well but by patience. Cf. the preceding entry.

Not every goat is used to thresh in the harvest;

It's an ox and an old hardy man who'll do that best.

(a) 'Tis not for every one to catch a salmon.

(b) Every man to his trade (or job).

In doing a pious act, ensure that neither the spit is burnt nor the roast meat (i.e. take care to harm no one).

Run with the hare and hunt with the hounds.

As the old cock crows, so does the young one.

Do what your father used to do.
The eyebrows will not do what the eyes can.

_E. E._ Every man to his trade (or job).

*Note.* The first hemistich to this, which seems to be unconnected with it in meaning, is "A dog will not smell a burnt bone."

*-* *

A business-man is loved by God.

*-* *

A bowl hotter than the soup it contains.

_Cf._ Dāwā bi-mābir az mādir.

_E. E._ (a) More Catholic than the Pope. (b) More royalistic than the king.

*Note.* A variant form of this metaphor is "F.T. If the mistress of the house breaks a bowl, it makes no noise (i.e. it doesn't matter). _Cf._ Dāwā bi-mābir az mādir etc.

*-* *

To carry bowls to China.

_E. E._ (Same as for _V._)

*-* *

One good turn deserves another. (b) He that asketh a courtesy promiseth a kindness.

_E. E._ The bowl goes where it can fetch a larger one.

*-* *

The sound of a china (or porcelaine) bowl shows its quality.

_Cf._ Az kūzeh _V._ etc. and see the _E._ given for it.

*-* *

The man from _Kasban_ breaks the bowl, but the man from _Ghom_ makes good the damages. [Referring to a state of affairs where injustice and confusion prevail.]

*-* *

The dish
sent by a neighbour does not satisfy you; but increases
good will.
E. E. Small presents keep up friendship.

See Note under  

F. T. A letter is half as good as seeing
the sender.

F. T. The infidel thinks every
one else is an infidel. [Cited in all cases when men fancy
others to be of their opinions, or to share their circum-
stances. For example, we may cite this p.v.b. when we wish
to say, “He who is warm thinks all are so.”].

F. T. Bad ware (or poor merchandise) 
comes back to the merchant.

F. T. An unripe fruit in
hand is better than a ripe one out of reach.
Cf.  

Note. The beauty of the F. lies in the pun on the
word which has the double meaning of “ripe” and
“reached”; the idea being that you can hardly say a thing
is ripe unless it has reached you.

F. T. The corn-bin is yours;
though the corn is not (i.e. The stomach is yours;
though the food is your host’s). [A statement against
over-eating].

Note. کاهدان literally means a straw-rick.

F. T. Bid the lazy man
to do a single piece of work, and he will give you a
hundred pieces of advice. [This advice is to show that
what he is told to do needs not he done].

T. Laziness is infidelity (or impiety).
Being idle is as bad as worshipping an idol. 

The meat on the spit will not be cooked unless it is turned. [Alluding to travelling which makes a person experienced]. Cf. با راگید گردویه F.T. Pride is detestable, and more so if it is displayed by a beggar.

E.E. (a) Poor and proud? Fy, fy! (b) Pride and poverty are ill met, yet often together.

The cat shuts its eyes while it steals cream. (b) The ostrich hides its head in the sand.

T. The partridge hides its head in the snow in the belief that others will not see it.

E.E. (a) Birds of a feather flock together. (b) The goose goes with geese. (c) Like likes like.

T. The pigeon flies with pigeons, and the hawk with hawks.

Note. The second (or, according to some texts, the first) hemistich to this is که همجنگ با همجنگ پرداز i.e. Birds of the same kind fly together.

A bird worth only a few pence is not expected to utter "yakareem".

Notes. (1) صد دینار (100 dinars) is now equivalent to one تِرل, but before the present monetary system came into use, it amounted to one-tenth of a کریم, which has now been replaced by تِرل. (2) پاکریم means "O Great or Generous (God)", and it is supposed that pigeons of a certain breed utter a cry resembling this phrase.

Must the labourer bring his own tools (lit. mortar-board)? [Cited in similar cases or when a person is expected to do a piece of work, in addition to what
is required by his proper duty.

Notes. (1) Some people think that the custom of requiring a labourer to bring his own tools was introduced in Kāshān, which explains the reason why Debkhoda has an item reading (2) کاشان فیصله باکیه است, which is originally the plural of "doer or agent", but in modern colloquial P. it has come to mean menial labour employed in building work. It is also used as singular.

کجا خوش است؟ آنجا که دل خوش است T. What is a happy place? That in which one is happy. (More freely) It is a pleasant place which pleases (or gladdens) the heart.

کج دار تو میرّز T. Tilt (the cup) but don’t spill its contents. [Phrase often used as an adverb or adjective meaning "in a middling position; so-so; a so, within judicious bounds].

کچلیش کم آوازش F. T. His good voice makes up for his bald head. See explanation of کچلی on page 155.

کدخدای ده را بپین ده را بچاب F. T. Oil the headman’s palm, and plunder the village.

Note. دم کسرا دیدن (کسرا دیدن) means figuratively "to grease or oil some one’s palm".

کرایه نشین خوش نشین E. E. (a) The owner has one house, the renter has a thousand. (b) Rent a house and have no responsibility.

T. The renter is (like) a colonist.

کرد را اگر بهدنه بزن نگارش می‌کنند E. E. Give him an inch, and he'll take an ell.

F. T. Allow a Kurd to enter; and he will come in with his shoes. Cf. روستایی را که رو دسره, etc.

Notes. (1) A Kurd is a native of Kurdistan, a western province of Iran. (2) جارن is a kind of shoe consisting of a piece of hide and a few thongs—something
like a moccasin. (3) It was not polite for one to enter a room with his shoes on.

F. T. He regrets who has done it; while he who has not done it yearns to do it. [Cited in similar cases, and especially, though in jest, in speaking of marriage].

E. E. It is like a cage; the birds without yearn to come in; those within desire to escape.

F. T. Your deed goes before you.

F. T. It is the (rotten) tree itself that gives birth to the worm (i.e. We are shot with our own arrow). Cf.

Note. A variant form of this is کرهم (خود) درختاست.

E. E. A bird in the hand is worth two in the bush. Cf. شکاروخویی بکنم etc. and etc.

T. A worm in my hand is better than a crane in the air.

T. It is from asininity that the ass’s foal goes before its mother. [The fool proudly occupies the seat of honour].

E. E. To throw a sprat to catch a mackerel (herring, whale).

T. To offer a foal and ask for a camel.

F. T. Those who are generous have no money, while those who are rich have no generosity.

F. T. The scorpion was asked, "Why don’t you appear in
winter?" He said, "What honour do I receive in summer, that I should come out in winter also?"

F. T. I know not what harm has been found in doing good by those who have chosen to do evil:

F. T. None has ever been harmed by foresight (or anticipation).

F. T. God befriends those who are forlorn.

F. T. Who knows who is beautiful, and who ugly, behind a curtain?

F. T. No one knows what the end will be.

T. "No one can seize fortune's skirt by force."

E. E. No use striving against Fate.

Note. The second hemistich to this is

F. T. None will scratch my back better than (lit. except) my own finger-nails. [Stressing independence and self-reliance].

Note. The poet Sa'di has put this thought in the following verse:

i. e. No one who pretends to look after me will ever scratch my back like my own finger-tips.

F. T. No one will conceal his ailment from the physician. [It is most advisable to make a clean chest of it].
Every cook praises his own broth. (b) No fish-seller cries stinking fish. 

Note. Dugh is indeed churned milk, which is more or less sour.

F. T. No son is his father over again; he is either better or worse.

T. No one will bring (the provision) after you; send it in advance yourself. [Referring to good deeds who pave the way to the other world].

Note. The first hemistich to this is برک عیشی بکور خوشی فرست

i.e. Send forth to your grave some provision for the futurity.

T. No one learned archery from me, who in the end did not make a target of me.

E. E. I taught you to swim, and now you’d drown me.

T. No one makes war against the meek (or lowly).

Note. The first hemistich to this is سعدی اخواندایست آزاده

i.e. Sal’di is lowly (and) free from care.

F. T. No one would seek the shadow of the owl, even if the homay vanished from the earth.

Note. Homay or in modern P. جند is the owl, which was regarded as a bird of ill omen. The homay, on the contrary, which some translators have identified with the osprey (مرغ استخوان خوار), but which seems to be altogether fabulous, was considered to be a bird of good omen.

F. T. No one knows the weight of another’s burden. Cf. also Every one knows best where
his shoe pinches.

کمی غضبه مردن ذن را میخورد که خواهر ذن نداشته باشد
F. T. He grieves most at the death of his wife who has no sister-in-law.

Note. In Iran when a man’s wife dies the sister of the deceased is considered to be the best replacement.

کمیکه از شیر سوخت ووغ را پرفکرد میخورد T. He who has been burnt by boiled milk; blows the doogh before drinking it. See کس تکوب دوغ (doogh) under etc.
E. E. (Same as for مادرکرده etc.)

کمیکه با مادر خوروزنا کند با دیگران چها کند؟ T. If a man commits adultery with his mother, imagine what he would do to others!

کمیکه رفت بخرابات از کلفت و نازکش نمیرسد F. T. He who enters a tavern must expect to be fleeced. Cf. the E. expression to count the cost.

کمیکه گل میخواهد باید منت خار را بکش F. T. He who wants to have a rose must put up with (the reproach of) the thorn.
E. E. No pains, no gains.

کمیکه منار میدند اول جاهش را میکنند T. He who steals the minaret must first dig a pit to hide it in. Cf. اولچاه را etc.
E. E. You are a fool to steal, if you can’t conceal.

کفش پنجه دوز پاشته ندارد T. The cobbler’s shoes have no heels.
E. E. (Same as for کروشک از کوزه خسته etc.)

کفشهای جفت حرفهای مفت F. T. I don’t want your presence; and I won’t stand your nonsense.

Note. کفشهای جفت originally means “Your shoes are put together in readiness for you to wear them.” The expression کفش های کیا جفت کردن is very common, and means “to show
some one the door”.

F. T. The shroud-snatcher, though he is not frightened at night at the sight of the dead, is afraid in daytime of the living.

F. T. Since the crow had young ones, she never ate her fill of any food.

E. E. A little bird told me so.

T. The crow gave me the information (lit. brought the news to me).

F. T. In an attempt to learn the strutting of the partridge the crow forgot its own manner of walking.

E. E. Every man to his trade.

Note. A variant form of this pvb. is

i. e. In an attempt to learn grazing the crow forgot how to fly.

F. T. The crow was claiming to be a surgeon while its guts were fallen out of its belly.

E. E. (Same as for كل اکر طبيب بودي etc.)

T. The crow does not caw on top of its own nest (i. e. One should not, or does not, curse one’s relatives).

E. E. Physician; heal thyself.

T. Were the bald man a physician, he would cure his own head.
The words of kings are the kings of words (or Kings’ words are king-words).

To rob Peter to pay Paul.

To put Taghi’s hat on Naghi’s head.

To make a judge of one’s hat (i.e. to talk to oneself; judge for oneself).

The bald man’s hat was carried away by water; so he said that it was too big for his head. Cf. etc.

Same as q.v.

A tall man has short wits. (Lit.) Every tall man is a fool.

Note. This is part of the tradition which is believed to have been descended from the Prophet, and which means “All tall men are fools except Omar, and all short men are seditious except Ali.”

See Note under

He who throws clods of earth deserves to be hit with stones. Cf. As you sow, so shall you reap; and also Tit for tat.

The gallows groans for you.

Your head smells of “ghormeh-sabzi” - kind of stew with vegetables, eaten with boiled rice.

(Cf. but also “butcher” has been replaced by “one who prepares and sells sheep’s head and trotters”).

When the kallepaz
goes bankrupt, he paints his shop. (See in the preceding entry).

E. E. (a) The deeper in debt, the more reckless. (b) In for a penny, in for a pound.

کله ماهی خوره رجاء بهود کله ماهی قسمتش میخورد F. T. He who habitually eats the head of fish will find it everywhere.

E. E. The opium-smoker will always find opium.

Note. A variant form of this proverb is کله ماهی خوره کله ماهی خوره است.

کمال الجود بلد الموجود (A.) F. T. It is most generous to be generous with what one has.

کمال همئشین در من اثر کرد و گرنه من همیان خاکم که هستم ت. The companion’s virtue took effect on me; otherwise I am the very clay that I was.

E. E. A man is known by the company he keeps.

کم بخور همیشه بخور F. T. Eat little and you will eat long.

کم بود جن و بری یکی هم از دیوار برید There were few genii and fairies (ironical); so another spirit jumped down from the wall. Cf. سر ناچی کم بود etc.

کم خور و کم از عم و کم آزار باش T. Eat little, say little, and do little harm.

کم کویی و کم زرده کویی چون در [نظامی] F. T. Let your words be few and select as unique pearls.

کند همجنس با همجنس پروان See under کبوتر با کبوتر etc.

کوتاه خردمند به از ناوان بلند T. Better short and wise than tall and foolish.

E. E. Precious goods are contained in small parcels.

کوچه روشن کن و خانه تاریک کن E. E. He who hangs up his
fiddle when he comes home.

T. He who darkens his house and brightens the streets. See اي آقای کم بادهک etc, and the Note appended thereto.

كور از خدا چه میخواهد؟ رو چشم روشن (ای بینا) T. What does the blind man desire from God? Two clear eyes. [ A platitude referring to a self-evident wish ].

كور بیاوان کچل بحم T. Blind in the market-place, and scald-headed in the public bath. [ Said of one who is disgraced and hated by all ].

كور بگار خود بینا است T. The blindman is clear-sighted about his own affairs.

كور خود و بینای مردم F.T. ( One ) who is blind about his own affairs, but can see those of others. Cf. كل اکثرتیب etc.

كور را بهراغ جه حاجت؟ T. A blind man does not need a lamp. Cf. آیینه داری در مملکت کوران etc. Cf. the E. A blind man will not thank you for a looking-glass.

طور شود کاپداری که مشتری خود را نشاند E.E. A wool-seller knows a wool-buyer.

T. May the shopkeeper become blind who does not know his customer.

Note. A variant form of this p.vb. is می‌خواهد که هر انسان where means “person with whom one has to deal.”

كور کور را پیدا میکند آب عودال را T. The blind ( naturally ) find the blind, as water finds a ditch. Cf. کبوتر یا بکرور etc. E.E. ( a ) Birds of a feather flock together.

(b) Like likes like.

(c) The goose goes with geese.

كور سهک میکند که بینا دو دستی میخورد F.T. The blindman thinks that he who can see is eating with both hands. [ Cited in cases when one ignorantly imagines that others are trampling on his rights ].
The blindman thinks others have in their sacks what he has in his own.

Blindness is better than ignorance.

It is the blind leading the blind.

Note. A variant form of this prov. reads

i.e. See how one blind man is leading another.

The shoemaker's wife (or the cobbler's family) goes the worst shod.

The tailor's wife goes the worst clad.

T. The potter drinks from a broken jug.

A new jug keeps water cool (only) for two days. Cf. her Asiyab Nowi etc.

A new broom sweeps clean.

E. I have lived too near a wood to be frightened by owls.

Royal drums (lit. drums of Nader-Shab) have been beaten on my back. [From an anecdote similar to that given for Shur Nader-e Xanah est etc. on page 277].

The thin-bearded man went to get a beard, but lost his moustache.

Cf. and see the E. given for etc.

A thin-bearded man with a bushy beard! [Referring to contraries or paradoxes]

Contraries do not meet.

It is a vain effort to apply indigo to the eyebrows of a blind person.

Note. The first hemistich to this is
گوشک چه سود چون نکند بخت یاودی؟

No use taking an effort when fortune does not befriend one.

Cf. اکثر بسر موبیت etc.

E. E. It is better to be lucky than wise.

کوفته را نان تهی کوفته است [سدی]

Dry bread is (as good as) pounded meat for one who is knocked up.

E. E. Hunger is the best sauce, and fatigue the best pillow.

Notes. (1) which literally means "empty bread", and which has here been rendered "dry bread", is used in P. literature to mean "bread with nothing else to eat it with". In modern colloquial P. this would be تان کوکه تان خالی or تان خالی تان کوکه (Turkish word) is anything that is eaten with bread, irrespective of cooked food, or what the Americans call "spread". (2) There is a pun on the word کوکه which, in the above hemistic, means once a knocked-up person, and the second time pounded meat made into balls. Cf. the E. word "rissole".

کوفته همسایه تخم فاز دارد

The dish of a neighbour has got goose eggs in it. Cf. کوکه مرحغ همسایه etc.

کوه به کوه نمرسد آدم به آدم میرسد

It is the mountains that do not move to help one another, but one man surely comes to the help of another.

کوه راکی در راپید بان تند؟ [مراوی]

Can a hurricane ever move a mountain?

کوه کندن و موش برآوردند

To dig a mountain and produce a mouse.

E. E. The mountain was in labour, and brought forth a mouse.

که را بخت برگشت مردی چه سود؟

Manly vigour is of no use to him whose fortune is reversed.
Cf. etc. and etc. etc. and etc.

The bay is no worse than the grey (i.e. One is no less than the other).

F. T. Better mend up one’s own ragged clothes than borrow others’ garments.

E. E. (There is) nothing like leather.

See under etc. etc. etc. etc.

E. E. It is useless to play the lute to a deaf man.

F. T. One can never play a harp to a deaf man.

F. T. Who will bell the cat? [From the famous fable of the mouse that proposed the fastening of a bell around the cat’s neck.]

F. T. “When?” is a question of the Devil. [Said in reply to one who asks “When will such and such a thing be done?” and intended to mean “Things will be done in due course”].

To have a flea in one’s breeches (i.e. to have an apprehension or disquietude).

F. T. Who has died that you have become dear? [Said to a person who unduly considers himself honourable].

T. The alchemist dies of grief and pain; (while) the fool finds a treasure in a ruin.
In leaving your linen with the washer-man, you have already given him a pledge.

Oxen and asses which bear loads are better than men who torment their fellows.

A cow without horns and tail (i.e., a fool). [Also: غول یی شاخ و دم] The cow with a white forehead. E. E. (A person) as well-known as the village-pump.

A cow which eats every grass (i.e., One who likes everything which is edible, or who eats the good with the bad indiscriminately).

Not to know a B from a bull's foot. T. Not to know a cow and an ass apart.

A variant from of this pwb. is خر و گاو دا از هم نیز ندادن.

Our cow has had a calf (i.e., we have been faced with a new trouble or expenditure).

Note. This phrase is susceptible of grammatical
changes; thus, one may say.

\[ F.T. \]
The cow being dead, the calf severs its relation (i.e. The death of a relation severs a relationship by marriage).

\[ F.T. \]
The cow gives good milk, but kicks over the pail. [Said of a person who has taken pains on a piece of work, but brings it to a bad conclusion].

\[ F.E. \]
A blindman may sometimes shoot a crow.

\[ T. \]
A stupid boy may happen to hit at random a target with his arrow. [From the following anecdote in the book of Golestan, which is refashioned as follows]:

A certain king possessed a ring in which there was a very precious stone. One day when he had gone out for an excursion in the country, he came to a mausoleum surmounted by a dome. He ordered his men to put the ring on the top of the dome, whereafter he proclaimed that whoever should put an arrow through the circle of the ring; the costly ornament should be his. The sharpshooters, who were in attendance on the king, discharged their arrows, but they all missed.

At this juncture a little boy was shooting arrows in all directions on the roof of a caravanserai, and it so happened that one of his arrows was carried by the wind through the circle of the ring. He received a robe of honour, as well as the promised ring, but soon after he burnt his bow and arrow. When asked why he had done this, the boy replied, "In order that the initial honour may remain intact".

\[ F.T. \]
Now singing; now dancing; now appealing to God, now invoking the Prophet.

\[ F.E. \]
By hook or by crook; by fair means or foul.
Note. A derived from the A. "performance", means originally the performance of a musical composition, and which literally means "elements", is a kind of tune designed for dancing. But A. and A. have come to mean in modern colloquial Persian: mimicry, and A. and A. mean to make grimaces or pull a wry face.

Sometimes he passes through a needle's eye, and sometimes he does not pass through the town-gate.

E. E. He strains at a gnat and swallows a camel.

Note. The "eye" of a needle is also called & S. & S. Sometimes it is called F. T. When a beggar begs of another, God pity him!

Note. The word "seems to have been improperly used here for S. But folklore has actually used it, and there is no tampering with folklore.

The beggar knows who the miser is.

So long as there is bread before the beggar, he can't get to sleep. [This is because he is so greedy that he wants to eat all he has].

E. E. Give him an inch and he will take an ell.

F. T. If you give the beggar too much freedom, he will become your landlord. Cf. درستن دار هوش از هوش etc.

Note. A variant form of this pvb. replaces صاحب عمان by خوش i. e. a relative.

Same as بک دی کشتند etc.

F. T. They are collecting (or arresting) the beggars. [Said to one who has vain hopes; and intended
to mean "There is no hope"].

\[ T. \text{The beggar who makes a good end is better than a king who finishes ill.} \]

\[ T. \text{Begging needs no capital (or requires no investment of capital). [Said to a beggar, or in reply to one who shows surprise as to why a person begs].} \]

\[ T. \text{The hide will one day happen to visit the tannery. [You may expect to get (or fall) into my clutches some day].} \]

\[ \text{Note.} \text{کده} \text{may be replaced by کنار which is more literary or bookish.} \]

\[ T. \text{The days are past when the Arabs taunted the Persians.} \]

\[ E. E. (a) \text{That is all past and done with.} \]

\[ (b) \text{It is quite another story now.} \]

\[ T. \text{There is no revocation of a concession.} \]

\[ \text{[One should not call back what one has granted (or conceded).]} \]

\[ T. \text{One's past records introduce him (best).} \]

\[ \text{گر ان بسیط زمان عقل منتعدم گردد} \]

\[ \text{بپورود گمان نبرد هیچکس که نادانم [سیدی]} \]

\[ F. T. \text{If intellect itself disappeared from the earth's wide surface, no one would think himself a fool.} \]

\[ T. \text{The leg of a locust is a heavy burden for the ant.} \]

\[ T. \text{If you are not above yourself when you come upon fortune, then you are a true man.} \]
when they cannot reach the grapes, say they are sour.

T. The cat, when it cannot reach the meat, says it stinks.

E. E. Foxes, when they cannot reach the grapes, say they are sour.

T. No matter which way you fling a cat, it will light on its four legs.

E. E. He is like a cat; fling him which way you will, and he will light on his legs.

Note. This p.v.b. is often extended by saying, کریه بر مارش علی است etc.; i.e. he is like Mortaz-Ali's cat, etc., being a typical name.

T. The cat is a lion in catching a mouse, but she is a mouse when confronted with a leopard. Cf. دست بالای دست etc.

E. E. Every rogue is at length outwitted.

T. The hungry cat dreams of fat (lit. suet).

E. E. (Same as for شتر در خواب بیشه etc.)

T. If the lowly cat had wings, she would root out the breed (or seed) of sparrows from the earth.

Cf. آن دو خشک دار etc.

T. The cat changes her young ones' nests seven times.

E. E. Cats have nine lives.

T. A cat has seven lives.

T. The cat dreams all night of fat (lit. the sheep's fat tail).

E. E. (Same as for شتر در خواب بیشه دانه etc.)
T. If you find it possible, make some one's mouth sweet; it is no manliness to strike a blow at one's mouth.

E. E. I defy any one to do as much. 
F. T. If you can play better, take the instrument and proceed with playing.

T. Though silver and gold come from the rock, yet it is not every rock that yields silver and gold.

T. Though no one will die before his appointed time, go you not into the dragon's jaws. Cf. درق هر جد etc.

T. Should the order go forth to arrest drunkards, they have to arrest the whole town.

T. A village having two headmen is sure to be ruined. 
E. E. (Same as for ماماسه چه دونا می‌بود etc.)

F. T. Should there be a single lancet in the town, it will prick the foot of him who is the most defenceless.
Cf. سنگ بد رسته می‌گردد.

F. T. Rely not on your father's fame; be your own father, if you are a true man.

F. T. He who does not covet (or demand) anything can hold his head up.
It is better to change one's religion than to forfeit one's word.

E. E. (a) God tempers the wind to the shorn lamb. (b) God sends cold after clothes.

The mace is fit for the hero (or champion).

If you have money, you have no need of force.

Money makes the mare go.

Note. The first hemistich is

*Without money you cannot use force on any one.

A versified variant of the saying at the bottom of page 247.

Give a dog a bad name and hang him.

He who intends to harm will find plenty of excuses.

If stones were all rubies of Badakhshan, the value of a stone and of a ruby would be the same.

Note. Badakhshan (Badakhshan) is a place between Khorassan and India, noted for its rubies.

Love goes away when hunger appears.

By using patience you may make sweetmeat from unripe grapes.

(Same as for Set and etc.)

Note. Some people have extended this saying to read

i.e. By using patience and avoiding haste, the day will
come when you can make sweetmeat from unripe grapes. But the extended variant is not to be preferred, as it has neither rime nor beauty.

---

If one is ready to bear a burden, why not bear that of a beauty?

If one were to open up the ashes of the dead, he would not (be able to) distinguish the rich man from the poor. Death and the grave make no distinctions of persons.

A wolf which has (often) been drenched by rain.

(a) One who is tried by experience and inured to hardships. (b) A cunning rogue. (c) An old fox who understands a trap.

Were a beggar to lead the army of Islam the infidels would flee as far as China through fear of his soliciting something.

If the beggar gets nothing through laziness, that is no fault of the house-holder.

(a) Wolf in sheep’s clothing. (b) A wolf in the lamb’s skin. [The original has “ewe” for sheep or lamb.]

The wolf whose mouth is tainted with blood, but who has not devoured Joseph (i.e., a guiltless person suspected because of an evil appearance).

Note. This prov. alludes to the tradition that Joseph’s brothers told Jacob that Joseph had been devoured by a wolf.
It is auspicious to see a wolf, but more auspicious to avoid seeing it.

* * *

The wolf and the lamb (lit. ewe) drink at the same place. [Cited at a specified period when absolute peace prevails].

* * *

The wolf is always famished. (Freely) The greedy is always needy.

* * *

If you love your mother, do not abuse mine (i.e. Do not do to others what you would not have others do to you).

* * *

If such is the king and such the state of affairs, I will give thee a hundred thousand ruined villages such as this. [From a versified story by Nezami, which may be summarized as follows:]

A male owl, who was seeking the hand of a female one in marriage, was told by the latter's parents that he had to settle upon the bride a landed estate consisting of a ruined village. The male, who was aware of the tyranny of the reigning king, answered: "If such is the king and such the ruinous state of affairs, I will give you a hundred thousand ruined villages." [The injustice and tyranny of the king caused the villages to be ruined.]

* * *

If it were not for the fear of dying, life would not be difficult.

* * *

See under etc.

* * *

If the (eye of the) bat cannot see in the day-time,
that is no fault of the sun.

T. An angel, associating with a fiend, will learn ferocity, treachery, and fraud.

E. E. (a) Who keeps company with a wolf will learn to howl. (b) He that lies down with dogs must expect to rise with fleas. (c) Evil communications corrupt good manners.

T. If the minister feared God as he does the king, he would be an angel.

Note. The beauty of the P. lies in the word ملک, which, when pronounced malek, means "king," and when pronounced malak, means "angel."

T. If you have one virtue and seventy defects, he who loves you will see nothing but that one virtue.

E. E. Faults are thick where love is thin.

T. Why undo a knot with the teeth, when it can be undone by the hand?

Cf. the E. Gentle means are best and Don’t look for difficulties where there are none.

Note. This has also been fashioned into a regular hemistich: таус:

كره کر دست پکشاید جرا آزاد دندانرا which means "Why should one injure one’s teeth, when a knot can be undone by one’s hand?"

F. T. When the party with whom one has to deal is amenable, the affair is easy.

Note. The metereless variant is of frequent usage.
Tears remedy every irremediable ailment.

Tears in season are better than laughter out of season.

Weeping is not occasioned but by a heartache, and laughter but by a song.

Note. Saz originally means a musical instrument, especially a stringed one, and by extension, a musical performance.

A woman's trick is her tears.

Note. A variant form of this prb. replaces مکر by دام i.e. "snare".

Said the Prophet, "Should you knock at a door, some one's head will finally come out of that door.

E.E. (Same as for etc.)

Listen eagerly to what a learned doctor says, though his acts be not like his words.

E.E. Do as the priest says, not as he does.

The rose comes from the thorn, and Abraham springs from Azar. Cf. قیس شکر etc.

Note. Azar is the name of Abraham's father, according to the Mohammedans; although the Biblical name is Terach. However, the two names are believed by some to have a common linguistic origin.

The flower is more comely when it goes with the vase.

Ingenious (or talented) people are world's thornless roses.
There is no rose without a thorn.

*The perfect rose is God.*

The rose-leaf looks the same on both sides. (Complimentary remark to one who sits with his back to another; and who apologizes on that account).

A man and wife are made of the same clay. (*Lit.*) The clay of a man and his wife has been mixed in the same bin. *Cf.*

*Notes.* (1) A variant form of this *p.r.* reads

*The clay of a man and wife has been taken out of the same bin.* (2) *Shād* means originally a kneading-trough; and hence we might freely say, "A man and wife have been kneaded together (or in the same vessel)."

The pick of the basket.

The flower on top of the basket.

Clay which has already been soaked will be broken up loose by a sprinkle of water. (Stressing lack of resistance on the part of weak or afflicted persons).

I admit of your complaints; and promise to make up for my shortcoming when my son marries. (Said to a friend who complains why he has not been invited to a certain party).

*Note.* which means "a mild or friendly complaint" has a similarity with *kāfī* 'an ornamental veil, which the bride wears on her head'. It seems, therefore, that it was originally the bride who gave the reply to the complaining friend, and that the reply was equivocal, meaning in addition "Let your veils cover my head; etc."

He thinks *Ali-Abad* is a city. (Said of a conceited person).
Note. is the name of several villages in Iran.

* * *

ғNamami be az debnama  T. Want of fame is better than a bad name.

* * *

ғنامه از گوچه امت و بخشش از پرتس  F. T. Inferiors sin, and superiors forgive.

Cf. the E. To err is human to forgive divine.

* * *

ғنامه از گوچه امت و بخشش از پرتس  F. T. The maid has to blame for the fault of the mistress.

Cf. کامکاری که به یک دختر  etc.

* * *

ғنامه از گوچه امت و بخشش از پرتس  T. To sin in secret is better than to pray (or worship) in public.

* * *

ғناهما میکنی بادی کیره  E. E. As well be hanged for a sheep as for a lamb.

T. If you commit a crime; let it be a capital one.

Note. is a mortal sin or capital crime, and its antonym is a venial sin.

* * *

ғنچهک انسالی پارسالی را میخواهد درس بدهد!  T. The sparrow hatched this year wishes to give lessons to the one hatched last year.

E. E. (a) Old foxes want no tutors. (b) An old fox needs learn no craft. Cf. also Don’t teach your grandmothers to suck eggs.

* * *

ғنچهک نقد به از طاووس نمیه  T. A sparrow in the hand is better than a peacock which is yet to come.

E. E. (Same as for ـکه ـکه ـکه ـکه ـکه etc.)

* * *

ғنچهکی در دست به که پانی در هوا  T. A sparrow in the hand is better than a hawk in the air.

E. E. (Same as for ـکه ـکه ـکه ـکه ـکه etc.)

* * *

ғنچ و مار و نفل و خار و غم و دلی بهم است [سندی]  F. T. The treasure has its serpent, and the rose has its thorn; and joy and sorrow are ever linked.
E. E. (a) No rose without a thorn.
(b) Sadness and gladness succeed each other.

See under etc.

Sins are washed by apology, as clothes are by water.

F. T. The sinful man who fears God is better than the hypocritical worshipper.

A blacksmith transgressed in Balik, and a coppersmith was beheaded in Shushtar. [Injustice prevailed everywhere].

Note. This verse has neither a sound rhythm nor a good rime.

The cattle have transgressed, and the headman of the village pays the penalty. [Those at the head of affairs are responsible for the transgressions of the public].

The sin of one man will lay waste a whole city.

F. T. The sincere lover has always a ready witness. (Lit.) The testimony of a true lover is in his sleeve.

Why think of a winding-sheet for him, when he has no tomb to begin with?

F. T. To try to conceal what is too manifest. [From the following anecdote, which will show the literal meaning of the indecent phrase]:—

Once a minister who was in attendance on a king, broke wind beyond his control. In an attempt to conceal
the rude act; he started to trample on the ground, and produce a shrill noise from his boot, which he rubbed against the stone-paved floor.

The king, who was aware of the cause of the minister's restless condition, asked one of his courtiers; "What is that minister doing?" "He is trampling a fart," was the witty reply. Cf. آتتاب دا بکل etc.

What connection is there between a fart and one's temples? Cf. آسان و ریسان.

He has broken wind and he is claiming a penalty! [Said of one who has committed a fault; and far from confessing it, puts forward a claim.]

When the mistress breaks wind, it makes no noise. Cf. كاسبه ای که بی‌پکنی میخواهد etc.

It is like a calf on a ladder; and a camel in a cage! [Referring to queer and inconsistent acts].

My calf grew old, but did not become a cow. [Referring to a man who has childish acts].

He will leave off tending Emam-Reza's sheep before it is noon. [Said of an unreliable or unfaithful servant; or, according to Dehkoda, of one who is not constant in his friendship. Others believe it refers to one who does a charitable act half-heartedly; inasmuch as the sheep belong to Emam-Reza (the eighth Imam of the Shiites), whose sheep it is pious to tend.

Note. جاشت (chasht) is the middle hour of the forenoon, and means also an early lunch.

The sheep worries
about its life, the butcher about the fat.
Cf. بز را غم جان etc.

The end of every sheep is in the slaughter-house.
E. E. Every fox must pay his own skin at the flayer's.

Given the ear, one can always find earrings. Cf. سر باشند etc.

F. E. To set the fox to watch the geese.
T. To entrust the cat with the meat.

The ass's flesh is fit for the dog's teeth.

The meat should be cut off from whichever animal is fatter. [It is unjust to exploit poor people.]

Note. (1) بغل (baghal) means “armpit, bosom, or breast”. (2) The original has ‘cow’ for animal. The use of the latter word would necessitate the use of ‘beef’, rather than ‘meat’.

They have given you two ears and (only) one tongue (i.e. we should talk less and listen more).

The flesh will never be separated from the finger-nail. [Relatives are as closely attached to one another as the finger-nail to the flesh].

(See under etc.).

E. E. He doesn't care for these remarks; also, he turns a deaf ear to these words.
T. His ears are not indebted to these remarks.

F. T. To him who endears the ear; the earring, too, should be dear.

E. E. Love me; love my dog.

T. The earring is dear; yet the ears are dearer.

E. E. Near is my shirt; but nearer is my skin.

F. T. If a jewel should fall into mire; it would still be precious; and if dust should ascend to the sky; it would be still be mean. Cf. اصل بد نیکو نگردد etc.

T. To carry pearls to the Sea of Oman.

E. E. [Same as for ژیره‌ی بکرمان بردن جایی.

F. T. It is hard for me to say it; but equally hard to conceal it.

F. T. To sully a person's face with filth; and hold out a mirror to him ( i.e. to disgrace him and remind him of it).

F. T. Was the dirt really insufficient that it was increased by further abomination? Cf. سرناستی etc.

Note. گوب (gob) is excrement; and in its solid state is called سنده (sendeb). Both words are indecent to use.

T. Granted that your father was learned; of what avail is that to you?
لادرى نصف العلم (A.) T. Saying, "I do not know", is half
the knowledge. Cf. آنکه به ازناها رسید etc. & etc.
E. E. Who knows he knows nothing knows much.

لاشئ خررا بتانی چه نسبت؟ T. What comparison between the
dead ass and the greyhound?

لااف از سخن. چو دز توان وزد
آن خشت بوک که پر توان دهد [نظامی]
F. T. Few and precious words are pearls
Of which one may rightly boast;
Too many words are cheap as dirt;
Or like the shells along the coast.

Note. The word خشت is applied to bricks, which are
made of clay moulded by hand, and left in the sun to
dry. As a great number of such bricks can be made within
a short time, to these the poet is comparing profuse words.

لاف در غربت، آواز در بازار مسگرها T. Bragging in a strange
country and shouting in the coppersmiths’ market. [Just
as one’s voice is drowned in a place where many coppersmiths
hammer their vessels, a man away from his country may
say anything about himself without meeting a refutation.]

لاالی میدانی چرا خوابت نمی برد؟ T. It you know the lullaby,
why can’t you get to sleep?
Cf. اکر دای که نان خوددن etc.
E. E. He tells me my way but does not know his own.

لايق آب ریختن بدست ای نست T. He is not worthy enough to
pour water on his hand.
E. E. He is not fit to tie his shoe-laces.

Notes. (1) A variant form of this expression is یک جفت کفش پوشانست i.e. He is not worthy enough to place his shoes together. (2) It was the duty of a servant to pour water on the hands of his master before and after a meal, or to place his master's shoes together in readiness for him to wear them.

لایق هر خر نیاشع افسری F.T. Not every ass is worthy of its bridles.

Notes. (1) افسر seems to be a contraction of افتادار, though it now has two meanings: "crown" and "officer". (2) The version of the proverbs, as given here, is exactly the same as that given in my text of جامع التمیم Jame-o-tamseel, a book on Persian proverbs. دهکده, though quoting from the same source, gives which is intended to mean "Not every head is worthy of the crown." I believe, however, that this is not logically correct, and should better read لاایق افسر نیاشع هر سری

لایق هر خر نیاشع زعفران F.T. One does not give saffron to every ass. (Lit.) Not every ass is worthy of saffron.

Cf. خر به دانه etc.

E. E. Do not cast pearls before swine.

لباس بعد از عید برایم عنوان خوب است (See قبایل بعد از عید etc.)

لیب بود که ولادان آمد T. The lips came before the teeth. [Such a thing is prior to, or more essential than, such other thing].

دهنش بودی شیر میدهد (Same as لیب بود که ولادان آمد)

[لحن داوو و دوک را در واقع T. David's melody and one who is born deaf.

E. E. To play a lyre to a deaf man.

لذت انگور زن یوه داننده خداوند میوه (مست) T. It is the (poor) widow who appreciates the sweetness of the grapes, not the owner of the vineyard.
The fact that something is found gives more delight than the very thing found.

(L. E. R. [Same as etc.])

L. E. R. (Same as etc.)

T. Curse upon the shopkeeper who does not know his customer. Cf. كورشود etc.

T. The meeting of a friend is as good as a cure (lit. cures the infirm or invalid).

(L. E. R. [Same as etc.])

T. If thou seest aught amiss in another, mend it in thyself.

T. To take up a morsel too large for one's mouth (lit. crop). Cf. the next entry.

T. Take up a morsel which is not too large for your mouth. [This is often a caution against marrying one who is of a higher social rank].

T. To eat food from behind one's neck. Cf. كل از غذا کردن.

(A.) T. There is a season for every speech. Cf. هر سخن جامعی etc.
F. T. Buy a lame or a blind ass, if you want; but don't buy an old one.

T. The loin-cloth of Molla-Nassreddin (i.e. an article which serves a number of purposes).

Once Molla-Nassreddin complained to the magistrate that his loin-cloth, coverlet, carpet, and turban had been stolen. When the thief was arrested, it was found that he had stolen from Molla's house nothing more than a loin-cloth. When asked why he had asserted that so many things had been stolen, Molla answered that though the stolen goods was primarily a loin-cloth, it had served him as his coverlet, carpet, and turban as well.

T. To give almond-cakes to a cow.

E. E. To cast pearls before swine.

T. His ewer holds much water (i.e. he is a man of great influence.

T. An earthen ewer and a copper aiguière both serve the same purpose, but the real value of each is known when they are pawned.

Note. A copper ātābeh (āfātabeh), the former being made either of earthenware, or of tinned iron; while the latter is usually made of copper.

(A.) The sick man has no liability (i.e. he is exempt from performing certain religious duties).

(A.) T. Man will have nothing but what he has obtained by his effort.

E. E. Who never tries cannot win the prize.
E. E. We have sown our wild oats.
T. We have sifted our flour.

Note. Sometimes this is extended by adding to it i.e. "and have hung up the sieve".

F. T. The bereaved need not hire a mourner. Cf. تو مادر مرده را etc.

F. T. I am willing to let loose the skin, but the skin will not let me go. [From the following anecdote]:

A bear was once driven downstream by a torrent, with its head bent toward the water. One of the men standing on the shore thought it was a skin-churn which had been allowed to drift, so he jumped into the water to bring it ashore. But the bear firmly seized the covetous man, who now had to grapple with the animal only to save his life. When the men on the shore shouted to him, "Let the skin float, if you cannot bring it", he shouted back, "I am too glad to let the skin go, but the skin will not let me go".

Another version of the story, according to Debkhoda, who has quoted it from a book called Fehema'eeb, makes the bear look like a fur cloak, which is coveted by a thinly-clothed mendicant.

Note. The story refers to cases when people are involved, from covetous motives, in difficulties which they are too glad to get rid of, rather than derive the benefits coveted by them.
The mother eats of the sugar and cake pretended to be meant for the child.

Cf. etc.

Of the nurse it is only the garments, that are torn.

Note. The P. has "The mother's heart burns", which figuratively means, "She feels a great sympathy for, or greatly pities, her child", and the idea of burning suits nicely the nurse's garments.

(See Rad. and Murray)

One who has no mother should put up with his step-mother.

A bitch is a lion in her own kennel. Cf. etc.

Little avails us the story of the cow that came in and the ass that went out. [Cited in similar instances].

(Same as etc.)

Much as the snake hates the penny-royal, the herb grows always by its hole. [Cited in cases when things go contrariwise].

A poisonous snake is better than a bad companion.

The serpent casts off its skin, but doesn't throw off its habit.

Cf. etc.
مار تا راست نفوذ بسوراخ نمی‌رود

(Same as ما مارد etc.)

مارکه پیرش قورباغه سوارش می‌شود

E. E. Little birds pick at the dead lion.

T. When the serpent grows old, the frog rides on its back.

مارگریته از سیام سیاه (و سفید) می‌ترسد

E. E. (a) A burnt child dreads the fire. (b) A scalded cat fears cold water.

(c) Once bit, twice shy. (d) He who has been bitten by a snake is afraid of an eel.

T. He who has been bitten by a snake is afraid of a black (and white) thread. Cf. امی کریサービス etc.

ماره هر جا کچ برود ور لانه هم روست میرود

T. No matter how crooked a serpent is wherever it goes, it goes straight into its hole. [Wicked people are wise about their own affairs].

مافات مضی و ما سیبیک قایین قم فاغتیم الفرصة بین العدمین

(A.)

F. T. What is gone is past, and what is about to come is not present. Up, therefore, and make the most of the moment between the two non-existent times.

E. E. Trust no future; howe’er pleasant;

Let the dead Past bury its dead.

Act, act in the living present;

Heart within, and God o’erhead.

ما که در جهنم هستیم یک پنه هسم پایان تر

E. E. (a) As well be hanged for a sheep as for a lamb. (b) In for a penny, in for a pound.

F. T. Since we are already in hell, what matters if we go one stage farther down?

ما که رسوای جهانیم غم عالم پس هم است

F. T. He who has been disgraced before all men should not worry about a whole world of other troubles.

Note. پشم which literally means "wool", figuratively stands for anything which is not worth worrying. Thus, the phrase پشم بدان which is in frequent use, means "Nevermind" or "Don’t care".
F. T. Since we are (reputed to be) infidel, we might as well be more so. Cf. ما که در جهنب مسئوم etc.

ما که خوراک اما اما اغلب لرخ خریدند F. T. True, we have eaten the dish; but don’t flatter yourself that the Lur was a fool. [Quotation from the following story]:

One of the natives of Isfahan, who had travelled to Bakhtiari, was talking one day about the delicious dishes prepared by the inhabitants of Isfahan, among them kalleh-pacheh (dish of sheep’s head and trotters). One of the audience travelled shortly after to Isfahan, and fancied the much-praised dish. While in search for a shop where it would be sold, he happened to pass by a cobbler’s shop, where he saw an earthen tub filled with water, in which the cobbler had soaked some pieces of leather. Taking this for the dish he was searching, he gave some money to the cobbler and asked to be served with a portion of kalleh-pacheh.

The cobbler, taking advantage of the stranger’s stupidity, granted his request, and he began to dip his bread in the dirty water and eat it. He even put a piece of leather in his mouth, but had to swallow it quickly, finding that it could not be chewed. He then left the remainder, which he could no more eat, before the cobbler; and on his departure from the shop, said, “It is true that I have eaten the dish; but don’t flatter yourself that I was a nincompoop”.

Notes. (1) The above quotation is often cited by one who has been deceived, and who after discovering it, tries to join in the laugh. It amounts to saying, “I have found out, or knew beforehand, your deceitful intention”. (2) The inhabitants of Bakhtiari, and those of Luristan, are called Lurs, and these are regarded, for no good or specific reason, as simpletons.

ما که رفته‌یم اما این رسم خانه‌داری نیست F. T. I am leaving the house (in disappointment), but this is not proper household management. [From the anecdote of the thief who had entered a poor man’s house, and could not find anything
which was worth carrying away, and on leaving, cried out to the owner of the house: "I am leaving the house, etc. etc."

Notes. (1) The quotation is usually, though jestingly, cited as a reproof of people who do not properly look after household management or domestic establishment. (2) Some people expand the anecdote by relating that the thief had spread a large cloth wrapper on the ground, in order to wrap in it the stolen goods, and that while he was on search, the poor man and his wife were awakened by the noise, and seeing the wrapper, used it as their carpet, as they had been lying on the bare ground—an incident which aggravated the thief's disappointment.

\[
\text{ممال این بهر آسایش عمر است نه عمر این بهر گرد کردن مال} \\
T. "Riches are for the comfort of life, not life for the sake of amassing riches."
\]

\[
\text{مال است نه خان است که اسیان بروان داد} \\
F. T. It is money (or property); it is not life that one could easily part with. [This is what a miser would say when required to give money for some purpose]. \text{Cf. دل است etc.}
\]

\[
\text{مال بد یخ ریش صاحبش} \\
F. T. Bad ware comes back to its owner (للی. to its owner's beard). \text{Cf. سکه: شاه ولایت etc.}
\]

\[
\text{مالت را سفت اتغادار همسایهات را ودود مکن} \\
T. Keep your property safely, and do not make a thief of your neighbour. \text{E. E. Better a lock than doubt.}
\]

\[
\text{مال حرام بیهارد حرام رفت} \\
T. It was property gained illegitimately; so it was spent for an illegitimate purpose. \text{Cf. بیل حرام بیهای etc.}
\]

\[
\text{مال خانه بصاحب خانه می‌رود} \\
(\text{Same as خانه etc.})
\]

\[
\text{مال خودم مال خودم مال مردم هم مال خودم} \\
T. My own property is mine; others' properties are mine, too. [This is how a covetous person thinks].
\]
Mal diniyad bi'dinii 'i manad. F. T. Worldly wealth will remain in the world (i.e., Man will die, leaving his wealth behind him and, therefore, there is no point in accumulating wealth).

Mal diniyad wa'bal al-Aakhirat ast T. The wealth of the present world is a source of trouble for the future world.

Mal ra' er-ku-ri yad'est adar ransh an-der tegaadat-ten ast T. Any one can acquire wealth (or earn money); the difficulty lies in keeping it. Cf. bulb ye-da-ko-deren etc.

F. T. Ali's property will come to him (i.e., The rightful party will in the end enjoy his right).

Note. Such is Debkhoda's version, which seems to be correct in view of the explanation given. But what I have heard from the mouth of the public is mal auf mal-ashali, which would mean "Ali's property (or money) should be spent for meeting him".

Mal mal-ashali wa'bal-ashali T. Ours are hung on to a minaret; others' are under the tub (i.e., People conceal their own faults, but reveal ours).

F. T. What we get from others we should share with others.

F. T. What is bequeathed by a person does not last long.

Note. A variant form of this saying replaces wa-va nadaadub i.e., "goes after the dead".

Mal maf'ta az esal shi-rin ter-ast T. Property acquired free of cost is sweeter than honey.

Mal hime mal-ast mal mi 'ib't al-mal T. Every one else’s property is a (private) property, but mine is common property! (i.e., Every one tries to appropriate my property; as if it belongs to the community; while he believes that his
property is privately-owned, and should not be appropriated by others).

Note. بيت المال (beytolmal) is an obsolete Islamic term meaning "public treasury".

مايل ينجاز ميروز كامان هزار جا T. Stolen property is taken to one spot, but suspicions regarding the thief are directed to many places.

Note. A variant form of this vb. replaces كمان by امان which means "faith" -- the idea being that where there is an unjust suspicion, the faith of the suspected shall belong to the suspecter.

ماما اچه) که دوتا شد سر وچه کچ ورماید E, E. (a) Too many cooks spoil the broth. (b) Two captains sink the ship.

 Cf. کردد که وبران etc.

T. Where there are two midwives, the child's head does not come out in the normal way.

ماما اچه دید زائید یادش آمد F, T. The sight of the midwife suggested the birth. [Referring to one who shows no initiative for doing a specified act, or does not remember to do it, until he sees others do it].

مأمور دولت است حقش را باید داد T. He is a government official, and must be given his due. [Quotation from the following story]:

One winter night when the weather was intensely cold the governor of a certain town, who was seriously ill, ordered his men to fetch a physician from a neighbouring village. The physician came in time and wrote out a prescription; but, far from being given any fees for his troubles, on his way back he was stopped short by one of the governor's servants, who demanded from him a tip.

The unlucky physician was forced to return to the governor's residence and set forth his complaint against the servant. However, on hearing his case the governor said; "Yes, he is a government official; and must be given his due". [The story reflects a state of affairs when absolute
injustice and despotism prevail}.

مأمور معذور است (Same as المأمور معذور مندور).

E. E. To carry water in a sieve (or draw water with a sieve). Cf. آب در هاون ساییدن.

T. To measure the moonlight.

مارهاب رخ ماست را می‌شکند T. The moonlight depreciates the yoghurt. {There is no comparison between that which is natural (or genuine) and that which is artificial}.

Note. A variant form replaces كریاس ماست by کریاس ماست which means "canvas or tent-cloth".

ماده همیشه زیر ابر نمی‌ماند. F. T. The moon will not always be hidden by clouds.

E. E. In the long run truth will out.

مارهاب آن سرخنده گردد نی ریزم ة (耐用) T. A fish begins to stink at the head, not at the tail (i.e. It is those at the top of affairs who are responsible for their deterioration).

مارهاب پدش رشیده است F. T. We have now reached the tail of the fish (i.e. The worst is over).

مارهاب بگندش نمی‌ارزند T. The fish is not worth its stink. {Said when the disadvantages of a thing outweigh its advantages}.

مارهاب را نمیخواهی دم را بگیر T. When you don’t want the fish: catch at its tail. {Said to one who searches something: though he is not really very fond of it}.

مارهاب را هر وقت از آب بگیری (یا بگیرند) نازه است F. T. The fish is fresh whenever caught (i.e. Such and such a thing can be done at any time).

مارهاب و ماست! عزرائیل میگوید باز هم تقریب ماست؟ F. T. When fish and yoghurt are eaten together, the Angel of Death
says, "Am I to blame?"

Note. It is commonly believed that fish and yoghurt, when eaten together, are physiologically injurious to the system, although modern medicine has not yet confirmed this. However, it is chiefly the pun on the word "yoghurt", which gives some beauty to the saying. At the end of the sentence this word is a contraction of "we" or "us" and "is", the phrase meaning, "Is it again our fault?"

A starter good enough to ferment nine "mans" of milk (i.e. a very seditious person).

Notes. (1) Nine "mans" would roughly be equal to 27 litres. (2) When used in baking bread is yeast or leaven.

The black man was beautiful (ironical); and then caught small-pox. {Cited when a state of affairs goes from bad to worse}.

Note. Маррак is a proper name by which some negroes or black slaves are called. It literally means "blessed" or "auspicious".

It is a full cesspool that stinks most. {Referring to mean people who are carried away by pride when they become rich}.

Same as بخشخاش (i.e. to split hairs or to be over-scrupulous). Cf. also the E. To put a rope to the eye of a needle.
The epic would become too weighty \( i.e. \) the description would become too long; also we will have to speak volumes for it.

Note. معنوی (masnavi) originally means "couplet-poems", or verses consisting of distichs rining between themselves. The word is particularly applied to the famous couplet-poems of the poet Jalaleddin-Roomi.

It is inconsistent with reason to believe that the beggar will be satisfied even if all the sands of the desert become pearls.

Love must be on two sides. Cf. خوش یابدine etc.

E. E. Love on one side only means misery on both sides.

The police superintendent controls the markets, not the private houses. Cf. the next entry and the Note appended thereto.

What business has the police superintendent within the house?

Note. To quote from a translation of Golestan by Platis, محضب (mohtaseb) is properly the inspector of the markets and of the weights and measures; etc.; to him is also assigned the duty of preventing riotous and disorderly conduct, or public wrong-doing of any kind. See Note on this preceding entry.

The police superintendent who drinks wine will excuse the drunkard.

It is the touchstone that discovers the gold, and the beggar
who recognizes the miser.

 elő  elő
محبت نده را زهر طرف سنگ آید F. T. He who is afflicted is
hit by stones from all directions. Cf. the E. A low hedge
is easily leaped over.

 elő  elő
مدح خود کردن پننه جاویدن است (Same as تمریف خود کردن etc.)

 elő  elő
مرا بخیر تو امید نیست شر مرسان [سند]
T. I don't expect good
from you; (but at least) do me no harm.

 elő  elő
مرا بغلت بیگانگی ز خوش مران
که دوستان وفا دار بهتر از خوش شنند [سند]
(See under دوستان وفا دار etc.)

 elő  elő
مرا بگور شما نمی خنارند T. They will not bury me in your
tomb (i.e. My sins will not be laid against you).

 elő  elő
مرا دوستی است اند دل که گرگویم زبان سوزد
وگر پنهان کم نرسم که مغز استخوان سوزد
F. T. I have a heart-ache, which if expressed, will burn
the tongue; and if kept inside, will I am afraid, consume
the marrow in my bones.

 elő  elő
مرد آخر بین مبارک بنده ایست (See under دوستان etc.)

 elő  elő
مرد آست که لب بند و بازو بگداید F. T. The true man is he
who closes his mouth and opens his arms. Cf. دوستان etc.

 elő  elő
مردان نزند لاف مردی T. True men do not boast of their
manliness.

 elő  elő
[مرد باید که در کتناکش دهسر سنگ زیرین آسیا باشد [سند]
F. T. The true man must, in the struggles of the world,
be like the lower stone in the mill.

 elő  elő
[مرد باید که جیز دند گوش ور نوشته است بند بر دیوار [سند]
T. A man should hearken advice, though it may be writ-
ten on the wall.
E. E. (a) If the counsel be good, no matter who gave it. (b) Do as the friar saith, not as he doeth. {From Spanish origin}.

مرد خرمند هیچ بیشه را عمر دو باست در این روزگار
نا ایکی نجربه آ میختم با دو گری نجربه ی دوکر بکار
F. T. A wise, ingenious person must live two lives in this world, in order that during the first he may acquire experience and during the second he may apply the experience so acquired.

مرد خودین خداي بین نبواد. T. A conceited person is not godly (or cannot discern the truth). Cf. خدا بینی etc.

مرد در زیر سخن ننهان است T. A man is hidden beneath his words (i.e. until he has spoken, his faults and virtues remain hidden). Cf. نا مرد سخن نکنه باشد etc.

مرد که نبایند دو ناشد بفکر ذن نو می افتد (Same as نبایند مرد که دو ناشد etc.)

مردن بزرت به از زندگانی بمیلت T. To die honourably is better than to live in ignominy.
E. E. (a) Either die, or live with honour. (b) An honourable death is better than an inglorious life (Socrates).

مرده آنست که نامش بینکنی نبرند T. He is dead whose name is not mentioned in connection with a good act.

Note. The first hemistich to this is

سدنیا مرد نکو تام نیمز مرکز

i. e. O Sa’di, he never dies who has a good reputation.

مرده ای را پاک شستن T. To wash the body of a dead person clean (i.e. to give full measure; to perform a duty faithfully).

Note. This proverbial expression is mostly used in such sentences as

ہیچ مرده ای را باین یاکی نکش بود i. e. This time he has given full measure.

مرده ای را پاک شستن
مرده شور یلود حرد که موس مرده رودی آن باشد

F. T. Damn the dish, however delicious it may be, which contains a dead mouse! [Cited when something mars one’s happiness].

Note. مرده شور یلود (1) is a colloquialism for مرده شور which means literally “one who washes the dead”.

So the phrase ... مرده شور یلود literarily means “May the ‘dead-washer’ carry (such a thing or person)”.) In E. this could be rendered by “Damn it!” or “Confound him!”

(2) The pvb. seems to be only in use among the Iranian Jews.

مرده شور ضامن بهشت و جهنم نیست

F. T. He who washes the dead is not concerned as to whether the latter is led to paradise or to hell.

مرده شور ضامن کفن نیست

F. T. He who washes the dead is not expected (lit. does not guarantee) to provide the winding-sheet. [Cited in similar instances].

مرده نمیرود بگور میبرندش بزود

F. T. The dead man is carried to the grave against his will.

مرورت یا زمای و آنجا که می‌گن [سهدی]

F. T. Test (or prove) your virility before taking a wife.

E. E. (a) Never seek a wife till ye ken what to do with her (Scottish). (b) Look before you leap.

مردی که نار ندارد اقدار زبان ندارد

F. T. A man who cannot earn bread should not have such an unrestrained tongue (i.e. he should control his tongue so as not to be rude to his wife).

Note. A variant form of this pvb. replaces اقدار “so much” by یک کرک one ell or metre - a long tongue referring figuratively to abusive or rude language.

مردی نیو دفتاده را پای زدن [بی‌دیای وای]

F. T. It is no manliness to
kick at one who is fallen down.

مرغ جناحی رود که چینه بود، نه بجاانی رون که چینه نبود. [F. T.]

The bird goes where it finds food, not where it finds nothing.

Note. There is a pun on the words چینه بود and چینه نبود and although the use of the word چینه which is a vulgar form of "thing," detracts from the literary weight of the verse.

مرغ گرمنه ارزن در خواب می‌یابد. [F. T.]

T. The hungry fowl dreams of millet.
E. E. (Same as for شهر در خواب بیند etc.)

مرغ هرچه جانی‌تر باشد، دم کوچک نتیجه تراست. [F. T.]

The fatter a hen, the narrower the outlet for her eggs. [This means that rich people are less disposed to be charitable].

Note. Dehkhoda has "the narrower her ovary (نخذان)" which does not seem correct enough for conveying the required sense.

مرغ همسایه قاز است. [F. T.]

T. The neighbour's hen is a goose (i.e. Other people's property is esteemed more than one's own).

مرغی را که در هوا است نباید بسیخ کشید. [E. E.]

(a) Sell not the bear's skin before you have caught him. (b) First catch your hare, then cook him.
T. The bird which is in the air should not be grilled.
Cf. بدشت آمود etc.

مرغ یک پا دارد. [F. T.]

T. But one leg to the fowl. [Said when a person is adamant on a point and is not ready to change his mind].

مرغی که انجری می‌پیشی، نوکش کج کم است. [F. T.]

T. The fig-eater (or the bird that eats figs) has a crooked bill (i.e. Not every one is fitted for every work).

مرگ جهان است و زندگی دانش. (نام‌سرود) [F. T.]

T. Death is ignorance; life is knowledge.
The death of the ass makes a feast for the dogs. *Cf.* the *E*. One man's meat is another man's poison.

Death is unavoidable (but) for one's neighbour. {Every one knows that death is unavoidable, but scarcely ever thinks that this applies to himself as well.}

*Note.* I have also frequently heard which lays stress on the selfish implication of the saying.

You have been given everything you wanted, and you want nothing but death, and for that you have to go to *Guilan*. [Said to one who is insatiable.]

*Note.* This is perhaps because it was a custom in *Guilan* for the relatives of a dead person to bear the expenses connected with his death; in other words, dying involved no expenses in that province. (*Doubtful!*)

Death and the entertainment of visitors are inevitable. [Iranian hospitality requires the entertainment of visitors, though they may be uninvited.]

Let the wailing finish with the death. *Cf.*

*E. E.* Better face a danger once than be always in danger.

I want a pearl that is both cheap and unique. [Ironical statement made when a combination of good quality and cheapness is expected.]

*Notes.*

better suits the rhythm of the *p* *b*. literally means “rolling”, and describes a pearl which is round and unbored.

Spun by Mary and woven by Jesus.
Said of something so precious as to be unobtainable.  

He earned wages, dear brother, who worked. Cf. etc.

No pains; no gains.

The wages of driving an ass is riding it (or Riding an ass amounts to the wages for driving it).

Breathe not a word inconsiderately; speak well; what matters if you speak tardily?

Think twice before you speak once.

A "louzi" is content with dust as a snack after his drink.

is a morsel taken after an ardent spirit, or even wine. has various meanings with bad implications, but is often used in colloquial language to mean a person of generous disposition.

Silence is best where there is no audience. Although literally means 'one who hears or listens', in the proverbial hemistich given here it means "one who willingly listens in order to learn".

The willing listener (or audience) gives the speaker encouragement to speak.

Drunkenness ends with the morning.

(a) What sobriety conceals, drunkenness reveals. (b) When the drink is in, the truth is out.

Drunkenness (is) combined with truth.
A mosque is not to be used as a lavatory. [Cited in similar cases].

Note. Dekkoda gives the variant form خرست بست i.e. A mosque is not where one could tie a horse. If this variant is preferred, it is due to the indecent wording of خرست بست

مکین خرک آرزوی دم کرده نا یافته دم دو گوش و کرده؟

T. Though the lowly ass is undiscerning, inasmuch as it carries burdens it is dearly esteemed.

مکین خرک آرزوی دم کرده نا یافته دم دو گوش و کرده؟

T. The poor little ass desired to have a tail, but before it could find one, it lost both its ears.

Cl. the E. 'He went for wool, but came home shorn,' and 'The camel going to seek horns lost his ears,' which is of Hebrew origin.

مشت بدرخش زد

T. To strike a blow against an awl.

E. E. (a) To run against the point of a spear. (b) To play with edged tools. (c) To kick against the pricks.

مشتری آخر شب خونش پای خودش است

F. T. He who goes to buy something very late at night must expect to be cheated. [The last shops open during the night usually overcharge customers].

Note. The original P. wording goes so far as to imply that the last customer of the evening may be killed, in which case no one is responsible for his blood.

مشت وxorده بمشت خون می‌نادد

F. T. He who has not received a blow from another boasts of his own fist.

مشت نموله خروا ر است [مشت]

E. E. You may know by a handful the whole sack.

T. The handful is a sample of the kharrar (about 300 kilogrammes).

مشتی که بعد از جنگ یاد آید بر کلة خود باید زد

F. T. A blow
that is not given till the fight is over may as well be
dealt to oneself. (Lit.) A blow that is remembered after
the fight is over should be given to one's own head.

F. T. The proof of the musk is its own odour, not what
the perfumer says about it.
E. E. A good wine needs no bush.

T. To carry musk to Khotan (name of a
town and province in China).
E. E. (Same as for
نبرد) (ذبیه بکرمان بردن).

F. T. Though the skin is empty,
the water-sprinkler says, "Mind the water". Cf. the E.
An empty gun and "Hands up!"

T. There is nothing difficult that
does not become easy.
E. E. It is a long lane that has no turning.

Note. The second hemistich to this is
i.e. The true man should not be disappointed (lit.
frightened).

T. Take
counsel with a thousand persons, but disclose your secret
to only one.

E. E. Poverty on an old man's
back is a heavy burden.

F. T. Old age and poverty make a tragedy.

A.) E. E. Let bygones be bygones.

T. What is past is past.

Note. This is an A. version of the more frequent
P. saying
کفشه کفشه است.

T. Cash transactions give out the
odour of musk. [Exaggeration praising cash transactions].
Young people have the digestion of an ostrich. (Lit.) The stomach of a young man melts stone.

(Same as etc.)

A beautiful sweetheart needs not be adored. Cf. حباط مشاطة نبست etc.

E. E. Fair faces need no paint.

Note. معشوق is of masculine gender and means properly "a man who is loved by another". The regular word for a female sweetheart or a ladylove is معشوقه.

"That which is ugly in thy eyes is the object of my love". Cf. the E. One man's meat is another man's poison.

A problem solved (lit. a riddle guessed) becomes easy.

I want what is free of cost, even if it is bullets coming in pairs. Cf. شرائب مفت etc. اسب بيشکی دا etc.

One does not (or You must never) look a gift horse into the mouth. Cf. اسب بيشکی etc.

F. T. What comments need be given on something which one has received free of cost?

Note. Debkhoda has مفت را که مفت which would mean "Who says one can obtain a thing free of cost?" However, the different forms may be regarded as separate proverbs.

E. E. (a) Beggars should be no choosers.
(b) One does not look a gift horse into the mouth.

Note. مفت is a vulgarism used for مفت which is both an adjective and an adverb.

(P. version of the A. Q. v.)
The dice-player (lit. gambler) wants double sixes; but double aces turn up. E. E. No use striving against Fate.

Do not do an ill turn to another if you do not want it done to yourself. Cf. the Biblical verse “Do unto others as thou wouldst others should do unto thee.”

Do not knock at another person's door and others will not knock at your door. E. E. As a man sows, so shall he reap.

The fly which falls into the bowl does not do much; but disgusts the eater.

Notes. 1. ماست is coagulated sour milk, which is used as food, and for which the Turkish word yoghurt is often used by English-speaking people. 2. چرگین literally means “dirty or soiled”.

A new servant (lit. attendant) walks fast. See the variant توریکتو etc. and the Note appended to it.

How easy to be a priest, how difficult to be a man! Cf. آخوند شدن etc.

Note. ملاشانت (mollab) is one who is versed in theology and sacred law.

Better be reproached by your friend than see your enemy rejoice at your misfortune.

“A lofty minaret would appear low at the foot of Mount Alvand.” Cf. جراغ بیش آدناب etc.

I am as brave (w)as Rostam.

Note. This is a form of equivocal statement with bad grammar, cited in cases when a person boasts of
bravery, which is not possessed by him, but by another. In the E. translation given here "(w)as" indicates that the sentence may be read with "as" or "was".

From: من آن مورم که در پاییم یمالند ته زنبورم که از نیشم یمالند [سندی]
T. I am the ant, which people tread under their feet, not the bee whose sting causes people to groan. {Pious men prefer to be weak and do no harm than to be powerful and torment others}.

From: من از یگانه‌گان هر چرگر نانم که با من هرچه چرگر آن آشنام کرد [سندی]
F. T. I never complain against strangers, for it is my acquaintance who has always done me an ill turn.
Cf. الإتقاب كالمقاير.

From: من جن می‌جوید (A. ) T. Who seeks (or takes pains) will find.
Cf. اذ نو حرفک از من شرکت and the E. E. given for it.

From: منفلک افل و عادی T. The first halting-place and begging!
{Used when a bad result arrives unexpectedly early}.
Cf. اول بیانه و دند.

Note. It seemed that poor people who went on a journey, especially on pilgrimage, and whose money was too insufficient to carry them through the journey, depended on begging in the last stages thereof. Hence the origination of this p.v.b., which refers to those who would beg at the very first stage of their journey.

From: من سخن ان آسانم می‌گویم از رهبان F. T. I am talking of chalk, and he is talking of cheese. (Lit.) I am talking of the sky, and he is talking of rope. Cf. آسان و رهبان

From: معن جویند حرص تر شوید انم [تایی]
E. E. Forbidden fruit is sweet.
F. T. Man grows greedier to do an act when he is forbidden to do it.

From: ماکه رواب چه انام غم عالم پشم است (Same as رواب چه انام etc.)
When I am gone, let happen what may. Après moi le déluge [French pub.].

T. When I have left this world, let it be turned upside down.

I was about to fall, and you gave me a push. [Said in case when a person who is himself disposed to do something is induced or pressed by another to do it].

I say, "It a bull"; but he tells me to milk it.

The pure-hearted (or the pious) show their attachment equally to one's face as behind one's back.

When there is union among ants, they tear off the formidable lion's skin.

Union is strength.

The ant is Solomon in its own ant. Cf. سکه در خانه etc.

(a) Every cock is a lord on his own dunghill.

(b) Every dog is a lion at home.

The ant gathers (provisions) in summer, in order that it might have ease in winter.

An ant is best without wings. Cf. کریه مسکین etc.

Mice snatch groats from his mouth (i.e. he is so weak and powerless that even mice...).

Note. There are other variants to this phrase, amongst them موس از جیب بلند می‌برد where دهن is replaced by جیب (pocket).
Moush be eynan kāri nīandār eynan yamand kār dār. F. T. It is the mouse which should worry the sack, but in this case it is the reverse.

Note. A variant form of this prov. is "Moush nīandār eynan nīandār."

Moush tōy dīy yewosās mī afeqānd. T. It is into the pot of the fussy that the mouse falls.

Moush tōy sūrāy nīrōfāt jārāb him bāmsh bīst. T. The mouse was unable to get into the hole, yet it tied a broom to its tail. [An instance is when a person, though not admitted to a place himself, takes another person along].

Moush jīst kā kālā bāješ bashād! F. T. A mouse doesn’t amount to anything; much less its head and legs.

Note. Kālā bi (kālepāchāb) is food prepared from sheep’s head and trotters.

Moush zandāh be aze grēbār mūreh. T. A living mouse is better than a dead cat.

Moush gūrāh yewī bāhām bāzān. Tā yāgān bītal. F. T. When the mouse and the cat collude with each other, alas for the grocer’s shop!

Notes. 1. Dāy be bāhalār wāy bāhalār (dāy bāhalā) properly mean “Woe betide (such and such a person or thing)”. (2) A variant form of this prov., which is rather bookish, replaces wāy bāhalā by jūnā. Still another variant reads, "Moush gūrāh kā biyām, sahandānd dāgān āṭārī x̡rābā haxwādā where the last part means “the grocer’s shop will be ruined”; or “the grocer will be impoverished”.

Moush mīrān yewī nīmāzēy. T. It does not allow a hair to enter its crack. [This means that such a person is staunch, accurate, impeccable, etc.; also, that such a thing is definite, and admits of no interpretation; also, that there is no margin left].

Moush dāmāg kāsī ṣānd. T. To act as a hair in one’s nose (i. e.
be intrusive to him.
E. E. To play gooseberry.

Mo'ayi az Khurs no Kandeh-e Nemat ast. T. It is worth while to pluck a hair from a bear (i.e. to take any small sum from the miser).

Mo'ayi ra Tabag Kerdun. E. E. To make mountains of mole-hills. T. To make a rope of a hair.

Note. A variant form of this proverbial phrase is ya ke ma ya ke Tabag Kerdun

Mehatap ra Bayl-e Andodan T. To hide moonlight by mud (i.e. to try to conceal what is too manifest). Cf. Afta ra bayl etc.

Mehatap ra Nazr masta ra ma Shakand (Same as ma Shakand, ma Shakand, ma Shakand, ma Shakand [Sama])

Meh-e Joo la'uger Shoode Antakht Nam miyaneh [Sama] T. When the moon wanes, they point to it with their fingers. [A man becomes famous as a result of mortification or laborious study].

Note. Antakht naam has usually a bad implication, as it means "notorious (for something bad)"; and Antakht na shad means "to become a by-word".

Mahesh dar khaneh-ye Joo Penhasan Shoode. Sepideh Bayzaghrin Midehand Shoode (Same as Joo Penhasan Shoode, Joo Penhasan Shoode etc.)

Meh hizkii bayl-kain ast (Sama) F. T. Love based on a motive amounts to hatred.

Mehra Sooraj bar zermin Nii Mande T. A bead doesn't stay long on the ground on account of its hole. [Girls do not remain unmarried].

Mehre-e Asrar Noke Nasheh-ye Kesi nazar ast E. E. He plays well that wins.
F. T. Throwing lucky dice makes every one a good player.
See Note under Taas-e Ekar desti nasheh etc.
(a) The dog bays the moon. (b) The moon does not heed the barking of dogs.

T. The moon diffuses light, and the dog bays.

- A guest is welcome up to three days.

E. E. Fish and guests stink after three days.

- The guest is obedient to his host.

(Lit.) The guest is his host's ass. (This means that a guest should not object to, or make any comments on, what is served by the host).

- The guest brings his own portion. (This is what hospitable and religious-minded people believe). C. A. C. which is to be preferred to the saying given here.

- I treat you to the water in the stream. (Cited when one pretends to be hospitable, but offers what costs him little or nothing).

- The guest does not like to see his fellow-guest, but the host does not like to see either of them.

- If you want your guest to go, sweep under his feet (lit. pour water under his feet).

- A guest (or visitor) is God's gift.

Note. A variant form of this phrase is A guest is loved by God.

(Same as etc.)
[From the following anecdote].

A fox once snatched a cock and ran away, holding it firmly between his teeth. On the way the cock said; "O fox, since you have made up your mind to eat me, do so at least after mentioning the name of a prophet, or other holy person, so that it may become lawful for you to eat my flesh," intending thereby to obtain an escape in the event of the fox opening his mouth. But the cunning fox only squeezed the victim with greater force, and breathed out in a dragging manner the name "Jer-jee-s" (St. George). "Alas!" said the disappointed bird; "from amongst all the prophets you have chosen Jerjees!"

Note. St. George, the patron saint of England, died as a martyr in the year 303 A.D. in the reign of Diocletian, and was looked upon as a (demi-)prophet by the Mohammedans.

** F. T. ** The mediator receives blows from two sides.

Note. The beauty of the P. lies in that the chief element of میانجی (mediator) is میان (middle), which occurs again in the last part of the sentence.

** E. E. ** One can't make war with rose water.

T. They don't distribute sweetmeat in the course of a fight. Cf. در جریان من این کنند.

** T. ** To settle upon a price during a dispute (i.e., to take advantage of a dispute and indirectly ascertain a fact).

** T. ** A quarrel between two persons is like a fire, and the wretched tale-bearer has to carry the fuel to feed it.

E. E. Tale-bearers are commonly a sort of half-witted men.

** T. ** There are many hints
(or mysteries) between a pair of lovers.

F. T. Trying to gratify one’s passions amidst the excitement of the Resurrection Day!

Notes. (1) عرصات “court; area; battle-field; etc.”, means the open space or court where the last judgment is carried on. Hence, by extension, the word has come to mean the Resurrection. (2) On the Resurrection Day everyone is on the run, trying to get hold of some one who would intercede for him with God. It would be stupendous, therefore, to imagine some one who would be so unfeeling as to care only for the gratification of his passions on such a day! (3) A variant form of the pr vb. replaces the last word, perhaps because of its indecent nature, by خربکه i.e. the requisitioning of asses (or beasts).

F. T. One cannot bring about separation between the finger-nail and the flesh. [Allusion to ties of relationship].

F. T. In the midst of the to-do she thinks only of having her eyebrows plucked. [Said of one who is self-centred]. Cf. میان عرصات etc.

Note. هیرو ویر (hiroveer) is a slang word meaning “bustle or to-do”.

F. T. Drink wine and burn down the preacher’s pulpit, but avoid inhumanity to mankind (or do not torment your fellow-creatures).

F. T. Why do I ask when I clearly see it?! [From the following indecent anecdote]:

A man asked a woman at the time of sexual intercourse with her, “What is your name?” “My name is Lady Wide”, said the out-spoken woman. “How stupid I must be!” retorted the man, “I clearly see it, and still put the question”.

F. T.
Mīxwāh-ē az gūri byezr dar pāiš hām tār neshod. T. He expects to wade the stream without getting his feet wet.

E. E. The cat is fain the fish to eat, but hath no will to wet her feet.

Mīxwāh-ī yā dūr yā zārūr yā dūrūr yā yā dūrūr T. If you wish to become dear, either die or keep aloof from people.

Gī yā dūrūrī.

Mīzūrūn kuchāt mīsūzūn T. I know the burning spot in your body (i.e., I know where your shoe pinches). [From the following anecdote]:

One cold morning the master of a house bade his servant to fetch him a ewer of warm water, which he wanted for use in the W. C. The servant, finding himself in a hurry, filled a ewer with the boiling water from the samovar, and the man, who was not aware of what had been done, poured out the water and burnt himself. On coming out of the W. C. he was so furious that he set on abusing and beating indiscriminately every one with whom he came in contact. But the servant, who knew the real cause of his master’s fury, said to him quite calmly, “I know what part of your body is burning.”

Notes. (1) It is a religious rite among the Mohammdans and the Jews to purify themselves with water after easing nature. (2) The expression kūnī mīzūrzūd is very much used in colloquial Persian, and means, “He is silently angry.” mīzūrūn and mīzūrzūn (3) are colloquial forms of mīzūrūn and mīzūrzūd respectively.

Mīrāt pādār mīsūroz Sunā T. Do you want an inheritance from your father? Then acquire your father’s knowledge. [Freely] The best inheritance is learning (or knowledge) handed down by one’s father.

Mīrāt khurūs bākftār (ba bāgīr) mīrāst T. The hyena (or wolf) comes upon the inheritance of the bear.

Note. A variant form of this pvb. is mīrāt gūrūr mīrāst bākftār mīrāst which is a regular hemistich, and which means. “The
legacy of a dead wolf is acquired by the hyena".

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A poison (or a snake’s venom) is fatal, whether the amount be small or great.

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When the monkey could no longer sit on the hot floor, she put down her young and sat upon it. {Referring to a certain monkey who went to a Turkish bath with her young. The floor was getting hotter and hotter with the heat from a furnace underneath, and the monkey managed for some time to stand the heat, clasping her young one in her arms. But the moment came when she could no longer stand the heat, and self-preservation forced her to put the young monkey on the floor and sit upon it.}

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The worst wheel of the carriage creaks the most.

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The uglier the monkey, the more its mimicry.

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One should not expect fruit from the willow. Cf. ابر، اگر باید هر چیزی گردید.

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Figs do not grow on thistles.

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One fruit takes its colour from another. Cf. چرخش به آن و etc.

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A man is known by the company he keeps.
ت


F. T. One cannot have a treasure without taking pains.

نایننا بکار خویش بینا است F. T. The blindman can see to his own affairs. Cf. The E. Every man does his own business best.

ناخونک زن (با ناخونکی) خوش سلطه می‌شود T. He who habitually pilfers (or picks) happens to be a good chooser.

Note. A variant form of this prb. is خر ناخونکی صاحب سلطه می‌شود i.e. The ass which habitually pilfers, etc.

نام‌خوانندی پیش‌اله خدا نتوان رفت T. One cannot go uninvited (even) to the house of the Lord.

نام‌خواهی از خاموشی نیست [سید] T. For an ignorant person there is nothing better than silence. Cf. سخن اگرزد است etc. E. E. (a) Silence is wisdom, when speaking is folly.

(b) Silence is gold.

نادران سخن نگوید و دانی قیاس کند F. T. The wise man draws an inference from what the fool says.

نادران نزادان و پرست (See under دانان دانش و پرست) T. She puts on airs because of her trousseau (or dowry).

Note. This may be generalized to read ناز عروسو بجهاز است i.e. The bride puts on airs, etc.

نادران درید نازگی، نادران پایت را داری کن T. Put on airs if
there is some one who will bear them; if there is none, stretch your legs.

Do not employ him who has not seen employment (i.e. the inexperienced).

The water murmurs (lit. groans) because of the roughness of the ground. [Referring to grievances occasioned by bad company].

A high reputation is better than a lofty palace. (Lit.) A high name is better than a high roof.

What is left of it is only a name, but there is no trace of it. [Cited in similar cases; or when there is no truth in a rumour].

Better leave a good name after yourself than a mansion adorned with gold.

Pious men want bread to sustain them in their worshipping corner, rather than such a corner for winning bread. Cf. خوددان برای دوست etc.

Live not to eat, but eat to live.

Bread and water are both here; where shall I go then, seeing that there is nowhere better here? [Cited in similar cases]

Who would be the head should give bread. (Lit.) Who would give commands, etc.

To lend each other bread.

(a) Claw me, and I’ll claw you. (b) Swear for me, and I’ll do as much for you.
Note. The P. pvb. could be grammatically changed so as to fit in with the E. E., insomuch as the former has an infinitive, and the latter an imperative, construction.

نَان جوَعُوش خُو F. T. Barley bread and a peaceful life.

Note. خو (khow) is a provincialism for خواب "sleep", غوش خو (goosh khoo) which literally means "sleeping ears", figuratively means 'a peaceful or tranquil life'.

نَان خَوَوِت را مَيْخُورُي حَرَف مَروُم رارا مُريزني ؟ F. T. Since you earn your own bread, why need you talk about others? [Counsel against flattery, gossip, or backbiting].

نَانِرا بِدُهُ بِناَوُا وَلو بَسُوُانُا F. T. Give the dough to the baker, even though he may burn the bread (i.e. One must trust a professional man).

نَانِرا بِنْرَخ رَوُذ مَيْخُورُد T. He eats bread at the ruling market price. [Said of a time-server who has regard for the circumstances].

نَانِرا بِاَشْتَهَائِي مَروُم لِمِيْخُورُد خَوُرد T. One cannot eat bread with another's appetite.

ناشِهْ تُوَي (با تُرْيِد) روْغَي اَسَت E. E. His bread is buttered on both sides.

T. His bread has been dipped in ghee.

Note. تَرْيِد (from A. تَرَبِيْد) is properly broth in which
bread has been crumbled. Cf. the E. "sop".

نَانُ كَافِرِ مِيخوَرَد ٍ بِرَكْفار مَرْزَن F. T. Do not draw a sword on him who supports you; though he may be an infidel. [Counsel against ingratitude].

Note. Such is the form of the pvb. as I have heard it, but, though it is a regular hemistich, I do not prefer it to the metreless variant given by Debkhoda, which reads as follows:

نَانُ كَافِرِ رَا مِيخوَرَد ٍ بِلاَشْ شَمْشِر مِيخوَرَد
i. e. One who eats the bread of an infidel defends him by his sword.

نَانُ غَنْدَم دَرْوَش يِمْزَة جِو دَارِد T. The wheaten bread of a poor man tastes like barley bread. [So also the virtues of a poor man seem to be vices].

نَانُ غَنْدَم شَكِمُ پِولَاذِي مِيخوَرَد T. Wheaten bread needs a steel stomach. [A mean person gets above himself when he comes upon a fortune].

نَانُ نَامَرْدُ دِر شَكِمُ مُرَد نَمَي عَانُد F. T. He who has manly qualities returns the bread of an effeminate person. [This is because he scorns to be under obligation to such an ignoble person].

نايَد دُولُ. شَكِمُ پِيماَنَ دَرَست [دَرَست] F. T. Good faith cannot be expected from a broken heart.

نباشد دعای پدر بای اثر [نظام ونا] T. A father's blessing is not without its effect.

نِرْبِد قدیَ نخوادر خدا [سَمَدی] F. T. Not a single blood-vessel will be injured except by God's will. Cf. the E. No use striving against Fate.

Note. The first hemistich to this is

اکرتغ عَالم بِجِنید زَجا
i. e. If all the swords in the world are drawn, etc. If the two hemistichs were read together, the verb نِرْبِد (will not cut) could be either transitive or intransitive.
A sharp sword will not cut soft silk. [Counsel against stubbornness].

Not every beast is a formidable lion, which has claws and canines. E. E. All is not gold that glitters.

Do you not see that when the cat is brought to bay, it tears out with its claws the eyes of the leopard?

(See) If you taste this, etc.

The lion will not eat the dog's leavings, though he may die of hunger in his lair.

Though we have not tasted bread, we have at least seen others with it (i.e. We know something about it).

Poverty means a thousand faults.

Steal not and fear not. Cf. نبرد و نترس T. (a) A clear conscience fears no accusation. (b) Speak the truth and shame the Devil.

No one will give up the ready for that which is yet to come. Cf. سرکه چنده etc.

The parvenu goes so far above himself as to mar his personality. (Lit.) He who had not seen fortune, when he happened to see it, spoiled his clothes with his urine.

Hast thou not seen that a single ox in a grassland will mar all the cattle of the village?

(a) One scabbed sheep can mar the whole flock.
(b) One rotten apple spoils the whole barrel.
Note. Some texts replace نهیدستی by i.e. Dost thou not see?

نر بزا و آنان بزا! T. Bring forth a male child and do it at once!
E. E. Good and quickly seldom meet.

نزدیک این تله پله (است) E. E. Step by step the ladder is climbed.
A ladder is made up of steps. Cf. پله یابه رفت etc.

نزون میخ آهنی برست (سدی) T. An iron nail will not penetrate stone (i.e. Good advice will have no effect on the hard-hearted).

نزرو لاس باهم است T. The male and the female are together.
E. E. You must take the fat with the lean.

نزدیک شترخوواب خواب آشفته میش T. To an ass cowries and pearls are the same. Cf. شترخوواب دا یادم etc.

Note. The beauty of the P. lies in that the word 'ass' occurs in the compound word خرمهر which is usually translated as 'cowry' or 'shell', but which literally means 'ass's head (i.e. large head).

نزون در کسیرا نازنند ورت را T. (Same as مکوب در etc.)

نمبغه آخر بدعوا رسیه F. T. Credit transactions (when repeated too often) end in strife.

Note. دبه (nasieh) is either a provincialism for دبه or has been coined to rhyme with نمبغه (nasiob).

نشخوار آدمیراد حرف است (Same as جفنشخوار etc.)

نصبت این دشمن پذیرفتن خطا است ولیکن شیطان روا است (سیدی)

T. It is a mistake to take the advice of an enemy; though it is right to listen to it (so that one may do the contrary).
There are two unappreciated blessings: health and security.

*Note.* مجهول literally means "unknown".

**E. E.** Divide and rule.

*Note.* The P. is most probably an adoption of the E. thought, and hence sometimes is replaced by حكومت کن which is a translation of the E. "rule".

*F. T.* One should not give away anything which is already in his possession in the expectation of something which is yet to come.

*F. T.* What is imprinted on a carpet will be obliterated, but what is imprinted on the mind will not.

*F. T.* He needs luck and nothing else but lying with his face to the ground (i.e. One may have no activity as long as he is lucky).

*F. T.* It is not blasphemous to narrate a blasphemy.

*F. T.* He tries to reap what he has not sown (i.e. he is too exacting).

*F. T.* One should not go to meet misfortunes.
E. E. Don’t fear the worst until you see the worst.

Do not assign work to him who has not done any work (i.e. the inexperienced).
Cf. etc.

T. A falcon will not prey on dead mice.

The wolf cannot be expected to do the work of stitching skins.
E. E. Figs do not grow on thistles.

To do good to wicked people amounts to doing an ill turn to the good. Cf. etc.
E. E. He hurts the good who spares the bad.

A person’s looks disclose his inward and bear testimony to his friendly attitude or otherwise.

When a beggar looks he is virtually begging.

So long as you have not spoken, none can interfere with you; but once you have spoken, you must prove your words.

(Rhythmic form of etc.)

T. There is not a word said in play, but the sensible man will learn a lesson from it.
E. E. (a) There is in the smallest thing a message for us; could we but read it. (b) A wise man will make tools of what comes to hand.
They don’t mourn where nobody has died. Cf. etc.

To apply salt to a wound.

To put one’s finger in another’s sore. (b) To take out to extinguish fire.

To eat salt and break the salt-cellar (i.e. to be ungrateful to salt eaten with another).

You cannot say to him, “There are eyebrows above your eyes”. [He takes offence at any remark, though it may be nothing but truth].

So long as it is new, what matters if it is an ox’s pad. [Emphasizing the importance of newness of things]. [Kow (gow) is a provincialism for kowār]

When it was our turn (to ride), the ass foaled. [Referring to bad luck].

See the upstart in his new suit!

Light upon light [used in the sense of “So much the better”]. [From the following anecdote]:

A man once called at the house of an acquaintance whose name was Mrs. Light, and was informed that not Mrs. Light but her daughter, Miss Light, was at home, whereupon he said, “So much the better (as this is light upon light).”

Notes. (1) Originally means ‘a native of Noor-a district in Mazandaran’, and is often used as a surname. But the connection between this word and نور which means “light”, has given birth to the proverbial expression and the anecdote related to it. (2) Another ver-
sion of the anecdote is that they told the man that not only Mrs. Light was at home, but her daughter, Miss Light, was there, too.

\[ \text{No pain, no gain.} \]

*E. E.* No pains, no gains.

\[ T. \] If you want honey, you must bear the bee's sting.

*Notes.* نَوْشُ in its wide sense means a wholesome drink, a treacle, etc. But it has come to mean honey, as well.

\[ \text{No joy without alloy. (b) Bees that have honey in their mouths have stings in their tails (Scottish).} \]

\[ \text{After death the doctor. (b) Shutting the stable door after the steed is stolen (or after the horse has fled).} \]

\[ T. \] Like the antidote given to Sobhab after his death!

\[ \text{Servants are fat during six months, and thin during six months. (This refers to six months of employment during which they live well, and a semi-annual period of unemployment when they are in straitened circumstances.)} \]

\[ \text{An unpaid servant domineers over his master. (Lit.) A servant who has no ration or salary is a crown on his master's head.} \]

\[ \text{My servant had a servant, who had a servant. (Cited in cases when one's servant, instead of doing a thing which he is ordered to do, refers it to another person.)} \]

*Note.* - a modern word meaning 'servant', is the same as 'jaakor' which is an older word, and which is now used to mean "a humble servant". In this phrase, however, both words have been used for variety's sake.
A new servant walks fast.
E. E. A new broom sweeps clean.

Note. Some people say, mostly by way of joke, that the very first syllable of نوکر (new) suggests the necessity of changing one's servants frequently, and hiring new ones.

نو که آمد بساتار کهنه شود دل آزاد T. When novelties appear in the bazaar (or market-place), old wares become annoying. Cf. نازه نوا نو بشود.

Note. I have heard some people replace دل آزاد by لازاد (Lalezar), which is the name of a street in Tehran, and explain the proverb thus: When novelties appear, even Lalezar, which is the best shopping centre, goes out of fashion. But this replacement is either due to ignorance, or based on a joke.

نویسنده دانست که در نامه جهش [سند] T. The writer of the letter (only) knows what its contents are.

نی آب پیار نه کوزه بسکن T. Neither fetch water, nor break the jug. [Cited in cases when one's service does more harm than good.]

نیآفتاب از این کرمر میشود نه غلام از این سیاهتر T. The sunshine will not become warmer, nor a negro slave blacker, than this (i.e. Things have come to the worst).

نی گزین دایره و دنبه دوزن T. What does it mean—at one time playing the fool, and at another playing the saint?

Notes. تنبک 3 دوبک (1) دایره (tombak) a one-headed long drum used in Iranian orchestras. But people who played on these instruments were usually regarded as buffoons. کنناره (Zeynab) and ام کنناره (Omme kolsoom) were the sisters of Emam Hossein. The second hemistich refers to passion-plays in which tragedians played the parts of religious personages, such as زینب and زینب. Hence the original sense
of the proverb, is that it seems strange for a person to assume two opposite characters.

* * *

F. T. Don't expect barley from me, and I won't expect you to run; be content with mere straw, and I shall be content with your walking pace. [This is originally what one may say to a horse, and an instance where it is applicable as a proverb is when an employer is neither willing to pay a good salary to his employee, nor expects good service from him].

* * *

F. T. The bitter almond-tree will not bear sweet almonds through cultivation.

E. E. Crooked by nature is never made straight by education.

* * *

F. T. A twig must be straightened only when it is young (lit. wet). Cf. اسبی را که etc.

E. E. It is no use teaching an old dog new tricks.

* * *

F. T. What does it mean—such a friendly attitude as that, and such an ingratitude as this? [Referring to extreme courses or sudden changes of attitude].

Note. الفت is friendship and کرمی, which originally means "heat or warmth", means friendly or hospitable attitude.

* * *

F. T. Not so highly salted as that, nor so insipid as this (i.e. the happy medium is desired).

* * *

F. T. I am neither mounted on a camel, nor, like a camel, am under a load; I am neither a lord of the peasants, nor the slave of a king. [Expressing freedom from care].

* * *

F. T. He has neither a support nor a strong fist. [Said of a person who has neither physical
strength nor any one to defend him).


NE نه چیز دیگری بخور دهد. برفیز نه جواز از بن مخفیت.

Same as etc."


NE جای آشفته بخواب نه خواب آشفته بین F. T. Do not sleep in a place of confusion, and you will not have disturbed dreams. [Originally same as etc.]"


NE چک زودم نه چنانه عروس آمد تو خانه T. We have neither bargained nor haggled, and the bride has been brought home. [Said when one has obtained something; or attained an end, with little or no trouble].

Note. چک و چکه is a compound word, and, construed with چن، چند، چنان، means to bargain or haggle. It is only in this pvb. that چک and چکه have been split.


NE چندران چندران برآید T. Neither eat so much that the food may come out of your mouth, nor so little that weakness may cause your life to depart.


NE چندران چندران برآید T. Neither be so severe as to weary people, nor be so lenient as to make them bold against yourself.


NE خود خود نه کس دهد گنه کند بسگد دهد T. He eats it not himself, nor gives it to another; he lets it go bad, and then gives it to the dog.

E. E. He plays the dog in the manger.

Note. The P. pvb. is here worded in the third person, but is often worded in the first person, even if cited about other people.


NE دند باش نه دند زده F. T. Neither steal nor allow your pro-

property to be stolen.

(See under etc.)
I am neither the head nor the bottom of an onion (i.e. I am not at all concerned in such and such an affair).

Neither break my head, nor fill my skirt with nuts.

Neither eat garlic, nor burn frankincense.

Rather no camel's milk than the sight of the Arab. Cf. عطاش را بلغايش رشيد.

The lover's heart can no more know patience than the sieve can hold water.

It is no wonder if the nightingale's note should sound faint when it has a crow for its cage-fellow.

Ghom is no better than Kashan; curses on both of them. Cf. زرد سكي, etc. E. E. Gimmingham, Trimingham, Knapton, and Trunch; North Repps; and South Repps, are all of a bunch. Cf. also It is six of one and half a dozen of the other.

He neither makes me blind, nor cures me. See استهوان لای زخم کداشتن and the mother story.

We are not so lucky, nor are you so generous. [Cited in similar cases].

As we have neither wealth nor faith, we need not fear being deprived of the one by thieves, and of the other by Satan. Cf. نه برا اشتري سودوم etc.

We have neither appropriated the property of any one, nor climbed
up any one's wall. { Said in similar instances }.

A quadruped loaded with a number of books is not learned; nor is it a seeker of truth.

Neither pray by night, nor water your milk. (Freely) If you do not water your milk, you need not say supererogatory prayers by night. [Originally said to the milkman who adulterates his milk with water].

My mother can curse better than you. { From the following anecdote }:

A peasant complained to the governor against the extortions of the local tax-collector. The governor, on hearing his grievances, rather than take an effective measure, began to curse the exacting collector. Whereupon the peasant, who had greater expectations from the governor, turned away in disappointment, and said, "I am going home to see my mother." "And why?" asked the governor. "Because", answered the peasant, "if it is a matter of cursing, my mother can do that better than you." [Injustice must be dealt with only by effective and severe measures; cursing and the like are no remedy at all].

"Dearie, don't you want milk?" "No! To hell with the breast!" (Lit.) Let the breast go to the grave(-yard). { From the following anecdote }:

A woman was under a vow to breast-feed her son as long as possible, which resulted in the habit remaining in the child even until he attained his adolescence. The day came finally that he was to be married. But, contrary to the expectation of his mother, who believed that he could never be weaned from the habit, the married youth no longer fancied sucking his mother; so she began to be curious about the fact, and walked to the bridal chamber
to find out the reason. But when she asked, “Dearest, don’t you want the breast?” “No,” said the youth, “To hell with the breast!”

Note. The anecdote alludes to the fact that most men turn ungrateful to, and forget, their mothers when they marry.

\[\text{به هر آمریزه از دد به است که دوزآمریزه بد به است (سعید)}\]

\[T. \text{ Not every human being excels a wild beast; rather, a wild beast is better than a wicked man.}\]

\[\text{نه هرچه آن که از زرد بود باشد زرد (نادر خریو)}\]

\[E. E. \text{ All is not gold that glitters.}\]

\[T. \text{ All is not gold that is yellow. Cf. هرچه کرد است etc.}\]

\[\text{نه هرچه آن تر زبان آید تو ان گفت (نظامی)}\]

\[T. \text{ Not every thing that comes to the tongue may be uttered.}\]

\[E. E. (a) \text{ Do not all you can; spend not all you have;}\]

\[E. E. (b) \text{ believe not all you hear; and tell not all you can.}\]

\[E. E. (c) \text{ Tell not all you know, nor do all you can (Italian).}\]

\[\text{به هرچه بقامت مهتر بقامت بیهتر (سعید)}\]

\[F. T. \text{ The greater (or taller) is not always the better.}\]

\[E. E. \text{ Precious goods are contained in small parcels.}\]

\[\text{ره بصورت نگهفته سیرت زیبا ور اوست (سعید)}\]

\[T. \text{ Not every one who is handsome on the outside is possessed of a good character.}\]

\[E. E. \text{ The handsomest flower is not the sweetest.}\]

\[\text{نه هرکه آینه ساز سکندری داند (حافظ)}\]

\[T. \text{ Not every one who makes mirrors knows Alexandrian ways.}\]

Note. Alexander is fabled to have made a mirror in which the world could be seen.

\[\text{نه هرکه در مجادله چیست در معامله درست (سعید)}\]

\[T. \text{ Not every one...}\]
who is clever in debating is honest in his dealings.

 difícil (gay) coat that makes the gentleman. (b) More goes to the making of a fine gentleman than fine clothes.

T. It is not merely fine clothes that distinguish the man.

F. T. A bad tree will bring forth only bad fruit. Cf. etc.

E. E. Figs do not grow on thistles.

T. The honey is not worth the bee’s sting.

F. T. Scorpions sting and serpents bite.

From their crooked nature, not out of spite.

T. The scorpion does not sting from spite; this is what its nature demands.

T. The sharp point of a pen is better than a double-edged sword.

T. If you be good, and men speak ill of you, it is better than that you be bad, and they speak well of you.

T. Since both good and bad must die, happy is he who excels in virtue.

Note. The last part of the verse literally means “Happy is he who carries off the ball of goodness”—a figure taken from the game of polo.

(Same as etc.)
F. T. (a) Need one ask to do a good act?
(b) Why hesitate in doing good or receiving a favour?

A half-learned physician is a danger to life, and a half-learned theologian is a danger to faith.
E. E. A little learning is a dangerous thing.
E. E. Pay the piper and call the tune.

Loosen your purse and eat porridge.

It is better to be tired out than insolvent (or helpless).

The leavings of the ass should be given to the cow.

It is a worthless garden the gate of which is left insecurely fastened. (Lit.) Woe betide the garden which has a key made of vine wood.

It is a sad death for which (even) the undertaker mourns. (Lit.) Alas for the dead for whom the "dead-washer" weeps!

Bloodshed which is left unsued for one night will remain unavenged for ever.

What can be done if the salt loses its savour?

Note. The first hemistich to this is i.e. Whatever is being putrefied is cured by salt.

God help us when the carrier becomes a toll-man! (This is because carriers of goods know all the ways of smuggling.)

Note. A variant form of this phrase is

i.e. God help us when the smuggler becomes a Cous-
A learned man is like pure gold; since wherever he goes people will appreciate his value.

Notes. (1) وجود usually means "existence", which would make no sense in the verse in question. The words "essence" and "person(ality)" would fit better. (2) طلا is the common word for "gold", being a synonym of ذر. But in this case ذر طلا or ذر طل (or طل) apparently means "pure gold".

What exists in an imperfect state is better than what does not exist at all.

وزیری چنان شهیریارد چین
F.T. Like master, like man. 
E.E. Like minister, like king. Cf. بله دیک بله چند

T. To talk of a pleasure is half the enjoyment.

An ill-matched patch is better than an uncovered hole.

وعده وصل چون شود نزدیک آتش عشق تیز تر قورود
T. When the time of union draws nigh the flame of love is excited all the more.

T. Faithfulness (or gratitude) should be learned from a dog.

T. Do not hope constancy (or faithfulness) from the nightingale, who warbles each instant on a different rose.

Give up your head, but do not forfeit your word.
Man is less constant than anything else (i.e. man perishes while his property remains).

* * *

When the time comes for eating, the aunt forgets (lit. does not recognize) her niece.

* * *

When it is time to work I am crippled; when it is time to eat I am strong. 

Cl. the E. "To quiver at work and sweat at meal" which in this case should be made to read, "I quiver at work and sweat at meal".

Note. تلنجاق and چلان are both Turkish words. The former means "crippled or maim", and the latter is originally made up of two words نُر "arm" and چان "mace or club".

* * *

Make the most of your time to the best of your ability.

* * *

When there is a feast he eats like a beast; when there is a fight, he is out of sight. Cl. وقت کار کردن etc.

* * *

In an emergency when there is no chance of escape, one will even seize the point of a sharp sword.

* * *

In trouble and tears you send for auntie; when you have a feast you say this is no place for auntie. (Lit.) When there is weeping, (you say) "Fetch Auntie"; when you have sweetmeat and victuals (you say), "There is no room for Auntie now."

Note. This is a vulgar pvb. with no good rhyme or rhythm.
When you were warbling in ravishment, that was the time to provide for winter. [From an anecdote which is summarized as follows]:—

In a spring when the nightingale was idling away his time in warbling and visiting various flowers, a certain ant living in a nest beneath the tree which was most frequented by the nightingale, was busy gathering provision for the next winter. Consequently when the cold season arrived the negligent bird was forced by need to beg at the nest of the active insect, which tauntingly made the remark, "Why did you not think about winter in the days when you were foolishly warbling in ravishment?"

Note. There are several variant forms of this proverb, one of which replaces چیزهای جنگلی by چیزهای جنگلک. This is preferable because the former means "chirping or peeping", while the latter means "warbling". On the other hand the fact that other sources substitute cicada for the nightingale of the anecdote leads us to believe that چیزهای جنگلک is the correct word to be selected, as it means "chirr", which represents the trilling sound of a grasshopper or cicada. (The P. name for the latter insect is جنگلک or, more properly جنگلک دشتی). Moreover, the replacement of nightingale by cicada provides more logical connections, as the cicada is in greater contact with the ant than the nightingale.

وقتی که زنده بودم گاه و جوم ندادری هالا که گرم گرژهبر سرم نهادی 410. When I was alive you did not give me straw and barley; now that all is over with me, you furnish me with a nose-bag. [Originally supposed to have been said by a horse to its master].

وقتی که میاید بده که میاید وقتی که نمی آید بده که نمی پاید 410. When you have plenty, be charitable; for you will receive more; when you have little, be no less charitable; for nothing is due to be permanent.

وقتی که میاید پشت سرم می آید E. E. It never rains but pours.
F. T. When it starts to come, it comes continuously.

Same as etc.

Membership of the Parliament is a ladder to membership of the Cabinet. [A modern political saying].
Amidst the uproar and disorder the bald man came into his own. E. E. And indeed, etc.

Note. هیای هوی and هوی are elements of the compound word فلک "uproar or tumult".

تالیف‌سچکه همینه هامان (A.) T. Here's the mosque, and here the pulpit (i.e. Now you have the opportunity to prove what you claim). E. E. A new broom sweeps clean.

T. Every new mill has a tumbling noise.

هر آنکه نمی‌دهد نه نمی‌دهد E. E. God never sends a mouth, but He sends meat for it.

T. He who gives teeth gives bread (as well).

هر آنکه تخم بندی می‌کند و چشم نیکی داشت T. He who sows the seeds of evil and hopes for good harvest forms a foolish device in his head and imagines a vain thing.

Note. دماغ پشت و خیال پشت are idiomatic expressions meaning "to nourish or entertain a hope".

هر ان که هرگز بنابر یک نسیدن E. E. An inferior fighting with a superior will fall down so that he can never rise.

هر بز را بای خود می‌آوردند T. Every (slaughtered) goat is hung by its own legs.

E. E. Every herring must hang by its own gill.

هر بهار سالانه این است و هر راهی را پایان T. Every spring
has its autumn, and every road its end. Cf. It is a long lane that has no turning.

Note. I do not consider this pvb. is altogether worthy of citation; as the first part of it is discouraging and the last part encouraging.

{T. Do not imagine empty every lair; Perchance a leopard is sleeping there.

Every low ground has its high ground. Cf. أین پی هر کریک ฯ etc. and هر نشیب دا etc.
E. E. (a) Every tide has its ebb. (b) A flow will have an ebb. (c) After night comes the dawn.

Where there are festivities, the little bald fellow (i. e. the small busybody) is sure to be to the fore.

Where there are people (lit. heads), there is talk. [One can’t help hearing remarks or comments from those present in an assembly].

Note. A variant form of this pvb. is هورجا سرست صدای است F. T. It is always the foot of the lame man that meets the stone (i. e. It is he who is doomed to be unfortunate who usually meets with calamities). Cf. سکه بز سینه میخورد.

Where there is a fairy, there is a demon.
E. E. (Same as for the next entry).
Note. The P. has دیوی which literally means "fairy - faced".

There is no rose without a thorn.
T. Where there is a rose, there is a thorn.
Where there is a rose, there is a thorn beside it.

E. E. (Same as for)

* * *

F. T. Whatever comes to the sons of Adam passes away. [A lesson teaching patience and fortitude].

Note. A variant form replaces by  اولاد

* * *

F. T. Every evil thing that comes down from Heaven is aimed at the life of poor Zaman, Cf. هرچه سبک است etc.

Note. Zaman (Zaman) is the proper name of a typical unfortunate person.

* * *

F. T. What the thief has left the fortune-teller will take. [Said when a situation goes from bad to worse].

Note. Some people use نالمی (geomancer) for

* * *

F. T. Whatever comes from a friend is good.

Note. Sometimes this is extended by adding to it کر همان سوخته نباکو است i. e., "Though it be only the ashes of tobacco."

* * *

F. T. Whatever is cut from a loss is a profit. Cf. از نصف ضرر etc.

Note. 'To cut a loss' is a common E. expression.

* * *

F. T. He has collected what the other person (i. e. his predecessor) scattered. [Said of one who is exactly like his predecessor, or follows in his footsteps].

* * *

F. T. The greener the garden, the more cheerful the gardener. Cf. صفا هر چنین etc.
Note. The E. has "As is the gardener, so is the garden", which is somewhat different.

هرچه بسیار شود خوارشود T. What is in great supply is despised. {It is only the rime between خوار and سپاد and the rhythm of the phrase which make it worthy of insertion].

هرچه بسیار نمکش میزند وا بوقتی که بگندند نیک (See under وا بوقتی که بگندند نیک)

هرچه بهمی شود زیادتر میشود T. The more you stir it, the more it stinks. {Referring to a state of affairs which should not be meddled with lest it should be aggravated].

هرچه یپیلی میاید به تلی میرود E. E. (a) Easy come, easy go. (b) Light come, light go. (c) What comes with the wind goes with the water (Manx).

Note. یپیلی (ya11ali) is an exclamation uttered in joy or intoxication, and تلی only serves as an alliterative word. As a frequent uttering of these words means dallying away one's time, I believe the pvb. refers to wealth earned without pains.

هرچه پول میدهی آش میخوری E. E. Pay the piper and call the tune.

F. T. You are given to eat in proportion to the money you give.

Note. آش means (sour) pottage.

هرچه پیش آید خوش آید T. Whatever comes up is welcome.

Cf. العیر نی ما وفع. E. E. All is for the best.

هرچه خدا خواست همان ثد (See under هرچه داش etc.)

هرچه (با هرچجی که) خوار آید رودی بگار آید E. E. Lay things by, they may come to use.

T. What is despised may some day be found useful.
هرچه خوردگه پس نداده است T. He has not given back what he has eaten. [Said of a person who is excessively fat].

هم چه در آینه جوان ییند پیر در خشت خام آن ییند (Same as آنیه اند آنیه etc.)

هرچه در بد آنی بندی آنی F. T. You are a slave to anything to which you are excessively attached.

هرچه در دل فرو دارد ویده نگو نماید [سیدی] T. What is welcome to the heart seems good to the eye.

هرچه در دگمش است پچمچه در می آید T. What is in the pot will come into the ladle.

E. E. Nothing comes out of the sack but what was in it.

Notes. (1) A variant form of this prvb. replaces دیگه در دیگه (i.e. in the bottom of the pot). (2) In view of the sense conveyed by the variant form, some believe that the prvb. refers to a secret which will in the end be known by all.

هرچه در عالمی است برسر آدم است F. T. A man must conform to the ways and customs of the world. (Lit.) Whatever is in the world (or is laid down by custom) is for men to observe.

هرچه دلیم خواسته نه آن شد هرچه خدای خواسته همان شد E. E. Man proposes, God disposes.

T. What my heart wished was not granted; what God wished the same came to pass.

هرچه رشتم یپنه شد T. All I had spun is cotton again (i.e. all I had done is undone).

E. E. My cake is dough.

هرچه ریش داشت بر نیست F. T. Not every bearded being is a goat. Cf. هرچه ریش داشت etc. & هرچه گرد است etc. Cf. also All are not thieves that dogs bark at.

E. E. All is not gold that glitters.
E. E. Soon ripe, soon rotten.
T. That which comes (or springs) up quickly does not
last long.

(a) Exchange is no robbery.
(b) Tit for tat.
T. Nothing which has a replacement gives rise to complaint.

F. T. Everything of
the most abominable falls on my unlucky head. [Cited in
similar instances].

Note. كنده is bad odour; and كنده means “stinking
or fetid”.

T. “The more you grow up,
the more spoiled you become!” [This is what a father
may say to his spoiled child; but seems to have a mother
story as follows]:

A certain Lur, who had travelled to Isfahan, saw
for the first time some black plums in the market, and
bought some, which he ate with great relish.

A year after he saw some brinjals in the same market,
and took them to be plums, which he thought had since
grown up. But when he ate one of the brinjals and found
it to be of an unpleasant taste, he said, “The more you
grow up, the worse you become!”

Notes. (گنده (gandeh) means ‘putrefied’, and
the similarity between this word and گنده `big’ gives a
proverbial colour to the phrase. (2) is colloquial for

T. One should not set one’s
heart on what is not lasting.

جہان جون خط ومال و
(See under 
هجیری بجاي خوشی نیکو است
27
& 2 & 2

E. E. One good turn deserves another. Cf.
F. T. Every entertainment needs to be reciprocated.

& 2 & 2

All is not gold that glitters.

& 2 & 2

T. There is a remedy for every ailment.
E. E. (a) Every sore has its salve (or There is a salve for every sore).
(b) There is a remedy for everything; could we but hit upon it.

& 2 & 2

T. Not every truth must (or can) be said.
E. E. All truths will not bear telling.

& 2 & 2

T. Every road is entrusted to its road-guard.

& 2 & 2

T. Not every day is a festival when one can eat sweetmeat.
E. E. Christmas comes but once a year.

& 2 & 2

T. The cow does not die every day so that kooliteh may become cheap. Cf.
the preceding note.

Note. The kooliteh (kooliteh) is a dish consisting of balls of pounded meat. See کوشتیه را نان گیس etc.

& 2 & 2

T. There is a place for every word.

Note. & 2 & 2 means "point", and "position" or "place". The second part of the hemistich seems, therefore, to be a repetition for emphasis.

& 2 & 2

E. E. (a) Every light has its shadow; every hill its valley. (b) A flow will have an
ebb. (c) After spring-tide; neap (\textit{Manx}).
\textit{T}. Every ascent has its descent.

\textit{Note.} A variant form of this pvb. is.

هر سرایاری یک سربالایی دارد

\textit{E}. \textit{E}. Every man has his lot.
\textit{F}. \textit{T}. Every head receives its daily portion.

\textit{E}. \textit{E}. Every dog is brave in its own house. \textit{Cf.} سگ در خانه
\textit{E}. \textit{E}. Every cock is a lord on his own dunghill.

\textit{E}. \textit{E}. Fair is not fair, but that which pleases.

\textit{E}. \textit{E}. There is a time for everything.

\textit{E}. \textit{E}. I am happy wherever thou art with me, even if I have to live at the bottom of a well. \textit{Cf.} خوش است

\textit{E}. \textit{E}. Wherever there is a spring of fresh water, men, birds, and ants flock around it.

\textit{E}. \textit{E}. Not every bald man is lucky. \{ It is a common belief that bald men are lucky \}.

\textit{F}. \textit{T}. Any one who relies on his neighbour will go without supper. \{ Stressing self-reliance \}. \textit{Cf.} باید یکت می‌خوابد

\textit{E}. \textit{E}. Every one is a sovereign in his own city. \textit{Cf.} the \textit{E}. Every dog is a lion at home.

\textit{Note.} The beauty of the \textit{P.} lies in that شهر (city) occurs as an element in the word شهریار (sovereign).

\textit{E}. \textit{E}. One spins
according to the size of his spindle. Cf. بقدر کلیه etc.
E. E. Cut your coat according to your cloth.

* * * 
هرکس بقدر هم تیون خانه ساخته T. Every man has built his house according to his own ambition.

Note. The first hemistich to this is بلبل بیانگ و چند به ویرانه ساخته

i. e. The nightingale has built his in the garden, and the owl in a ruined place.

* * * 
هرکس خواب است حضه اش اش در آب است T. The portion of him who goes to sleep goes on the water. Cf. از تو حرفک etc.

* * * 
هرکس دردش در دل خودش است T. Every one's grievance is in his own heart.
E. E. (a) No one knows the weight of another's burden.
(b) Every heart has its own ache. Cf. also Every man knows best where his shoe pinches (Scotch).

Note. A variant form of this p.v.b. is درد هرکس در دل خودش است which is more grammatical.

* * * 
هرکس کسیرا میخواهد سنت را هم میخواهد E. E. Love me, love my dog.
T. He who is fond of another is fond of his dog, too.

* * * 
هرکس آن درود حلقی (با قلبش) وریخورود F. T. Every one eats the fruit (lit. drinks the water) of his heart.

* * * 
هرکس آن درود عافیت کار که کشته E. E. As you sow, so shall you reap.
T. Every one will in the end reap what he has sown.

* * * 
هرکس از صدا خودش خوشش میاید E. E. Every ass loves to hear himself bray.
T. Every one is fond of his own voice. Cf. صوت خودش etc.

* * * 
هرکس بکار خود استاست F. T. Every man does (or knows) his business best.
Note. استا is a contraction of استاد “master-workman”,
recently adopted for “professor”.

۶۶۶

E. E. (a) What is my turn
to-day may be thine to-tomor-row. (b) To-day me, to-
mor-row thee. (c) Every dog has his day.

F. T. Every one will have his turn every so often (liti. for
some five days).

۶۶۶

T. Every man is made for
a (special) job.

۶۶۶

T. Every one thinks his own understanding perfect, and
his own child handsome.

E. E. The owl thinks all her young ones beauties.

Note. Some texts replace هر کس دا by هر کسرا

۶۶۶

F. T. Every man is wise
about his own affairs. (or knows his business best).

Cf. کور بکار خود ببین است.

۶۶۶

T. Every raisin has its stalk.

E. E. Every bean has its black.

۶۶۶

F. T. Every one who comes into the world erects a new
building; whereafter he departs and leaves it to another.

۶۶۶

F. T. He who does an
act which should not be done meets with a result which
should have been avoided.

۶۶۶

F. T. Whoever avoids training under a teacher virtually
avoids fortune.

Note. استا is a contraction of استاد which means a
master(-workman); and which has recently been adopted
for “professor”.

۶۶۶
T. Fear him who does not fear God.

T. He who avoids payment of the king's taxes will come into the clutches of a ghoul.

T. He who escapes danger will not become great. Cl. *the E. Nothing venture; nothing have.*

T. No good comes to him who consorts with evil men.

E.E. (a) He that lies down with dogs must expect to rise with fleas. (b) Who keeps company with a wolf will learn to howl.

T. Whoever disputes with one wiser than himself in order that he may be thought wise will be thought foolish.

F.T. The wider the roof, the greater the weight of the snow on it.

E.E. (a) Much coin, much care. (b) A great ship must have deep water.

F.T. He who is in Noah's company need not fear the storm.

F.T. Whoever does not spare himself does not deserve being spared by others.

T. He who shows no mercy to those inferior to himself will suffer the oppression of those superior to himself.
Every one thinks for himself, and the thin-bearded man thinks of improving his beard.

E. E. (a) Every one for himself, and the Devil take the hindmost. (b) Every man draws the water to his own mill. (c) Every man wishes the water to his ain mill (Scottish).

Note. In the Scottish pvb. the word ain means own.

Same as aye be, etc. (Same as)

He who fears dies, while he who does not fear wins.

He who goes alone to the judge comes home satisfied.

Note. Tenna bagn is a common phrase meaning to go alone to the judge “to have his ear” in the absence of the other litigant party.

The emptier a person’s purse the less is his care.

Much coin, much care.

He who eats melons takes the risk of the ague (i.e. We must pay for our pleasures; we must take the consequences). Cf. the E.

If you would have a hen lay, you must bear with her cackling, and The cat loves fish, but she’s loth to wet her feet.

Note. People with fever or chills avoid eating melons which are believed to bring the ague.

No matter who becomes an ass, we will serve as the pack-saddle for it (i.e. We don’t care what changes will take place as long as we can outlive them).

Note. This pvb. is often extended by adding to it it is. e. No matter who is the door, we will be the hall.
He who gives no advice to himself needs to be given advice by others.

Note. Such is the form given by Dehkhoda, but in my text of Golestan, this is read (i.e. He who gives advice to a self-opinioned person) etc.

Where one is unfaithful to his trust, his hand will tremble on rendering accounts.

E. E. (Same as for نویک یاد و etc.)

Note. Some texts replace از حساب by در حساب.

(a) He that will steal a pin will steal a better thing. (b) He that will steal an egg will steal an ox.

F. T. He that steals a scruple will not scrupul to steal a pound. Cf. تخم مرغ دزد etc.

Notes. (1) The word dinar comes from the Latin denarius, which was anciently a Roman silver coin. In Iran dinar is now only a money of account, worth one-hundredth of a rial. (2) dang is one-sixth of a dinar. (3) A variant form replaces دانک by جوی i.e. a barley.

If people do not eat of a man's bread while he is alive, they will not mention his name when he dies.

T. He who despairs of life tells whatever he has in his heart.

F. T. He who makes preparations for prayer is alert to hear the call to prayer.

Consider him good whose nature is good; be he a descendant of Ali or of Omar.

E. E. Handsome is that handsome does.
He who is suffering pain is surely expected to groan (i.e. One's feelings or sufferings will not remain hidden).

He who has an enemy before him, and does not slay him, is his own enemy.

Whoever has gold (or money) in his scale, has strength in his arm.

Cf. etc.

E. E. (a) Money is a sword that can cut even the Gordian knot. (b) Money makes the mare go.

A big headache for a big head. Cf. etc.

He who lacks patience lacks wisdom.

He who wants a peacock must take the trouble to go to India.

Cf. etc.

E. E. No pains, no gains.

To find out the true nature of a man, either transact or travel with him.

All are not thieves that dogs bark at.

T. Not every one who has a beard is your daddy.

Cf. etc.

He who has gold (or money) has an enemy before him.

E. E. Much coin, much care.

Who does not weigh
his words will be annoyed by the response.

E. E. Think twice before you speak once.

F. T. He who suffers sunstroke on his head provides himself with a hat.

T. If a person’s words were carried into practice by a monarch, it would be a pity to give any counsel other than a good one.

F. T. If a person sells sweetmeat, buyers will throng round him.

E. E. Daub yourself with honey, and you will have plenty of flies.

Note. The second hemistich to this is

i. e. he must either tie the fly’s wings; or cover the honey.

T. He who acquires knowledge and does not practise it, is like him who ploughs the soil (lit. drives the ox, i. e. the plough), but does not scatter the seed.

F. T. He who enumerates to you the faults of others will surely carry your faults to others. (More neatly) He who gossips to you of others will gossip of you to others.

F. T. The man with understanding dies; while the man without it wins (the race).

T. He who gives away his books on loan should have one of his hands cut off; while he who returns the books should have both his hands cut off.
F. T. He who lifts his head high pretentiously will be attacked by adversaries from all sides.

t. Who would have roses should put up with the thorns.
E. E. No pains, no gains. Cf. There is no rose without a thorn.

T. He who grows corn green in the ear; when the harvest comes, will have to go a-gleaning.

Notes. (1) Khavid (khavid) is an unripe ear of corn.
(2) Some texts have for khovid khavid for}

T. He who eats the bread of his own labour needs be under no obligation to Halam-Tai (an Arab proverbial for generosity and hospitality).}

T. He who gives advice to a self-opinionated person, needs to be given advice by others. See Note under. He who grows corn needs to be seen. etc.

T. He who will not listen to advice must have a taste for hearing reproach.

T. Every one sees his own picture in the water (i.e. thinks about, or concentrates on his own interests). (Often cited when two persons are at cross purposes). Cf. Neel khavid me bhih etc.

T. A good name is the result of good acts.

Same as etc. (Same as
E. E. Jack of all trades — (is) master of none (or Jack of all trades is of no trade).

T. He who can do anything can do nothing (well).

Hairer had more kingly grace, but to Whose charm he was lost.

F. T. The fewer the poultry, the less often one has to shoo them away.

E. E. Much coin, much care.

Note. کیش is a word equivalent to the E. “Shoo!” and is used in driving away domestic fowls.

(See also کیش etc.)

Hairer is not gold that glitters.

T. Everything that is round is not a walnut.

Notes. (1) Shakespeare has

“All that glitters is not gold;

Often have you heard that told.”

(2) Sometimes the prov. is extended so as to read

Hairer is not gold that glitters.

where the first part means “Every walnut is round”.

Hairer in a brush, brush in an ear.

(See under etc.)

The hair on a fool’s head never grows grey. [This is because fools have no worry].

Hairer is not gold that glitters.

T. Don’t do the worst you can to your enemy, for perchance he may some day become a friend.

Hairer never dies whose heart is alive with love.

Hairer (be) ever in my heart. T. Every flower has its odour (i.e. Everything has its merit — often referring to each one of
a specified number of things or persons).

Note. Literally, Kandeh means ‘putrefied or decayed’,
Kandeh Khavari, ‘one who eats food which has gone bad’, and
Kandeh Beze, ‘one who cooks such food’.

هر ماهی (پا به ماهی) خطر دارد به نامیش را صفر دارد
T. All the months of the year have their disaster; but it
is Safar which is notorious for being disastrous.
Cf. the E. All the months of the year curse a fair Feb-
rueer (February).

Note. صفر (Safar) is the second month of the Arabic
lunar year, which was considered inauspicious.

هر مغری را بیای خویش آوریزند (طاهر هدنی)
E. E. Every herring
must hang by its own gill.
T. Every fowl is hung by its own feet.

(Same as میمون هرجه etc.)

هر نخوری یک بخور پیدا میکند
(Same as برای هرخورود etc.)

هر نشیبی را درازی در من است
E. E. (a) Every tide has its ebb.
(b) A flow will have an ebb. (c) After night comes the
dawn. (d) After sorrow comes joy.
T. Every declivity has its acclivity.

Note. سالدی has هر نشیبی را درازی است و هر فرازی را نشیب

هر نیک و بردی که در کتاب است بیمار بیهم که وقت خواب است
P. T. Put an end to the story
Of the living and the dead;
Set aside the famous book;
For it’s time to go to bed.

Notes. (1) The P. has which means ‘any-
thing good or bad’. (2) This verse, though primarily cited
by one who proposes the breaking up of an evening party,
may also be loosely used in other instances, as when it is
proposed to cut short a conversation and sit down to table.

A thousand blessings and a single instance of good health. [This means that good health is as good as, or even better than, a thousand blessings].

A thousand tares are watered for the sake of one stalk of wheat. [Bad people, being parasites on good people, owe their existence to these].

The guest has a thousand fancies of which the host has not one.

Same as هزار دوست کم است, یک دوست زیاد

The world has a thousand worries for every instance of festivity. [Lit.] It has a thousand mournings and one wedding.

A single stone is enough to fly a thousand crows.

Note. This is exactly the same as the Turkish пvb.

Of a thousand promises made by beauties not one is fulfilled.

O peach, fall into my mouth (lit. throat). [This is what the inactive or lazy fellow would say when sitting under the peach-tree].

Note. A variant form of this пvb. is هلو و یافته گلو

He eats with Mo-avieh and prays with Ali.

E. E. He runs with the hare and hunts with the hounds.

Note. Mo-avieh (Mo-avieh) was the Ommiad caliph
around whom the populace gathered because he was rich and influential. Ali, the Prophet's son-in-law, who was opposed by Mo-veh, had nothing to invite people to except prayers.

همن آذ شرای قمرپنده هم از هلیم کانان T. Deprived of both the pottage of Ghom and the porridge of Kasban. [Cited in similar instances].

همان آش اسم و همان کاه T. It is the same pottage and the same bowl (i.e. the same old story in the same old way).

همان خر سیاه اسم و همان راه آسیا T. It is the same black ass, following the same road to the mill. [Referring to a state of affairs which has made no improvement].

همایی بر سر مرغان آن آشف دارد [می] T. The superiority of the Homa over the other birds due to the fact that it feeds on bones, and does not torment any animal.

Note. Ḭo is a fabulous bird, but has been translated into 'osprey' because of the etymological meaning of the word.

همت از تو قوا از خدا T. Ambition on thy part and strength on God's part.
E. E. (Same as for از تو حکم etc.)

هم چوب را خورود هم پیاز را و هم پول را داد T. Not only he received the lash and ate the onions, but he paid the penalty, as well. [From the following anecdote]:

A man had once committed an offence and had to be punished by the governor, who imposed on him to choose either punishment by lashes, or eat a certain quantity of raw onions, or else to pay a penalty of 100 tomans. The offender first submitted to eating the onions, but after he had eaten a portion, and found that he could eat no more, he was prepared to receive the lashes.
Here again when he had been given a few lashes, he felt that he could endure no more, so he chose the last alternative, i.e. the payment of the fine.

Notes. (1) The anecdote has been related in different forms, all of which refer to cases when a person must undergo several penalties because he has failed to choose a milder alternative at the outset. (2) To assume a proverbial shape the verbs of the P. sentence could be put in the infinitive mood (i.e. دادن خوردن and خوردن دادن).

هم حلواي مرده ها است هم خورش زنده ها F. T. It serves both as a "halva" for the dead, and as a stew for the living. [Said of a thing which has multiple uses, or, jocularly, of a person who is helpful in several respects].

Note. حلوا (halva) is a kind of soft sweetmeat, which, on the death of a person, is distributed free of cost by his relatives among people, so that they may pray for his soul.

هم خدا را ميخوایهد هم خرما را T. He seeks both God and dates. E. E. (a) One cannot eat one’s cake and have it. (b) He wants to have it both ways. (c) He wants the best of both worlds.

هم خرما هم ثواب T. Both a worldly and a spiritual reward. (Lit.) Both dates and a spiritual reward. E. E. Both a duty and a pleasure.

همدان دور است كردوش نزديك است F. T. Though Hamadan is far off, the plot of land is here. [From the following anecdote]:

A man once claimed to have jumped over wide plots while he was in Hamadan. Those who were present, and knew that he was a mere braggart, said to him, "Though Hamadan is far off, there are other plots near by (like those of the province)."

همدلي ازهمزياني بهتر است T. It is better to know each other’s mind than to know each other’s language.
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هم زیارت است هیم تجارت. It is both pilgrimage and commerce. Cf. 
هم غرم ما هم نواب.

Note. A variant form replaces سیاحت by 'زیارت', which means 'touring'.

همسایه به میاد کسرا T. May no one have a bad neighbour.
E. E. There's talk of the Turk and Pope; but 'tis my next neighbour does me the harm.

همسایه را پیرس خانه را بیخر F. T. Before buying the house, inquire about your neighbour.
E. E. You must ask your neighbour if you shall live in peace.

Note. This is very much the same as the A. prb. الحار ثوالدار i.e. 'the neighbour before the house', which is often cited by the Iranians.

همسایه زودیک به از برادر دور F. T. Better a neighbour that is near you than a brother that is far from you.
Cf. آن خوشش من است etc.

همسایه نیک در جهان فضل خدا است T. A good neighbour in this world is a blessing from God.
E. E. A good neighbour, a good morrow.

همسایه هما پاک کنید تا من شوه داری کنم T. Help me, my neighbours: so that I may be able to do my housekeeping. [Said to, or of, a woman who usually does her housework with the help of other women].

Note. شوه‌داری originally means the way of handling or managing a husband.

همسر ناجور وصله ناهمتنه کست T. All ill-matched spouse is (like) an ill-matched patch.

هم سفره نان است هم لنگب حمام T. It serves both as a table-cloth, and a bathing-cloth (or loin-cloth). [Said of an article which serves a number of purposes. See لنج منسوب، 'loincloth' and the anecdote related thereto].
One gets amusement and has his fortune told as well.

E. E. Two of a trade (can) never agree.

Note. Some people have added to this prov.

E. E. All is not gold that glitters.

The subject of the whole dispute is *Mullah's* quilt. (*Same as* دعوا مرحاب, etc. q. v.)

*To drive all with the same stick* (*i.e.* to apply a judgment or conclusion to all cases indiscriminately; to treat all alike).

*All are bitten by the snake; we are bitten by the beetle.* (*Said by a person who is harassed or defeated by one who is much inferior to himself in power or rank*).

*Note. خرجه is a kind of beetle, either the blaps, or the churchyard beetle.*
F. T. Everything has been arranged for; and it is now only the blunt knife, which needs to be furnished with a handle. [Said ironically when it is proposed to handle a minor affair, while matters of vital importance are left outstanding]. Cf. etc.

E. E. Jack of all trades; and master of none.

T. One who can do anything, and is capable of doing nothing (well).

Note. A variant form of this expression makes it an entire sentence; thus: همه کارها و هیچ کاره i.e. he who can do anything can do nothing (well).

E. E. Every one’s teeth are set on edge by eating sour things, except the judge whose teeth are blunted by sweets (i.e. bribery). Cf. the Spanish pub. “Like the judges of Galicia, who for half a dozen chickens will dispense with a dozen penal statutes”.

Same as جوجه حیث (Same as جوجه حیث etc.)

E. E. Christmas comes but once a year.

F. T. The excrement of every ass does not consist of dates.

Lit. The ass does not always cast off dates.

Note. The ass to which reference is made in this pub. is the monstrous beast on which Dājjal (Dājjal), the Impostor, or the Mohammedan Anti-Christ, rides before the advent of the Twelfth Imam.

T. The shell does not always contain a pearl.

E. E. Should it always be March? Let it once be April. [Referring to the necessity of changing things by turn].

Note. شبان (Sha’ban) and رمضان (Ramazan) are A.
lunar months; and are also used as masculine proper names.

اهمن هلت است و همين گلو  

T. It is the same peach and the same throat.

E. E. (It is) the same old story in the same old way.

همين (يكي) را كه زياهده اي برگ كن 

Same as اينرا كه etc.

E. E. 1) (a) To lay it on thick (or with a trowel). (b) To puff up (or fawn upon) some one. 2) To brave some one.

T. To put a water-melon under some one’s arm.

هنر چشمه عداوت بر گر خب است [سندي]  

T. Virtue is the greatest vice in the enemy’s eye (lit. in the eye of enmity).

هنر بنيمان افسار داري نه گوهر  

T. Show merit, if you have any, not descent; the rose comes from the thorn bush, as Abraham from Azar. (See Note on Azar on page 349).

E. E. Clean water often comes out of a mucky spout.

هنر بهتر از ملك و مال پدر  

F. T. One’s virtue (or art) is better than property and wealth bequeathed by one’s father.

هنر چشمه زايده است و روات پایده  

T. Art is a living fountain, and an everlasting fortune.

E. E. An artist lives everywhere.

هنوز مسجد ساخته نشده کور بروید رش نشته است  

F. T. The mosque is hardly completed; yet the blindman is already sitting at its door. [Cited in similar instances].

هور هور است اگرچه (با اگر همه) سهو است  

F. T. A rival wife is after all one’s rival, though she may be as ugly as a pitcher.
E. E. (a) Bad ware is never cheap. (b) Cheap is dear in the long run.
F. T. There is no cheap thing without some reason for its cheapness; and the same is true for dear things.

E. E. Seldom comes a better.
F. T. There was never anything so bad for which there was a better replacement.

E. E. Honesty is the best policy.
F. T. There is nothing that can serve as a condition for something else (i.e. no statement should be considered peremptory; and no reasoning could be said to be absolute).

E. E. The third time (is) never like the rest.
F. T. No twos but threes.

E. E. (a) It is a long lane that has no turning.
(b) After night comes the dawn.
F. T. Don’t worry, as there is no road without an end.

E. E. No one ever learned anything by himself (i.e. without training under a teacher).

F. T. No one will be buried in another person’s grave. (This means that every one is
responsible for his own sins).

\[ \text{E.E. No one cries stinking fish.} \]

\[ T. \text{ No one will say his grapes are sour. Cf. } \]

\[ \text{No one will say his grapes are sour.} \]

\[ \text{No one will say his grapes are sour.} \]

\[ \text{T. No cat catches mice merely for God's sake. } \]

\[ \text{Nobody does anything for nothing (or free of charge).} \]

\[ \text{See under (See} \]

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F. T. A horse which leads the caravan carries the nose-bag.

Note. يا باب is properly a pack-horse or sumpter.

يا نخُت يا نخُت E. E. Either win the saddle or lose the horse.

F. T. Either the throne or the coffin. Cf. يا سر میرود etc.

Notes. (1) The beauty of the P. lies in that نخُت is a derivative of نخن. (2) نخن is properly the plank on which the body of the dead is washed.

يا جواب يا نواب F. T. "Either give me a reply", said the beggar, "or get the reward" (i.e. Either give me a flat denial or win the spiritual reward for giving me something).

يا خدا يا خرما T. Either God or dates.

E. E. (Same as for هم خدا را etc.)

يا خون يا ريم ريم T. Either all blood or all pus. Cf. يا زنگي زنگي etc.

يا اهل باشدگان سهيل است (See Note under كر باد اهل است etc.)

يا بق حسبت بق اى F. T. If friends will keep, the talk will keep. [Cited by one who proposes the adjournment of a friendly meeting.]

يا باد بدت بر بود از مسار بد تا تواني ميگريز از باد [مرلو] T. A bad friend is worse than a dangerous serpent; Keep aloof as far as possible from a bad friend.

E. E. Better be alone than in bad company.
[Yar b ma' bad 'and akha guda ma'tar shar] T. God forbid that the beggar should come upon fortune!
E. E. (a) Set a beggar on horseback; he'll ride to the devil.
(b) Beggars mounted run their horses to death.

(See under 'A' dinku' etc.)

Yar dair xanah uma kerd. Jehan megar daim T. A friend above ground is better
than a husband below.
Cf. the E. A living dog is better than a dead lion.
Note. A variant form replaces 'shoir' by 'or' which is bookish.

Yar沙特बাস نه بارد خاطر F. T. So far as possible try to be an
active companion to others, not a burden on their minds.
{From a quotation in Golestan}.

Yarfeqim ase zain kerdah ast T. An old friend is (like) a saddled
horse (i.e. always ready to serve).
E. E. Old friends and old wine are best.

E E. A friend in need is a
friend indeed.
F. T. One should tell a good friend in adversity.
Cf. doust an bakh etc.

Yar zar ya zour ya der F. T. Where there is no money or force,
one has to resort to imploring.
Note. The alliteration in the three words zaor-der,
and zaor dairi gives a proverbial colour to the phrase.

Ya zar na T. Either be a pure Ethiopian
or a full-blooded Roman. Cf. the E. Neither fish, nor
flesh, nor good herring.
Note. The E. plb. should be made to read "Either
fish, or flesh, or good herring", if it is to fit in
exactly with the P.
يا سر ميرو يا كلاله مي آيد E. E. Either win the saddle or lose the horse.
T. Either the head will be lost, or the hat will be won.

يا برسين يگوس خرگو خواندن E. E. To play a lyre (in vain) to an ass.
T. To read the chapter of Yasin in an ass’s ear.
Note. Ù برسين (Yasin) is the title of a certain Surah (or chapter) of the Koran.

يا کوچه گردي ميشه يا خانه زاري F. T. You can either be a gadabout or a good housewife.

يا مرغ باش بير يا شتر باش بير T. Either be a bird and fly, or be a camel and carry loads. Cf. نمرغ کند etc. Cf. also the E. pub. Neither fish, nor flesh, nor good red herring, and the Note appended to it.

يا مشت يا بشت F. T. Either a strong fist or some one to support you. Cf. بشت دارند etc.

يا مكن يا پيلبانان دوستي يا بنا كن خانهاي در خورد پيل [SMS]
T. Either you should not make friends with the elephant-driver, or you should build a house fit for the elephant.
E. E. (a) He that sups with the Devil must have a long spoon. (b) He that takes the devil into his boat must carry him over the sound.

يا مگنو آنچه مي نخواهي كرد يا وفا كن بدانيچه ميگوئي T. Either say not what you would not have fulfilled, or fulfil what you promise.

يا نشور ين خر يا اعم شدي بخش بار خر T. Either do not be married to an ass, or carry the ass’s load.
E. E. (a) He that takes the devil into his boat must carry him over the sound. (b) You must lie on the bed you have made.

يا وفا خوود نبود در عالم يا كسي اندرین زمانه نکرد [SMS]
Either fidelity did not exist in the world to begin with; or no one practised it in these times.

(1) His plan fell through; his scheme fell flat.
(2) His joke fell flat.

T. His ice did not take (meaning either that the water was not frozen into ice, or that the ice was soon melted).

Same as است تصرف قوي. (Same as است تصرف قوي etc.)

T. Though Yazd is far off, the measure is here. [From the following anecdote]:

A native of Yazd was employed as a weaver in a weaving factory in Isfahan. But while at work he used to claim boastingly that he wove so many metres of cloth each day when he was in Yazd. The manager of the factory, who could guess that he was a braggart, only said to him, "Though Yazd is far off, the measure (or metre) is here." By this he meant that there was always an opportunity for him to prove his claim.

Cf. هدایان دور است etc.

Notes. (1) كت is an ell or metre. (2) A variant form of this prp. is پر ژرد دور است یا گذت. i.e. Which is out of reach - Yazd or the metre?

I know too well what you mean! {The literal meaning of this phrase, as well as its purpose, may be understood from the following anecdote}:

There was a certain Mullah who had such a great dislike for dried whey that he did not even like to hear its name. In order to provoke him all the more, those who knew him nicknamed him "Mullah Dried Whey". Finally he had to request the local magistrate to issue an order whereby no one should call him by that nickname.

The day after the promulgation of the order when the Mullah was passing in the market-place, some one called him by the nickname "Mullah Sugar Candy", whereupon he retorted, "You mean 'Dried Whey', don't you?"
Note. According to the original P. anecdote, this man was an "Akhond", i.e. a theologian and tutor, but the title Mullah has been used here because the E. people are more acquainted with the word. The actual nickname, which was given to the man was آخوند کاشکی (Akhond Kashki) where کاشکی is an adjective derived from کاشک (dried whey). Now, since کاشک also means in modern colloquial Persian "phoney or sham", the nickname might simply have been given to express that he was "no true theologian".

† † †
یک آهو و صد سگ T. One gazelle and a hundred hounds.
E. E. (a) The game is not worth the candle. (b) The play won't pay the candles. Cf. آنها به خرج لحم است.

† † †
یک ارنین از وستش نمی‌افتد F. T. He will not allow a single millet to fall from his hand. Cf. آب از دستان نمی‌پکد.
E. E. (a) He won't give away the droppings of his nose. (b) He is close-fisted.

† † †
یک انار و صد بیمار T. One pomegranate and a hundred sick men.
English parallel. One post and a hundred applicants.

† † †
یک انگور و صد زنبور T. One grape and a hundred bees.
Cf. the preceding entry.

† † †
یک اولد دم است رو یک دزم است T. One child is too few, two are too many.

† † †
یکبار جستی ملخک، دوبار جستی ملخک، آخر بستی ملخک T. "You hopped off safely once; little locust; You hopped off safely twice; little locust; The third time you are caught in a man's hand,"

[The story to which this quotation is connected is found in the Book of Persian Tales, which is a translation of 58 Kermani and Bakhtiari tales by D. L. R. Lorimer and E. O. Lorimer. Owing to the exquisite nature
of the translation, I am inserting below the exact version, as it appears in that book, more particularly because I feel I have to mention the valuable services of, and pay a tribute to, those who have shown such a keen interest in Persian folklore.:

"Once upon a time there was a time
when there was no one but God.
There was a man who had a wife; and one day she went to the public baths. While she was at the bath she saw a lady of very high rank arrive who gave orders that every one else should be turned out so that she might have the bath to herself. The woman was very much annoyed; and when she came out she asked: "Whose wife was that?"
"That," they said, "is the wife of the King’s Chief Fortune-Teller."

She went home, caught her husband by the collar of his coat, and said: "Come, go you and become a Fortune-Teller!" "But," said he, "I can’t become a Fortune-Teller; I don’t know how to divine or to tell fortunes." "I can’t help that," retorted she, "either you become a Fortune-Teller or you give me a divorce." So the husband went off to the bazaar and bought a divining-board and dice and went and sat in the street near the door of the public baths, and put the divining-board in front of him.

Now it chanced that on that very day the King’s Daughter had gone to the bath, and when she was undressing she had given a ring to one of her slave-women to keep for her. For safety the woman had put it in a hole in the wall and had put a little wisp of hair at the mouth of the hole.

When the King’s Daughter came out of her bath she asked for the ring; but the poor slave-woman had meanwhile quite forgotten where she had hidden it and was at her wits’ end. The Princess was very angry, and said: "If you don’t find the ring I’ll have you beaten." The slave-woman, in terror of a beating, ran out of the baths, and her eye fell on the Fortune-Teller. She was delighted, and went up to him and sat down and told him
all about the affair, and said: "Divine now for me and see where the ring is."

Now the unhappy Fortune-Teller hadn’t the least idea how to divine, and he began to nod his head and cast the dice, and he looked at the board and wondered and wondered what he should say. As he looked about his eye fell on the woman, and he saw a little rent in her cloak, and through the hole he caught sight of a piece of her hair, so he muttered:

"I see a little hole there,
And in the hole a little hair."

No sooner had he uttered these words than the woman remembered where she had put the ring, and she ran in immediately and found it. And the news of this wonderful Fortune-Teller reached the ears of the King’s Daughter, and she told the whole story to her father.

Then the King sent and bade them bring the man, and said: "You shall be my Fortune-Teller in Chief;" and he gave him money and a horse and a robe of honour.

Not long after this the King’s Treasury was broken into and robbed. Then the King sent for his Fortune-Teller, and said: "You must find me the thieves." The poor man asked for forty days’ grace, and came home to his wife and said: "See now what you have done. You have put me in danger of my life, for how am I to find out the thieves? There is nothing for us but to fly at the end of the forty days."

Then, in order not to lose count of the time, he put forty dates into a vessel, and said to his wife: "Bring me one of these dates each evening, when they are exhausted, that very night we shall fly."

Now the thieves heard that the Chief Fortune-Teller had promised the King to find them out. There were forty thieves, and they were very much afraid. The leader said to one of them: "Go to the house of the Chief Fortune-Teller and see what he is doing." The thief came to the Fortune-Teller’s house and crept up on the roof and began to listen. Now it happened that at that very moment the wife brought one of the dates and gave
it to her husband; and he said: "The first of the forty, my dear." And the thief, when he heard these words, thought the Fortune-Teller meant to say: "The first of the forty thieves has come," and he was terrified, and fled and brought the news to his leader.

Next evening he sent two men together to find out what was happening; and just as before they heard the Fortune-Teller say to his wife: "Two of the forty, my dear," and, in short, so it went on each evening till the fortieth.

On the last day the leader of the thieves said: "I'll go myself to-night." At the very moment that he got on the roof and began to listen it happened that the wife brought her husband the last of the dates, which was also the biggest of them all, and gave it into his hand. And he said: "Well, well, to-night it's the last and the biggest of the lot." When the thief heard these words he thought the Fortune-Teller meant to say: "To-night the leader of the thieves has come." He was greatly frightened, and came down quickly and went in and began to beg and implore the Fortune-Teller, saying: "We'll give back the whole treasure safely into your hands for you to restore to the King on condition that you do not reveal our names."

The Chief Fortune-Teller was extremely delighted, and took all the moneys and treasures and precious stones, and went early in the morning and brought them to the King. And the King gave him money and presents and robes of honour.

Now after some time the King went out hunting one day. While he was hunting he saw a locust and tried to catch it, but it escaped. A second time he tried, again it leaped away. The third time, however, he caught it and held it tight in the hollow of his fist. He came up to the Fortune-Teller and asked: "What is it I've got in my hand?" The unfortunate man turned yellow with fear and began to cast his dice, and, thinking of his own history, began to mutter:
"You hopped off safely once, little locust,
You hopped off safely twice, little locust,
The third time you are caught in a man's hand."

The King naturally imagined that the Fortune-Teller was answering his question and was greatly pleased, and gave him gifts in plenty. But the Chief Fortune-Teller thought within himself that he must do something to prevent their setting him any more problems.

One day he was sitting in the bath, and he thought to himself: "I'll pretend to be mad. I'll run along just as I am into the King's castle, and embrace the King, and carry him out in my arms. Then he will say: 'The fellow's mad,' and they'll ask me no more questions, but leave me in peace."

So he went and did as he had said. Scarcely had he seized the King in his arms and carried him out of the castle when the roof of the King's chamber fell in with a crash. Thereupon said the Fortune-Teller: "I was just sitting in my bath casting my dice when I saw the roof of the King's chamber is going to fall in and he will be killed! That was why I didn't even wait to put on my clothes but ran hither naked as I was and saved the King's life."

The King was very grateful, and gave him money and great wealth.

Some time afterwards the wife of the Fortune-Teller went to the bath in great state. She caught sight of the wife of the former Fortune-Teller in Chief and she ordered that they should turn her out of the bath. This she did in revenge for the past.

And now my story has come to an end,
but the sparrow never got home."

(See under ٌئرٍبٌٍ و رٌعٌ هٌوا etc.)

ياك بز كسم (تر) ياك قم (تر) F. T. The fewer your goats are, the less trouble you have in driving them.
E. E. Much coin, much care.
Note. is an exclamation used for driving goats, etc.

เย็ก بر گر گر از جوی برید همه بر هم یا یرند T. When one goat jumps over a stream, all the others follow him. [Pvb. applicable to people who imitate others in their fashions and behaviour.]

Note. The verb پیشین as used in this pvb. may be replaced by its synonym چیزی چیزی.

เยک بر گر گر گر را گر گر گر کند E. E. (a) One scabbed sheep can mar the whole flock. (b) One rotten apple spoils the whole barrel.

T. One scabbed goat will make the (whole) flock scabbed. Cф. ناپاک که کاکی در علفزار etc.

เยک پایش این دنیا است یا پایش آن دنیا E. E. He has one foot in the grave.

T. He has one foot in this world, and the other in the next. Cf. بایش اب کور است.

เยک پول جریک سفره فلکمکار نمیخوان T. A pennyworth of roasted liver does not need a table-cloth of printed calico.

(Freely) A small collop does not need a large table.

Notes. (1) A variant form of this pvb. replaces یک پول (which is now worth 25 dinars) by یک دنار which is worth 10 dinars. (2) نمیخوان (nemikhad) is a colloquial contraction of نمیخوانهد and better suits the rhythm of the phrase.

یک تف بیندادری به‌ها بر میگردد بصورت خودت (Same as یک تف سر بالا etc.)

با یک تیر دور نما دو نما نمان (See the full phrase)

یک جا همه جا همه جا هیچ جا E. E. (a) He that hunts two hares at once will catch neither. (b) Jack of all trades, master of none.

F. T. He who is in a single place is everywhere; while
he who is everywhere is nowhere.

\[ \textit{F. T.} \] Detract something from your wit, and you will be allowed to do anything you like.

\textit{Note.} \textit{بیک جو} literally means a grain of barley.

\[ \textit{F. T.} \] A grain of boldness is worth pounds of gold. (\it{Lit.}) A grain of boldness is better than a whole village.

\textit{Cf. the E.} Bashfulness is the enemy to poverty.

\textit{Note.} \textit{دو} originally means "face", and is used in such phrases as \textit{روی ایک چونگر دا نام اورا}, i.e. I don't have the face for it. It is often used in compound adjectives as \textit{کم چونگر "cheeky" and "bashful or shy".}

\[ \textit{F. T.} \] He cried with one eye and laughed with the other.

\[ \textit{F. T.} \] I want a stick that is neither wet, nor dry, nor twisted. [Said in cases when a person has contrary demands].

\[ \textit{F. T.} \] A ruined bath-house does not need forty men to take care of people's clothes.

\textit{E. E.} Eleven grooms for a one-eyed horse!

\[ \textit{F. T.} \] Put also an unbaked brick on top of the pot. (\textit{From the following anecdote}): -

A newly-married woman, who did not know cookery at all, and who had been ordered by her husband to cook a certain dish, found herself obliged to ask one of her neighbours to give her a verbal recipe for the required dish. But while she was being told the various instructions, after hearing each one she used to say proudly, "I knew as much myself", instead of expressing her thanks to her neighbour. The latter finally grew angry at such ingr-a-
titude, and closed up the recipe by saying, "When you have done all this, put an unbaked brick on top of your pot."

The proud and silly woman believed the last instruction as well, and acted accordingly. But the steam from the pot gradually softened the brick until it fell down into the pot, and so the food was mixed with earth.

Note. The phrase is cited in cases when a person who has learned something from another, rather than being grateful for it, pretends to have known it herself before. It amounts to saying, "If you had known it yourself, why did you ask?"

A single bereavement is enough to affect a whole family.

Note. The second hemistich to this is "روشن شود هزار چراغ از نیل و" (lit. "A thousand lamps can be lit from a single wick.

Take one line and stick to it.
(Make one hold of one door, and hold it firmly.
E. E. (Same as for etc.)

To hold one hand in front of one, and the other behind one's back (to cover one's nakedness). [Phrase indicating extreme poverty].

It takes two hands to clap.
(Make one hand makes no (clapping) noise.
E. E. Union is strength.

Note. A variant form of this pvb. is "پس با دندانهایم جنگ کنم؟"
"My hands being full, one holding a rifle and the other a sword, did you expect me to fight with my teeth? [Said by a coward, who was asked why he had been taken prisoner, in spite of being equipped with various arms]."
One enemy is too many; a hundred friends are too few.

Notes. (1) The E. has "One enemy is too much for a man in a great post, and a hundred friends are too few." If the words in italics are taken out the E. becomes an exact equivalent of the P. (2) A variant form of this proverb is صد دوست کم است یک دوست بسیار است which means "One friend is worth a hundred." F. T. There was never a moment when we could live without an intrusive bore. [Cited in similar instances].

Note. The first (or second) hemistich to this is "اِیبِس کی کُنَانِت کہ ما بندگی کنیم" i.e. Satan has never allowed us to worship (God).

One inhabited village is better than a hundred ruined ones.

A fool may throw a stone into a well, which a hundred wise men cannot pull out.

Note. The E. also has "Fools tie knots, and wise men loose them," the second part of which should be made to read in this case "and a hundred wise men cannot loose them."

A single favour on the part of the judge is worth more than a thousand witnesses.

T. He hasn't got a single straight intestine (i.e. He is a confirmed liar).

Cl. the E. He lies as fast as a dog (or horse) can trot.

Note. The P. phrase is of a joculatory nature; as, indeed, the bowels are mostly sinuous.

Buy one day some of the things you have been selling throughout the year (i.e. It is time for you to reap what you have so far sown).

E. E. As you sow, so shall you reap.
We are your guests for one day; (but) we pray for your health for a hundred years. (Said by a guest who intends to lessen his host's worry).

You have one tongue and two ears; say a single word and hear two.

_E. E._ Wide(r) ears and a short tongue.

**Notes.** (1) _نوشند_ is the imperative of the verb "to listen or hear". (2) The thought of hearing more and talking less has been nicely expressed in the following quatrains by _Baba-Afzal_:

کم گمی و بحر ملحت خویش مگو
چه چیزی که نرسند تو آمیزه مگو
وادنده و نامش و یک زبان زاغاز
یعنی که دو بنشو و یکی بنشو مگو

which may be freely translated as follows:

Speak little and say what is best;

Speak only when you're spoken to;

Listen twice and speak only once;

As the tongue is one and the ears are two.

If you eat bread and leek for one year, you can eat bread and butter every year. (Being thrifty for a short time makes one prosperous for a much longer period).

**Note.** A variant form of this _pvb._ replaces نان و گرمه_ by مرغ و بره_ i.e. chickens and lambs.

He has not a single star in all the seven skies. (Said of a very indigent person).

**Note.** _سناره_ (star) may also be taken to mean a good or lucky star; and hence the phrase could also be taken to mean "He is very unlucky or ill-starred."

He is single-handed, but has a thousand affairs to attend to. (Lit.) He has one head and a thousand affairs (or cares).

**Note.** A variant form of this phrase is _ستاره است_.
He is one head, etc.

Prick yourself with a sewing-needle before pricking others with a packing-needle (i.e. First try on yourself a little of what you mean to do to others). Cf. آنچه بخود پیشنهاد گذارد

They are as like as two peas in a pod.

One apple has been cut in two halves.

An apple thrown into the air turns many times (before it falls back to the ground).

There is many a slip between the cup and the lip.

One night fever, and the next night death. [This is often preferred to being confined to bed for a long time, and wearying the attendants, with no hopes of recovery].

Better fill one stomach than keep ten half-filled. Cf. یک ده آن بیافر

One should not be under a double obligation for a single meal.

A single town and two different rates! [Cited in similar instances; and, proverbially, when equal circumstances are governed by different rules].

A moment’s patience saves a thousand regrets.

Note. In this phrase which is properly the main element of the compound verb صبر کردن “to wait”, has also partaken of the nature of an independent substantive, preceded by the numeral یک “one” - which seems to be bad grammar.
"One instance of patience and two blows of breath are always welcome." [From the following anecdote]:

A man once had a greedy guest, who, when meat was served, put a hot piece of it into his mouth without blowing at it. While he could not stand the burning meat, he was too bashful to throw it out, and hence raised his head toward the roof, rolling the meat in every part of his mouth. He was finally noticed in that posture by the host, and was forced to invent the question, "How many timbers are in that roof?" "One instance of patience and two blows of breath," was the shrewd answer.

[Apply بعد از جهل demande 'a whole lifetime' for 'after forty years']

T. One dish of kachi and a hundred pipers! [See explanations of كاچی and سرنامی on pages 321 and 253 respectively].

Note. The connection of كاچی -food prepared for parturient women- and سرنامی - a piper or oboist- is explained by the fact that roving pipers used to enter houses of parturient women to entertain congratulating guests, and were in all probability given a portion of the kachi.

T. To (exaggerate and) make forty crows of one. [From the following anecdote]:

A man, who had found a treasure-trove, intended to confide the secret to his wife. But before doing so, he wished to try her in order to make sure that she was a good confidante. So one day he said to her, "Darling, to-day while I was easing nature a crow flew out of my bottom, but this is a secret that you must keep to yourself." "All right," said his wife, "you may be sure it will not be divulged."

However, the woman gave out the secret to her neighbour, to whom she said, "A pair of crows have flown out of my husband's bottom." The neighbour, in
her turn, told the story to another neighbour, making the number of crows to be three. And so went the story from mouth to mouth until the number of the crows reached forty. [Story showing how rumours are exaggerated].

**[Same as هر اکلاغ را بس است etc. save that here "a hundred" has been substituted for "a thousand"]**.

\[\text{یک کلاغ صد کلاغ را بس است} \]

\[\text{F. T. Better a small kitchen than a large stable (i.e. a great number of livestock).} \]
\[\text{Cf. آن چنین کن. etc.} \]

\[\text{E. E. (a) It is a Barmecide feast. (b) Much bruit, little fruit.} \]

\[\text{Notes. (1) کر is an ell or metre. (2) "Bruit" is an archaic word meaning "rumour" or "report".}\]

\[\text{یک کلاغ صد کلاغ را بس است} \]

\[\text{E. E. To kill two birds with one stone.} \]
\[\text{T. One stick and two cuckoos. Cf. با یک تیر etc.}\]

\[\text{یک کلاغ صد کلاغ را بس است} \]

\[\text{E. E. (With him it goes) in at one ear and out at the other. Cf. از این گوش etc.} \]
\[\text{T. One of his ears is a door; and the other a gate.}\]

\[\text{یک کلاغ صد کلاغ را بس است} \]

\[\text{F. T. When we stretched it out it was not enough for one length; so now we will double it. [Originally referring to dressing or suiting material; and proverbially applicable to cases when one resorts to difficult means for doing a thing after he has failed to do it by an easy means].}\]

\[\text{یک مرده بنام به که صد زنده به نتیج [؟] یک مرده بنام به که صد زنده به نتیج} \]

\[\text{F. T. A dead person leaving a good name after himself is better than a hundred persons who live disgracefully. Cf. مردن بزرت etc.}\]

\[\text{یک مرده بنام به که صد زنده به نتیج} \]

\[\text{T. It is better to have a silly follower (or devotee) than a bag of gold.} \]

\[\text{Notes. (1) ثوب is properly a nose-bag. (2) A variant form of this pvb. reads as follows:}\]
where the last part means "than an entire village."

A mosque with a single lamp?

Note. (ghandeel) is a kind of obsolete lamp
using oil and wick, and being suspended from a ceiling.
It was mostly used in mosques. The word seems to be an
Arabicized form of the Latin candela.

To pluck even one hair
from a bear is a success (lit. booty).
This means that it is worth while to take any small sum from the miser).

From a bad paymaster get what you can.

Note. The pvb. begins also with

One currant and a hundred calendars?

Note. Calender is from ghalandar, Arabicized form of the P. - a mendicant dervish.

Once you say, "No!" you
will not have to bear the burden (of pregnancy) for nine
months. [One refusal prevents a hundred reproaches — in
this case "bad results"].

Notes. (1) "No" is the word of refusal by a woman
who is wooed in marriage by a man. (2) A variant form
of this pvb. replaces (burden) on the stomach, by
(3) is the negative imperative from (to suffer).

He who has but one son
makes him a fool.

One who is single, or the only-begotten child of his
father, is half-witted or mad.

Note. The E. vb. is often cited with the following
introduction: "He who has but one hog makes him fat,"
which is considered unnecessary for the purpose on hand.

A true friend is better than a hundred unsociable brothers.

E. E. Many kinsfolk, few friends. [See also the proverbs containing the word دوست].

One dies from hunger, another bursts from surfeit.

Note. Debkhoda gives the variant form

in which the word "bursts" does not come.

F. T. One goes with a hundred, not vice versa. [Small quantities are usually added to larger ones].

E. E. All strive to give to the rich man.

When the woman said to her child, "What beautiful almond-shaped eyes you’ve got!" he said, "Mummy, I want some almonds." [Said in cases when the mention of a thing suggests another thing, which is not in the same train of thought]. Cf. the next entry.

Note. In view of the fact that the expression "hazel eyes" is also used in E., one may replace "almond" by "hazel", and make the child want "hazel-nuts".

When the woman said to her child, "I’ll knock you down and squash you", he said, "Mummy, I want some lemon-squash." [Refer to the preceding entry].

Note. كنبژه (kombezh) or کنبژه means "unripe melon", which, when forcibly thrown down, is broken open with a great noise.
F. T. A certain man was fostering a wolf’s cub; but when it grew up it devoured the fosterer.
E. E. 1) (Same as for جوکه‌های نازی etc.) 2) He brought up a bird to pick out his own eyes.

E. E. To run with the hares and hunt with the hounds.

F. T. To strike now on the nail and now on the horse-shoe.

E. E. A certain person took his father to the bazaar to sell him. He was asked, “Who would sell his own father?” He said, “I will put such a high price on him that no one will buy him.” (Quoted when an excessive price is demanded).

E. E. A certain person was inquiring where the headman of the village lived; although he would not be admitted into the village, to begin with. (Referring to a presumptuous person who has excessive demands, while his smallest request is refused).

E. E. A certain person, while being bastinadoed, cried, O my back! “Why do you mention your back,” he was asked; “while it is your feet which are suffering?” “Because”, he replied, “Had I some one to back me,
I would not be beaten on my feet".

*Note.* The beauty of the P. is accounted for by the pun on the word "شَبَت" (back," which, in its figurative sense, means "one who backs or supports a person".

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*E. E.* One man's meat is another man's poison.

*T.* It is a wholesome drink to one; and a (poisoned) sting to another.

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*F. T.* He who finds money on Wednesday says it is a lucky day; while he who loses money on that day says it is an unlucky day. [The experience of individuals forms a basis for their judgment.]

*Cf.* the *E.* Men speak of the fair as things went with them there.

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*F. T.* One is too few; two still causes anxiety; but three gives assurance.

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*T.* One died; the other was putrefied; and the third was consumed by God's wrath. [A jocular way of telling how a number of people disappeared one after another from a place; and failed to do a thing].

*Note.* مرداد properly means a carrion or dead corpse.

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*F. T.* A certain woman was on the point of starvation; and some one was asking her whether she wanted some gold-leaf for her attire. [Referring to inopportune acts].

*Note.* The vulgar have changed زَدَك to زَرَدَك which means "carrot" - an indecent word to use in this case.
یکی نان نداشت بخوردو پیاز میخوردو اشتهایش باز شود

$T$. A certain person had no bread to eat; yet he was eating onions to whet his appetite.

$\ast \ast \ast$

یکی یک دانه خل و دیوانه (میشود) (Same as بک وپکانه etc.)

$\ast \ast \ast$

یکی یک مو بکچهل به‌هند کچعل مدار میشود $F. T$. If the bald man received from every one a single hair, he would have a fine head of hair. {Applicable to charitable contributions which, however small they may be, go far toward assisting a poor man}. 

$\ast \ast \ast$
Part Two

Idioms and Collocations
together with a few slang
and colloquial words.

*Note*: This part contains also certain additional proverbs and proverbial phrases, which belong to Part One, and which have been split up by, and mixed with, the idioms and idiomatic phrases for alphabetical reasons.

The asterisk (*) marking an item means that it has already been treated in Part One, and is being repeated here for better equivalents or additional comments.
آب افتادن. To water as the mouth.

آب انبار شلوغ کوزه بسیار می‌شکند. In a reservoir where too many people go for fetching water the breaking of pitchers is of frequent occurrence.

E. E. (Same as for ماماچه که دونا شد etc.)

Note The sense conveyed by the P. pvb. may also connote the crowded state of a place which often has harmful results.

آب ادختن. To make water; stale; said of beasts. [With دد]

To supply or fill with water.

آب با غربال (با غربال) پمودن. E. E. To carry water in a sieve.

(Lit.) To measure water by a sieve. Cf. آب دریای بکر پمودن.

آب بردشتن. To be equivocal. (Lit.) To hold water.

آب نیود؟ نانت نیود ؟ ت حبیوب؟ F. T. You had bread to eat and water to drink at ease; what then was the idea of doing such and such an act? [Said to one who has done an irregular act without a good motive].

آبتنی کردن. To take a (cold) bath.

آب خوردن. (Lit.) To drink water.

آب دادن. To (electro)plate; coat with silver, gold, etc.

To temper. (Lit.) To give a drink to.

آب در چیزی کردن. To adulterate something with water.

آب دست زنده آدیت آدست F. T. Yazid has taken control of the water. [See explanation for دوزرسان دست کلاش افتاده است]. Note. Yazid was the Ommiad caliph, by whose order Eum-Hossein was martyred. He is proverbial for his cruelty, and is narrated as having debarred the Imam and his followers from taking water from the Euphrates.

آب میل جبان. پمیتی است F. T. Water has a tendency to flow downwards. E. E. (Same as for تواضع کند etc.)

آب ریختن. To disgrace some one; cast aspersions on his honour. [Slightly literally means "the water of the face].

آب زون. To moisten. To add water (to).

آب زیو [Slang] Wishy-washy drink; soup; etc. i mere wash.
آب سفته کردن  E. E. (a) To flog a dead horse. (b) To carry water in a sieve.

آب در هاون ساقیدن  Cf.

آب ذلیل To be melted or dissolved; also, to thaw. (Figuratively) To be sold off; be disposed of. Cf.

آب کردن To melt or dissolve. (Figuratively) To sell (or trade off); dispose (or get rid of) of one's goods. (Lit.) To turn to a liquid.

آتش برستمان زغال سوری به T. In winter fire is better than rose. Cf. در زمستان etc.

آتش دعاوا، یاغذب را دامن زدن E. E. To pour oil on the flames. T. To fan the fire of one's anger, or of a quarrel.

آتش سوزان نکند ۷۸ سیند، آنچه کند دود دل مستمتد [ سیدی ]

F. T. A blazing fire does not act on wild rue as the sighs of the oppressed do on the oppressor.

Note. دود is "smoke", and figuratively means a sigh as coming out of one's heart.

آخر بیدی و معرکه چیزی (Same as سر بیدی etc.)

اخوند بد نباشد درآوردن (Same as آخوند خدا بد ندهد، و رآوردن)

پیشی كنتک (See under آخوند نباتی ! ۷۴ یعنی کشک !)

آدم پول را یسیدا میکند ۷۷ پول آدم را T. It is a man that can earn money; it is not money that can find a man.

آدم دوبار بندی نمی‌اید T. Men do not come twice into the world. [Leading to the conclusion that they should enjoy as much as possible the pleasures of the world].

آدم ندار را سر نمی‌برند T. They do not cut off a poor man's head. Cf.
آرزو بگور بردن To die frustrated in one's wish. (Lit.) To carry one's wish to the grave.

آرزو پختن To nourish a hope. (Lit.) To cook a wish or desire.

آستین پالا ردن T. To tuck up one's sleeve (i.e. to prepare for work).

آستین (بر) افنانند To dance {دنسین} (Lit.) To flourish one's sleeves.

آسمان و ریسمان ª Add to the E. E. ª Cock-and-bull story.

آسیابش تند کار میکند T. His mill turns very rapidly (i.e. He swallows his food or eats it greedily; also, he has the digestion of an ostrich).

آش شله قلمگار Hotchpot(ch); hodge-podge; medley. (Lit.) A pottage consisting of many ingredients.

آش ماست خاله‌ها بخوری باه نخوری باه T. It is a pottage cooked by your aunt; you are under the obligation for the favour no matter whether you eat it or not. (When some one has taken the trouble to do us a favour, we should make the most of it, because the trouble has been taken for our sake, and we shall be considered beholden to the favour, even if we do not benefit by it).

Note. خاله and باه are colloquial contractions of خاله‌ا and باه است respectively.

آفتابی چه ولنتین هردویک کار می کند اما قدیر هریک موقع گرو (Same as Wolten ۰ آفتابی) ۰ Wolten and آفتابی etc.)
The very thing of which I was afraid has befallen me.

E. E. That which one most anticipates, soonest comes to pass.

آن دوکان بر جیده شد E. E. It is quite another story now.

آن دفتر دا کار خورده T. That shop has been closed. Cf. بر جیده

Note. which literally means to pick or gather up, means in commercial terminology "to wind up". The sense conveyed by this phrase in the prp. on hand approaches the latter meaning.

آن چونه را گربه برده E. E. (a) It is quite another story now.
(b) Gone is the goose that the golden egg did lay.

T. The cat has run away with the fat. Cf. آن میه دا لولو برد
and the following anecdote from Masnavi:

A poor man was in the habit of greasing his moustache by the fat skin taken off the tail of a slaughtered sheep, in order to make believe that he was eating foods which were rich in fat.

One day when the braggart was talking to some people who were listening to his boastful story, his little child came up to him and informed him that the skin had been carried away by a cat. The secret was thus divulged, and the audience found out that he was far from being rich, and had tried to act as a shabby-genteel.

آزوی ورق را نخوانده است F. T. He has not read what is written on the reverse (i.e. He only sees one side of the question).

آنقدر که بالای زمین است آنقدر هم زیر زمین است T. He has as much size under the ground as above the ground. {Said of a dwarfish, cunning fellow}.

آنکه زنگوله را بیا گربه به بندد کیست؟ T. Who will bell the cat? {From the too well known story of the mice and the cat}.
آنکه شیران را کنند روبه مراح etc. (Same as etc.)

آنکه هفت اقیانوس را نهاد هرکی اماه‌هی لايق بود داد [سند]}

F. T. He who has laid the foundations of the seven climes (or continents), has given every one his deserts.

آنورق بر سخت E. E. (a) It is quite another story now.
(b) The tables are turned.
T. That card has been turned upside down. Cf. etc.

آن وقت که جیک ماجتیا بود یاد زمانتان نبود (Same as ونی که جیک جیک
etc.)

آنها دو نفر بودند همراه، می‌صد فردی بودیمن ته‌ها
F. T. They were only two, but two in one;
A hundred were we, but all alone.

[From the following anecdote]:-
A caravan consisting of one hundred men set out from Khashan to go to another town. On the way they were attacked by two robbers, who robbed them of all they had. They reported the incident to the governor of Khashan, who was at a loss to understand how a hundred men had not been able to resist two robbers. One of the complainants, who was wiser than the rest, finally explained that it was because the robbers were united, while the members of the caravan had no union, and were thus virtually alone.

Notes. (1) The anecdote teaches that "union is strength." (2) The inhabitants of Khashan are proverbial for their timidity.

آنها‌ی را که تو خوانده‌ای ما از بر کرده‌ای
F. T. What you have (only) read, we have learned by heart (i. e. We are too clever to be deceived by you).

آهسته برو پیوسته برو 
Add the following
Cf. the E. He that goes softly goes safely.

آهنگری کاری ندارد، آهن را پهن کنی، بیل می‌شود دنیا، کنی میل
F. T. The blacksmith's trade is a simple one; when you
flatten the iron, it becomes a spade; when you lengthen it, you have a bar. {Ironical remark addressed to one who underestimates a trade or craft}.

آثينه اش را کم کرده است T. He has lost his mirror (i.e. He sees others' faults, and not his own).

اتوموبیل شاration 11 T. Motor car No. 11
E. E. Shanks's mare.

Note. The usual phrase is با اتوموبیل مباشر. 11 رتن i.e. to go on Shanks's mare - one's legs being likened to the figure 11.

أیل دور سرش میچرخد T. Death is turning round above his head.
E. E. The gallows is groaning for him; also, he is in great danger of his life.

احمیت راستیش خوش آید (مسدی) T. The fool loves to be praised.

اما (و احول) در آوردن To pull a wry face; make mouths (or faces) at some one.

آرام حم آرامحم (A.) T. Show mercy and you will have mercy shown to you.

از آب درآمدن To prove (to be); make. (Lit.) To emerge from water. Example: ذن خوابی از آب درآمد. She proved (to be) a good wife; she made a good wife.

ان آب کره گرفتن E. E. (a) To skin (or flay) a flint.
(b) To draw blood out of a stone.
T. To extract butter from water. Cf. از آب زنگ کردن.

اب آب علیود ماهی گرفتن To fish in troubled waters.

ان آن یش بس کن هم گویند بس (سیدی) T. Cease to talk before they say "It's enough".
Azâân kâr to tarsad dîrîs ãî âjîkîm [sâdî].

T. Fear him who fears you; O wise man.

***

Azâîn jîb bâridan dîrân. Azân jîb bâridan
take out of one pocket to put in the other.

***

Azâân shâh bân shâh ãîrân. T. To skip from one branch to
another (i.e. to be evasive in one’s reasoning).

***

Az bârân Îlâmî bâây kîmî rîngîn nîmî shûd.

F. T. “Well done!” furnishes no one with a gay coat. Cf. nîr dâ dûz etc.

E. E. (a) A thousand wishes will never fill your pail with
dishes. (b) Fair words butter no parsnips.

***

Az bâm khûfân ãîzor rânân. T. To call down from the house-
top, and turn out of the house-gate. Cf. azbâ bês mîrân etc.

***

Azâr bârânî hûstân jûn bârânî?

T. How can you strip a naked person of his fur coat? Cf. azk dast etc.

E. E. (a) ’Tis very hard to shave an egg. (b) You can’t
draw blood out of a stone. (c) Where nothing is, no-
thing can be had.

***

Azä bâ annaûtân. To walk (some one) off his legs. To undo;
overwhelm; break down. Cf. az bâ darâzûn dîrân

***

Azâr dârzâtân. To succumb or collapse; give in. To be ruined
or impoverished. To be undone.

***

Az bâ darâzûn. To undo or overwhelm. To impoverish or
ruin. To knock down. Cf. az bâ annaûtân

***

Azân tîfîk khâlî dû sîf nîr mî tarsân. T. An unloaded gun frightens
two persons. {These are (1) he who is aimed at, and
(2) he who aims—the latter because in the end his empty
boasting will be discovered}.
To fly (or fall) into a rage; lose one’s temper; flare up. (Lit.) To get out of one’s place.

To give one hot; pay one out well
(also جلو کسی در آمدن.

A young man may defer hopes of improvement till his old age; till when does an old man expect to defer them?

May you be protected from the evil eye of him who is affected with atrophy. (Said sarcastically to one who has done an irregular or indecent act, but conceitedly thinks his act is so brilliantly good that jealous people will influence him by their evil eyes).

Note. The phrase is of a jocular nature; inasmuch as atrophy amounts to having no eyes to begin with.

To hold some one responsible for; blame him for.

He is out in his reckoning.

Transgression on the part of inferiors, and remission on that of superiors.

Note. A variant form gives از خردان خطای از بزرگان عنوا

To split one’s sides. (Lit.) To have one’s intestines cut with laughter.

He cannot contain himself for joy; he seems to tread on air. (Lit.) He will not be contained in his skin.

To give away. To miss. To forfeit. (Lit.) To give away from one’s hands.

To be lost or missed. To be forfeited. To perish. (Lit.) To go away from one’s hands.
آز دندہ چپ بلند شدن T. To get out of bed on the wrong side (or to rise on the wrong side of the bed – lit. on the left rib).

Add the following

E. E. It's a dear collop that is cut out of one's own flesh.

آن رود خشک ماهی گرفتن T. To catch fish in a dried up river.
E. E. (a) To skin a flint. (b) To draw blood out of a stone. Cf.

آن زیر کار دور رفتن To shirk duty; scrimshank; swing the lead (Lit.) To run away from work.

آن سر باز کردن To rid oneself of. To play off. To bungle or botch.

آن (سر) سیر تا (ته) پیاز T. From (the head of) a garlic to (the bottom of) an onion (i.e. everything imaginable). Cf. the next entry.

اذ سفیدی ماست نا سباهی زغال F. T. From the white yoghurt to the black charcoal (i.e. everything imaginable).

آن صد ریسær روم محروم بودن F. T. To be deprived of the second penny on account of one's bad writing. (From the following anecdote):

A certain person used to earn his living by writing letters for those who were illiterate, and receiving a penny for each letter. But his writing was so illegible that no one else could read it; so he had to be given another penny to read the letter that had been written by himself. Now, there happened to be another man who also received a penny for each letter he wrote; but was deprived of the second penny, because his writing was so miserable that he could not read it himself.

E. E. Who knows what tomorrow holds?
No one has any information about to-morrow.  
Cf. سحر تاجه زاید etc.

اذ قول خود عدول كردن  To go back on one's word.

اذ كار افتادن  To be disabled. To crock up. To be decommissioned; go out of commission; become unserviceable.

اذ كار افتاده  Disabled. Gone out of commission; unserviceable.

اذ كار انداختن  To disable. To decommission. To lay up. To upset, as a government. Cf. اذ كار افتادن

اذ كوره در رفتین  E. E. To lose one's temper; be exasperated.

اذ جا در رفتن  To fly out of the furnace. Cf. اذ كوره در رفتین

اذ كلم بالا تر  بکسی  نگفتین  F. T. To say nothing to a person beyond calling him a flower (i. e. to be very respectful toward him).

Note. Some people say, اذ كوره تر, i. e., "more delicate than a rose-leaf".

[Add the following]

E. E. The axe goes to the wood where it borrowed its helve.

از مال پس، ازجان عاصی  F. T. Straitened circumstances make one despair of his, i. e.

Notes. (1) properly means "behind" or "badly off". (2) ناصی literally means "sinner" or "sinful". (3) ازجان عاصی may also mean "quarrelling with oneself".

از ماه تا بهمیه  T. From the moon to the fish (i. e. all over the world).

E. E. (1) He is wrong in the upper storey. (b) His cockloft is unfurnished.
F. T. He is innocent of brain.

آز مرحله پرت بودن To be all abroad; to be off the track.

از معدود خسالی چه قوست آید و از دست هنی چه مروت؟ [سید]

T. What power can an empty stomach have? And what charity can proceed from empty hands? (i.e. No one can be charitable who is himself hungry or empty-handed).

آز موضوع خارج (با پرت) شدن To digress; deviate from the main subject. Cf. از مرحله پرت بودن.

Note. For از موضوع پرت بودن which indicates a state, we had better say, "He is wide of the subject," or "he is off the track."

ان ناچاری بعمر آقا داری سخت تیز F. T. To address Omar as one's uncle in an emergency. Cf. از دید لاطینی etc.

ان ناچاری بوسه بدشم خردن T. To kiss the ass's tail in an emergency. Cf. the preceding entry.

ان هر گذر کاری ساخته است E. E. Every man to his trade.

T. Every man is equal to a certain task.

ان هرگذر ساقط کردن To impoverish or ruin; bleed white. (Lit.) To bereave of one's possession.

ان هرچه زشت رفتن To become unconscious.

اسب نازی اکثر ضعیف بوت همچنان از طوله خر بی حاشیه [سید]

T. The Arabian horse, though slim, is worth more than a stable of asses.

E. E. Precious goods are contained in small parcels.

اسب خوشوره نیرگه جنگی خورد اسکندری T. Even an easy-paced horse may sometimes stumble.

اسب لاغر میسان بکار آید روز میسان نه غاو پرواری [سید]
A slender-waisted horse proves useful on the day of battle; not the fattened ox. Cf. 

اسپ تازی اگر ضعیف بودد etc.

The horse and the mule don't kick each other. Cf. 

سک سک دا نپیخوردو

E. E. There is honour among thieves.

اضداد بی تربیت و ضعیف است و تربیت ناامتناع ضایع

E. E. The best horse needs breaking; and the aptest child needs training.

اشکش در آمستین است E. E. (a) He is lachrymose. (b) His tear-bag is precious near his eyes.

T. His tears are in his sleeve. See the next entry.

E. E. His tear-bag is precious near his eyes.

T. His tears are in his leathern bottle (i. e. eye).

Note. A variant form gives منه (fist) for منه (leathern bottle or water-skin).

The tears of roasted meat (i. e. dripping) excite the fire all the more. [This means that the more one implores, and shows his inability, to a hard-hearted person, the more the latter is bent on continuing his cruel acts].

اصل کار پورلود قابلیت زیر مو است F. T. The outward appearance is the essential thing; the signs of baldness are hidden underneath the hair. [Cited when some one conceals his essential faults or real poverty by a good appearance].

Note. A variant form of this pvb. is

حصنم پر رو باشد کچلیم زیر مو

which, I believe, is more frequently used by the Iranian Jews.

Afzār خود را بست دیگری دادن T. To give one's bridle into
another person's hand (i.e. to allow a person to lead you by the nose).

Same as

... F.T. If you have a glass of water to drink, leave it and... (i.e. Come at full speed).

Note. A variant form is آب در دست داری نخورید i.e. If you have water in your hand, do not drink it.

... F.T. If you see a blind man with a well before him, it would be a sin if you sat quiet.

Note. This is adapted from a verse by Sa'di, which reads as follows:

... F.T. Though I am put to shame by all, I have the satisfaction that the real thief knows I am innocent. (Said by one who is accused of theft, but is guiltless).

See under كارد باو میسردی خونش در نمی آمد etc.)

... F.T. If you are a bucket, I am the rope for it (i.e. I am too clever to be deceived, or too strong to be defeated, by you). Cf. the E. idioms 'to outrogue a rogue' or 'to out-Herod Herod'.

See under

... F.T. If you are a surgeon, put your own bowels in place. Cf. اکر بابا بیل زنی etc.

E.E. Physician; heal thyself.
It is better to eat colocynth from the hand of the good-natured, than sweetmeat from the hand of the sour-tempered.

If you want me to gratify your wish, adopt my husband as your brother.

If you reprove yourself, you will not have to hear reproach from any one.

If the mountain of Badakhshan is changed to ruby, the jewel is not worth the sight of the natives.

Note. Badakhshan is a place between Khorassan and India; noted for its rubies.

If speech is silver, silence is gold.

Silence is gold.

Note. The saying which is given under and which means “If speech is gold, silence is jewels”, is much to be preferred to the one given here.

I defy you to break the head of the pestle. [From the following anecdote] :

Molla-Nassreddin’s head, which was said to have been bald, was wounded one day during a hail storm by some very large hailstones. When he went home, he saw in the kitchen a mortar in which there was a pestle. He took the pestle, and, directing its thick end to the sky, he said, “O Lord of Heavens, I defy thee to break the head of this pestle, if thou canst.”
Notes. (1) The saying, though rather blasphemous, teaches that it is not fair or gentlemanlike for a person to oppress one who is far below him in strength. Cf. اگر مردی آنرا چه ذی etc. (2) The phrase literally means "If thou art a man".

الخائن خالف { Add the following }

E. E. (a) He that commits a fault thinks every one speaks of it. (b) A guilty conscience feels continual fear.

اهمی هیچ سفره ای یک نانه نباید F. T. May there be no table with only one loaf of bread on it: (*i.e.* May there be no man with only one child).

الجار ثم الدار (A.) See under etc.

امشب همه شب کمچه زندی کچو حلوا ؟ F. T. You have been applying the ladle all night: where is then the dish? [*Said to one who has struggled in vain through greed or other motives*]. Cf. آمدئ جریدی etc.

امید کسمزنا امید کردین To dash one’s hopes.

انشاء الله بر است T. I trust it is a goat. [*See Notes appended to the following anecdote*]:

One early morning a certain sheikh was going to the mosque to say his matins. On the way he was splashed by the water shaken off the body of a dog which had fallen into a stream. This, according to Moslem rites, disqualified the sheikh for prayer, for his clothes were now ceremonially unclean.

But the sheikh, feeling there was not much time left for him to go and change his clothes, ignored the pollution caused by the dog, and muttered, "I trust it was a goat."

Notes. (1) A variant form replaces "goat" by "cat". (2) The dog is usually considered unclean by the Mohammedans. The cat, however, is not so; much less the goat.
(3) The quotation is used when a person ignores an obvious fact, and tries, so to speak, to deceive himself.

There is no comparison between the two; this is not (to be) a patch on that one.

We will consider as if the ass had no tail from the time it was a foal. [See the story appended to it].

To show astonishment; to express amusement. (Lit.) To put the finger of astonishment on one's mouth.

E. E. To be (come) a by-word (for one's notorious acts).

F. T. To become so notorious that every one points to one by his finger.

He got angry or sad; he was upset. (Lit.) His times (i.e. humour) became bitter.

F. T. He comes in the stitching trade (i.e. he is not a layman with regard to the trade). [From the following anecdote]:

A king had once ordered all the tailors of the town to be summoned to the court, and a certain pack-saddlemaker also had managed to join them. When he was asked why he had mixed himself with the tailors, he answered that he, too, was a member of the trade; because he and all the tailors stitched. Cf. خیاطان را احضار کردند بودند eit. and the E. E. given for same.

Notes. (1) According to the anecdote, the expression اهل بیه است implies that such a person knows something about the matter, but it usually means that he is conversant (or acquainted) with it. (2) The expression اهل بیه is rather of a jocular nature, and there has been a tendency to use it with an indecent implication.
T. O thou who goest empty-handed to the market, I am afraid thou wilt not bring back a full handkerchief (or turban). (More nearly) He who is empty-handed cannot be expected to come back from the market with a full handkerchief.

Note. Some texts replace پیمااری by پیمااری in which case the last part would mean, "I fear thou wilt not bring back your turban (or handkerchief)."

ای چرفتار و پای بند عیال دختر آسودگی میند خیال [سنی]
T. O thou who art encumbered with a family; do not think any more of tranquillity (or freedom). (More freely) Encumbered with a family, entangled by care and worry.

اینجا شتر را با نمد را غ می کند T. Here they brand camels by means of felt (i.e. the people of this locality are extremely clever).

این جاه و این دریمان T. Here's the well, and here the rope (i.e. now you have the opportunity to prove what you claim). Cf. هدفان دور است & این کوئی ر این میدان etc.

این رشته سر وراد دارد (1) This is an endless task. (2) The best part is yet to come.

F. T. The longer part of the thread (or rope) is yet to come.

این شتر را در خانه و بکری بخواهان F. T. Lead this camel to another man's door, and make him kneel there (i.e. I am not the man for it; I am not equal to the task). {From the following anecdote}:

A man once found a camel loaded with much gold and silver. He led the camel to his house, and took off the load, which he hid in a safe place. As he was unable to keep the animal, he took it out by night and intended to cause it to kneel at some one's door. But as soon as he chose a house at random, and was about to carry out his plan, the owner of the house appeared, and said, "I beg your
pardon, sir, will you please cause your camel to kneel at another man’s door?"

T. After grazing so much, where is your fat (tail)? [Said to one who has toiled hard, but has not earned much]. See in the Addenda.

E. E. Better pay the butcher than the doctor.
T. Give to the sick person what you will give to the doctor.

F. T. Is this really myself wearing such nice clothes? [Said in cases when an upstart prides himself on his new clothes].

Note. تیش and مسالمانی are childish words; the former means ‘dress’ or ‘clothes’, and the latter ‘fine’ or ‘nice’.

F. T. Here’s the peach and here the throat (i.e. This is a very easy task).

T. This, too, is a proof of old age.

{From the following anecdote}:

An old man was telling out his various diseases to a physician, who remarked in each case that the disease was due to old age. Finally, the man got angry and made mouths at the physician, whereupon the latter calmly said, “This, too, is to be accounted for by old age.”
با یان چیز ها قبر آخوند درست نمی‌شود (See etc.)

بابای کسی را پیش چشم آوردن T. To bring some one's (dead) father in his sight (i.e. to give one hot and make him sorry for his act).

با بدان بد باش (و) با نیگان نکو جایی گل می‌گیری و جایی خار خار T. Be good with the good; and bad with the bad; a rose among roses, and a thorn among thorns. Cf. the next entry.

با بد اندیشی هم نکوئی که دهن سگ بلطه و خوخته به [سیدی T. Do good even with the malevolent; the dog's mouth should better be closed with a morsel. Cf. the preceding entry.

با نوکل زانویی اشت هر یک د [موادری T. Tie up the knee of your camel with trust (in God). (This emphasizes the necessity of resignation and trust in God even in doing easy things).

Notes. (1) The first hemistich to this is کل مت تیمی به آواز بلند ی. i.e. Said the Prophet in a loud voice. (2) 'To tie up the camel's knee' means to tie the animal's foreleg to its thigh, which is done to prevent it from rising and straying.

با تیغ و کفن ندو گردن T. To go to a person; sword and shroud in hand (i.e. to surrender oneself entirely to a person; to lie at his mercy).

با پنجال دادن T. To pay a tax to the jackal (i.e. to pay
tribute to, or cringe before, a mean person).

Note. The phrase is usually quoted with a negative verb; thus: تُبِّعُ بِسَيْل (I. e. Here they don’t pay taxes to a jackal.

سَيْل Blackmail; extortion. (Lit.) A tribute paid to one merely because of his large moustache.

بِسَيْل T. There is nothing to choose between them; none is inferior to the other. (Lit.) They don’t pay tribute to each other.

بَرَدُوْتْ بِخَلَقَ الْخَيْرَة To raze to the ground. (Lit.) To make level with the ground.

خُواْرِدُ T. If you are not filled by eating, you will not be filled by licking. (Said to children who lick their dishes).

خَوْرُدُ He was too lazy to resume work after the interruption. (Lit.) Wind blew on his back.

Note. A variant form of this expression is خُوْرُدُ.

خُوْرُدُ (1) His enthusiasm cooled down; he was disillusioned. (2) He began to feel the after-effects. (3) He drew in his horns. (Lit.) His sore was cooled down by the wind or he began to feel the pain after the heat had been cooled down.

بَيْشَمْ بَيْشَم E. E. (a) To carry water in a sieve. (b) To plough the sea-shore.

T. To measure the wind.

بَيْشَمْ بَيْشَم E. E. (a) To swell like a turkey-cock. (b) To give oneself airs.

T. To blow into one’s nose.
Bâd der dast (yâ bêst) dastân T. To have wind in one's hand (i.e. to fail to obtain a good result from one's act). Cf. the E. "To sow the wind and reap the whirlwind", the second part of which suits the P. phrase.

Same as bâd bêr dastân or bâd der dastân dastân substituting (hat) for or astân or hat

Bâ dêsh îmârdo mî shêkand (Colloquial) He cracks walnuts with his tail (i.e. He cannot contain himself for joy).

Bâ dêshî sîlî jêrb kerdên T. To grease one's moustache with the fat tail of a sheep. Refer to Æn dêbî da kérî bêrd and the anecdote appended thereto in the Addenda.

Add the following E. E.:

(e) A bad thing never dies.

Bâran kâ der lêtâfât têbûş khelâfî nîst. T. There is no difference of opinion in the genial nature of the rain; (but) in a garden grow tulips, and in brackish ground weeds.

E. E. Figs do not grow on thistles.

Barak alû nê bêst bêst kirêla ra kirtân mimêkand. F. T. Saying, "Well done" to some one does not give a gay colour to his coat.

Note. Nêbâ is an obsolete long garment for men, open in front. Cf. Barak alû, daran kirtân mimêkand.

Bâ rîmâyî shåûr asat bâ shåûr rîmâyî, bâ hêrdî hîchkimand bâ hîchkimand hêrî. T. Before a geomancer he is a poet; before a poet he is a geomancer; before both of these he is neither; while before none of these he is both. [Said of an impostor]. Cf. Bîsh têbî maftûm etc.

Barî jûwul nê bêstî nîsh mizn (See under Æn dêbî dêmû etc.)

Bâni dâden To amuse deceitfully.
[Colloquial] To monkey. To grimace. To dodge. To back out.

با خرس بجوال ردن (Same as substituting "dog"

با سو و چا کنن T. To dig a well with a needle (i.e. to try to do the impossible). Cf. the E. To plough the sea-shore.

با مشی هی جی نمیتوان گرد T. One can't fight with a wooden sword.

با مشی هی و کرباس پیش کسی رفتن (Same as با نگ هی و اکن etc. q.v. in the Addenda).

 با شن با وقت میوه گوشها گر میشوید [Add the following]:

E. E. Harvest ears, thick of hearing.

با کسی آشنا نمی گردم چون شدم آشنا نمی گردم

F. T. So far as possible;

I won't choose a friend;

Or else to friendship

I'll ne'er put an end.

Cf. the E. Once a friend, always a friend.

Note. The P. has a pun on the verb گرم which means first "I do not become", and then "I will not turn away". The E. word "turn" also sometimes means "become".

با کشش و کلاه E. E. By hook or by crook.

T. By shoe or by hat.

Note. The expression is often used by a dicer who is determined on hitting an exposed piece, and wishes to say that he will hit it by all means.

با بالا باها ها چا نیست پایین بایدن ها هم نمی نشیند (Same as با بالا باهدان ها etc.)
To measure some one with one's eye. (Lit.) To look one up and down.

To speak for or in defence of, some one; back or support some one.

To humbug; behave like a humbug.

He has found no roof that is lower than ours (i.e. He has not found a weaker person than me). [See under دیواری از دیوار ما کوتاه تر ندیده]

Eat it with your own salt (or savour). [Said in jest to one who says what he is eating is insipid or saltless].

Note. نک (salt) means also figuratively "charm" or "attractiveness".

Every wine has its hang-over.

E. E. (a) There is no rose without a thorn. (b) Sorrow treads upon the heels of mirth.

When fortune comes to meet one, it comes from all doors (lit. from right and left).

Cf. the E. It never rains but it pours.

Also, he that is won with a nut, may be lost with an apple.

To do or perform. (2) To comply with; grant. (3) To recognize and give due respect to. For example, the E. phrase "You have the advantage of me" would be rendered in P. as follows: 

Spiritual略微 یک چیزی که هیچ چیزی را به دست آورده‌ام

Add at the end:

Also, he that is won with a nut, may be lost with an apple.
بچپ زدن \textit{(Colloquial)} To pocket or appropriate.

بخشال سیاه نشان To ruin; drive to extremities. \textit{(Lit.)} To cause to sit on the black earth.

\textit{Note.} The above phrase, with its verb changed to نشان, could be used intransitively. Thus, نشان would mean "To be ruined; go to the dogs."

بخرج دادن To pass off; display; show. \textit{Cf. the next entry.}

بخرج رفتن To pass off as good. To be listened to, or honoured. For example, بخرج من بخرج رفت, would mean "He was impervious to my advice."

\textit{Note.} The original meaning of this idiom is "to be spent" (بخرج شدن).

ببخشیدم اکر چه مصلحت ندیدم \textit{F. T.} I pardon you, though I do not deem it advisable. [Said in jest in reply to one who says, "Pardon me". The reply also shows that the person who pardons does so reluctantly].

بخیه به آبدوغ زدن \textit{E. E.} To carry water in a sieve.

ببخشیدم اکر چه مصلحت ندیدم

بدرک نقاشان و زر یی پیار و چلم بی خار نیست \textit{F. T.} The full moon has its wane; just as gold has an alloy, and roses have their thorns.

\textit{E. E.} (a) No joy without alloy. (b) There is no rose without a thorn.

بدرک خوردن To be useful or serviceable. \textit{(Lit.)} To be suitable for a pain or ailment. \textit{Example:} بدرک ما نیخورد. It doesn't serve our purpose.

بدرک واصل شدن To go to hell \textit{[used in the sense of "to die disgracefully"].}

بدرک و منافع پیشمار است اکثر خواهی سلامت بر کنار است \textit{[Said].} \textit{F. T.} The sea contains great riches; (but) if you look for
safety; this is found on the shore.

We ourselves are to account for our good fortune; we can have it if we do not seek evil. Cf. خود خودکین etc. in the Addenda.

(a) Accusing the times is but excusing ourselves.
(b) Every man is the architect of his own fortune.

Note. نیک انگریزی originally means "having been born under a lucky star".

To have a rough time; be ill at ease.

I had a feeling (or presentiment); it occurred to me. (Lit.) A draft was made on my heart.

To believe what another thinks, and base oneself on his opinion or judgment. (Lit.) To look at some one's mouth.

Cupidity sews up the eyes of the intelligent, and greed brings birds and fishes to the snare.

It it no fault to go to see people, but not so often that they say "Enough."

Just to fill the gap; in order to ensure that something has been done in the meantime. (Lit.) In order to leave no blank space in the letter.

T. It won't make a skirt for Fatemah (i.e. It is of no material benefit). See این حرفا برای فاطمی etc.

Note. فاطمی is a familiar contraction of فاطمه.

(Same as برای من آب ندارد، برای تو هم نمانند)
برایای یک یک دستمال یک قیصریه را آتش پذیر یاد دادن 

To dissipate; make away with. (Lit.) To give to the wind. Cf. the next entry.

برایا رفتن To be entirely ruined or dissipated.
(Lit.) To go to the wind of destruction.

برج زهره مار Sore as a boil; in a very bad temper.
(Lit.) A tower of snake-poison.

برحمت ایزدی پوستن To go to kingdom come; i.e. to die.
(Lit.) To join God's mercy.

برخورد 
(Used as follows):

مرنهای من به (احساسات) او برخورد My remarks hurt his feelings.
or trod on his corns. See the slang phrase چسب فی ای او برخورد in the Addenda.

Note. بجایی برخورد means "to come across something".

برخورد (Same as برس اولا) آدم هرچه آید بگذرد

برخورد 

برسیه دل چه سود خواندی وعظ ترود میخ اهيري برخورد [سندی]
F.T. Preaching will not affect the hard-hearted; an iron nail will not penetrate stone.

Note. A variant form of this verse changes the first hemistich to read با سیه دل چه سود خواندی وعظ

بر هنگوش لعنت There is no doubt about that. Forsooth!
(Lit.) Curse on him who denies it.

Note. The phrase is often cited ironically.

برو این دام برمرغ دگر نه که عفتا را فناد است آمیزه است رحیمهم [بانو]
F.T. Try this snare on another bird, for the phoenix's nest is too high to allow its being caught in a trap. [This often amounts to saying, "I'll not be deceived by you;
try your trick on some one else".}

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برته خوشحال

E. E. A merry beggar. [From the E. idiom "as merry as a beggar"]. (Lit.) Naked and merry.

||
||

|بره حال حاضر و بر حاضر| (Same as)

|دزد حاضر و بر حاضر|

بر ای دان است و قصاب راغم یه

[Add the following]:

Cf. the E. One thing thinketh the hear, but another thinketh his leader.

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|بر ای خود می آویزن| E. E. Every herring must hang by its own gills.

|T. A goat is hung by its own legs.

||
||

|بر کسی بهمار می باشد کسی با خیار می باشد| (Add the following):

|E. E. Live, horse; and thou shalt have grass.

||
||

|برافیار بروخود| E. E. (The remarks) have trodden on his corns.

|T. They have hit against the sweetheart's tresses.

||
||

|برادکسی رقصیدن| E. E. To dance to some one's tune or pipe (lit. music); dance as some one pipes.

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|پسچای قبایل برخوردار| E. E. (The remarks) have trodden on his corns.

|T. They have touched the hem of his robe.

Cf. براهم بار برخوردار

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|پی‌سیر سفر باید تا بخشه شود خامی| (Add the following):

|E. E. (a) He that travels far knows much. (b) Travel makes a wise man better, but a fool worse.

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|بیسم آخر دند| To act desperately. (Lit.) To play on (or touch) the last string.

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|بشنو و باور مکن| I doubt it very much. (Lit.) Hear but don't believe it. Cf. بر منکرش لندت
E. E. More flies are taken with a drop of honey than a tun of vinegar.

F. T. Confession and repentance can save us from divine punishment, but not from the tongues of men. Cf. دار در دوزه دا etc.

E. E. A jar’s mouth can be stopped, a man’s cannot.

Add the following:

E. E. To do the devil’s work for nothing.

برکار خوردین ۲ لکار آمدین To be of use; be serviceable.

بکار مانیده منی_near_it

F. T. He will exploit even a flea, which dances free of charge (lit. which is God’s dancer).

E. E. He is a skinflint.

Note. کاک (kak) is colloquial for کیک (keyk), which means “flea”.

F. T. Those who relate it are responsible for it (i. e. I am not to blame if such a rumour or
news proves to be untrue).

\[\star \star \star\]

T. O nightingale, bring the glad tidings of the spring, and let the owl bring the bad news. [Counsel against spreading ill news or bringing sad tidings].

\[\star \star \star\]

A chatty person (who considers himself the life and soul of a party because of his loquacity).

\(\text{Lit.}\) The nightingale of Sb\(\text{ab}\)-Tahmasb - a king of the Safavi Dynasty.

\[\star \star \star\]

\(\text{Slang}\) To devour or eat greedily. (\textit{Figuratively}) To appropriate or pocket (some one’s money). Note. بلغت (\textit{balla\'to}) is an Arabic verb meaning “I (have) swallowed.”

\[\star \star \star\]

\(\text{Add the following}\):

E. E. As the bird is, such is the nest. Cf. also Like host, like guest.

\[\star \star \star\]

T. One can’t say, “Shoo!” to their birds (\textit{i.e.} They are very proud and quarrelsome).

\[\star \star \star\]

 phủت نيآرزو or I would not have it at a gift. Note. \textit{ففت} means gratuitous(ly).

\[\star \star \star\]

He was scared to death; also, he was badly shocked. (\textit{Lit.}) His heart’s string was torn.

\[\star \star \star\]

He is extremely chaste; he is Joseph; she is a vesta. (\textit{Lit.}) His drawers’ string has not been loosened for either a lawful or unlawful purpose.

\[\star \star \star\]

\(F.\ T.\) It is God who knows well his servants (\textit{i.e.} Man cannot judge the true nature of man; also, human is susceptible of committing any crime).
Add the following:

E. E. Human blood is all of a colour.

بی خیال بیاش (Slang) Don’t bother about that. Also, I don’t care a fig. Nevermind. (Lit.) Don’t think about it.

بیزیر نتوانی که کنی بزرگ دوزور دوزر دوزر دوزر محتاج نه (سید) T. Without gold (or money) you cannot exert force on any one; but if you have money, you have no need of force. (More neatly) Without money force is nothing; with money force is unnecessary.

یک چشم برهم ندن In the twinkling of an eye; before one can say “Jack Robinson”.

یصار عشق را به طبیب احتیاج نست T. He who is love-sick needs no physician.
BA XORDON To be cheated. (Lit.) To be kicked. Cf. با ژدن.

BA DADIN To happen. [For example همیشه برای آدم یا نیسته means "One does not always happen to be as lucky."]

BA DORDINO Quite in the air. Unconfirmed. In suspense; at a loose end. (Lit.) With its feet in the air. Cf. با درهوا حرف ژدن.

BA ZDEN (The opposite of با خوردن) To cheat {with ṣin}.

Example: بن با ژدن. He cheated me.

BA SHAHNE SAIYIDAH Cunning or roguish; roguishly cunning. (Lit.) With worn out heels.

BAI AZ XJET BEROUN NEHADIN T. To put one's foot out of the line (i.e. to disobey or rebel).
His foot is on a melon skin (i.e. He is unstable in his position: he may slip at any moment.) Cf. آدم ذرت من پایی روبرو، etc. in the text, and پایه هندوانه زیر یکی کسی کنار تان in the Addenda.

پای که خمیر کردن To mix the dough at the very spot where the meal-tub is. [Showing how lazy people work].

پدر کشیده در آوردن To serve one out; make an example of him; give it to him hot; punish him severely. (Lit.) To bring his father out (of the grave).

Note. A stronger and more abusive variant of this expression is پدر کشیده موشنده i.e. to burn some one’s (dead) father.

پرافشتن or پرفشتن To confess one’s weakness; yield; also, to lose influence. (Lit.) To shed off the feathers; moult.

[Colloquial] Scattered or thrown about.
[As a substantive] Irrelevant talk; nonsense.

پر خور و کم ریو T. Who eats too much and runs a little [originally referring to a horse].
E. E. Who quakes at work and sweats at meals.
Cf. also Small rain lays great dust.

پرسه زدن [Colloquial or slang] To hang about. To prowl.

پر نمی‌پرند T. Not a bird flew there.
E. E. There was not a soul there.

پر و یا قرض [Colloquial compound word] Firm; confirmed.
(Lit.) With firm legs.

پس از تو جهان با چه ماتم چه سوز [نفردوسی] F. T. When you are gone, what matters if the world is mourning or feasting?
E. E. (Same as for دنباس نسبت مرک زما etc.)
To trip (up). \{Figuratively\} To recalcitrate.
\{With \(\#\)\} To recalcitrate against or at.

\(\# \# \#\)

It is backed (or supported) by the ace.
\{Taken from the game of poker and the like, and intended to mean, figuratively, \"He is nicely supported\"\}.

\(\# \# \#\)

To feel sorry; regret very much; repent. \(\text{Lit.}\) To bite the back of one's hand.

\(\# \# \#\)

\(\text{Slang}\) Do your damnedest (or worst).
\(\text{Lit.}\) Serve me on the back of the plate.

\(\# \# \#\)

He is too lazy to resume work after the interruption. \(\text{Lit.}\) His back has been cooled by the wind.

\(\# \# \#\)

To neglect or disregard; pass by. \(\text{Lit.}\) To throw behind one's ear. See \(\text{Besh Gosh Farah}\) below.

\(\# \# \#\)

\{Compound word\} Nonchalant; neglectful.
\(\text{Lit.}\) Having much room on the back of one's ear.
\(\text{Cf.}\) \(\text{Besh Gosh Eddaxtan}\) above.

\(\# \# \#\)

To prevaricate; quack; play the quack (or charlatan).

\textbf{Note.} The expression seems to mean originally \"to pack (cards)\", inasmuch as the literal meaning of it is \"to place one after the other\".

\(\# \# \#\)

To be a figurehead; be inefficient.
\(\text{Lit.}\) To have no wool in one's hat.

\textbf{Note.} The usual phrase is \(\text{kalaheh besh nerdad}\) \(i. e.\) he is inefficient.

\(\# \# \#\)

To shed off the wool \(i. e.\) cease to be influential; grow weak; also, lose one's credit.
\(\text{Cf.}\) \(\text{Pesh Rahn}\) in the \textit{Addenda}.

\(\# \# \#\)
Slang] Nevermind; take it easy; also, let it go hang. (Lit.) Consider it as wool.

F. T. It is of no avail to regret (for what one has done). Cf. جراح عاقله گند کاری et cetera, and et cetera.

Place where people are put to the test. (Lit.) The bridge where asses are requisitioned.

Colloquial] To wear out (or overstay) one's welcome.

T. To take out the cotton in one's ear (i.e. to listen to some one's advice; also, prepare to listen to people's grievances). Cf. بینه درکوش گذاشتن.

(Colloquial) To scratch or claw.

To have a hard time of it; have a job to do it. (Lit.) To cast off its skin.

To fleece some one. To punish some one severely. (Lit.) To flay a person; strip off his skin.

Note. A variant form of this idiom is پوست کپی کهکشتن.

To set a trap in some one's way; put him in a risky or slippery situation. (Lit.) To put a water-melon skin under some one's feet. Cf. پیش دوی پوست خربوژه یا است in the Addenda.

E. E. Money doesn't grow on trees. T. Money is not bear's grass.

Note. In view of the obscure meaning of "bear's grass", I believe خرس is a corruption of هر، which would make the phrase mean "Money is no weed or useless grass".
E. E. (a) Those that have marbles may play, but those that have none must look on.
(b) The rich feast, the poor fast; the dogs dine, the poor pine.
F. T. Those that have money may eat roast meat, and those that have none must confine themselves with the smell.

پولش نوری جیب سنگینی میکند  
E. E. His money burns in his pocket.

۷. His money weighs down in his pocket.

بول - ن دادن خرج بوسیه می‌ندود  
E. E. What's got over the devil's back is spent under his belly.

F. T. The catamite's wage is spent for the treatment of his piles.

بول قردن و بازار دراز  
[Add the following]:

 Cf. the E. expression "to angle with a silver hook".

پهلوان پنه  
[Compound word] Cardboard cavalier; man of straw.

پهلو تختی کرد  
To shun, or withdraw from; society. To sidestep. (Lit.) To empty one's flank.

[Add the following]:

Also, to do a mean job. Also, to have no (regular) employment.

پیر کفتار or پیر کفتار  
(Old) dotard. (Lit.) Old hyena.

پرمهیسیار دریک آفتاپ خلد میشور  
T. Their shirts are dried in the same sunshine. {The only relationship they have is that their shirts are dried . . . . . a jocular way of saying that they have no relationship at all}. 

[Translation]

E. E. (a) Those who have marbles may play, but those who have none must look on.
(b) The rich feast, the poor fast; the dogs dine, the poor pine.

F. T. Those who have money may eat roast meat, and those who have none must confine themselves with the smell.

His money burns in his pocket.

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What's got over the devil's back is spent under his belly.

The catamite's wage is spent for the treatment of his piles.

[Add the following]:

Cf. the E. expression "to angle with a silver hook".

Cardboard cavalier; man of straw.

To shun, or withdraw from; society. To sidestep. (Lit.) To empty one's flank.

Also, to do a mean job. Also, to have no (regular) employment.

(Old) dotard. (Lit.) Old hyena.

Their shirts are dried in the same sunshine. {The only relationship they have is that their shirts are dried . . . . . a jocular way of saying that they have no relationship at all}.
περι ήθελε να ανακεφαλανταράν απευθυνόμενοι σε πηγή απο των Ούγγρων.

Add the following:

Cf. the E. Old age is sickness enough of itself.

(Shang) To give it (to) some one hot.
To rebuke some one severely; bring disgrace on him.

Note. ἴμπι literally means "alp-hosis or leprosy".

To come up; happen. To develop.

προς ἐνθοσαζας αυ κα σι νεφτα
T. You are getting the start in order that you may not get behind. [For instance, you say this to one who, as soon as he feels that you are not pleased with him, pretends to be discontented himself].

Note. There are other variants to the above phrase, such as δεστ πεης ικονια or πεης ικονια κα σι δεστα etc.

προς κοτονος ονδαταν
To throw up the sponge. (Lit.) To throw one's loin-cloth (or apron) before some one.

πα χαιμ κραδν
To lose the track; get off the track.

Note. τοπ μελος κα ικονια και ρητα στρατα is a phrase meaning "to cause the cat-and proverbially anyone-to lose the track; put some one on the wrong track.

馨

ταμιοτα και κληρονομε κανονιοντο
T. They won't even allow him to carry her coffin on his shoulders (i.e. The parents will never allow such a man to approach her as a suitor).

τα προς τικ
Till the small hours; till cockcrow. (Lit.) Till the time when dogs begin to bark.
Note. 

must be a popular corruption of برسکه، which is an obsolete horn blown at dawn to call people to bath. Combined with سکه (dog), the word بون should in this case be taken to mean "the barking of dogs".

تا تخم چشم قرمز شد T. Even his eyeball turned red. [Said of a person who is put to the blush, or gets very angry].

تا تو باتش که دمغ آرغ ييجا زدني F. T. That is your condign punishment for the untimely belching. [Warning to a person that he should not repeat an indecent act].

Note. آرغ آرج (eruption) is a contraction of آرو دخن. [If construed with دخن it means "to belch"].

تا تيم از اصفهان مياید مردان جوان و تا سرخاب از فرتنگ مياید زنان خوشگلند T. So long as razors are manufactured in Isfahan, men are young; and while rouge is imported from Europe, women are pretty.

تا چرخ روش است جانوران برون ميایند F. T. While the lights are on, reptiles creep out of their holes (i.e. While there is junketing, and victuals are served, parasites hang about).

تا چيرخ فلك بر دوور است هر شب هميتور است F. T. As long as the firmaments continue to turn round, we will have the same fate every night (i.e. It is the same old story in the same old way or History repeats itself).

تا چشم كار ميكند As far as the eye can reach (lit. work).

تا خدا خدايي ميكند For ever and ever. (Lit.) As long as God continues to be God.

تا خود فلك انبرده چيه آرد برون [ابن بيلن] F. T. It remains to be seen what Time will bring forth from behind the curtain. E. E. The future is on the knees of the gods.
تا دانه نیفکتی نروید [سعید] T. Until you saw it, the seed will not grow. Cf. تا از تو حرکت etc.

تا دانیا دنیا است For ever and ever. (Lit.) As long as the world continues to exist. Cf. تا خدا، خداً می‌خند

{Tañé بنتاه نو بنو [Add the following]:

Cf. the E. New things are fair.

{Compounded word} A parvenu or upstart. (Lit.) (One) who has recently come upon fortune.

تا ساغرت پر است بنوشان و نوش کر (مهاجر) T. While your cup is full, drink and let others drink.

{Compounded word} (Who knows who will live, and who will drink, next year. [Said to one who proposes to defer things to another year].

نا ساهرجم می‌جنب As long as my jugular vein has a motion.

{So long as I live (I shall not allow such a thing to be done).

تا مرغ پشت ندهد خروس پشت نیرود T. The cock will not tread the hen, until the latter yields to it. (It is usually the female sex who is to blame for an unchaste act).

تا ملک ایست و چینی روز عمار زنی ده ویران و همین صد هزار (Same as کر ملک ایست و etc.)

تحصیل حاصل (Trying) to obtain what is already obtained: a vain effort. Cf. the E. To seek water in the sea.

تختم کردن To wind up (one’s speech); shut up. To stop (boasting). To put an end to (one’s business).

Note. The original sense of this verb is to close a shop with planks (تخته) serving as a door.

ترقی، معکوس کردن To retrograde. To grow worse.

ترغل و رطل [Colloquial compound word] Sprightly or jolly; also, spick and span.
(Slang) To stop it. To cease. To shut up. (Lit.) To put on, or apply, the brake.

Note. ترمز is originally a Russian word.

[Colloquial] Quickly; promptly; without loss of time.

The good with the bad. (Lit.) Wet and dry.

Cf. نام خوشک با هم می‌سوزند.

To take care of; look after; nurse. [Originally said of a nurse who looks after a child].

F. T. I bought leek intending to eat it with my bread, but it proved fatal to me. Cf. تریک کاشم etc., which is to be preferred to the pub. given here.

[With از] To snap at; shout at; browbeat.

T. An offer or compliment by a native of Shab-Abdol-Azim (i.e. an insincere offer or invitation).

Note. Shab-Abdol-Azim is a village south of Tehran, with a shrine, which contains the tomb of an Imam’s descendant. It is said that the villagers, who are not very hospitable, are in the habit of swearing at the holy shrine as to whether they intend to stay with them any longer, thus suggesting to them their unwillingness to entertain them.

[Add the following]:

E. E. Less of your courtesy and more of your purse.

[Add the following]:

E. E. A man’s praise in his own mouth doth stink.

It was noised abroad; every one heard it.
تق و لق (Slang) 1) Irregular or disorderly. 2) Not yet confirmed. Example: مدرس تغ و لق است.

شَفَتْ بر.... Shame on....! Damn....! Fie upon....! (Lit.) Spittle on....!

تك و توك Sporadic. Here and there.

تكه بررُشَه* The largest piece in his body was his ear (i.e. He was crushed to small pieces).

تلکه کردن [Colloquial] to touch (a person) for.

تلنگر نزدن [Colloquial] To fillip.

تُولُو تلو خوردن [Colloquial] To stagger. To totter.

تن آمی شریف است بجِان آدمیت[ T. A man's body is ennobled by his soul; it is not merely fine clothes that distinguish the man. E. E. (Same as for همین لباس etc.)

تن بکار دادن To apply oneself to work; put one's shoulder to the wheel.

تن در دادن To yield or submit.

تن شش به تن قلال خورده است He has taken after such a one in character or behaviour. (Lit.) His body has touched that of such a person.

Note. A variant form substitutes تن for تن.

تنگ (با تنگه) فلان دا نمیتوان خرد کرد One cannot bear the exorbitant expenses of such a person.

Note. The correct meaning of this phrase in rather obscure, but since درک means an "ass-load", the expression may have originated in a mill; the idea being that the mill cannot cope with the excessive quantity of grains loaded by such a person.
Spirits. Example: He saved his face; he joined in the laugh.

To ponder over something.

Note. Bahr literally means "sea," and hence the original sense conveyed by this expression is "to dive into something".

Sincere or true repentance.

Note. Nowsom, as used in the Koran, means "unloyed and sincere," but folklore has brought into existence a man by that name, proverbial for his true repentance.

To bluff; also, to let off hot air.

To think of; or be interested in; something. Example: He does not think of these things.

They will not bury you in my grave (i.e. You are not to blame for my acts).

To back out. To take one's hands off. To go back on a bargain.

To ponder over something; also, to look at something with subtlety. [Originally same as To bahr, "string" for bahr].

You had better sleep and not backbite people.
Notes. 1) The phrase در دوست کسی افتادن literally means "to fall in some one’s fur cloak". In the translation of Golestan by Platts it is observed that this originally signifies "to uncloak or expose the faults" of some one.
2) The word تن "also" has been left out in the translation as it can only be connected with the relevant story in the Golestan.

☆☆☆
	تو نیکی میکن و در دجله اندادوخه ایزد در پیابات دهد بز [سندری]

T. Do good and throw (your bread) in the Tigris; and God will repay you in the desert. [Cf. the Hebrew pvb. by King Solomon, which reads as follows: "Cast thy bread upon the waters, for thou shalt find it after many days"].

☆☆☆
	توی تبسانش برید His breeches made buttons; he was scared to death.
	توی (قی) جلد کسی افتادن To persuade some one to do a thing by tempting him constantly. (Lit.) To fall into some one’s skin.
	توی حول ولا افتادن [Colloquial] To be in a flutter; to be agitated or disturbed.

Note. The words حول and لا are taken from the A. phrase لاحول ولا تأول على الباطن which means "There is neither might nor strength but in God", and which is uttered in cases of amazement, confusion, anger, etc. It seems therefore, that the real meaning of the expression is "to be stuck between the words حول and لا (from confusion or agitation)."

تو (قی) خمیازه گذاشتن To leave in the lurch; also, to disappoint. (Lit.) To leave in a gaping or yawning condition.
	توی دل کسی حاکردن [Colloquial] To win some one’s heart.
	(Lit.) To find a place in some one’s heart.
	توی (قی) ذوق ندن To be repulsive.

Notes. (1) ذون ( دون) literally means taste or elegance.
2) This expression should not be confused with تو دوق کسی ندن which means "to snub some one; or discourage him by preventing him from showing his talent".
It is in the mould; it is being shaped.
[Said ironically to one who has an excessive or unreasonable demand. It amounts to saying, "In vain you are expecting"]

To eat up; also, to drink off. (Lit.) To bring the bottom of it to the top.
To draw to an end; run short. (Lit.) To go to the bottom.
To (try to) find the ins and outs of a matter. (Lit.) To bring in sight the bottom and the inside of something.

{Colloquial} To egg (or edge) on; set on.

Power, authority, or influence. (Lit.) Sharp sword.

(Slang) To touch for; get (money) out of. (Lit.)
1) To strike with a sword. 2) To incise; notch; gash.

F. T. Don’t try to do good, or you will burn your fingers.

Notes. (1) تواب originally means "(spiritual) reward", but has come to mean "a good deed (deserving a spiritual reward)". (2) ميشي is a colloquial contraction of and better suits the rhythm of the phrase. (3) Although it is practically true that in doing good to others we may injure ourselves, the phrase is not morally a good maxim to follow, and it is, mostly, the rime words تواب and كباب which make the phrase worthy of mention.
ج

{With the stress on the first syllable}. 1) On the spot; instantly. 2) As the case may be.

جا خالی کردن To give way. To sidestep. (Lit.) To make one's place empty.

جا خوردن To be shocked with wonder or disappointment.

جا دارد که It is befitting (or proper) to.

迦琅琅 To uproar. Cf. the E. jangle. [Construed with دارا انداشتن] To kick up a row; uproar.

迦琅琅 To adulterate; fake.

迦琅琅 To get a firm footing.

迦琅琅 To insinuate oneself into some one's favour.

迦琅琅 To get a firm footing.

迦琅琅 ... No matter what you do, or how you improve it... (Lit.) Even if you give it an additional life... .

迦琅琅 To be long in the agony of death.

迦琅琅 To be in great trouble or confusion.

迦琅琅 پدر تو سفره بی نان ندیده‌ای T. My dear son, you haven't seen yet a table with no bread on it (i.e. You have not met with any hardship, and hence you cannot appreciate what money is).

迦琅琅 سلامت باند T. May your life be preserved! [Said by way of comfort—and often ironically—to one who has lost something, or whose property has been stolen].

迦琅琅迦琅 Very dear or close: said of a friend.

迦琅迦琅 {Contraction of迦琅 در یک قابل} Very dear
or close; very intimate; "united as two kernels in one shell". \(\text{Lit.}\) Two souls in one body.

جاش بار... (i.e. He is in fervent love with...; also, he loves... very much).

جاش را روی آن انداشت It cost him his life. \(\text{Lit.}\) He laid his life on it.

جاش كنند To be in the agony of death. \(\text{Figuratively}\)

جاش کنند To drudge; plug away.

جاش کنند خسر خوردن یابو \(F.\ T.\) The ass drudges, and the pack - horse eats.

\(E.\ E.\) To beat the bush while others catch the birds (\textit{which should be made to read} One beats, etc.)

جاش گرفتن To gather strength. \(\text{Lit.}\) To take life.

جاش مفت بدردن To have a narrow escape. \(\text{Lit.}\) To gain one's life free of cost.

جاش میهد فامه تمیهد \(F.\ T.\) He would rather give his life than his clothes. \(\text{Cf.}\) etc.

جاش، شکری بقای است \(F.\ T.\) What a blessing it is; you may thank your stars; thank Heaven. \(\text{[Used ironically when a situation has not gone from bad to worse]}\).

\(\text{[Lit.]}\) There is (still) ground for thanking (God).

جاش، شما سبز بود (\textit{Same as} سبز جای شما خالی بود \textit{with} "green" for "empty").

چیبین درهم کنید To knit one's brows; frown.

چیبین هساناد To smooth the brow; cheer up.

چر خوردن \(\text{[Colloquial]}\) To tear; or be rent (\textit{with a noise}).

چر دادن \(\text{[Colloquial]}\) To rend (\textit{with a noise}).

چر زدن \(\text{[Colloquial]}\) To back out (\textit{in a game}).

\(\text{[Slang]}\) It gets on my nerves; it gets my goat.
To be a cipher among numbers; be taken to no account. [Compound word] By catches. Little by little.

At odd moments.

Desultory. [As an adverb] By fits; by fits and starts; desultorily. (Lit.) Jumped and escaped.

The pen (that wrote the words of Fate) has dried up; i.e. fate is unchangeable.

To kick or recalcitrate against (or at) rules; etc. To kick up one's heels. (Lit.) To fling. To caper.

The very image; the picture. (Lit.) The second volume. Example: He is the very image of his sister; they are as like as two peas in a pod.

Chattels or outfit. (Lit.) Rag and sack-cloth.

Such a one is unrestrained (or lewd).

His bridle is loosened.

T. He gets the start, so that he may not get behind. Cf. بیش افتاده‌ای که etc.

F. T. I have not made a bet with him entitling him to ask for anything he wants if he wins (i.e. I am not bound to do as he likes).

Note. A bet in which the winner is entitled to ask anything he wants is made by breaking a wishing-bone (Geäng) with another.

The fair (or gentle) sex. (Lit.) The delicate sex.
جنقولک باژی. [Slang] Monkey-business; dodging. [Construed with در آوردند]

جنگ افسردگی ت. To quarrel at the ploughing season, and make friends at harvest. Cf. وقت کارکردن etc.

E.E. To quake at work and sweat at meals.

جنگ زرگری A sham quarrel (between two to deceive a third party). (Lit.) The goldsmiths' quarrel.

جنگ زرگری مبناچی نمی خواهد T. A sham quarrel needs no mediator.

جنگ موالی (با مولا) (1) Incongruous community; crowd consisting of all sorts of people. (2) A thickest growth of hairs; also, a wild tangled mass; a jungle. (Lit.) A jungle where ascetics or fakirs (originally all sorts of animals) live.

جنگ وگژد Running fight.

جنگ آزاد ندارد (Slang) He is not of that stamp (or type).

جواب جاهلان باشد خموشی (Same as جواب ابلیمان etc.)

جواب رندارشکن A convincing or smashing answer; a smasher. (Lit.) A reply that breaks the teeth.

جواب سر بالا An evasive or vague answer.

جواب های هوا است [Add the following]:

E, E. To answer one in his own language (which, in this case, should read "Every one should be answered in his own language").

جوال رفتین To cope. To grapple (or fight). (Lit.) To go in the (same) sack. See با خرس در جوال رفت in the text.

جواني کجائي که یادت بختیر F. T. How sweet are thy reminiscences, O youth! (Lit.) Where art thou, O youth? May thou be always remembered! [Often suggesting the inability to do in old age what one has been able to do in youth].
Give your horse a feed of barley, and move to another station (i.e. Move on quickly to another place).

* * *

جوییده یابیده است [Add the following]:
E. E. (a) He that seeketh findeth. (b) Seek till you find, and you'll not lose your labour.
* * *

جهنم شو! Hell with you! Get off!
* * *

جیک ندن [Slang] To peep; dare to speak. [Often used negatively. Example: حالا دیگر جیک نمی‌زند He sings small now; he dares not speak any more].
* * *

جیک و میک The ins and outs of a matter; the details or secrets of it. (Lit.) The two larger surfaces of the astragalus.
جیبک چیاک مستیان کردن، فکر زمستان تکردن؟
(Same as جیبک چیاک وetc.)

[Slang] To make oneself scarce; slip off (or away).

چاپ کردن To print. To fabricate or invent.

Note. On the basis of this idiom جانپیچی، which originally means "a printer", has come to mean "an impostor or charlatan".

چاپ کردن (Slang) To flatter. To play the quack. To draw the long bow; exaggerate.

Note. جاپان is also used as an adjective or noun. Thus جاپان است means 1) It is mere boasting. 2) He is a mere braggart (or quack).

چار میخ کردن To confirm. To corroborate. To silence or refute (in a controversy). (Lit.) To fix or fasten with nails on four sides.

Note. چار میخ کردن may also be used as a synonym of جاپان کردن which means "to crucify".

چاره یچسارگان مرگ ی است و بس To the only remedy for helpless (lit. remediless) people is death.

چاپ و چله [Colloquial] Plump; chubby.

چاقو دسته کردن To squat (oneself) down. (Lit.) To shut a knife.

چاله و اکر (و چاله) To make up for the deficiencies of something; compensate a loss. (Lit.) To fill up a gap or cavity.
To breathe one's last. (Lit.) To throw up one's chin for the last time.

To haggle or bargain.

Add the following:

E. E. Where shall the ox go but he shall labour?

The bottomless pit [a pit in hell which holds an infinite number of sinners]. (Lit.) The pit of "calamity" or "woe".

Note. Dehkoda explains that this expression refers metaphorically to a spendthrift or a very greedy and unsatiable person.

To turn (on some one); also, to be at loggerheads (with some one).

To look daggers. (Lit.) To look askance.

Without an "ezafeh" At dusk. (Lit.) At the time when lamps should be lit.

Colloquial. Fat; rich in fat.

Oily; soft; wheedling; glib.

To outweigh. To predominate over.

To drowse; nod; doze off. To have (or take) a nap.

To give one a start or surprise. To catch one napping. (Lit.) To interrupt one's nap or slumberers.

[Slang] Rigmarole; irrelevant talk; nonsense.

Nonsense; hawlderdash; bosh.

To tog oneself up (or out).

To play the fool in going to the market (i.e. bring home bad wares). Cf. etc. (Lit.) To pluck out the market's eye (ironical).
چشم بد دور May the evil eye be averted! Also: touch wood.
چشم به‌هان کی درختن To hang on one's lips
(Lit.) To fix one's eyes on a person's mouth.
چشم براه [Compound word] Waiting impatiently; kept waiting.
(Lit.) With one's eyes toward the road.
Note. A vulgar synonym of چشم براه is چشم براو.
چشم بر چیزی درختن To fix (lit. sew) the eye upon something.
چشم بسته غیب می‌گولید T. You are divining with closed eyes.
{ Said ironically to one who says something that is too obvious. } Cf. از کرامات شیخ ما etc.
E. E. Tell me news.
Note. The phrase may be extended to apply to all persons.
چشم پوشیدن [With از] To connive at or overlook.
To renounce.
چشم چشم را نمی‌بینند Eyes do not see eyes (i. e. It is very dark).
چشم چیدن To counteract (the effect of) an evil eye.
چشم خوش بان تکردن E. E. To lead a dog's life. (Lit.) Not to open eyes of joy.
چشم داشتن To expect or hope. (Lit.) To have an eye.
چشم زدن To influence by an evil eye.
چشم شما را رفتزن I congratulate you (for the arrival of such a one). (Lit.) May your eyes be lighted.
چشم بست شما است He depends (or relies) on you; he is looking forward to you. (Lit.) His eyes are directed toward your hands.
چشم شیطان کور! E. E. Touch wood.
T. May the Evil One (i. e. the Devil) be blind.
چشم طمع چیزی داشتن To have views (lit. a covetous eye) upon something.
چشم غریبه رفتزن To glare (at some one); look menacingly.
چشم کمیا بست To deceive some one; as by jugglery.
(Lit.) To blindfold some one.
چشم آب نمی‌خورد I have no hope (or faith) in that:
I doubt it very much. (Lit.) My eyes do not drink (of that).

I grudge him (such a thing); I begrudge his doing (such a thing); also, I do not find it in my heart (to . . .). (Lit.) My eyes do not take (or accept) that.

He is pure-hearted and chaste; he looks with purity.

He is free from greed; he is not insatiable. (Lit.) His eyes and heart are satisfied (or full).

He is greedy. (Lit.) His eyes and heart run.

Unsophisticated; who has not yet understood sexual matters. (Lit.) With one's eyes and ears closed.

Note. This compound adjective may be resolved into the original phrase of which it is made; i. e. we may say: He understands sexual matters.

To keep up (with another person); emulate or vie.

To answer in a harsh or stiff manner (lit. like a hammer).

Note. which has been used here as an adverb, is originally an adjective. Thus جواب چکی means a harsh answer.

E. E. He has one foot in the grave.

Notes. the title of a certain chapter (or Surah) of the Koran; which is recited for the soul of a dead person. means "chops or jaws".

means to get the smell of something, and figuratively, to savour or smack of something. The combination of these gives the idea that the person in question is nearing the time when his jaws must be closed; which is done when a man dies, and the above Surah is to be recited for his soul. Cf. the above Surah is to be recited for his soul.
(Slang) To sow one's wild oats.

* * *

چو تو خود کنی اختیار خویش را بد 
[صدار از فلک چشم نیک اختیار را (ناصر شربیا)]

T. If you cause your own star to be ill, do not expect the Times to make it lucky (i.e. to render you lucky or fortunate).

E. E. Accusing the times is but excusing ourselves.

چم و خم E. E. (1) To find (or know) the length of one's foot. (2) To get round a person.

Note: چم is the imperative root of جیب "to strut"; and چم و خم has come to mean "coquetish elegance". Hence چم و خم perhaps means originally "to find out the coquetish moods of some one."

1) [See in Note under the preceding entry.]

2) Knack; trick.

* * *

چنته اش خالی شده است He is at the end of his tether.

(Lit.) His satchel or bag has been emptied.

* * *

چندک زدن To squat or crouch.

* * *

چنگ زدن To clutch; catch at; gripe; grapple [with بی].

چنگی بدل نمی‌نگد It does not appeal to one. (Lit.) It has no grip on one's heart.

* * *

جو اندختن (Slang) To spread a rumour.

* * *

چوب چوزبارا خوردن To suffer the evil consequences of something. (Lit.) To be cudgelled for something.

چوب دیگری را خوردن To receive the punishment belonging to another; be a scapegoat. Cl. the preceding entry.

چوب کاری کردن To put to the blush by one's kind action.

(Lit.) To give a good beating to.

چوب نقاره Barebones; mere skin and bones; person reduced to a skeleton. (Lit.) Drumstick.
A baited cat may grow as fierce as a lion.

If you play with boys, you must take boys' play.

The whole body. (Lit.) The four pillars of the body.

Wide open. [Related to جاب طاقی which means "a pent-house or lean-to"]: Wide open.

T. His four kings met with four aces (i.e., he met an opponent stronger than himself).

So much the better.

With a vengeance. Example:

The rain came down with a vengeance.

What is going on? What is up? (Lit.) What is the news?

He is no scholar; there is not much in him. (Lit.) He is not loaded with anything.

Nothing doing. [Said to disappoint one who has asked for a favour]. (Lit.) Nothing will be congealed. Cf. the French "Cela ne prend pas".

A shopkeeper who charges a low price for his goods; a fair seller. [Used as a quasi proper name, meaning one who has made his pilgrimage to Mecca].

A (nigger) minstrel. [Used as a quasi proper name, being a proper name given to many negroes].
 حاجی للفق (Proper name sometimes given to a stork).
A lanky person.

حااضر یراق [Compound word] Equipped and prepared; ready for service. (Lit.) Harnessed or trimmed.

حال آمدن To put on weight or flesh. To come round; come to one's senses. Cf. حانش یا آمد.

حالش یا آمد He came to his senses; he came round.

حالش را ندارم I am not in the mood to do it.

حال گردن (Slang) To go pleasingly. To have a fine time.
حال کسرا یا آوردن To bring some one round; bring him to his senses. (Figuratively) To give it to some one hot; serve him out. Cf. حانش یا آمد.

حال ندارم I don't feel well; I am ill.

حالی شدن To get it into one's head; understand. {Often جالی نمی‌شود. I did not get it into my head. Cf. حالی کردن}

حالی کردن To bring home (to); explain or demonstrate. To cause to understand.

حرارت یا خواید He lost his enthusiasm. (Lit.) His heat subsided.

حرامش باشد May he not enjoy it! (Lit.) May it be unlawful for him.

حرام گردن To waste or dissipate; also, to make a mess of. (Lit.) To declare unlawful. جزیرا به‌دست حرام گردن To deny oneself something.

حرص زدن To be greedy. To guzzle; eat greedily.

حرص خوردن (Slang) To be worried; fret and fume.

حرف از کسی درآوردن To draw one out.
حرف بد Bad or abusive language.
حرف چینکی مایه نیشکی است F. T. A word that is spoken prematurely leads to derision.
Note. شینکی is "raspberry", and شینکی بسن دن کردن means "to give the raspberry".

حرف خود را بکری نشانند To have the last word. (Lit.) To cause one's words to sit on the chair.

حرف راست را از دیوانه باید شنید [Add the following]:
E. E. Fools and madmen speak the truth.
حرفان شد They had words; i.e. a dispute.
حرفش دوست شد He contradicted himself.
حرفم ندارم I have no objection. (Lit.) I have nothing to say.

حساب از کسی لردن To hold some one in reverence; stand in awe of him; have a high regard for him.
حساب از کسی خواستن To call some one to account.
حساب بالا آوردن To run up an account.
حساب بانک است He is (or will be) ruined; it is (or will be) all over with him. (Lit.) His account is clear.
حساب کار خود را کرد He took an example and caused no more trouble. (Lit.) He calculated his position.

حمارت مال دیگران از خودش To begrudge others' wealth.

حسود هرگز نیامد [Add the following]:
E. E. The envious man shall never want woe.

حضرت عباسی Fair and square. (Lit.) (Done) after the example of Hazrate-Abbas, son of Ali, and one of the martyrs in the incident of Karbela.

حقا که Forsooth! [Ironical for "in truth"].
حق با شما است You are right; you have reason.
حق بگردن من دارد I am indebted to him. (Lit.) He has a right on my neck.
حق دوستی را بیجا آوردن To do what friendship requires.
حق کمیا کف دستش اضافش [Colloquial] To serve one out. (Lit.) To put what is due one in his hand.
حق و حساب (Colloquial) Bribe.

Note. حق means "a right" or "what is due to some one"; and حساب means "an account".

حقه زدن (Colloquial) & (Slang) To play a trick.

حكم فرموده (Compound word) Indispensable or essential.

(Lit.) Prescribed by a physician.

حلچه کردن To analyze carefully. (Lit.) To beat cotton; live as a cotton-blower.

حامل زاده نمی‌یابد The legitimate person doesn’t see it. [A jocular way of saying that such and such a thing doesn’t exist at all].

حلته بکوش Bondman or slave {often used as an adjective}. (Lit.) (One) who wears the earring of slavery.

حلته ور اکوش کسی کردن To reduce some one to slavery.

(Lit.) To cause him to wear an earring. Cf. حلته بکوش.

حمام زنانه Bear-garden. (Lit.) Public baths for women.

Note. Women were notorious for being very noisy in public baths; which are becoming obsolete.

حواس خود را جمع کردن To focus one’s attention; collect one’s wits.

حواس ش پرت است He is out of his senses. He is absent-minded.

Note. پرت which originally means "thrown down", means figuratively "digressed; deviated".

بی‌حالش باخدا I resumed my spirits; I recovered. Cf. بی‌حالش بخدا.

F. T. I refer his judgment (or case) to God.

حوصله اش را ندارم (1) I have no patience with him.

(2) I am not in the mood to do it. Cf. the next entry.
I am (or was) fed up. I (have) lost patience.

Note. حوصله means originally a bird’s crop or maw, and figuratively (1) patience; (2) mood; (3) compass; reach of the mind.

جیاش را با نان و ماست خورده است

E. E. He has swallowed shame and drunk after it.

جی "و حاضر Ready (on the spot); available. [Often used by dealers to mean "The commodities are sold with all faults"]] .

حیص پیچ Dilemma. Confusion; perplexity.

حیف است 1) It is a pity. 2) It is too good (for such and such a purpose).

حیف که 1) It is a pity that. 2) Only. If I only could find him alone.

حیف و میل Embezzlement. - To embezzle or misappropriate.

خ خارج آن موضوع Out of question; not to the point.

خار خساک [Compound word] An ill-disposed and treacherous person. (Lit.) A star-thistle or caltrop.

خاطر کسیرا خواستن To be fond of (or love) some one.

خان برایان خورده که تنها خوری F. T. It is an ill meal which is not shared with others. Cf.

خان خواسته شانش Shame on him! (Lit.) Dust on his head!

خالی بر سرم Alas for me! Cf. the preceding entry.

Note. A more emphatic variant is خالی عالم بر سرم i.e.

All the dust in the world (be) on my head.
F. T. Death purges us of (or from) our sins.
Cf. خدا خاکان گند etc.

He is a good mixer. (Lit.) He is like London rocket-seeds (which are harmless, and agree with, any temperament).

You have never fostered me as a mother (and hence you won't worry for my death).
[You say that to one who is too free with, and takes an oath on, your life.]

Note. خاکشی نبات is a beverage consisting of sugar and London rocket-seeds. It is given by mothers to their children as a means of quieting them.

Dust and rubbish. [خاله has no specific meaning.]

A person who frequently calls on his friends or relatives without waiting to be invited.

Note. خاله means a maternal aunt.

A gadabout woman; "Aunt Gadabout".

An old fogey who talks too much.

Note. زنک is the diminutive of زن and means a little or contemptible woman.

The "long-necked auntie" [a quasi proper name for the camel].

To leave all jokes aside. (Lit.) Void of all (other) things.

To beguile or deceive. (Lit.) To leave raw or crude.

(1) Nothing doing. (2) It is all quiet. (3) There is no news [literal meaning]

Spare my blushes.

If your heart could speak; I know you are too willing; why do you pretend you are not?
(Lit.) May God ask the depth of your heart?

F.T. What a good thing is luck! [Said by one who sees that another has been lucky].

We may still hope. (Lit.) God is great.

A pleasant journey (to you). Bon voyage! Good luck to you! Farewell! (Lit.) May God be with you.

F.T. God's sure to give the clothing,
But who deserves to wear it?
The meat also He doth send,
Whose teeth deserve to tear it?

Notes. (1) adam is "body". (2) The original P. has "bread" (nān) for "meat" (koofst).

Same as خدا چشیم راست را پچشیم چپ محتاج کند [Same as خدا چشیم راست را پچشیم چپ محتاج کند with "right and left" for "one and the other" respectively].

To pray, or implore to God, constantly; wish earnestly; look for eagerly. (Lit.) To repeat saying, "Would to Heaven that.

May God judge (or try) him! [A form of invoking vengeance on one who has done us an ill turn].

F.T. May God bless it! [Ironical prayer said when bread or other food is found to be very uneatable or unsavoury].

Same as خدا کرم است [Same as خدا بزرگ است

F.T. There is a line of demarcation in the wheat (i.e. Every one should be contented with his portion).

Would to God that...

E.E. I'll thank you for the next, for this I am sure of.

T. May God make it lawful for us to eat your future bread and salt.

Heaven forbid; God forbid.

To go to see some one; be admitted to his presence. (Figuratively) To give it (to) cre lct.
retaliate some one's behaviour upon him.

خیر بالای با مبادی از T. To carry an ass to the house-top (i.e. to put something in the wrong place).

خیر پول Stinking of money. [As a substantive] Money-bags.

خیر نب میکند Even an ass will get a fever. [Said to one who wears heavy clothes in a hot weather].

[Slang] Trumpery; frippery; pedlary.

خیر تو از [Colloquial] Higgledy-piggledy; confused; chaotic; irregular. (Lit.) Asses mixed with one another.

خیر خود را سوا کردن To cut oneself loose (from one's family). (Lit.) To separate one's expenses.

خیر و برخ Main and minor expenses.

خیر چینه شده قربانی [Compound slang] Crabbed or cramped.

[As a substantive] Crabbed writing; scrawl. (Lit.) Crab (and) frog.

خیر حمالی [Compound word] Drudgery (for little or no pay). (Lit.) Carrying (loads) like an ass.

خیر داده و نزد داده و سر هم داده F. T. He has given away the ass; paid the money; and forfeited his life.

(See the anecdote appended to ۳۷۹ هم چونا خورده etc.)

خیره حساب با اکسی تصفیه کردن To square accounts with some one; pay off (or settle) old scores with him; have a crow to pull (or pluck) with him.

Note. خیره حساب literally means "small accounts".

خیره ریز [Compound word] Sundries; odds and ends.

خیره فرمایش [Compound word] Sundry; annoying orders (especially by one who is not entitled to give them).

خیر را با خور و مرده را با خور میخورد T. He eats the ass with the pack-saddle, and the dead with the grave. [Said of a very greedy person, who has no scruple to eat what is unlawful].

Notes. 1) خور (kboor) — which incidentally rimes with گور — means either a pack-saddle or a sack. 2) The
variant given in the text for this phrase is خر و را با آخور معیودو و مرده را با کورد in which آخور means “manger”.
But probably the correct form is the one given here.

خر و را یارو باقلا بارکن T. Fetch the ass and load it with beans. [Cited when an act has resulted, or threatens to result, in a scene or quarrel].

خر و را نخریده آخور برایش می بندد F. T. He is providing a manger for the ass which he has not yet bought.

 Cf. the E. Boil not the pap before the child is born.

خر رنگ کن [See Note under خر و رنه کردن in the text.]

خر رنگ To be fooled or wheeled. (Lit.) To be made an ass of. Cf. خر کردن.

خر سرد (Slang) He is a big shot (i.e. man of influence).

 Cf. بیلش مراد من كل برمیاد.

خر و عیسی گرنش بپرده برد چون ی باید هنوز خر و باشد [Add the following E. E.]:

If an ass goes a travelling, he'll not come home a horse.

خر و فهم کردن To inculcate on; cause to understand. [Not to be used in polite conversation, as it means literally “to make an ass understand”].

خرعه نهایی کردن To resign one's breath; relinquish one's life.

(Lit.) To make one's gown empty.

خر کردن To fool. To wheedle or blarney. (Lit.) To make an ass of. Cf. خر و نکن.

خر و راه وگاه شغال صبح می برد بگذار سر دیش برد E. E. That which may fall out at any time may fall out to-day.

F. T. If the jackal is to snatch the cock in the morning, let him snatch it even when the night is young.

 Cf. دیش که آخور شت یکی.

خر همان خر است بالانش عوض شده [Add the following]:

E. E. It is an old wine in a new bottle.

خر و راه وگاه شغال صبح می برد بگذار سر دیش برد E. E. That which may fall out at any time may fall out to-day.

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خر همان خر است بالانش عوض شده [Add the following]:

E. E. It is an old wine in a new bottle.

 Cf. دیش که آخور شت یکی.

خشمکش ری [Colloquial] He stood transfixed with amazement. He was stupefied. (Lit.) He was dried up.
خرک و خالی  Mere. Outward; lukewarm. (Lit.) Dry and empty.

خط سبز  The down on the cheek of a youth.
خط له روی چپی گشتیدن  To cancel something by crossing it out.
Note. خط به refers to the figure \ (nine\), which, when drawn on anything, cancels it.
خط ین نشان کنیدن  To draw lines serving as a witness of one's warning. (Freely) To (pre)warn some one.

خنده کردن  To suppress. To annoy or bore. (Lit.) To choke.

[Colloquial] Half-witted.

خلاقش تنگ که است  He is not in a good mood.
خلاقش تنگ شد  He was displeased or upset.

خنده به ابرو نی آورید  He did not turn a hair; he kept a stiff upper lip. (Lit.) He did not knit his eyebrow.

خمره (با خم) رنگرزیده نیست  It is not a dyeing-vat (i.e. It is not so easy as you think; also, it will not be finished so soon as you think).

خنده ام افتاد  It made me laugh.

خوابی بردم  I fell asleep; I went off.
خوابی می آید  I feel sleepy.
خوابی نمی‌برم  I can't get to sleep.

خواجه دربند نقش ایوان است خانه اذبایی بست ویران است [معنی] F.T. While the house is rotten to the very foundation, the good owner is planning to decorate its veranda.

خوابی گرم نمی‌خورد F.T. A good turn will one day return.
Cf. خیر در خانه صاحب را می‌شناسد.
E. E. Virtue is its own reward.
To expose oneself to fire and water (i.e. spare no pains).
E. E. To leave no stone unturned.

To show oneself as a dead mouse (i.e. pretend weakness).

To be silently self-consuming. (Lit.) To eat oneself. Cf. the E. To eat one's heart cut.

To swell like a turkey-cock. To be snobbish.
(Lit.) To take oneself.

To be above oneself. (Lit.) To lose oneself.

Cf. the E. A burden of one's own choice is not felt.

Happy is he whose burden is somewhat lighter. Cf. آسوده کی که etc.
E. E. Much coin, much care.

To ask one to come and help himself (to food, etc.).

Good for you! How lucky you are!

When you eat peaches with such relish, you must expect to have loose bowels. Cf. هرکه خریده میخورد etc.

Notes. or غرغر (1) means a rumbling noise; also: grumbling. هالو (2) is a nincempoop or dupe.

One who is outwardly good and inwardly bad. E. E. A wolf in sheep's clothing.

We had a good time; we enjoyed ourselves.

He is cloyed with pleasure. [Said of one who forfeits his good chance].

Not a single person had a bleeding at the nose (i.e. everything was quiet).

To eat one's heart.

To commit murder; shed blood.

To stir one's pulses. (Lit.) To cause one's blood to boil.
خون کسرا را شکه کردن To grind down some one; grind some one’s face. (Lit.) To fill glasses with the blood of some one.

خونین و مالین [Slang] Covered with blood; as a wounded person; weltering in one’s blood.

خیابان ذرع کردن (با گیر کردن) To loaf; idle away one’s time. (Lit.) To measure the street.

خروجی نیست He won’t be able to do much; I doubt if he is capable of doing much. Also, it will cut no ice.
(Lit.) He is not the man to conquer Kheybar.
Cf. the E. It doesn’t set the Thames on fire.

Note. Kheybar was the name of a Jewish fort conquered by Ali; whose epithet has since come to be خیبر کردن i.e. the Conqueror of Kheybar.

خیر و شر کردن To divine by counting beads at random (calling one “good”, and the other “evil”).

خیاط شدن [Slang] To look blank; [in the past tense] his countenance fell.

خیاط کردن [Slang] To disconcert; bowl over.

خیکی بالا آوردن [Slang] To make a mess of it; fizzle out; make oneself ridiculous.

خیلی شدات کنند At the worst; at most. [means to be intensified or aggravated].
دادرکشار دادن To do justice to some one; redress his grievance.

واحد مرا از او بگیرید Avenge me on him.

{Colloquial} To fuss; kick up a row.

دارویش بیمارا بفیرار کردن To betray oneself. (Lit.) To say to the police superintendent, "Come and arrest me".

{Slang} The whole kit; all relatives.

{Slang} All one has; one's all.

در دار است To go to smithereens; be shattered.

Note. The transitive form would be

داختر کردن "to shatter; break to (small) pieces".

درخ دادن To be bereaved (of a relative).

داغش بدل ماند I was bereft of him (or it); also, I never attained my end. I was disappointed for ever.

{Slang} To (attempt to) go back on a bargain.

(Lit.) To bring out a flask; intending to have it filled.

{Slang} To give it (to) some one hot; serve him out; beat (or punish) him severely.

Note. دخل خیز یا آوردن means in business "to make an earning on something".

{Slang} To gad about. To go out.

Notes. (1) دداز is a childish word meaning "out".

(2) ددری is an adjective meaning "gadabout".
Covetousness brings birds and fishes to the snare.

E. E. All covet, all lose.

Example: *A meek sheep in one’s presence; a man-devouring wolf in one’s absence.* (Said of a double-dealer)

To look for some one every where (lit. from one door to another).

To mind something; care for something.

Example: *Don’t care for that; never mind.*

Not to be able to contain oneself (for joy). Example: *She cannot contain herself for joy.*

To backbite some one. (Lit.) To fall inside one’s fur coat.

He stood transfixed with amazement.

(Lit.) He was dried up in his place.

T. There is no light in the prow (lit. brow) of this ship, such as would serve as an indication of its deliverance (i.e. There are no signs of hope).

[Colloquial] Among other things; incidentally. (Lit.) Included in Section 29.

He dwells at the gate of Hell. [Said of a person who, whenever a loss is incurred by him, takes it easy, and habitually says "I don't care a fig; never mind, etc."] See

The opening of his pocket has been closed up by a spider’s web (i.e. he has long been penniless).

Open-doored (i.e. hospitable).
Note. The opposite of this would be در خانه بسته which means "inhospitable".

Although I have many grievances, I have to see to my neighbour who is tapping at the door. Cf. م bastard etc.

In the course (lit. hand) of preparation; in preparation.

Inconvenience; trouble. (Lit.) Headache سر درد.

To inconvenience; put to trouble.

To open one's heart (to some one); tell out (or air) one's grievances.

To cut short; curtail; abridge. (Lit.) To sew together; seam up.

He knows his lesson (i.e. understands his business) very well.

[Slang] Shut up. Stop it. Hold your tongue (or jaw). (Lit.) Put the lid on it.

On the point of; about to. Example: واد: He was about to go.

Note. شرف - erroneously pronounced skorof is the plural of شرفة "cornice" or "perlon".

T. As to his outward, I see no fault in it; and as to his heart, I know not the hidden.

At the same time.

[Colloquial] To touch off; let off; fire off. To sift. To deduct.

To swindle out. To pump out.

To pass away; die. (With أز) To overlook; connive at.
To break out, as a war. To be kindled or spread. (Transitively) To overtake. To overspread.

Arousing or swingling lie; a rouser, thumper, or blazer. (Lit.) A horned lie.

Same as دروغگو کم حافظه است (Same as)

Confused.

E. E. To go between bark and tree.

T. To go (or mediate) between man and wife.

Note. Debk hostile observes that the advice در میان زن و شوهر مبنا کنید (i.e. "Do not go between man and wife") has occurred in P. literature; having been ascribed to Anoushiran van, a Sassanide king.

To prove (to be) untrue; contradict itself.

To contradict oneself. (Lit.) To turn out a liar.

It was a coincidence; an unexpected occasion offered. (Lit.) A door struck a board.

The wind keeps not always in one quarter.

T. Every one likes to purchase the unique pearl (or the pearl without its shell). [Sa'idi has referred to a beautiful orphan].

Gossip. Nonsense.

Disorderly place where every one steals or embezzles. (Lit.) Market-place to which thieves resort.

E. E. The fox knows much, but more he that catches him.
دست از آستین درآوردن To show up new courage. To show a bold front. (Lit.) To bring one’s hand out of one’s sleeve.

dست از اپا خطا کردن To take an action (imprudently). To lose one’s wits. (Lit.) To mistake the hands for the feet.

dست از پا ور مرن Toore Thrown on one’s back; left in the lurch; disappointed. (Lit.) With one’s hands longer than one’s feet.

dست از جان شدن To despair of one’s life. (Lit.) To wash one’s hands of one’s life.

dست از سر کمی برداشتن To let some one alone; cease to bother him. (Lit.) To take away one’s hand from a person’s head.

آستین افشاکندن To dance. See آستین افشاکندن.

dست اندشتن To pull the legs of; make game (or sport) of. (Lit.) To lay hands (on some one).

dست پای رساندن To ease nature. (Lit.) To reach water with one’s hand (for purification).

دست بالا At most. [The opposite of دست کم.

دست بالا کردن To prepare for work. To make preparations for marriage. (Lit.) To tuck (or roll) up one’s sleeve.

دست پدامن کمی شدن To appeal to some one for help. (Lit.) To take hold of some one’s skirt.

dست بدست رفتن To change hands.

دست دکردن دست بدست گردید To dilly-dally or procrastinate. To gain time. (Lit.) To put from one hand into another.

دست بدلم نزن Don’t reawaken my grief. (Lit.) Don’t touch my heart with your hand.

{Compound word} Living from hand to mouth.

dست برداشتن To desist; [with ی] desist from; cease. (Lit.) To lower one’s hand or to cease.

دست برچاپ It happened that; by chance.

dست بسر گردید To get rid of; play off; send away; send on a fool’s errand.

Note. دست بسر perhaps means holding one’s head with one’s hand (in amazement).
دست بر و روی چیزی کشدین To make minor repairs in something; also, decorate it slightly.

دست بر و غوش کسی کشدین To caress some one. (Lit.) To rub one's hands on his head and ears.

دست بعضار فتن To act with extreme caution or reserve. (Lit.) To walk with a stick.

دست بکار شدن To start (on a) work. [See دست بکسی in the Addenda].

دست بگیریان شدن To come to blows; come to close quarters. (Same as دست بگیریان q. v. below)

دست چیزه or دست تیه [Compound word] At close grips or quarters; hand to hand. (Lit.) Hand on (another's) collar.

دست پاچه شدن To lose one's hair; be excited or embarrassed.

Example: دست پاچه نتوانید Keep your hair on; keep cold; don't get excited.

Note. The original sense of دست پاچه appears to be "so confused as to be unable to know one's hand from one's foot".

دست پیش راگرفتن To anticipate some one. To take the wind out of a person's sail. (Lit.) To take the front hand (doubtful).

دست را برخودار روی (با سر) دلت You may rest assured. (Lit.) Put your hand on your stomach.

دست تنها Single-handed; alone.

دست جنبانند To accelerate one's action; be quick; move (on).

(Lit.) To move one's hands.

دست خالی Empty-handed. [Figuratively] Disappointed.

دست خوردن To be tampered with. (Lit.) To be touched.

دست خوش! Bravo! Well done! Good for you. [Originally said to one who has had a good hand in cards].

دست ورزگان کردند To reach out the hand; stretch one's hand. [Figuratively] To beg.

دست دوست اوتست He has the upper hand; he has superiority. (Lit.) The hand is his (hand).

دست روی کسی بلندکردن To lay (lit. raise) hands on some one.
دست زدن To touch (usually with يه). To clap (the hands).
To embark (on). To set (to). Cf.
دست خود رن. He cannot reach his back with his
hand (i.e. he does not habitually close the door after
him when he comes in).
Cf. the E. I see you come from Bardney.

دست به پشت نیبرسد He is well-to-do. (Lit.) His hand
reaches his mouth.

دست شیره ایست His fingers are lime-twigs. (Lit.) His hand
is smeared with syrup. (Also دست جم دارد i.e. His hand
is sticky)

دست کچ کچ ایست His fingers are lime-twigs. (Lit.) His hand is
crooked. Cf.

دست شما ای بي بلا Thank you for the trouble. (Lit.) May
your hand have no pain or ailment.

دست شما داردکنند It is up to you to do it; it falls to you...;
you are the man for it. (Lit.) It kisses your hand.

دست کردن [Originally در دست کردن] To wear on the hand
or on the fingers. To put or thrust one’s hand (in something).

دست کسی‌ای آن پشت بستن To outdo some one; make rings round
him. (Lit.) To pinion some one.

دست کسی‌ای کوچ خورد کشیشی To deprive some one of
freedom of action; put difficulties in his way. (Lit.) To
put one’s hand in a walnut shell.

دست کسی‌ای کوچ خورد کردن To cut off a person’s hand (from
something); make (something) inaccessible to him.

دست کشیدن [With اذ] To leave off; stop; desist from. To
abandon; give up. (Lit.) To withdraw one’s hand from.

دست کم At least. [The opposite of بالا]

دست کمی از... ندارد It is nothing short of...

دست و دنبال Clapping of hands and playing of drums.
(Figuratively) 1) Difficulties; troubles. 2) Monkey
business. 3) Details; enlargement.
To make trouble; create difficulties.

1) To embark on [also در دست کردن]. 2) To start
flouting. Example: They started flouting him.

دستگیر شدن To be arrested or captured. (Figuratively) To be grasped. Example: I grasped the matter; I got it.

دستم خالی نیست My hands are full; I am busy.

دستم میخوایند پول سرمایه می‌سایند My hand itches; I expect to earn some money. [Superstition belief].

دست تمام دوره نکندا باید این عروس آورده T. Thanks to mummy for the bride she has brought home. [Vulgar way of denouncing or condemning some one's act].

دست و بالش بسته است He is in straitened circumstances; he is hard up for money. (Lit.) His hands and wings are tied up.

دست و پای کردن To make every effort. To shift; use one's resources. (Lit.) To struggle with one's hands and feet.

دست و پایت را پیدا کرده ارکان l.T. You might be allowed to do such acts if you cut your limbs shorter by a saw. [Said to a grown-up person who does childish acts].

دست و پای خود را راهنمای کردن To be disconcerted or embarrassed. To lose one's wits. (Lit.) To lose one's hands and feet.

دست و نیمی نرم کردن To cross (or measure) swords; break a lance. (Lit.) To make one's hand supple.

دست و دل بزرگ Open-hearted; generous. (Lit.) Open-hearted and open-hearted.

دست یافتن To find an opportunity. To acquire skill.

دستی دستی [Colloquial] Deliberately of one's free will.

دست یکی [Compound word] United. (Lit.) Hands one.

Example: They united with each other [sometimes باهم دست یکی کردند].

دشت کردن To receive (money) for the first time in the morning.

Notes. (1) دشت has sometimes been rendered by "handsel", which tradesmen's folklore makes either lucky or unlucky. Cf. the E. Thieves' handsel ever unlucky. (2) If the first customer of the day attempts
to buy something on credit, he is said to make the hand sell 'blind'. Hence the phrase

دوغوت حق را اجبات کردن To go to one's last home; awake to life immortal. (Lit.) To accept God's invitation.

دقمه or دغمه (Slang) Trouble; bad fix. [Perhaps fusion of دغمه and دغمه]

رفع فاسد به افسد Elimination of an evil by a worse evil.

dق دل را خالی کردن To give vent to one's anger; vent one's anger on some one.

dق کردن To die of grief. To die frustrated in one's hopes.

دکاری Shopkeeping; (good) salesmanship. (By extension) Praising one's goods; also, wheedling language.

dکاردن (Slang) To rid oneself of; play off; send on a fool's errand.

dک و دک و دک و دک و دک و دک و دک و دک (Slang) Chaps or chops. (Lit.) Head and snout (or mouth).

dل اندست دادن To lose one's heart; surrender one's heart to love.

dل باختن To lose one's heart.

dل بچه‌ای بست To bend one's heart on; or let one's heart be won by; something; fix one's attention on something.

dل بخود دادن To pluck courage. (Lit.) To hearten oneself.

dل پیست آوردن To win (other people's) hearts; take a person's heart within one's hands; humour him.

dل پری از دارد He cherishes a secret resentment against...; he is passively angry with... Cf. the E. He has a full heart (which has a different meaning).

dل خرکین [Compound word] Offended. (Lit.) Of a turbid heart.
To get a thing off one's chest; unbother oneself; relieve one's feelings. (Lit.) To empty one's heart.

To take offence at; be annoyed by.

Object (or subject) of self-flattery.

To hearten or encourage. (Intransitively) To pay close attention. To surrender one's heart to love.

To be absorbed in, or charmed by, each other's conversation. (Lit.) To exchange one's heart for another's kidney.

To waver or dilly-dally. (Lit.) To have different hearts (i.e., minds).

He was relieved by a breath of fresh air.

His heart was opened.

To disappoint (some one). (Lit.) To break (some one's) heart. Example: دام دا نتشکن Don't disappoint me.

He is in a ferment. (Lit.) His heart boils as garlic does in vinegar.

To abandon; give up; lose hope in.

(Lit.) To wrest one's heart from.

My gorge rises at it. (Lit.) My heart comes up.

I pity him; I feel sorry for him.

My heart burns for him.

I am feeling sick; I feel nausea.

My heart goes out to him. (Lit.) He has my heart.

I am (or was) out of patience. — I ate my heart out.

I am heavy-hearted. I am homesick.

['narrow or tight']

It did my heart good.

It did my heart good; also, I was relieved.

(Lit.) My heart was cooled.
I flatter myself that.

I was moved with compassion.

I was shocked. (Lit.) My heart fell down.

[Same as]

I do not find it in my heart (to).

(Lit.) My heart does not attest to it.

We were of the same mind. [Said when two persons simultaneously say the same thing].

To put something in complete disorder. [Dard means "the heart and the intestines"].

Colloquial] He is in good circumstances; he is well-to-do. (Lit.) His nose is fat.

He was discouraged. He was given a rebuff.

(Lit.) His nose was burnt.

To discourage some one; snub him; give him a rebuff. Cf. the preceding entry.

Marriageable: said of a girl. (Lit.) Approaching her fortune (or luck).

(Same as)

[Compound word] Sly; cunning. (Lit.) Dock-tailed; bobtail.

To fawn. (Lit.) To wag the tail.

To show a bold front; become bold or saucy. (Lit.) To put forth a tail.

Near by; at hand.

Hold your jaw. (Lit.) Cover up your mouth.

Colloquial] To lie on the ground face downward; lie prostrate.


{Colloquial} Off the reel; uninterruptedly.

\[\text{To breathe out. To speak. [With} \text{ To pretend; boast of; talk frequently about. Example:} \text{He pretends to be wise.}\]

\text{To breathe in; inspire.}

\text{To hold one's breath; remain silent.}

\text{To allow to draw, as tea. To steam or stew, as rice food. To be stifling.}

\text{To draw, as tea. To cook under the action of steam.}

\text{[Colloquial] To grease some one's palm.}

\text{To reduce some one to straits; press him hard; drive him to extremity; bring him to bay. (Lit.) To cause some one's tail to be caught in a trap.}

\text{[Colloquial] Wealthy and influential. (Lit.) Thick-tailed. - [Substantive use] The bigwigs.}

\text{[With} \text{ To accompany [musical term].}

\text{(Great) state. - In great state.}

\text{His teeth are set on edge (i.e. he has taken a bribe and cannot do such and such a thing). Cf. the E. I have a bone in my arm which in this case would be He has a bone in his arm).}

\text{To covet something; have views upon it. (Lit.) To sharpen one's (covetous) teeth.}

\text{To resign oneself to one's fate. (Lit.) To offer one's rib to destiny.}

\text{[Slang] Inconvenience; trouble; ado.}

\text{T. The world is transient. [Remark reminding us that we must be of a forgiving attitude].}
دو بهم نی کردن To make mischief; set people at variance. [The person who does this is said to be a mischief-maker].

دو پا راهت دو پا هم قرض گرد He showed a clean pair of heels; he took to his heels. (Lit.) He had two legs, and borrowed two more.

دو پادشاه در اقیامی نگنجند Add the following:

E.E. Two kings in one kingdom do not agree well together.

دو یهلو حریف دند To make an equivocal statement. (Lit.) To make a remark having two sides or aspects.

دو از سرم بالست داد I was greatly astonished. (Lit.) Smoke arose from my head.

دودش پچشم خوردت خواهند رفت You will have to take the consequences yourself. (Lit.) The smoke arising from it will go into your own eyes.

دود شدن To pass off in smoke; end in smoke; be squandered or dissipated [often دود شدن و بهوا رفتن].

دود گردند To dissipate. (Lit.) To turn to smoke. Cf. دودشدن.

دو دل Double-minded; wavering. (دل means "heart" and figuratively "mind").

دو دستماله رقصیدن E.E. To run with the hare and hunt with the hounds. (Lit.) To dance with two handkerchiefs.

دو داد و دم Necessaries (of entertainment, etc.). (Lit.) Smoke and breath.

دور از جناب شما Saving your reverence. (Lit.) Far from your Excellency.

Note. The دور از جناب شما may be a variant of دور از جانب شما, but is chiefly used where there has been talk of death, or other disaster, as it means "Saving your life", or "May it be far from your life".

دور افتادن To be thrown away; be discarded. دور افتادن - To digress; deviate from the main subject.
دور انداختن  To throw away (or off); discard. To abandon.

دور برداشتن  To speed up; rev up (slang).

دور چیزی را خط کنید  To abandon or give up something; also, to cancel it. (Lit.) To draw a line round it.

دور نزن  To go round; revolve. To make a detour; turn back before completing its journey.

دور سرگردان  To turn round one’s head, as money, etc.

which is to be given to the poor. (Figuratively) To say in a roundabout manner. Example: چرا مطلب داری؟ دوسر می کردند؟

دور کسی خط کییدن  To abandon some one; give him up; also, leave him alone. (Lit.) To draw a line round him.

دور کسی گفنن  To go, or hang, round some one. [This means (1) to dance attendance on some one; and (2) to be ready to sacrifice oneself for some one (by turning about him) - chiefly used in the form - دورت یک بچه - which is a phrase of endearment addressed to a child; etc.].

دور گردند  Vicissitudes of fortune. (Lit.) The revolution of the firmament.

دورپر  Entourage; environment.

1) To make a dead set at. (2) To pull the legs of.

3) To review; recapitulate. (Lit.) To surround.

دوری و دوستی  [Add the following E. E.]:

Men are best loved furthest off.

[Colloquial] To intrigue; carry on an underhand plot.

دورت همه کس دوست هیچکس نیست  [Add the following note]:

The E. has also "A friend to everybody is a friend to nobody", which is of Spanish origin.

دوره پار کردن  To make a profit from both sides; have it both ways. (Lit.) To load in both directions.
دو یابرس کردن [Colloquial] To establish a firm footing for oneself indirectly or in an implicit manner. (Lit.) To confirm a stake.

دو یدم گردن To run about; he on the run; make a special effort.

دهن بدهن کسی غذاشتن [Colloquial] To argue with some one. (Lit.) To put one's mouth to another's mouth.

دهن دره کردن To gape or yawn.

دهن آب افتاد His mouth watered.

دهن لُق ااست He has a loose tongue (lit. mouth).

دهن کبری بست To give hush-money to some one; grease his palm. (Lit.) To shut his mouth.

دهن گرمی دارد or 1) He has an attractive voice.

2) He is eloquent or glib-tongued. (Lit.) He has a warm mouth.

دهنه کردن To bridle. To curb.

دیدار ما بریامت افتاد We shall not meet each other until the Resurrection Day. (Said when one is going on a long journey from which he does not expect to return).

دیدن زدن To estimate or appraise.

دلیاق (Stang.) Lanky; very tall.

دلیئی Not acquired systematically; immethodical. (Lit.) Cultivated by dry farming.

دیواری از دیوار ما کوچاتر ندیده است (See Note under دیوار هیچکس) 

دیوانه بکار خویشتن هشیار است [Add the following]:

E. E. A fool knows more in his house than a wise man in another's.
ذاع و يماني كردن To measure.

Notes. ذاع كردن (1) is to measure by the zar (= 41 inches). يماني (2) is short for يماني 'a liquid or dry measure.'

ذله شدن or ذله شدن To be harassed or wearied.
ذله كردن To harass or weary.

ل

راجع به Concerning; regarding; on the subject of; in regard to. (Lit.) Returning or referring to.

راجحت كردن To give the coup de grace to; despatch. (Lit.) To relieve or disburden some one.

راز و نياز Amorous talks or complaints. Silent prayer for one's needs. (Lit.) Secrets and needs.

راست آمدن To come true; be fulfilled; also, meet a happy fulfilment.

راست باز و پاکبان Playing fairly and risking everything one possesses.

راست حسینی Fair and square; aboveboard. (Lit.) True or honest; after the manner of Eman - Hossein, the martyred Imam.
To start; set out; move. To be made available.

Example: To start to operate or run (again).

To start; set in motion; put in working order; commission.

To promote some one’s affairs; help him (financially).

The way is clear and the road is long
(i.e. You are free to leave; or to choose your own way).

1) To be able to find (one’s way).

[In the dialect of Isfahān] I don’t know (how to do it.).

2) To walk (used transitively).

To walk. To travel (a specified distance).

To pursue one’s own business. To go one’s way.

To walk.

To be admitted. To slip in. Example:

Certain errors slipped in.

To proceed (or start) on a journey.

To prepare (one) for proceeding (on his journey).

To vote.

To pronounce a judgment; express one’s opinion.

To deliberate.

To dissuade a person (from doing something).

To take the vote; put a question to the vote.

It has no connection; or nothing to do; with the subject on hand.

May God bless . . . ! [See special usage under

on page 233].

To invoke God’s blessing.

To pack off (or away). (Lit.) To pack up

one’s clothes (or outfit).

To take off one’s clothes; also; to change them.
[Colloquial] (Old) clothes; duds.

**١٢١**

روخ دادن To take place; happen; occur. (Lit.) To show its face; present itself.

**١٢٢**

روخه کردن To leak (out); ooze out. To penetrate; find its way. To make a hole.

**١٢٣**

ردِ احسان کردن To rebuff a favour.

رد پای کیزراز فتن To follow a person's footsteps; track down a person.

[Colloquial] Something that is likely to be rejected. رد خور ندارد It is definitively, it is final.

رد شدن To pass (on). To be rejected or repealed. To fail; be turned down, as a student.

رد کردن To reject. To turn off, as an offer; refuse to accept. To refute or disprove. To defeat, as a bill. To clear (from the customs).

ردُ بدل کردن To (ex)change. To bandy.

**١٢٤**

رسِ کپِرا دل آوردن To sap some one; exhaust his vigour; overpower or overload him.

Note. دس or روست means (1) argil or clay; (2) firm or solid.

**١٢٥**

رسیدن نامه‌ای را استخراج رادن To acknowledge receipt of a letter.

**١٢٦**

رضایت دادن To consent or agree. [With ؛] To yield or submit. رضاداشتی To be willing. To prefer.

رضایت از کسی داشتن To be satisfied (or pleased) with some one.

رضایت دادن To express one's consent or satisfaction. To withdraw one's charge; relinquish one's claim.

**١٢٧**

پیداشن رفتن (به) To take after; resemble. Example: He has taken after his father.

رفته رفته Gradually; in process of time.
Adjustment or settlement of a dispute.

رفع توقيف كردن [With ژ] To lift (or remove) the ban on (a paper). To release (a property).
رفع خستگی کردن To rest; refresh oneself.
رفع عطش کردن To quench one's thirst.
رفع و رجوع کردن [Colloquial] To gloss over. To remedy.

رفیق نیمه راه An inconstant friend; a fair-weather friend.
(Lit.) A friend abandoning one half-way.

رفاص پاژی در آوردن [Slang] To mokey; make mischief.
To make difficulties. (Lit.) To play the dancer.

رکاب کشیدن To spur and ride full speed; clap spurs to one's horse.

Note. From this phrase comes the adverb which means 'with great speed'; (lit.) spurring one's horse.

رگ بر گر Sprained. - نوزوم دک بر که شد I sprained my ankle.
رگ خواب کسی را بست آوردن To get the length of one's shoes. (Lit.) To get (or find) the vein by which a person is put to sleep.
رگ خود را زدن To fulfil one's duty; or pay one's debts; before one is demanded to do so. (Lit.) To bleed oneself.
رگ دیوانگی A strain of madness. (Lit.) A vein of madness.
رگ زدن To bleed or phlebotomize (by opening a vein).

رل بازی کردن To pretend; play false; (lit.) play a part.
Note. ژ is from the French rôle.

رژ کردن To stampede or shy.
رنج کشیدن or رنج ابردن To take pains; toil. To suffer.

رنف باختن To turn pale; lose one's colour.
رنف ریختن To work out a scheme; plot.
رنف کردن To paint or colour; stain; dye [also رنگ زدن]
Figuratively To dupe. To gloss over.

To blush. (Lit.) To change colours.

Attractive quality. (Lit.) Colour and odour.

Complexion. (Lit.) Colour and face.

To prepare, as a lesson. To learn (by heart).

To cause to flow. To smooth or lubricate.

Peace be to his departed spirit.

(Lit.) May his spirit be happy.

To resort; appeal; repair. To direct one's steps; proceed.

1) To stoop to a request. 2) To deal aboveboard, as a card.

To be cunning; as a fox; (lit.) to play the fox.

Ready (to start); prepared. (Lit.) With one's face to the way.

Opposite; vis-à-vis.

To face; confront.

To confront, as for cross-examination.

To be obliged to comply with a request.

(Same as)

I haven't got the least idea (or information).

(Lit.) My ghost has no information.

To make cheeky or bold; spoil.

Delicate situation (preventing the refusal of a request in the presence of him who makes it). Also, standing on ceremony.

He was in a delicate situation (and could not refuse it).

To one's face.
Example: The book was selling like hot cakes. (Lit.) To carry over the hand.

Example: To be done in.

Example: To play a trick on; circumvent.

Example: To split one's sides (with laughter). (Lit.) To have one's intestine cut.

Example: To be garrulous; talk too much.

Example: I am pinched with hunger. (Lit.) My large intestine is eating my small intestine.

Example: To tangle; be tangled; get snarled.

Example: Add the following:

E.E. Every day brings its bread with it.

Example: A bad day.

Example: Good day to you! Good-bye!

Example: To ruin or impoverish some one.

Example: To blacken his days (or time).

Example: Ray or gleam of hope. [Adds: is a window or opening].

Example: To break one's fast.

Example: To fast; observe a fast.

Example: To be acquitted. To prove to be innocent. To be honoured. (Lit.) To come to have a white face.

Example: To be disgraced; be put to shame.

Example: To disgrace oneself.

Example: To bring about disgrace.

Example: (1) To face. To look favourably. Example: بخت بهادر: To show or declare.

Example: To plate or coat. To veneer. (Figuratively) To instigate; use as a tool.
With از] To refuse or reject.

He sticks at nothing; nothing is too hot or too heavy for him.

To be partial. (Lit.) To take (i.e. respect) faces.

روشن نشان To abscond; hide oneself; (Lit.) not show one's face.

روی پا بند نشین To tread on air; dance for joy; not contain oneself for joy. (Lit.) Not be able to stand on one's feet.

روی دایره ریختن To lay bare; divulge. —

He let the cat out of the bag; he threw off all disguise.

روی(ی) دست کمی زدن To bid against, or outbid, some one.

(Lit.) To beat above his hand. [Also روی(ی) دست کمی گردان.]

روی سخن با آشما است The remarks are aimed at you. (Lit.)

The speech is facing you.

روی سر گذشتن (1) To shout in; rend the air of. Example:

(2) To tell out; as one's ailments.

روی سیگار با آوردن To rough one up the wrong way. (Lit.) To cause a person to show his dog side.

روی(ی) شاخش است That is taken for granted; that is a certainty. (Lit.) It is on its horns.

روی(ی) گذک افتادن To run on in a groove; get into a groove.

[غلطک افتادن غلطک is a roller or small wheel.]

روی کاغذ آوردن To reduce to writing; commit to, or set down in, writing.

روی کسیرا (به) زمین انداختن To reject some one's request; disappoint him. (Lit.) To cast down some one's face to the ground.

روی(ی) گذاندن To turn away the face.

روی(ی) گرفتن To veil oneself. (Lit.) To cover one's face.

روی مورچه سوار بودن To walk (or move) slowly; march in slow time. (Lit.) To ride an ant.

روی نمی‌شود که ... I don't have the face to...

Altogether. One over the other.

روی هم On the average; on the whole.

روی هم ریختن To click; get along well together. To get
off (with). Example: با دختری روى هم ریختن To get off with a girl.

رياضت کشیدن To take great pains. (Lit.) To undergo mortification or asceticism.

ریخت و پاش Spillage; waste; extravagance.

دیره خوانی کردن To grumble or make sarcastic remarks indirectly.

ریسه کردن To cause to stand in a queue; set in a file.

ریش بست کسی دادن To put oneself in the power of another.

To leave a security or credit with someone. (Lit.) To give one's beard to a person.

ریش ریش کردن To unravel. To ulcerate.

ریش درآمد His beard started to grow. (Figuratively)

1) He lost his freshness or juvenile beauty. 2) It was no more new; also, it became commonplace.

ریش گذاشتند To grow a beard.

ریش گرو گذاشتند To pledge one's honour (lit. beard).

ریشه کردن & ریشه روآنند To strike (or take) root.

ریبع کردن To swell. To seem to be increased, as rice after boiling.
ز

زارد کریه کرد To kill cruelly; kill with torture.

زادگی‌های کم‌تر از جواب‌زند To be on some one’s track; shadow him.

Note. The literal meaning of this phrase is “to beat some one’s magpie with a stick”, but the connection is obscure.

زانو اندکختن To get baggy at the knees.

زانون دزن To kneel down; fall on one’s knees. (The variant به‌زانو درآمدن means figuratively “to yield or throw up the sponge; also, be brought to bay”.)

زبان درکشیدن or زبان رستن To keep silent. (Lit.) To tie up (or draw in) one’s tongue.

زبان جای نرم گذاشته است E. E. Talking pays no toll.

زبان دهد To taste or lick.

زبان درگزی Professional cant [also زبان حرکه‌ای. Conventional language. (Lit.) The goldsmiths’ language.

زبانه میگیرد [Colloquial] He stammers. (Lit.) His tongue gets stuck.

زبانم مسو درارد I insisted on him very much. (Lit.) My tongue started to grow hairs.

زبانه کشیدن To spread; as a fire; flame. [زبانه is “a flame”].

زبرو زرنگ [Colloquial] Clever; nimble. [زبر means “rough or coarse”].

زیرتی [Slang] Flimsy or phon(e)y.
ندادن زجر دادن To torment. To persecute.
نژر کشند To kill by slow and cruel torture. Cf. زادن کردن.

نادیدن زجر دادن To trouble; give trouble to; (put to) inconvenience.

نادیدن وا کم کنید Allow us to be excused. (lit.) Let us spare you trouble.

نادیدن کشیدن To (take) trouble; take pains; be at pains.

نادیدن مرا کم کردن He spared me the trouble.

نژرم خوردن زخم برداشتن or To receive a wound.

نژرم خوردن زخم برداشتن A blow with a word.

نژرم نیزند To wound. To scratch.

نژرم خوردن زخم برداشتن = زخم برداشتن or

نژرم نیزند = زخم برداشتن

ندادن برای ریاست جمهوری [Colloquial] He ran for president.
ندادن بکتاب (خواندن) [Colloquial] He took to books.
ندادن پچک [Slang] He took to his heels; he buzzed off.

ندست دیده و دل هر دو فریاد که هرچه ویده به دل کد بیاد *

{Add the following}:

E. E. What the eye sees not, the heart rues not.

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{Add the following}:

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نژرم نیزند To collude.

نژرم خوردن نزد و نید Conflict; fight. — نزد و نید کردن To fight.

نژرم خوردن نزد Close; blase; surfeited (with pleasures, etc.).

{Used as a noun} A hole in a cloth.

نژرم خوردن [Slang] Pale; yellowish.

نژرم نزد کردن [Slang] To thrum (on).

نژرم خوردن [Colloquial] Gaudiness.

نژرم و برق [Colloquial] Gaudy; garish.
What a wise boy F. T. He who tries to be too clever will be cut off in his youth.

زورخان زیادی را به (خورد) خسر دادن T. To give the surplus saffron to the ass (i.e., to be wasteful).

ززغ زغنیز کردن [Colloquial] To clatter; peep. To throb.

زغیزوت [Slang] Gall and wormwood; said of a very bitter thing and used as an abuse. [Origin doubtful].

زگام شدن To catch a cold in the head.

زکوة مال بدر کن گی فضلة رز را T. Give away the poor-rate on thy property; for, when the gardener lops off the overgrowth of the vine, it yields more grapes. E. E. Make the vine poor; and it will make you rich.

زنل زنگ نگاه کردن [Colloquial] To stare or glare.

زنل زنیمبو [Slang] 1) Trinkets; frippery; knicknack. 2) Musical medley; pot-pourri.

زنلغ و زولونگ [Slang] Ringing (of bells); chime.

زنمین پوسیدن To do homage. (Lit.) To kiss the ground.

زنمین خوردن [Originally پرستان خوردند] To fall (down to the ground. (Figuratively) To be overthrown.

زنمین زدن [Originally پرستان زدن] To throw down. (Figuratively) To overthrow.

زنمین کشاندن [Originally پرستان گذاشتن] To lay down. (Figuratively) To abandon.

زنمین و آسمانرا بهم روخشیدن To leave no stone unturned. (Lit.) To sew heaven and earth together.
To pave (or prepare) the way for...

ذن کردن or 

زنا بکرد 

Take a wife; marry a woman.

ذن دادن 

Take a wife for; marry.

زندہ باشد 

Long live...! Up with...! (Lit.) May... live!

زندہ شدن 

To be animated or refreshed. (Lit.) To be restored.

زندہ بکور کردن 

To bury alive.

[Compound word] Enjoying a green old age; hale; hearty. (Lit.) Having a living heart.

زندگی زند 

1) To rust. 2) To ring a bell.

زنجولہ پا کے تابوت 

Small bells hanging from a coffin (i.e. little children of an old man).

زود بایکد 

[Bookish or poetical] Before long.

زود باشید 

Be quick.

زور آوردن 

To press. See also

زور بکشند وہد، زر بجھند برد. F. T. Force leads to destruction; money to damnation (lit. hell).

زور نبان گردن 

[Stang] To cram or thrust with force.

زور گردن 

To exert force. To endeavour; try hard. 

زور گردن 

[Colloquial] Have a try at it.

زورم باو نمرس 

I cannot cope with him (in strength); I am not a match for him.

زهر چمکار کسی گرفتن 

To settle a person's hash; intimidate him by severe measures. [Zehr číchem means "eye-poison"].

زهر خوراک ایم ریخت 

T. He poured out his poison on me (i.e. He served me out at last as he had planned).

زهر گردن 

To make disagreeable or bitter. (Lit.) To make a poison of.

زهر مار گردن 

[Contemptuous expression for خوردن] To eat.  

(Lit.) To change (the food eaten) to snake's poison. 

See also کوت کردن
He was frightened to death; it made his blood run cold; his hair stood on end. (Lit.) His gall-bladder was melted away. Cf. the next entry.

 også To strike with horror; freeze one's blood; make one's blood run cold.

 andre To peter out; back out; show the white feather. [Connected perhaps with bowstring, in which case would mean "The string was cut"];}

andre To string; as a bow.

andre toer dr bar To go beyond due bonds; extravagate.

az ams khe btoon sherd It is more than can be counted.

az az had Excessively. (Lit.) Exceeding the limit.

az bar To go beyond due bonds; extravagate.

zeyad To meet. (Lit.) To visit as a pilgrim.

zeyad To be injured. To sustain (or incur) a loss.

zeyad To hurt or injure. To cause to sustain a loss.

zeyad and Amr are typical proper names.

zeyad To drain a pond.

zeyad To do away with a person by under-hand means; knife him. [zeyad means voidance water].

zeyad Under pressure. [is a stake or stick to which an animal's halter is tied].
Ze'ir. بار چیزی رفت To tolerate or accept something. (Lit.) To be ready to carry the burden.

Ze'ir بال کیسرا گرفتن To give some one a leg up. (Lit.) To help him walk or fly by putting one's hand under his wing.

Note. A variant replaces بال by "armpit".

Ze'ir با گذاشتن To trample or repress.

Ze'ir با یا فلائی سست است (i.e. he is uncreditable).

Ze'ir با یا کسی نستون To seduce some one. (Lit.) To sit under his feet.

Ze'ir جبی (Colloquial) Clandestine ly; à la dérobée.

Ze'ir جسم نگاه گردن To peep. (Lit.) To look from beneath one's eyes.

Ze'ir جذب نزن To recalcitrate at (or against) something. To deny something. To throw something away.

Ze'ir خال کردن To bury. (Figuratively) To outlive.

Ze'ir خنده زدن To burst into a laughter; burst out laughing.

Ze'ir دست کردن To subjugate. (Lit.) To put under one's hand.

Ze'ir ذبان کسرا کشیدن To draw a person out. (Lit.) To draw the flesh under one's tongue.

Ze'ir سبل در کردن To pocket; swallow; brook. (Lit.) To pass it from beneath one's moustache.

Ze'ir سرش بلند شده است He or she has become insolent and swollen-headed because of having been promised a better situation. (Lit.) His or her head has been raised.

Ze'ir گذاشتن To secure or prepare beforehand. (Lit.) To put under one's head.

Ze'ir گذاشتن To overcome or suppress. (Lit.) To put under.

Ze'ir گرفتن To run over. (Lit.) To take under. Example:

The car ran over him.

Ze'ir گرایه خوایدن To cry oneself to sleep. [literally means "under (i.e. while) crying"].

Ze'ir رو کردن To turn upside down. To ransack or rummage.

Ze'ir رو کردن To turn upside down. To turn to chaos; destroy completely.
ث

ثاز خادمن To babble; talk nonsense. (Lit.) To chew *zhazh* - a variety of camelthorn which camels find too tough to chew.

س

ساخت و باخت {Stang} Collusien; covin.
ساخت و باخت کردن To collude.

ساز کردن To prepare. To tune up. To begin.

سازش کردن To compound; make peace. To agree. To put up. To collude.
سازش کردن بودن To agree. To be wholesome or suitable. To be compatible. To be sociable.
ساز و پرسی Equipment; accoutrement.

ساقط شدن To lapse. To cease to be valid. To be deprived or bereaved. (Lit.) To fall.

ساقط کردن To render null; invalidate. To deprive or bereave.
ساقط کردن از همی ساقط کردن To bleed white.

سالی که نکواست از بیمارش پیدا است *Add the following E.E.:
April and May the keys of the year.

سان دادن To parade; pass review.
سان دادن To parade (troops); pass in review.
He mounts (or rides) the high horse; also, he is inaccessible. (Lit.) His shadow has become heavy.

Thank you for your kindness or protection (which I hope will never cease).

Note. The above phrase should never be literally translated, lest it approach the E. phrase "May your shadow never grow less!"; which means "May you not grow thin or lose flesh!"

بيبش To spring or germinate. (Figuratively) To be generated spontaneously; appear suddenly. (Lit.) To turn green.
بيب كرد To grow. To germinate. (Figuratively) To confirm. (Lit.) To colour or paint green.
بيب باكد كرد To flatter or toady; curry favour with some one. (Lit.) To clean herbs.

Note. From the above verbal phrase comes the adjective بيب باكد which means "a sycophant or flatterer". See the synonym بادنجان دور قابچین.
بيب فست عت To get the start of; take precedence of. To anticipate. To forestall.
بيب فست عت To overtake and pass. Example: بيب فست عت در زانندگی قدغن است.
بيب بيا! [Slang] Draw it mild. (Lit.) Come lightly or Make it light.
بيب قرفت To make light of. To despise. To observe unceremoniously.
بيب و سنتين كرد To weigh in one's hand. (Figuratively) To weigh.
بيب سپیل Close together. (Lit.) With moustaches close to each other.
بيب پودن [Colloquial] To be (given) free of charge.
To grease some one's palm (*lit.* moustache).

( *Slang*) To give it to some one hot.

(*Lit.*) To smoke one's moustache.

( *Slang*) He hung his lip; he was disconcerted.

(*Lit.*) His moustache hung down.

سر اندکت To throw up the sponge; cry craven. (*Lit.*) To throw the shield.

سری شدن To expire; be finished.

ستاره سهیل *Rara avis.* (*Lit.*) The Canopus.

ستاره شمیردن [ *Poetical*] To lie awake all night. (*Lit.*) To count the stars.

 ستاره کوچه ماه نمیشه F. T. A dim star cannot be compared to (*lit.* will not become) the moon.

*Note.* نمیشه is colloquial for

ستخت گرفتن [ *With*] To press hard upon; urge. See the next entry.

ستخت نگیر Take it easy. See the preceding entry.

سد چینه A bare subsistence. [ *دمق* is the last breath of life, and *سد* means blocking or closing].

سد سکندر در نمیشه To perform a Herculean task; cleanse the Augean stables.

*Note.* سد سکندر means "Alexander's barrier", referred to in the Koran as having been erected by him to stem the advance of the Gogs and Magogs.

سراپا غوش بودن To be all ears. [سر تا پا = سراپا *q. v.*]

سراپر شدن To slope or slant. To be turned upside down.

To come or fall down. (*Figuratively*) To near completion.

سراغ داشتن To know of.

سراغ کردن To trace or locate.

سراغ گرفتن [ *With* 31] To inquire some one.
Originally 
To excel; attain perfection. 
Also, to come to an end.

سر آمدن 
To be entirely confused. (Lit.) Not to know one’s head from one’s foot.

سر مال خر بردبار 
F. T. The extra load will be put on the meek or forbearing ass.

E. E. A willing horse is run to death.

سر بهنا زدن 
{With از} To refuse to do; recalcitrate at (or against). (Lit.) To turn away one’s head.

سر بجهنم زدن 
{Colloquial} To come to a fabulous amount. 
(Lit.) To have its head reach hell.

سر بردن 
To ride (or run) as if one goes to fetch a midwife.

{For بردن} To pass or spend; also, live. (Lit.) To carry the head (of one who has been beheaded).

سر بر ایه 
Tractable; also, decent. (Lit.) With one’s head directed to the road.

سر بر ازایز 
Humble; also, tractable. (Lit.) With one’s head bent down.

سر بزرسی بلای 
(Same as هرگونه دار از برخی etc.).
سر بزرسی گذشت 
To fall down dead; drop dead. To sleep.

(Lit.) To put one’s head on the ground.

سر بزگعه 
In the nick of time. (Lit.) At the time or place when one should strike.

سر برکن 
To fool, or be funny, with some one.

(Lit.) To put one’s head against another person’s head.

سر برگم 
Tangled. At a loss to understand; fogged. Cf. 
سر بلند کردن 
To rise; attain a (better) social position.

(Lit.) To raise one’s head.

سر به نیست کردن 
To put out of the way; take on a one-way ride. (Lit.) To cause to face annihilation.

سر بهوا 
Giddy. Playful. (Lit.) With one’s head toward the air.

سر بر ایشان 
To go without supper. (Lit.) To lay down one’s head (i.e. go to bed) without supper.

سر پیشنه 
An innocent person (lit. head).

سر پا 
Standing (on foot). Out and abroad.
With\textsuperscript{31} To disobey. To recalculate at.  
\textit{(Lit.)} To turn one's head from.
Ser\textsuperscript{28} From head to foot. All over. All \textit{(used adverbially)}.  
\textit{Example:} Ser\textsuperscript{28} غلط All wrong.
Ser\textsuperscript{27} Throughout; all over; across. \textit{(Lit.)} From one end to the other.

[\textit{Slang}] Obstinate; also, unreasonable.

Ser\textsuperscript{29} To teach (some one) his place; also, snub him; or make him sing small. \textit{(Lit.)} To cause (one) to sit in his place. \textit{Cf. the next entry.}
Ser\textsuperscript{28} خود نشستن To draw in one's horns; sing small; receive a snub. \textit{(Lit.)} To sit in one's own place.

Ser\textsuperscript{29} At the time when lamps are lit: at sunset.
Ser\textsuperscript{28} In health. In good spirits.
Ser\textsuperscript{29} Bore; also, gooseberry. \textit{(Lit.)} The head of an ass.  
\textit{Example:} سر خر A good riddance!
Ser\textsuperscript{28} In good spirits (or humour).
Ser\textsuperscript{29} از خود ابرق کردن To bury one's head ostrich-like in the sand. \textit{(Lit.)} To put one's head under the snow. \textit{See the\textsuperscript{2} Pub.}\  
\textit{Example:} کیک سرخ را etc.
Ser\textsuperscript{29} To be disillusioned; look back.
\textit{Note.} The above is intransitive; and should not be confused with Ser\textsuperscript{28} کسری (کسری) خود را کردن, which means (1) "to bring about (another's) death by one's behaviour; (2) to survive (a person)".

Ser\textsuperscript{29} To slide.

(1) To free; let go.  (2) To set afoot; start.  
\textit{Example:} گریه سر دادن (3) To give (something) to boot.  
(4) To display for comparison.  (5) To offer one's head in devotion.
Ser\textsuperscript{28} To make head or tail of. \textit{(Lit.)} To bring one's head out of. \textit{See also} دست از آستانه درآوردن.
سر برک (Asy. Tangled. Cf. *بَرک*).

دل‌درگندن = سرد کردن To discourage or dispirit. To disillusion. (Lit.) To make cold (or cool); refrigerate.

سر دماغ [Compound word] In good humour. Mellow; partly intoxicated [also سَرْخُوش*].

سر دوواندن [Slang] To put off; put by.

سر دو راهی چیز کردن To be in a dilemma. (Lit.) To be stuck (or caught) at the parting of the ways.

سر راست Straightforward; direct. round; as a sum.

سر و گرم روزگار Ups and downs; vicissitudes of life. (Lit.) The hot and cold things of the times.

سر راه عادشتن To expose, as a child. (Lit.) To put on the way

سر رسیدن To arrive unexpectedly.

سر رفتَن To boil over. To overflow. To go over again. — حوصله ام سرفت. See on page 519.

سر زا رفتَن To die in labour. (By extension) To be lost or misappropriated.

سر لَذَن To peep or shine. To pop (or drop) in; [with ِ] to call on. To be committed. To originate. To run in to; amount to.

سر زیاده آمدن To intrude; come in unexpectedly or without notice. Cf. سر رسیدن

سر زنده بگور بردن To die a natural death. (Lit.) To carry a living head to the grave.

*Note.* A variant form replaces سُر زَنْدَه by سُر سَالِم, *i.e.* a healthy head.

سر سیردن To offer one’s head in devotion.

سر سیری انجام وادن To do perfunctorily.

سر سلامتی گفتَن (با دادن) To offer one’s condolences. (Lit.) To say سَر شُما سَلامت باشَد *i.e.* May you be healthy.

سر سنگین [Compound adjective] In an angry mood. (Lit.) Having a heavy head.

سر شاخ با کسی بند کردن To set on quarrelling with, or
opposing, some one. (Lit.) To come to grips with one's horns.

The night is young. (Lit.) It is the beginning of the night.

He is eager or looks for (such and such a thing). Example: He is eager for the fray. (Lit.) He has a headache for...

He abides by his word (or tells the truth) even if he has to forfeit his head.

He came to himself (when it was rather too late). (Lit.) He struck his head against a stone.

He is in the know. (Lit.) His head is in the affair.

To knit up: close up or conclude.

See also

His head doesn't belong to himself (i.e. he is exceedingly generous or devoted).

He doesn't know (how to do) it; he doesn't understand it — He is blind to kindness.

To be cheap and in great supply; go begging. (Lit.) To survive its owner. (The idiom is perhaps used mostly by Iranian Jews).

To take one's time over. (Lit.) To do with patience.

To put on (or to) one's mettle; warm the blood of. To rouse the jealousy of. To defy. (Lit.) To bring round (some one) to his zeal or enthusiasm.

To bow down (lit. bend one's head) in deference. To submit. To truckle.

To go to stool; ease nature. (Lit.) To go (or sit) on one's feet.

To get one's back up. (Lit.) To fall on the hump. (Connection obscure)

To abide by, or stick to, one's word.

To put up. To associate or mingle. To start
سر کردن = سرداندن

[Colloquial] To anaesthetize locally.

سر کردن

To talk one's head off. (Lit.) To carry away one's head.

سر خوردن

See under سر خوردن

[Colloquial] [Sometimes سر کمیا دود دیدن]

To take advantage of one's absence. (Lit.) To see one's head (or eye) at a distance.

سر. کمیا دود آب کردن

[Colloquial] To put some one out of the way; take him on a one-way ride. (Lit.) To put some one's head under the water.

سر. کمیا شیره مالیدین

[Colloquial] To play upon some one; play a trick on him; make a game of him; dupe him. (Lit.) To rub syrup on some one's head.

سر. کمیا گلاب گذاشتن

[Colloquial] To defraud some one. (Lit.) To put a hat on some one's head.

سر. کمیا گرم کردن

To amuse or beguile some one.

[means "to warm "]

سر کمیا

To drink off; quaff (off). To supervise or inspect.

سرک کمیا

[Colloquial] To peep; look furtively. (Lit.) To thrust forward the small head.

سرکوف دادن

[Colloquial] To taunt; reproach bitterly. (Lit.) To hit (some one) on the head.

[Archait] To have a vinegar countenance; be sour-tempered. (Lit.) To sell vinegar.

سرکه نه در راه عزیزان بود. بارگذری است کمیا بدنش [سیدی]

T. A head not intended for devotion to dear friends is a heavy burden carried on the shoulders.

سر. کمیا را اشک کردن

To loosen the purse strings (lit., the opening of the purse).

سرکش کردن

[Colloquial] To fleece (of one's money).

Note. This is perhaps سروکیسه کردن i.e. to wash.
or shave, one's head and rub his body, as is done by rubbers in Turkish baths.

سر کیف بودن [Colloquial] To feel gay; be in (good) spirits. کیف means "the effect of an intoxicating drug".

سر گاو توی خمره گیر کرده [Add the following]:
The phrase is often used to mean "The best part of the work is still left undone" or "The worst is behind"
[in which case it is better to say گاو توی خمره است
i.e. the ox's head is still in the jar].

سر نشته است He is a money-bags; he stinks of money. (Lit.) He sits on a treasure-trove. [This is what serpents were believed to do].

سر مال کیست که کلاخش باید F. T. If the head has no definite owner, why talk of the hat? [Cited by way of compliment in offering something]. Cf. the E. He that has no head reeds no hat.

سرم از ور (با خورد) He talked my head off. See سرم (با خورد)
سر. نرس [Colloquial] Intrepidity; boldness. (Lit.) A fearless head.

سریتچیرا بهم آوردن (Lit.) To finish hastily; also, to bungle.

سریتچیرا بهم آوردن (Lit.) To join the ends of something together.

سریتچیرا بهم آوردن I cannot make head or tail of what he says. (Lit.) I cannot understand the beginning or end of what he says. Cf. سریتچیرا بهم آوردن

سریتچیرا بهم آوردن To make a rush for obtaining something. (Lit.) To break heads and hands for something (that "sells like hot cakes").


سریتچیرا بهم آوردن To noise something abroad. — سریتچیرا بهم آوردن Hush it up!

سریتچیرا بهم آوردن To put into shape; settle; manage; get into shape. (Lit.) To give a head and face to.


سریتچیرا بهم آوردن To tire out oneself; as in explanations or arguments; talk one's head off.

سریتچیرا بهم آوردن To nose about (or around); hang about; smell round; nose out a secret. (Lit.) To water one's head and ears.
Slang] Bursting with health; in full bloom.

[Slang] To botch; bungle; tinker; nail up; knock together. (Lit.) To tie up together.

 assistir To patch up. To compose carelessly. (Lit.) To join together.

 Add the following E.E.: Leave well alone.

 Colloquial] To show up in society. (Lit.) To introduce one's head among others' heads.

 Order; place an order for.

 Colloquial] To recommend. [With.] To enjoin; instruct; charge.

 Stood up. [Slang.] To play fast and loose; veer and haul. (Lit.) To repeat saying: "Loosen and tighten".

 Add the following E.E.: He that travels far knows much. Also, travel makes a wise man better (but a fool worse).

 Next time. (Lit.) Next journey or voyage.

 A table-cloth without bread is a mere rag; just as a jug without water is mere clay.

 Colloquial] To rip up. (Lit.) To make a table-cloth of (i.e. to spread or open).

 To disembowel; or rip up the belly of; some one.

 Colloquial] He is abusive or foul-mouthed from a child.

 Notes. (1) سقف "roof" - in this case "the roof of the mouth." (2) The original sense of this idiom is based on the custom of separating the
jaws of a new-born child, or "holding his palate in an upward position". This was done simultaneously with wishing for the child some good habit, as truthfulness, honesty, etc. to accompany him through his life. The phrase in question, therefore, amounts to saying that such and such a person is so abusive by nature that one would think that when his parents practised the custom in his case they wished him to have a foul mouth.

His palate is black (i.e. His curses become effective). See the preceding entry.

سقط شدن (sagbat-) To founder or die, as a horse. {Slang and derogatory} To stop dead; break one’s neck.

بچه سقط کردن { For } To miscarry. (Lit.) To cast off (a child).

سقط کردن (sagbat-) To use bad language; revile. (Bookish).

سكندری خوردند To stumble or trip.

سكنه خوردند To be coined. (Lit.) To receive the stamp of a die.

سكنه کردند To coin or mint.

سكنه شناس Mammonist. (Lit.) Numismatist.

جان [Compound word] Used to drudgery; plodding; indefatigable. (Lit.) Having a dog’s life.

خورر Spoiled or wasted. (Lit.) Eaten by a dog.

سنگ ندان [Colloquial] To loaf; idle away one’s time. (Lit.) To beat a dog, or else, live or act as a dog.

سنگ سک را نمیخورند [Add the following E. E.] :

(d) The devil is good to his own.

سنگ به از خودش است His dog is better than himself.

A jocular or ironical way of praising someone.]

F. T. What! a dog and a house! (i.e. It is strange for a dog to have a house—cited in similar instances).
سگ کیست (چه فلان کار را بکند)؟ He never dares (to do such and such a thing). P.T. He is no great man's dog (to be able to do such and such a thing).

سگ گرسنه داغ کور و پلاگر به P.T. It would be better if the dog went hungry, the magpie became blind, and the goat remained thin. Cl.

سلانه سلاسله راه رفت [Colloquial] To swagger or strut; walk slowly and boastingly.

سلفیسدن [Slang] To shell out. (Lit.) To cough - vulgar form of سرپینه.

سماق مکیدن To be in a state of aspiration or mouth-watering; be deprived of a (specified) pleasure. (Lit.) To suck sumac(h).

شیمِ قاچار خورده است She has eaten the hoof of a mule. [This means that she is barren as a mule - a derogatory remark].

سنبل کردن [Slang] To bungle or botch.

سنبله اش پر زور است He has a strong piston (i.e. he is irresistible because he is supported by a strong person).

سنگ بدر بسته میخوره [Add the following]:

Cf. the E. Flies go to lean horses.

 سنگ برخانه‌خدا انداخته‌ای؟ Has he thrown a stone in God's river? [A jocular way of saying, "He has committed no gross crime"].

 سنگ پرگذشته نشانه نزدیک است [Add the following]:

 E.E. (a) Great promise, small performance. (b) He that promises too much means nothing.

سنگ پای قزوین Very cheeky or impudent. (Lit.) Like pumice-stones from Ghazvin.

سنگ تیام (در) نازو غذاشتن To perform a duty faithfully;
give full measure. (Lit.) To put the full weight in the scale. Cf. مردهای داراک شستن سنگ چیزی را سینه زدن To strike a blow for something. (Lit.)
To beat one's breast with a stone for something.
سنگ خاله قوربغه را رکرو کشیدن To hold on to an invalid or unproved argument; not have a leg to stand on. (Lit.)
To distract upon Aunt Frog's stone.
سنگ کردن To pull the legs of (a person) by offering him an exaggerated price for his commodity. (Lit.) To kick or fling, as a stone (doubtful).
سنگ لق از زمین کوییدن T. To drive an unsteady stone into the ground (i.e. show oneself too lenient; also, commit oneself easily).


سنگ جهته مته {Slang} (At) some unknown date.
Notes. (1) مته in Arabic means 'a century', and جهته is the slang element of the phrase, which has been used to designate an unknown date. (2) A variant form replaces مته by تل which, in Turkish means 'year', and is used in names of the Turkish cycle of years.

سوار فلان تم کشیده است [Jocular way of saying] "Such a one is illiterate". (Lit.) Such a one's knowledge (of reading and writing) has been damaged by moisture.

سوار جاده خاکی شدن To go on Shanks's mare. (Lit.) To ride the dirt road.
سوار کاری شدن To embark upon a business; also, be installed or skilled in it. (Lit.) To ride (on) a business.
سوار کردن To cause to ride. To mount. To take on board.
To pick up. (Figuratively) To assemble or erect.
سوار کسی شدن To rule or exploit some one; have a hold upon him. (Lit.) To ride some one.
سواره از پیاده خیر ندارد See سواره از کسی گرفته etc. on page 571.
سواری از کسی گرفتن To exploit some one. (Lit.) To ride some one's back.
سوادی دادن To allow mounting.
This horse is a good mount.

سوت کشیدن or سوت زدن To (blow a) whistle.

سوت گردن [Colloquial] To throw (a ball) too high up and lose sight of it; throw out of bounds.

سوخت شدن To be written off; as a bad debt; be irrecoverable. (Lit.) To be consumed or burnt.

سوريه و سره [Slang] Nook and corner.

صورت زدن or سور خوردن To feast (oneself); enjoy a feast; play a good knife and fork.


سوزن زدن To prick with a needle. [Intransitively] To have a shot (i.e. injection).

سوسو زدن [Colloquial] To flicker.

سوسه وگران آوردن To put a spoke in one's wheel. To interpose difficulties.

Note. سوه is a flaw; a serration (in a blade); etc.

سوسه وواندن To make mischief.

Note. دواندن means "to cause to run"; and see in the preceding entry.

سوگند خوردن To take an oath; swear.

سوگند دادن To administer an oath to; put (some one) on his oath; swear.
Note. قلم is more often used in colloquial Persian than سوگند.

[Colloquial] 1) It is as sure as a gun; there is not a shadow of doubt in it. 2) No margin is allowed for it. (Lit.) It doesn’t allow of being rasped (any more).

سهول گرفتن To take (it) easy. To slight; make light of.
سهول آسیابان میکند F. T. It is the miller who makes a mistake in reckoning. (Said by one who denies having made an error).

Note. A variant form substitutes سهر اشتباه for سهر.

سیاه تاره [Colloquial] Dark-colored; melanoid.
(Lit.) Black pan.

سیاه و سفید را (آن هم) تشخیص نندند Not know chalk from cheese; be illiterate. (Lit.) Not to tell black from white.
سیاهی، کی هستی؟ Who goes there? (Lit.) O black one! Who art thou?

سیاهی. لشگر Mere numbers; noses; multitude. (Lit.) What makes the army look black.

سیب زینی Nervous or cowardly (person). (Lit.) Potato.

سیبی که سهیلش نزند رنگ ندارد F. T. An apple not influenced by the Canopus will remain pale. (Referring to the importance of punishment or chastisement).

Note. Since Canopus appears only in the month of October, (See ستاره سهیل) it was believed that apples and some other fruits attain perfection about that time under the influence of this star.

سیخ زدن To goad or prod {in this sense also سیخک زدن}. To give a shove off (to). To stir (by a poker).

Note. سیخ means a skewer or spit; a poker; a broach; a prod; etc.
Add the following:

E. E. He whose belly is full believes not him that is fasting.

Slang He cannot be satisfied; he is insatiable or greedy.

F. T. We shall be honoured if you have enough. [Said to a guest at table].

Colloquial Never in (all) my life. (Lit.) (In) thirty years.

To experience a hardship. (Lit.) To receive a slap from Fortune.

To be infected by exposure to cold weather.

To beat one's breast.

To take up the cudgels. (Lit.) To make a shield of one's breast.

To clear the throat (lit. the chest); hum; hum and ha(w); hawk.

To creep or crawl. To glide.

Sh

Slang To be struck (or knocked) all of a heap. (Lit.) To have a horn grow on one's head.

Colloquial To come to grips; also, set on quarrelling with; or opposing; some one. (Lit.) To strike one's horns against those of another person.

Cf. Shax bā kā bi bād kārūn.

Colloquial To cease babbling or bothering. (Lit.) To remove the cupping-glass.

Shax Shakṣan To break or train (a horse). (Lit.) To break its horns.
To bully some one. (Lit.) To thrust one's horns and shoulders forward.

شارت و شورت  { Slang } Fuss ; bluster.

شام غربیان گرفتن To pass the night in darkness. (Lit.) To do as the strangers did on the night ( after the disastrous event of Karbela ).

شانه بالا انداختن To shrug the shoulders.

شانه خالی کردن  { With } To shirk or avoid. To crave at. (Lit.) To empty one's shoulders.  

شاه را از اسب پیاده میکند T. He causes the king to dismount his horse ( i. e. He is so foul-mouthed that he causes...)

شب بخير Good night. Also; good evening. { خیر means "welfare"}.  

شب بعدا خوش Good night. Good - bye. (Lit.) May you have a good night.

شب هسای چهارشنبه هم غیر میکند T. Besides; every Tuesday night it falls in a fit. { Said ironically by a shopkeeper when his customer enumerates the faults of a commodity}.  

شبیه درآوردن To represent a drama; dramatize.

شبیه کیارا درآوردن To play the part of some one.

شبیش در کلاه راشتن To have a thorn in one's side (or flesh).  

(Lit.) To have a louse in one's hat. Cf. شبیش در کلاه کسی اندادن.  

شبیش منیزه خالی است  { Add the following E. E. }:

(c) He thinks his halfpenny good silver.

شب دیدی ?  لئه { Add the following }:

E. E. Say you saw me not.

شتر را چه به علاقه بندی  F. T. Why ! a camel and passementerie ? (i.e. a camel cannot be tied with trimmings of lace).

شتر را کشتند All is quiet (again); nothing doing. (Lit.) The camel has been killed. { Referring to the camel which was killed in the Feast of Sacrifices in presence of thousands of people }.  

Compound word Medley; hotchpotch; mixture of incongruous things. (Lit.) Camelopard.

Compound word Contrarieties; incongruous statements. (Lit.) Camel-cat. Cf. شتر کاوه بلندک

* * *

**Note.** کشاف (kashshaf), which originally means “a discoverer or explorer”, is the title of a famous commentary on the Koran by Zamakhshari.

* * *

**Colloquial** To murmur or purl; as water.

* * *

**Colloquial** To flow or fall; as water.

**Note.** مضر مضر is (the noise of) flowing or falling water; also; a freshet.

* * *

We had to take the consequences. (Lit.) The evil (arising from such and such an act) involved us.

* * *

Justice (or equity) forbids. (Lit.) It is not a condition of justice.

I bet you (or guarantee that) he will return.

To bet; lay a wager (or bet).

To make (it) a condition; stipulate; lay down.

To guarantee or undertake.

* * *

To damage a person’s character or reputation; libel or slander him; cast aspersions on his character. (Lit.) To take away his honour.

* * *

(sherrover) [Slang] Balderdash; rigmarole.

**Note.** Very possibly شر and شر are contractions of شور and دود ورود “poetry and incantation” respectively.

* * *

A little bird told me so. (Lit.) My thumb was informed. Cf. the Fr. Mon petit doigt me l’a dit.
شستن \textit{(Slang)} To pay (one) out well. \textit{(Lit.)} To wash.

شسته و رفته Neat; ship-shape; tidy; confused; explicit. \textit{(Lit.)} Washed and swept.

شق القمر Herculean task. \textit{(Lit.)} Splitting of the moon.

شکار شدن \textit{(Colloquial)} To be upset or disconcerted. \textit{(Lit.)} To be hunted.

شکراب Estrangement; coolness. \textit{Example:} میان آنها شکراب \textit{(waqam)} شده است There is an estrangement between them.

شکته بسته Fragmentary. \textit{(Lit.)} Broken (and) tied.

شکجه شدن To be weighed \textit{(or broken)} down. \textit{(Lit.)} To be broken.

شکجه نفسی کردن To humiliate oneself. To forbear from making pretensions. \textit{(Lit.)} To break oneself.

شکلاک در آوردن \textit{(Colloquial)} To make mouths \textit{(at some one)}; pull a wry face.

شکم خود را صابون زدن \textit{(Colloquial)} To nourish the hope of a feast or whet one’s appetite. \textit{(Lit.)} To soap one’s belly \textit{(i.e. prepare it for a feast)}. \textit{(Clf. the E. “soap” which means figuratively “flatter”).}

شکم وادن To sag. To bulge. \textit{(Lit.)} To give forth a belly.

شکمش کار نمیکند \textit{(Colloquial)} His bowels do not move. \textit{(Lit.)} His belly or stomach doesn’t operate.

شکمی از عزرا در آوردن \textit{(Colloquial)} To play a good knife and fork; do justice to a meal.

\textit{Note.} This idiom is based on the custom of \textit{از عزرا در آوردن} which means literally “to bring \textit{(some one)} out of his mourning”. This is done with certain formalities by the relatives of a bereaved person at the end of the year which has marked his mourning. Amongst other formalities the bereaved is made to wear new clothes by
his relatives, who offer him the necessary stuff for these clothes.

In the phrase in question one's belly is supposed to have been in mourning, and to have had no food for a long time. Hence, the need for "bringing it out of mourning".

وشاق خور {Colloquial} Knockabout; durable; tough.  
(Lit.) Capable of being whipped.

وشاق كش {Colloquial} At full drive; post-haste. (Lit.) Using the whip.

شلكته {Colloquial} Slovenly; slip-shod; untidy.

شل دادن {Slang} To relax one's efforts.  
Same as شل کن و شل کن در آوردند

شل کن و سفت کن در آوردند To be lenient or tolerant. (Lit.) To hold (it) loosely. Cf. شل دادن

شلم شوربا {Slang} Higgledy-piggledy; confused. (Contraction of شلم شوربا "pottage of turnip").

شلكک اندختن To stride. [Also شلكک بردانتن or شلكک زدن]

شلكک بلوق {Slang} Disorderly or crowded. [Used as a noun] Confusion; babel; bustle.

شلكک كردن To make (much) noise. To riot; disturb public peace.

شمر جلو دارش نمیکود He has got the upper hand (now), and will stop at nothing; he is uncontrollable. (Lit.) (Even) Shemr will not serve as his herald (or will not control him).

Notes. 1) Shemr was the general who slew Emam-Hossein. 2) The phrase could also be taken to mean "He out-herods Herod".

شمع ندن To shore up; support by a shore.
A very small sum; nothing to shout about.

*Notes.* which is pronounced *shender-ghaz* (with the stress on the second syllable), is often used as an attributive adjective for *haqouq* (salary); or the like: *Example.* *shender ghaz* अर ख़ाड़ is a slang word meaning "a rag", but has been used here to qualify ग़ाज़ – a money of account worth 1. 25 *dinars.*

To carry a joke too far (lit. cause it to go out of bounds; or make it serious).

To be fervent or passionate. To be full of emotions. (Lit.) To have a sensation in one’s head.

[**used in** *darm shurzad* *i.e.* I am anxious or uneasy (about it)].

To go too far; be outrageous in one’s conduct.

*Note.* This may be connected in meaning with the adjective nature of the word *shur* *i.e.* “salty or brackish”, in which case the idea is to make something too salty; or to bring the salt part of it out. However, *shur* is also a noun meaning “sensation or emotion”.

To give (a girl) in marriage. (Figuratively) To give away; lose.

There is a rumour that.

Peep-show. (Lit.) European city. (Figuratively) *Omnium gatherum*; medley.

*Note.* The phrase *shurzad* is an extension of the above and means “This is Europe (or a European city) where there are all sorts of things or persons”.

A place where there is no law or justice; also, a babel or scene of confusion.
In the land of the one-eyed make yourself one-eyed. *Cf.*

When you are in Rome, do as the Romans do.

*Shyt Shi'da* *(Colloquial)* To be crushed or mashed. To become squishy, as fruit. To (be) spread out.

*A Sheikh* wearing small bells on his ankles *(i.e. a hypocrite or a prudish person)*.

*Note.* The bells are intended to scare ants, so that they are not trodden on by the walker.

*Slang* To slip away *(or off)*; make oneself scarce. *(This may be based on an anecdote, not known to me, about a Sheikh).*

*Cardboard cavalier; man of straw.* *(Lit.)* Lion made of snow. *Cf.*

To brave. *(Lit.)* To make a lion of.

Head or tail. Toss up. *(Lit.)* Lion or inscription.

To give birth to another child before weaning the one who is being nursed.

To press the juice from, or out of, something.

To sap or exhaust *(the vigour of)* some one; also, bleed him white.

To be in demand; have a good market. *(Lit.)* To become sweet.

*Used adjectivally* Naughty. *(Lit.)* Satan.

To have a nocturnal pollution. *(Lit.)* To be subject to the Devil's deceit.

*Compound adjective* Over-precautious about one's life. *(Lit.)* Whose life is *(brittle as)* glass.

*Slang* A nigger in the woodpile *(or fence).*
ص

{ Colloquial } To shave. (Lit.) To smooth

{often صاف و صوف كردن}

صف و پوست کنده Frankly; in plain words. (Lit.) Smooth and shelled (or peeled).

صبح سحر [Colloquial] Early in the morning; at dawn.

صبح شما بخير Good morning.

صبر آمد There is a sneeze; so we must make a pause.

[Superstitious belief].

Note. صبر originally means "patience".

صبحى زدن To take a morning draught.

صبحت باش د or صحت آب چرُم I wish you a good health.

{Said to one who has just had a bath}.

صبحت خواب I hope you have had a sound sleep.

صحراکه نیانداید Why, you don't happen to be in a desert.

{Said to a guest who is going to leave his host although night has fallen, in order to make him abandon the idea}.

صدا بصدا نیمیرسید One could hardly hear himself out

(i.e. there was too much noise).

صداشان درآمد They complained or grumbled; they showed discontent. (Lit.) Their noise was heard.

صدکل را کلاغ است و صدکور را اعد (Same as صد کلاغ است and صدکور را اعد
etc. with كل "hald man" for سر "heads").
Frankness. (Lit.) Explicit tone. Frankly.

Used as follows: To dispense with; or forget, gradually. To cause to dispense with or forget. To set thinking; put it in the mind of.

To criticize. (Lit.) (1) To test or ring coins. (2) To be a money-changer; do banking.

To eat or drink; take. (Lit.) To spend. Apart from; irrespective of.

With To dispense with. To waive or relinquish; abandon or disregard.

To line up. To queue up.

To have a good time; enjoy oneself.

Slang To spin a (long) yarn. (Lit.) To put a record (on the gramophone).

One who is faithful to secrets. [Often used in the phrase i.e. My chest is a box in which secrets can be kept].

Add the following E. E.: Each bird loves to hear himself sing.

It will not look nice or decent. (Lit.) It will not have a good face.

To accomplish or perform. To render an account. To give a bill.

To be accomplished. To be realized.
صورة يبهل سياه بیداکردن
To be disgraced. To lose entirely its value or credit. (Lit.) To assume the shape of a (black) penny.

 ضد ملخ ثیب و شهاب نیست
E. E. The eagle does not catch flies.

ض

ضامن دست بکینه
A guarantor who is required to pay at any moment whether the original debtor declines or is ready to pay. (Lit.) Guarantor ready to pay from his purse.

ضرب المثل شدن
To become a by-word (lit. proverb).

ضر بوارث دین
To cause a loss to one's heir (i.e. be profligate or lavish of money).

ضرر بي بولي
Loss caused by want of money. Cf. the E.

ضرر ندارد
There is no harm in it.

ضعف كردن (يا رفتين)
To swoon or faint; fall into a fit. — I am pinched with hunger; I am starving.

ضمانت اجرایی داشتن
To be protected by sanctions.

ضمانت کسی کردن
To stand guarantor for some one.
طالِقِیهٔ خوایدن To lie on the back; lie in a supine position.

طالِقِیم طالِقِشد I (have) lost patience; my patience is exhausted.

Note. A variant form of this phrase gives طالِقِیم بطالِقِیم رسد i.e. My patience reached its utmost limit (lit. ceiling).

طالِقِیهٔ بالالا داشتن To put on airs and refuse to grant a request; put one’s talent in a napkin; be high and mighty.

Note. The literal meaning of طالِقِیهٔ بالالا داشتن is “to put on the upper shelf.” The direct object of the verb is apparently کلون “bottom” or “anus”; the whole phrase, meaning freely “to sit on the upper shelf.”

طالِع دیدن To tell fortunes. To cast a horoscope.

طبِع شیر خشتنی Propensity to mix with all sorts of people, and especially with both sexes. (Lit.) Nature or property like that of شیر خشتن ‘purging manna.’

Note. Purging manna is supposed to be harmless, and agreeable with all temperaments.

طلبه کردن To come off. To sag.

طرف افسره می‌کند پس زنداد در سِلیمان [اینگر سیرته] E. E. Joy surfeited turns to sorrow.
F. T. Joy depresses one when it exceeds its bounds.

طرح کردن To project or plan. To propose; set forth; propound. To draw or sketch.
Party to a (law)suit.
To take some one's part.
Correspondent.

To speak ironically; say one thing and mean another.

To taunt or reproach.

To revolt or rebel. To rage. Of a river. To overflow its banks.

To elude; evade; dodge; shift.

To be spell-bound. To become inextricable
sometimes The knot is untied; things are cleared.

To spell; cast a spell on. Intransitively. To practise witchcraft.

To give up hope.

To have views upon; covet; have an eye on.

To covet. To be covetous.

E. E. Covetousness is the mother of
ruin and mischief.

F. T. Covetousness brings untimely death.

To hang (a person).

To ring or tinkle. To resound. Often.

Nolens volens; whether one wishes or not.

F. T. The cursed necklace (i.e. the nuptial
knot of marriage). He or she was
deprived of single blessedness.

To protract or prolong. To be long in doing
(something); take a long time to do (it).
To take (time).

Example: It took two years.

Before long.

Soon after.

To wash oneself after easing nature.

To settle upon; fix (the price of something).

To go or travel through; traverse.

Good will.

With a good will or mind; of one's own free will.

Superficial observer.

Simulation.

To cause to appear. To develop, as a film.

To be unjust to; do injustice to. To oppress.

To be suspicious of.

To bring to bay. To harass. To argue down.

To disable.

To accustom or habituate.

To get the habit (to); fall into the habit (of).

To scorn. To disdain.

Example: (a) He disdains to talk with me. (b) I scorn to lie.
To go to law; bring an action (against some one).

To start (on a journey). He left for Abadan.

To fall in love. *Example:* He fell in love with her.

[Colloquial] To be put out of patience by harassment. *(Lit.)* To sin or rebel.

1) (God) bless you. 2) I wish you good health *(said to one who has had a bath)*.

To be cursed by one's parents for disobedience.

A wise man will not take as fable what is said by people.

E. E. *(Same as for تكوينه از سر بازیچه خریفَ etc.)*

To take an example or lesson.

An old lame rogue. *(Lit.)* Lame *Osman.*

*Note.* *Osman* is a typical name.

To deviate or swerve. To go back on one's word; revoke one's promise.

To offer an excuse.

A lame or pitiful excuse. *(Lit.)* An excuse worse than the sin (committed).

To apologize; ask pardon; excuse oneself. I beg you. pardon; I am not in a position to do that.

He is excused; he has offered his excuse. He is not to blame *(ironical)*.

To discharge a person; send him packing. *Cf.*
A lame excuse. [Rare]

To brawl from drunkenness.

To say [in polite conversation].

To damage one's reputation; bring disgrace upon oneself.

To shell out; pay, as a bribe. (Lit.) To perspire.

To put some one to the blush. (Lit.) To cause some one to perspire.

A bride who is highly commended will turn out a slut. [Said when a person or thing turns out to be contrary to one's expectations.]

If the bride has four petticoats, it must be taken into consideration that she has also big posteriors. [This means that we are not concerned with other people's properties, since they have a use for what they own.]

That can endure only as long as the bride goes to the baths and comes back.

Mere tool; cat's-paw. (Lit.) Little doll (dancing) before the kettledrum.

To throw oneself at some one's feet; cry to him; implore or beseech him.

Self-admiring or overweening person; prig. (Lit.) One who unduly thinks he should be esteemed or endeared by others.

(Spoiled) darling; unique child who has been spoiled. (Lit.) Single precious pearl.
The humour took him; he just fancied it.

(\textit{Lit.}) Fancy (or love) attracted him.

 그리디 عصبى To remain (or lag) behind. To be deferred.

مدى To postpone. To retard.

بردن عصب To set back, as a clock.

زد To push (or keep) back. To withdraw. (\textit{Intransitively}) To retreat. To recoil.

گردن عصب To pursue. To chase.

فرستادن عصب To send for some one.

گردن عصب To draw back. To withdraw. (\textit{Intransitively}) To retreat. To flinch.

غذاشتن عصب To leave behind. To outpace or outstrip.

گماندن عقد To get a thing off one's chest; relieve one's heart; unbose oneself.

Gun عقلت را عوض \textit{T}. Change your wit or reason (\textit{i.e.} Don't be silly; think better).

نتیجه عقلش بجا نرسید He was at his wit's end.

میسرد (با برهمدار) عقلش He is a button short; he is half-witted. (\textit{Lit.}) His wit (or reason) needs a makeweight.

عکست گرد است He is weak in the upper storey; he is half-witted. (\textit{Lit.}) His wit is round.

نیم‌بازده عقلش It is beyond his wit (or mind); he is out of his depth. (\textit{Lit.}) His wit is not deep enough.

عکس دژیدن To throw dust in some one's eyes; hoodwink or blindfold him. (\textit{Lit.}) To steal one's wits.

چشم‌انداز T. Men's wits are in their eyes (\textit{i.e.} they usually judge by appearances).

نکه و بز عق To keek or retch. (\textit{Stang}) and suggest the sound of one who tries to vomit).
To come to nothing. (Lit.) To be left abortive.

(Lit.) Embryo and foetus. (Figuratively) A deformed or misshaped person or creature; also, an overweening but mean person.

A faultfinder or nagger; a fussy person.

[From the story of one Ali who found fault with, and took exception to, anything that was done by his wife].

In spite of; in the teeth of.

Against; con(trad) 

A new lease of life. (Lit.) A second life.

Ill-tempered or crabbed person.

Note. Omar, son of Sa'd, is a historical figure in the tragedy of Karbela. By his order Shemr slew Imam-Hossein.

He passed away; he died. (Lit.) He gave his life to you.

His life failed him.

Methuselah's life: very long life. (Lit.) Noah's life.

To produce or manufacture. To raise. To grow. (The intransitive would be عمل آمد To be manufactured. To be raised or produced. To grow).

To do or act; practise. To operate. To move, as the bowels.

Addicted to smoking opium.

(Lit.) 1) Artificial. 2) Practicable.

Dear fellow; good fellow. (Lit.) Dear uncle.

{Slang} To show flippant moods; also, act coquettishly. Cf.
Time immemorial. (Lit.) Time of Father Adam. - From time immemorial; since the world was made.

عهد دقيقاًوس Time immemorial. (Lit.) Time (or reign) of Decius.

Note. A variant form is عهد شاه و زوزک where (King Vezvezak) is a meaningless; typical name.

حمد جئت یا {With یا} To find fault with; cavil.

عید ندارم There is no harm in it. It doesn’t matter. It is all right; it is in order.

عيد شمس مبارك (باشد) Happy New Year. (Lit.) May your festival be blessed.

عیش و لوش Feasting and drinking; luxury; pleasure.

عين خیالی نیست [Colloquial] He doesn’t care a fig (for it); he doesn’t bother (lit. think) about it.

عينه (eyniboo) {Colloquial} Exactly. (Lit.) The thing itself; the original (thing).

غربالش کن T. Make a sieve out of it. (Reply to one who says "It is little or insufficient" (کم است) when he is given something.

Note. Since کم means also, in its substantive use, "the rim of a sieve, wheel, etc.", the reply "Make a sieve out of it" amounts virtually to a pun on words.

غافل از اینکه Little knowing that; unaware of the fact that.

غافل کردن To deceive the vigilance of. To keep unaware.

غافل گرفتن To surprise; seize unawares.
To surprise; come upon unawares.

 غالب شدن or غالب آمدن [With 

 To prevail upon or over. To overcome or defeat.

 غر دادن To move the hips or loins in dancing. [Colloquial]

 To have coquettish gestures.

 غردن [Colloquial] To grumble. [Slang] To entice away; pinch or pick up, as a woman.

 غرشندن To contract hernia. To be depressed or sunk.

 غرض داشتن [With 

 To bear (one) a grudge; have a spite against (some one).

 غرض وردن To bear or entertain a grudge. To show partiality. [Also غرض رانی کردن]

 غرغندن [Colloquial] To grumble.

 غرق Drowned [used as follows]:

 غرق اندیشگی Laden with honours. – غرق انگیزه Absorbed in thinking. – غرق بدهی Plunged in debt.

 غور جوانی Pride or impetuosity of youth. [In old medical terminology] Acne.

 غرغندن [Colloquial] To grumble.

 غز در خواهان To say goodbye; prepare for going. (Lit.) To sing the farewell song.

 غش کردن To swoon; faint; fall into a fit. He was transported with joy; he could not contain himself for joy. - To be dying for something; be crazy about (or over) it.

 غشه خوردن To grieve; be grieved; become sorrowful; worry [also غشه خوردن].
غفلت ورزیدن or غفلت کردن To neglect.
[Slang] To draw in one's horns. (Lit.) To sheathe.

غلاف کردن or غلطویدن [Colloquial] To shell out; have to pay or spend. (Lit.) To roll or welter.

غل خوردن [Colloquial] To roll: said of a ball, etc.
غل دادن [Colloquial] To roll, as a ball, etc.
غلزدن To bubble or boil.

غلطفک دادن To tickle.
غلطفکشی می آید or غلفطکش می‌شود He is ticklish.

غلو کردن To exaggerate; exceed bounds.

غم خوردن To grieve; be grieved. To worry.
غم کسیرا خوردن To care for some one; also, sympathize with him.

غمی نیست There is no cause for worry.
غمخواری گسیرا کردن To look after some one (with tender care).

عمر، عین کردن [With آراذ] To connive at.
غنچه کردن To purse, as one's lips. [Intransitively] To bud; put forth buds [also غنچه زدن & غنچه بسن].

غنیمت شمردن or غنیمت داشتن To make the most of; avail oneself of; not let escape. (Lit.) To consider as a booty.

غرور کردن [With دیدن] To go deep into; study profoundly; penetrate.

غرور اندخن [Slang] To talk through one's hat; talk big; bluff.
غرور دادن [Colloquial] To swallow.

غرور چلانن (بافشدن) [Colloquial] To shed forced tears. To
weep for no good reason. (Lit.) To press unripe grapes.

غوطه خوردن To plunge; dive; duck.
غوطه دادن To plunge; cause to dive. To immerse.
غوطه ور شدن To dive (figurative same); penetrate.

غوغا (بریا) کردن To raise a disturbance; kick up a row; make a scene. To quarrel.

غول بی ناخ ودم A rough or foolish giant. (Lit.) A hornless and tailless ghorn.

غیبت شدن To vanish or disappear.
غیبش شدن [Colloquial] He slipped off; he disappeared.
غیبت كردن To foretell events; divine.
غیبت کردن [With آ] To backbite.

غیظ کردن To feel indignant; get angry. Also, to sulk.

ف

فاتهجه برای کسی خواندن To recite the opening chapter of the Koran for a dead person's soul. فاتهجه برای کسی خواندن. — Not to pay any attention to someone.
فاتجه جزیرا خواندن To knell the downfall or end of something; ring the knell of something. Cf. the preceding entry.

فارغ شدن To be delivered (of a child). To get through.
To become free.

فاصله دادن To space.
فاصله غذاردن To leave a space or blank.
فاصله عزفی To keep aloof.

فراق خوردن To split.
فُاقِدٌ | To lack or miss something. *Example:* He lacks necessary qualifications; he is disqualified.

診 | To tell fortunes or have one's fortune told. To consult a book. To divine by playing-cards, etc.

فايده بردن | To derive a benefit or advantage; avail oneself. To make a profit.

فايده بخشيدن | To be useful or efficacious.

فايده تدارد | It is useless; it is of no avail.

فمٌ، بکوید میدانم! "فرح زاد"، است "As soon as he starts to speak, I know what he is driving at. (Lit.) If he pronounces the letter "f", I know that he means "Farak-zad"; [فرح زاد is the name of a village].

فتِّ و فراوان {Slang} | Quite abundant; in great supply.

فتح باب کردن | To be the first to introduce a custom, etc. (Lit.) To open the door.

فتح کردن | To conquer. (Lit.) To open.

فتور کردن {Colloquial} | To rage. To exceed bounds. [Original sense] To grow weak or lukewarm.

فعال آمده | To rut; be on (or in) heat.

Note. *فعل* originally means a male animal.

فخور کردن | To pride oneself.

فادایت شوم | May I be thy ransom [heading in letters addressed to dignitaries]; Dear Sir.

فراموش کردن | I forgot it.

کفر خودرون | [Intransitive verb] To spin. To friz (z) or frizzle; curl; crisp.

[Same meanings as for the preceding entry to]
be used in their transitive senses).

superior quality.

To tomorrow is God's day; too (i.e.
You can do the remainder tomorrow; there is no hurry
to finish such and such a thing today).

On the morrow; the next day.

To miss the opportunity; lose the chance.

To avail oneself of the opportunity;
seize the opportunity.

Breathing-gap. (Lit.) Time to scratch
one's head.

To consider it one's duty; deem
necessary or essential.

To grant an impossibility.

To take for granted.

To be due to; or consequent on...
Interest exceeding the principal. (Figura-
tively) More details than the fundamental points.

To part the hair.

To make a distinction; discriminate.

To dip or sink. To swallow.

To come down; descend. To land.

To bring down; cause to descend.

To sink. To be swallowed. To be inhaled.

To collapse; fall in (or down); tumble down.

To fall to pieces.

To thrust. To drive; as a nail. To stick.

(Same as)

To subside [also shake down].
[With 
] To omit or neglect. Cf. فرو نکردش. To omit; leave out.

[With ی] To be unable to . . .

[Quasi proper name for a nosy person]


[Quasi proper name for a nosy person]

Nosy Parker [sometimes فضول باشي].

[Colloquial] To meddle with, or poke one’s nose into, other people’s affairs. To be intrusive. To make mischief by blabbing.
Powerful monarch or dictator. (Lit.) One who does what he pleases.

Dilapidated; tumbledown.

Such and such a thing or person; so-and-so. One thing or other.

He is inwardly bad. Cl. the E. rotten at (or to) the core. (Lit.) His metal is bad.

To pack off; take oneself off; buzz off.

To have at one's fingers' ends; know it well by heart. (puff or blow).

Knack; clever way of doing a thing. Also, last touch (originally of potters manufacturing bowls. This consists merely of blowing on the bowl for the purpose of cleaning it).

To blow or puff. To blow out; extinguish by blowing.

To swell with pride; boast.

To fizz or hiss.

To blow one's nose. (Better say)
ق

قاب قمارخانه A veteran gambler. A public-house loafer; a bar-lounger. (Lit.) The knuckle-bone used in a gambling-house.

قاب کسیرا ردیدن [Colloquial] To get round a person; influence him in one's favour. (Lit.) To steal his knuckle-bone.

قاب ندن [Colloquial] To snatch or seize { ناپیدی }.

قابچاق شدن To sneak away; slip away; slink off or away.

قابچاق کردن To smuggle.

قارت و فورت [Slang] Bragging; Fuss.

قاز چرازی Loafing; wool-gathering. (Lit.) Tending geese.

قاش خوردن To be cracked; split; or cut.

قاشق ساختن گاری ندارد، سرش را میگویی بهین میشود، دُم چرا میکشی دراز میشود F. T. The spoon-maker's trade is a simple one; you flatten the head by striking on it, and lengthen the tail by pulling it. See آهنگی کاری ندارد etc. on page 466.

قاش کردن To cut (open), as a fruit.

قاصر آمد To fall short. -- از اینجا؟ آن ناصر آمد He failed to do; he could not do it.

قاطی واطی or [Slang] Pell-mell; mixed up.
COLUMNS

To menstruate; have one's periods or monthlies. [A literally means "rule", but is used here as an adjective meaning "menstruating or unwell"].

\[ \text{COLUMNS} \]

From pole to pole; throughout the world; all the world over.

\[ \text{COLUMNS} \]

Note. Taf is a fabulous mountain surrounding the world; but is sometimes identified with Mt. Caucasus.

\[ \text{COLUMNS} \]

Qa'af eash tena'ed. (Figuratively) He was driven to extremities.

\[ \text{COLUMNS} \]

Qa'af e rah bai'at. To be unable to answer from excitement. (Lit.) To lose the rime.

\[ \text{COLUMNS} \]

Qa'af. (Childish word) Nice; goody; loollilops.

\[ \text{COLUMNS} \]

Qal al jee'zira kandn. (Colloquial) To get a thing over and finished with (once and for all); also, make short work of it.

\[ \text{COLUMNS} \]

Note. There are three explanations for the literal meaning of Qal al jee'zira kandn. The first is that Qal is short for Qal al jee'zira kandn, which means "noise; row; fuss; etc." But the verb Qal al jee'zira kandn (to dig) does not fit with this explanation. The second connects it with Qal al jee'zira kandn, which is the act of smelting or purifying an ore; the idea being that after this is done the purified metal is dug out of the pit in the cupola furnace. According to the third explanation, however, the word should be spelled Qal al jee'zira kandn, which means "to dig up the bee-hive", and hence the phrase means "to dig up the bee-hive". Cf. the E. phrase "horns' nest".

\[ \text{COLUMNS} \]

Qal gr'dn. To smelt.

\[ \text{COLUMNS} \]

Qal ghada'stn. To keep (someone) waiting and never turn up. To leave in the lurch. [Originally came as Qal gr'dn q.v.]

\[ \text{COLUMNS} \]

Qalub gr'dn. To mould; model; shape; form. (Figuratively) To pass off; fob; foist off (something on someone). To adulterate. To coin, as a word.
قالب تهی کردن To resign one's life (or being). (Lit.) To empty one's bodily frame.

قال مقال کردن {Colloquial} To make noise; (make a) din.

قانع شدن To be convinced. (Lit.) To be contented.

قانع کردن To convince or satisfy. (Lit.) To give contentment (to).

قاه قاه خندیدن To laugh heartily; roar with laughter.

قائل شدن [With به] To believe in; maintain. [With برای] To grant. [قال ای originally means one who says; one who maintains (an opinion)].

قایم {Colloquial} Secure; fast; firm. [Used adverbially] Firmly; fast. Severely.

قایم شدن {Colloquial - confused with قابض شدن} To conceal or hide oneself.

قایم کردن To conceal or hide. See above.

قیبل Front; face. [Used only in دند قیبل In face of. In lieu of. Alongside of. In comparison with].

قیابله کردن To purchase by a title-deed (or deed of sale).

قیابله کهنه چجزی بودن To know about a thing thoroughly; know the history of it. (Lit.) To be (like) an old title-deed for something.

قیبانی است که به قلیم اد روخته شده F. T. It is a robe which has been made to measure for him (i.e. It befits him only to do it; also, he is made for this work; or he is the man for it).

قبراغ Nimble. Equipped for action.

قبض روحم کردن To take the soul (of).
Outil; equipment. (Lit.) Holster and brazier.

قِبْلَةٌ (ٌ) (ٌ) منقل

[Colloquial] قِبْلَةٌ كَرَدَنَّ = q. v. below.

قِبْلَةٌ دَاوَشَتْنَ To maintain; as true; believe (in). To admit or agree.

قِبْلَةٌ شَدَنَّ To be accepted or admitted. To be approved. To be granted; as a request or prayer.

قِبْلَةٌ كَرَدَنَّ To accept. To believe (in). To admit. To agree to. To grant.

قِبْلَةٌ أَوِّسْتُنَّ To accept a bill; write one's acceptance.

قَبِيحٌ Obscene; shameful. اَتْشَنَّ قَبِيحٌ اسْتَ - It is a shame for you; it is beyond your dignity.

قَبِيْنَا آهَمَنَّ [Slang] To bluff.

قَبِيْنَا هَدَنَّ or مَغْدُ [Slang] Stiff-necked; also, conceited.

قَدْرٍ ياٍ To be of the required size. بِنَن قَدْرٍ نَهْضَهَدَ - It is out of (or beyond) my depth See عَقْلَشٍ قَدْرٍ نَهْضَهَدَ on page 586.

قَدْرٍ جَعْلَبْرَا دَاوَشَتْنَ To know the value of something; appreciate it [also colloquially قَدْرٍ جَعْلَبْرَا دَاوَشَتْنَ].

قَدْرٍ جَعْلَبْرَا شَاوَادْخَتْنَ To come to know the value of something; begin to appreciate it.

قَدْرَدَانِي كَرَدَنَّ To express one's appreciation; [with اَذ] appreciate.

قَدْرٍ يُحَقّ بِمُهْرِبَانٍ كَيِّ دِنَيَّ ؟ اَنْتَيْكَ كَيَّ بُدَسَ ناَكْمَانٍ دِرْسَانَيْنَ F. T. You never know the value of a kind friend until you fall into the hands of an ignoble person. E. E. (Same as for قَدْرٍ عَفٌيْدَيْنَ etc.)

قَدْرَ عَلْمٍ كَرَدَنَّ To signalize oneself; attract attention. To thrive or prosper. To straighten up oneself. (Lit.) To make a banner of one's stature.

قَدْ كَمِدَن To grow tall; also, grow above one's age.
قدم گرفتن [Colloquial] To measure.

You are (or will be) most welcome; we are (or shall be) very glad to see you come. (Lit.) You may put your feet on my eyes.

قدم بردن To take a step or action.

قدم بندی To step by step.

قدم راگدن To bring good luck.

قدم زدن To walk. To step or pace.

قدم کردن To measure by steps. [Intransitively] To bring good luck.

قدم گرفتن To keep pace.

I congratulate you on the birth of your child. (Lit.) May his foot (i.e., arrival) be blessed.

Note. The variant انتظار قدام خوب باش ( yazılı) means "May he bring good luck."
May I be sacrificed to thee. [Phrase of endearment used in fondling a child or expressing one's love to one's sweetheart. In the latter case a near E. parallel would be "I adore you"]. Cf. the next entry.

—or قربان شوم T. May I be sacrificed to thee. [Form of addressing the Shah or other dignitaries].

To implore or beseech some one to do a thing. [This means originally to say "May I be sacrificed to you"]. Cf. the above two entries.

Note. صدقه means "alms", and is related to صدق which is used in تصدقت كريم q. v. above.

قرص كردن To make firm or strong. To secure. See on page 541.

قرض بالآوردن or قرض يهمزدن To contract a debt.

قرض دادن To lend; make a loan to.

قرض كردن To borrow.

قرض عرفتن To have the loan of; borrow.

Quarter كردن [Slang] To borrow (from various sources).

To cast lots.

The lot fell upon him.

To draw lots. [The verbal noun is which means "draw, or the drawing of lots; also, balloting"].

كردن To preserve or fence. To exclude outsiders from.

كردن [is from the Turkish كردن which means "a preserve or park"].

قرمز شدن To blush. To be roasted brown. (Lit.) To turn red.

F. T. A man from Ghazvin splits hairs or skins a flint.

Note. It is impossible to render this in E.; as it is a sort of play on words based on popular etymology;
which considers that ی جزینی (one of Ghazvin) is derived from فنی (seeing farthings).

( A. ) { Usually یوئسن ایلا هن } And so forth; etc.

(Lit.) Infer the rest from this.

قسم یاد کردن To take an oath.
قسم دادن To administer an oath (to); swear; cause to swear.
قسم دروغ خوردن To swear falsely; perjure oneself.
قسم نده T. Don't swear it. [Said to one who tries to empty a vessel to the very last drop, or licks the bottom of a dish clean].

قصص. قبل از جنایت (Act based on) prejugdment. (Lit.) Punishment of a crime not yet committed.

قصد جان کمر کردن To make an attempt on some one's life.
قصد باشند To have an intention; intend. To mean.
قصد کردن To intend. To determine. To make an attempt.
قصد ان بود I did not mean that.

قصر در رفت To go scot-free; save one's skin. (Lit.) To escape pregnancy, as a barren animal.

قصر ورزیدن قصور کردن To fail; come short; [with it] neglect.

قصر دراز کردن To lengthen out a story. To be verbose.
قصه کوتاه کردن To shorten the story; sum up; be brief.

قضار (or از قضا ) By chance. It (so) happened that.
قضای حاجت کردن To ease nature.

قضار کردن To set in a row or file; cause to stand in a queue. To make a string of.

قطره قطره Drop by drop; in drops.
قطع Amar To lose hope; despair.
قطع نظر آر Apart from; irrespective of; independent of.
قطععه قرهدن To cut to pieces. To parcel or divide.

قفا خوردن To receive a slap on one's neck.
قفا زدن To give a slap on (some one's) neck.

*Note.* The above two idioms are rather bookish, and the colloquial variants are respectively.

قفل بردهن کسی زدن To keep some one silent; i.e. bribe him. (Lit.) To close his mouth by a padlock.

قلاب شدن To be affected with colic.
قلابی {Colloquial} Faked; phon(e)y. See also قلب (Lit.) Crooked like a hook.

قلب {Used as an adjective} Counterfeit or base.

Example: بولن قلب، ماهنت Transmutation. (Lit.) The changing of the essence of something.

قلصرک {Colloquial - from Turkish قواسرک} A tough guy. A strong and stubborn person. A bully.

قلع و قرع کردن To eradicate or extirpate.

قلی حکاک پدست آوردن [Colloquial] To get the length of one's shoes. To come to know (lit. get) some one's moods or habits.

*Note.* A variant form is قبا کسیا پدست آوردن where perhaps means "knuckle-bone".

قلیم خوردن To be crossed out.
قلیم دادن To pass off. To present.
قلامدوش کردن To carry astraddle on one's shoulders.
قلیم زدن To write off; cross out; cancel [also قلم عرفی ترین].
To chase; carve; engrave; boast. To drive a pen or quill.

To break in two parts; cut in two [originally as when one breaks a reed pen]. (Lit.) To make a pen of.

To cross out or cancel.

F. T. The pen-said, “I am the king of the world and will give wealth to any one who uses me for writing.” See قلم زدن.

نوشن = قلمی کردن or قلمی داشتن To write.

قلمه گوک کردن To tear (something) so that a piece is cut out of it.

Note. قلمه is a kidney or an irregularly-shaped stone, and قلمه کن stands for “dug” - in this case “torn”.

Barmecide feast. See خورش دل ضمه on page 184.

Note. نله is a kind of dish; and نله انتظار means expectation.

F. T. The only crop of Gbom was cauliflower, and even that did not thrive this year.

Note. قلمه is a corruption of the Arabic قلمه and قلمه نبود is a dialect for “was not” or “did not exist”.

[Stang] To bluff.

قلمه گرفتن 1) He could not contain himself for joy. 2) He derived extreme pleasure from that. (Lit.) Sugar was dissolved in his heart.

قوام آمدن [Originally پایه آمدن] To assume a consistency; be insipid.

قوام گرفتن To get into shape. To be settled.

قوت لایموت Scanty food just enough to keep one alive.

قورشند To become humpbacked. To crouch or squat [also قورش کردن].
قول خود را شكستن To break one's word (or promise).
قول دادن To promise; give word. To warrant.
قول شرف Word of honour; parole d'honneur.
قول خرفتن (اراده کردن) To make some one promise.

ورد ....
(1) He is not strong enough to ...
(2) He cannot afford to ... {نوع means "power"}.  

قهیر خودرا سر کشی خالی کردن To pour out one's fury upon a person.
قهیر شرفت He flew into a rage.
پا من قهیر (کرد) است - He is not on speaking terms with me.
قهیر و نهیر [Slang] Sulkiness; also, anger.

قهیرا رفتن To retrograde. (Lit.) To walk backward.

قهیره ندن To roar with laughter.

قهیره ندن To measure (others' corn) by one's own bushel. (Lit.) To form an analogy with oneself.

قهیره ندن To provoke vomiting.
قهیر باکردن To vomit.
قهیره Example: چشمانش فی خیره هست He is blей- eyed.

قهیرا کردن To rise. To revolt.
قهیرم باکردن To make a scene; kick up a row.
See also the next entry.
قهیرت کردن To be a prodigy (of). To perform a wonder.
(Lit.) To rise (from the dead).

قهیره زدن {Slang} To dispense with something; abandon it; not worry about it.
قهیرد کردن To stipulate; make it a condition; insert as a condition.
قیس ل قیس ل راه اندخاتن To kick up a row; raise a tumult.
(Construed also with کردن).

قیس ل و قیس ل رفتین (Slang) To have a gnawing sensation: said of the stomach.

قیس ل و قیس ل رفتین (Slang) To have a gnawing sensation: said of the stomach.

1) To assess (the value of); evaluate [کردن].
2) To inquire the price of.

قیس ل (قیس ل) کردن To chop or hash. (See the next entry).

قیس ل و قیس ل کردن (Slang) To beat to a mummy; pound to a jelly; make a mince-meat of.

Notes. (1) بیش as used in the above two idioms, originally means chopped meat, or a stew made with it. میوه (2) پیش means preserved or potted meat, corned beef, pemmican, and the like.

ل

کار آب و آتش است F.T. It is a matter in which water and fire are involved. (Cited as an excuse in cases where food which has been cooked is not found to be savoury or tasty).

کار آرکار که گذشت است It is all over. The die is cast.

کار افتادن (Colloquial for بکار اندازند) To start to operate or run (again); come into operation.

کار آمدن (Colloquial for بکار آمدند q.v. on page 489.)

کار انداختن (Colloquial for بکار انداختن) To commission; operate; work, as a mine. To invest, as a capital.

کار ان یست He is not equal to the task; he is not the man for it. It is not in his line. He is not likely to have done this.

کار است (Colloquial for بکار است) To apply or use [also بکار گیردن]. To put into practice.

کار بکام است (Poetical) Things are as one wishes.

کار جاچ کن (Compound word) Go-between (used in
a derogatory sense] one who procures means by influencing others or corrupting them.

Note. چنان کردن idiomatically means to prepare or manage.

کار حضرت فیل [Slang] A Herculean task; also, a hard row to hoe.

Note. Here فیل which means "an elephant", has been personified and raised to the rank of a saint or prophet owing to the title "His Eminence or Excellency".

کار خیر "The good affair", i.e. marriage (often امر خیر [].

کارد به استحکانات رسد و ایست [Add the following]:

E. E. He is on his beam-ends.

کار و رستا خواهد داد It will involve you in difficulty.

(Lit.) It will put some work into your hand.

کار چاپ The kitchen's (carving-) knife (i.e. an article which serves a number of purposes. Cf. لک ملنسردانین [).

کارد و کارد کننی داشته To be at daggers drawn (with someone). {کارد is a knife and the duty of drawing it ].

کارش پدست من است I am dealing with his case. (Lit.) His affair is in my hand.

کارش خراب است He is ruined. It is all over with him. He (or she) has fallen; he (or she) is spoiled.

کارش زار است He is in a deplorable condition. See also the first two meanings of کارد خراب است.

کارش ساخته است It is all over with him. He is done away with. (Lit.) His work is finished.

کار چاپ است؟ Where is it made (or manufactured)?

کار کردن To move: said of the bowels (translated شکم کاردند). Example: شکم کاردند His bowels did not move.

(Lit.) To work or operate.

کار کردن خر خوردن بازه (Same as چنان کنن خر etc., q.v. on page 506; with کار کردن "to work" for چنان کنن ).

کار کشته شد To go through the mill; become thoroughly experienced.
When the suitor reaches a stage where he has to bargain, he is sure he has won the bride. (The bargaining is done in order to fix the amount of the marriage portion which has to be settled on the wife, and denotes either that the suitor has not received a flat denial, or that he has overcome it).

**Note.** The p.vb. may be extended to any other transaction as well.

He is bright when there is nothing to be done. (Ridiculous remark about a lazy person).

Things don’t look well (or don’t go right).

Business is not good. (kleile = means affair or business).

Let him alone.

Let him alone.

It is not a matter of a few pence (i.e. It is a serious question; it is not to be despised).

If a thing is not to be done well, so much the better if it is left undone.

There is nothing hard about it; that is every man’s work.

It has nothing to do with religion; it has no connection with religion.

(Same as ٍ نیم کاشه هست = with the orders of ٍ نیم کاشه and ٍ نیم کاشه reversed).

To lay the blame on some one.

(Lit.) To break the bowl and the jug on some one’s head.

**Note.** ٍ کاشه و کوشه به کپسی شکستن means figuratively “(a poor man’s) chattels and furniture”.

1) To leave in the lurch. 2) (In games) To spot. (Lit.) To plant or sow.

It is a pity you were not born twins.

(Said ironically to one who makes an insipid remark, or whose joke falls flat).

It was found out (or discovered) that...
Note. كافف originally means "discoverer," and I am at a loss to understand how the phrase is to be explained grammatically; nor do I know where and by whom it has first been used.

F. T. "I wish" or "would that" was planted but did not grow. Cf. the E. pub. A thousand wishes will never fill your pail with fishes.

کاغذ پاره [Compound word] Scrap of paper; document of little or no validity.

کالا پدرن To set the fox to watch the geese. (Lit.) To entrust a thief with the care of goods.

کام چین To seek gratification or fruition.
کام لکفرن To enjoy fruition. To attain one's aim.
کام را دادن To gratify one's wish(es).
کام کیرا دادن To gratify some one's wish.

کان لیکن (A) (ka-an-lam-yakon) Null (and void).
(Lit.) As if it had never existed.

کارشن کردن To investigate. (Lit.) To dig.

کاه را پیش سگ واستخوانرا پیش خر ریختن To put the straw before the dog, and the bone before the ass.
E. E. (Same as for سرنگ را از سر گنادش دن etc.)
کاه را کوه کردن To make mountains out of mole-hills.
(Lit.) To make a mountain of a straw.

کاهش یافتن To be decreased or diminished.

کانئات Circumstances. (Lit.) Created beings; universe.

کباب کردن To roast on a spit or skewer. (Figuratively) To cut to the heart; make (one's) heart bleed; draw tears from his eyes.
To form a crust; indurate: said of the skin.

A decoy-pigeon. (Figuratively) A decoy.

(A pinioned pigeon.

(See under "black of the tail etc.")

To tattoo oneself. — To incline to blue.

To mould; be (or get) musty.

Example: They pinioned his arms to his sides (or back).

To outstrip or outpace some one. Example: He out-herds Herod.

Note. کت is a corruption of "shoulder (blade)".

Alleged (without any reasons). Also, said with no truth or in jest.

To be beaten (or cudgelled).

To beat. (Lit.) To cudgel.

(Slang) Thick; squab or stubby.

Have you been during the whole week? It seems you have lost count of the days! (Said to one who makes a hurry after a great delay).

Where do you feel the pain?

What part of your body aches?

The worst (or best) part of it is behind. F. T. You have only seen a little of it (or him). (Said to one who expresses surprise at a thing or person, although he has yet much more to know about it or him).
{Slang} Crooked or distorted.

{Slang} Monkey-business. (Lit.) Playing the little scald-headed one.

{Slang} To harass. (Lit.) To make scald-headed.

To be offended. (Lit.) To become turbid.

To make turbid; tarnish. (Figuratively) To offend.

So and so. Such and such. The famous

(Also)),

To show generosity. To perform a miracle. (Lit.) To grant or bestow.

To hate or abominate.

(Lit.) The hire for one's eyes. {If some one is looking at you while you are eating something, and you offer him some of it, he might say . I do not want a hire for my eyes, or, the fact that I have seen you eat it doesn't mean that I must eat it too}.

To hire out; let (out) on hire.

To hire. To rent.

{Compound slang} Necropolis; bone-yard; cemetery.

Note. means canvas, tenk-cloth, burlap, and the like; or, in other words, and for the purpose on hand, cloth used for making winding-sheets. Therefore, means "the place where the winding-sheets are".

To brood; as a hen.

or To be benumbed.
To titter.

To beat about the bush; evade the main question; give an evasive reply.

Note. کرکرد is perhaps a variant of کرکید which is a corruption of کرکید "name of a tune".

کرم كرد To mat; as the hair. کرم كرد (name of a tune).

کرم كرد To be generous. To deign to . . .

He deigned to reply. Cf. کرم كرد.

کرم خوردن To decay; as the teeth. (Lit.) To be worm-eaten.

کرم ریختن To grimace; pull a face. To monkey; dodge; back out. To act coquettishly or pruriently. To gratify one's prurient desire by flirting, spooning, or the like [in this sense also کرم كشیدن]. (Lit.) To expel or kill worms.

کرم گار A veteran; a past master.

(Lit.) The worm of the profession (or trade).

کروچ کردن To crunch.

کروم و کردن [Slang] 1) To proceed slowly; drag (on); also, tarry or linger. 2) To rumble.

کرپ دادن [Colloquial] To singe.

کردن [Colloquial] 1) To crouch or squat. 2) To shrink.

کمال داشتن To be indisposed or ill; not feel well.

کرم آمدن To have a deficit. To run short.

کرم شن To disdain; detract from one's dignity.

کرم شدن To be deducted. To be decreased or depreciated.

He is too proud to . . .; it is below his dignity to . . .

کرم کردن To deduct. To discount. To depreciate.
Kumar Ghanashan
To deduct. To recoup.

[Colloquial or slang] To stretch oneself forward as for an attack.

Kish Naaks
Noble and ignoble; i.e., everybody; the public.

Kisheh Naaks
It is rumoured everywhere; it has been noised abroad. (Lit.) All know this except Khajeh-Hafez: a famous Persian poet.

Kish Rodun
To stretch; draw out. (Figuratively) To strain; wrest; pervert.

Kish Rofsen
To wrestle.

Kish Rodun = q.v. above. 2) To protract or prolong.

Kish Dar
Elastic; flexible.

[Colloquial] To pilfer or filch.

Keshke Re Bapa
Mind your own business.

(Lit.) Grind your dried whey.

F.T. I don’t know anything about dried whey or wool? [A form of flat denial or refusal based on the quasi assonance between the two words: Besh and Kesh].

F.T. A gold-wire drawer and a nightman both “draw”. [Cited in jest when a person fails, or does not care to discriminate the higher professions or arts from the ordinary trades].

Note. Kesh translated here “nightman”, literally means one who draws, i.e., removes night-soil or manure.
The beauty of the P. lies on the fact that have both "drawer" for their second syllables.

کشکولی براى کسي دست دارند

(Lit.) To carry in one's hand a cup for another.

Note. کشکول is a cup suspended by a chain and carried by a dervish. It is originally made of sea-cocoanut.

2) Ironically. 3) Phoney or sham. See the anecdote under یخت کرکه and the Note appended to it.

کش ووگش or کش دار کش Struggle or contention. Convulsion.

کنیک کنیدن To (keep) watch. To guard.

کظم کردن To restrain or curb one's anger.

کناف دادن To suffice.

کفاالت کردن To act as surety; become (or go) bail. To act for some one in a position.

کفايت کردن To be sufficient. To suffice.

کف دست پوکردن {Colloquial} To divine. (Lit.) To smell one's palm. کف دست پو تکرده‌ام Don't expect me to know it; I cannot divine (because I have not smelled the palm of my hand).

کفر ابلیس Notorious person or thing. (Lit.) Satan's blasphemy or profanity.

کفر کسیرا بالا آوردن To fill some one with fury; lash him into fury; drive him mad. (Lit.) To cause him to swear or utter blasphemy.

کفر گفتن To utter blasphemy; swear or curse.
کف زدن To clap (the hands). To applaud.

کفش کسیرا چفت کردن To show one the door. (Lit.) To put some one’s shoes together in readiness for him to wear them.

کفشرش به تنه دیگ خورد He was at the end of his tether; he was driven to extremities. (Lit.) His skimmer touched the bottom of the pot.

Note. کفشرش is usually a shallow, flat-bladed utensil used for serving food.

کفن کردن (kaf'n-) To bury.

کفن گردان (kaf'an-) To wrap in a winding-sheet; shroud.

کفن و کف سرفه کردن [Colloquial] To cough successively.

کفیل دادن To give bail.

کفیل شدن To stand bail; go bail.

ککش نیم گژرد [Stang] He doesn’t care a fig. (Lit.) He is not bitten even by a flea.

Note. ککش is a contraction of کلک (flea).

کلافها سیاه می‌پوشند T. The crows will wear black (or mourning). [Ironical reply given to a person who exaggerates the evil results of an act or event. It amounts to saying: “Nothing serious will happen”].

کلاف کردن To form into a skein or hank. To hobble.

کلافه شدن [Colloquial] 1) To be heat-struck or stifled.

2) To be harassed. [کلافه means a skein or hank].

کلخه تری را ماری رفت کیمیداشن To rob Peter to pay Paul. (Lit.) To put Taghi’s hat on Naghi’s head.

Note. تری and ماری are typical names. Some people think this is somewhat different from کلخه کردن q. v., and conveys the idea that one relieves himself by causing other people to rob each other.
To leap for joy; fling up one's cap; hug oneself; thank (or bless) one's stars. (Lit.) To fling one's hat up (in the air).

To cheat or defraud some one. (Lit.)
To put a hat on some one's head.
You've been had. Cf. کلاده شریعی سر پیچی کذاشتن & کلاده کسریا برداشتن
کلاده شریعی سر پیچی کذاشتن (Colloquial) He is unimportant or inefficient; also, he is a mere figurehead. (Lit.) His hat has no wool.

To give a legal or religious colour to something; get round the law; play a legal trick. (Lit.) To put a legal hat on the head of something.

Note. A variant form of this idiom is i.e. to make a legal hat for something.

To defraud some one. (Lit.) To take off (or carry away) some one's hat. Cf. کلاده کسریا کذاشتن.

Notes. (1) It is interesting to note that while the literal meaning of this idiom, which has mostly a legal usage, presents a contrast to that of کلاده کسریا کذاشتن, they are almost synonymous with each other. (2) From the idiom کلاده کسریا برداشتن are derived the two legal words کلاده بردار و کلاده بردار : the one meaning 'fraudulent or defrauder'; the other 'fraud or defraudation'.

[Colloquial] To rob Peter to pay Paul; make shifts. See Note under کلاده کسریا کذاشتن
کلاده کسریا کذاشتن نیای هم رفت
We came to a rupture. (Lit.) Our hats went into, or were mixed with, each other.

[Colloquial] To make short work of it. To put an end to something; get a thing over and finished with (once and for all). [Same as قال قبضرا کندن with "clay brazier" for قال."

[Shang] To play tricks; be tricky; said especially of an unfaithful wife.

[Colloquial] To get rid of, or dispatch, some one; make an end of him.
[Colloquial] To come into grips. (By extension)
To cope or deal under hard circumstances. {كلنجار is a crab}.

كلنjar از آسان افتاد و نشکت و گرنه من کجاو بیوضایی
F.T. The pick fell from the sky and was not broken; otherwise I would have been far from being unfaithful.
{An illogical remark made as an analogy to things which have no connection or similarity with each other}. Cf. the E. Chalk and cheese.

كلون كردن To bolt; as a door. {كلون is an obsolete wooden bolt at the back of a door}.

كله اش گرم است He is half-seas-over; he is lit up.
(Lit.) His head is hot.

كله پاشدن [Colloquial] To fall or tumble (down). To be taken ill (all of a sudden). (Lit.) To fall so that one's head and feet change places.

كله زدن To butt; push with the head. To tire out oneself, as in explanations or altercations [in this sense also سرد كله زدن]

كله گنهده [Compound word - colloquial] Bigwig; magnate; grandee; swell. (Lit.) Big-headed (person).

كله معلق زدن [Colloquial for معلق زدن] To turn a somersault.

كله معلق شلن To fall down head forward.

كليد انداختن To apply a key to; open with a key.

كليد شلن To lock; as the teeth.

كليد كردن To key; lock with a key.

كلم آمدن To run short.

كلم بي انصافى است It is most unjust.

كلم او را نمیتوان كشید T. One cannot draw his bow (i.e. one cannot cope with him).

كلم كشیدن To draw a bow.
Eat little and you will have a sound sleep. (F. T.)

A little bit less, and you will not burst.

(Said to one who overeats himself and becomes sick).

Notes. 1. تکم is the diminutive form of تکنی "less". 2. تکمین is a negative verb from the infinitive تکمین "to burst".

کمر بشتن To gird up one’s clothes. (Figuratively) To prepare for action; gird up one’s loins (Biblical).

کمر راست کردن To straighten one’s back (i.e. resume power or authority).

کمر غول را خم کردن To perform a Herculean task. (Lit.)
To bend the back of a ghoul.

کمر گلو را شکستن To break the neck of a task. (The original has "back" for "neck").

کمرکش [Compound word - colloquial] Half-way; middle; centre.

کمروئی کرده حرام پار می آورد T. Bashfulness gives birth to an illegitimate child (i.e. A woman who grants a man’s wish from bashfulness gives birth to such a child).

کمروئی شدن [Colloquial] To break down or bend under a burden; be knocked up or exhausted.

کمک دادن To help; lend one’s assistance.

کمک کردن To help or assist. To contribute.

کمیشش لنگ است He is distressed; he is hard up for money.
He has stuck in the mud; he has come to a deadlock. (Lit.) His horse is lame. [کبیت is a dark bay horse].

کمین کردن To lie in ambuscade (for).

کنار آمدن To come to terms; come to an agreement. (Lit.) To come to one side (with another person).
كنا ن كريكن To withdraw or retire. (Lit.) To draw aside
(or to one side).

كنا ن هنثن To abandon; set aside. (Lit.) To lay aside.

كنا فوجي كردن To keep aloof; withdraw; sequester or
seclude oneself.

كنا ده كردن To retire or withdraw. [With ای] To resign.

كنا انتن To speak allusively or sarcastically.

كنه كردن To blunt; set on edge. To retard.

كنت ده دن [Colloquial] To kneel down. (Lit.) To strike
one’s knee-pan on the ground.

كنت شدن [Colloquial] To get shop-soiled. (Figuratively)
To be disgraced.

كنت شككون كردن To destroy utterly; annihilate.

Note. كنت شككون literally means “Be; and so it is”.
[“Be” in this case represents the word of creation].

كنت آمنن To draw in one’s horn; lower one’s note. To
fall short {Qaamern آمنن].

كنت نادرن To shorten. To cut short. To crop, as the hair.—
سنی را کوته گنیم Let us be brief.

كنت ناهی كردن To neglect or fail (to do something).

كوت كردن [Colloquial] To heap up.

Note. کوت is a variant form of کود “manure”; hence
کوت کردن means “to heap up like manure”.

كوج كردن To decamp; set off; migrate.

كوجیک شدن To dwindle in size. (Figuratively) To lose
one’s dignity {often کوبیش شدن}

كوجیک كردن To reduce in size. (Figuratively) To humi-
liate {often کوبیش كردن}.
كوچکی گردن To humble oneself; show courtesy.

کور شدن To go blind.

کور گردن 1) To (make) blind. 2) To obscure the light of.
Example: 3) To fill up; close, or cover up. Example: 3) To fill up; close, or cover up.
کور منجی Blind eyes and ogling! {Referring to an impossibility}.
کوره راه Obscure narrow path.
کوره سواد Partial ability to read and write.

کوس بستن To take off (for a spring); give a start.
کوس، رحلت Signal for departure.
کوس زدن To beat the drum. They claim to have introduced (or to be supporting) peace.
کوس عقاب آمیزی زدن To beat a retreat.
کوشش، یهوده Lost labour; vain effort.
کوشش گردید To endeavour; make an effort.

کوفت گردند [Derogatory slang for] To eat {used especially of things which it is forbidden or unlawful to eat}.
کوسک To baste. To stitch loosely.
کولاک شدن To be tuned. To be wound up. (Figuratively)
To be wrought up. To get angry; be highly strung.
کولاک کردن To tune. To key, as a piano. To wind up; as
a watch. (Figuratively) To string up; brace (up); render high-strung.

کول کردن or کول گرفتن To carry pickaback.
کولی گرفتن To ride pickaback.

کون خر [Bookish or literary slang] An arrant ass (or fool).
(Lit.) An ass's hole.

کونه کردن To take root.

کوه البرز پس از دوره فرآوان موش دادید F. T. The Elburz Mountain, who was in hard labour, brought forth a mouse.
E. E. The mountain was in labour, and brought forth a mouse.

کوه بکوهر نمیرسد، آدم به آدم میرسد [Add the following E.E.]:
Friends may meet, but mountains never greet.

کهنگه کردن To wear out; make old. (Figuratively) To have experienced.

کیس شدن [Colloquial] To shrink; have a shrinkage.

کیسه دوختن To have an eye on some one's money; have embezzling intentions; start swindling money out of a person. (Lit.) To sew a bag.

کیسه کردن [For در کیسه کردن] To bag; put in a bag or sack.
کیسه کشیدن (or کیسه کردن) To rub with a flannel or glove; as in a Turkish bath-house.

کیش کردن To shoo; drive away, as a bird. [At chess].
To check.

کيف دادن [With چ] To intoxicate or inebriate. (By extension) To give pleasure or gratification to.

کیفک کواداک امت [Slang] He is gay; he is jolly as a thrush; he is in high feather.
كيف گردیدن To enjoy oneself. To go pleasuring. To feel the exhilarant effects of an intoxicant.

کیل گردیدن To measure or gauge.

کی میگوید مرده نمی خندد؟ F.T. Who was it who said a dead man cannot laugh? {Said with reference to a seemingly weak or timid person who unexpectedly shows a bold action}.

کینه حواشی گردیدن [With ژ] To take vengeance on.

کینه چنین داشتی To have a deep rancour. (Lit.) To be revengeful (or rancorous) as the camel.

کینه کشیدن To take vengeance. [Sometimes کینه کشتیدن].

سگ To bite, as a dog.

عابر بندی Collusion; hitching horses together.

عاهل پیمانی سفید (One who is) notorious (for a specified act or habit.) (Lit.) The ox with a white forehead.

عابر ژ من شیر F.T. A cow which gives 9 “mams” of milk (but which kicks over the pail). {Epithet of a person who is possessed of numerous good qualities, but who spoils them because of a single bad behaviour}. Cf. کادی است نیک شیر ولیکن لکن زن است

غلبه عدایی [Colloquial] Occasionally.

Notes. (1) کنار یکدیار کنار is the same as کنار “passage or passing”, q.v. under کنار. (2) A variant form of this idiom is کنار وقی در کنار وقی or کنار وقی.

گماشته درآوردن To be beggarly or miserly; act as a beggar or miser. (Lit.) To play the beggar.
An importunate beggar; also, any one who insists on something. (Lit.) A beggar from Samaria.

I happened to pass by...

To manage to live; get along; subsist.

To overlook or remit; also, waive.
To do without. (Without of) To make concessions. To waive one's claim.

Furthermore; besides.

Let bygones be bygones.

Example: I paid dearly for it; it cost me dearly.

He can't say "bo" to a goose.

He can't drive away a cat.

To lead one a dance. To pull the wires; wirepull. (Lit.) To dance a cat.

A hypocrite; a wolf in sheep's clothing. (Lit.) The pious (or worshipping) cat. [Referring to an anecdote according to which a cat hypocritically offered to judge between two birds, and preyed on both of them].

To assemble; gather together. To be amassed.

To accumulate or amass. To make round. To round off. Cf. كردن آوردند.

For برده رفن The English equivalent is "For a walk.

To (take a) walk. To circulate. To rotate or revolve. To change.

Water off a duck's back. (Lit.) A walnut on a dome.

To behead. (Lit.) To cut off the neck of.

He was led into doing it (because he had said he would do it).

To lie at one's door. Cf. كردن. كسره رفن To lay at some one's door; hold one responsible for. (Lit.) To put (it) on some one's neck.

To rebel. (Lit.) To pull (i.e., erect) one's neck.

To acknowledge or confess; declare oneself responsible for. (Lit.) To take it on one's neck.

My neck is thinner than a hair (i.e., I have no pretensions whatsoever to being powerful; also, I am not stubborn).

F. T. I would rather break my neck than do (or say) such and such a thing; also: woe is me!

To starve; suffer from lack of food. [Korsenki means "hunger"].

To famish; starve.

To hunger for (or after) something.

1) Encumbered by. Example: 2) Enamoured of. Example:}

To be involved; get into difficulty. To be
captured. I am in a bad fix; I am in a sorry plight.

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To capture or arrest. To involve.

�َرِمْ كَار Absorbed in work; very busy. (Lit.) Heated or warmed up by the work.

�ِرِمْ كَرِدن To heat. (Figuratively) To excite. To make brisk.

ِرِمْ گَرِفِتْن To get in close (or warm) connections with; get off with; also, get sweet on.

گِرِم و سَرَد روزگار Vicissitudes of fortune; ups and downs.

(Lit.) The cold and the hot of the world.

ِرِمْ و سَرَد روزگار ریده (Same as گریک بادان دیده q. v. in the text). See also the preceding entry.

گِرِم و نَر Cozy; snug. (Lit.) Warm and soft.

شُرط بستان To wager or bet.

گِرِمْ کَرِدن To take on mortgage; obtain a mortgage on.

گِرِمْ کَشیدن To distress upon.

گِرِمْ کُنَتْن To put in pledge; give as a pledge. To mortgage.

مَرْ و مَرْ (Slang) Off the reel. In great supply. Fiercely or intensely, as fire burning [also گرکرک.

گرِه ازجِبِین استادن To smooth the brow. (Lit.) To untie the knot on one’s brow.

گرِه برْبِين دِن To knit the brow. (Lit.) To form a knot on one’s brow.

گِرِه خوْردن To become knotty; be entangled. (Lit.) To form a knot. To kink.

گرِه دَنْ To tie or knot.

گرِه کُور A hard knot. (Lit.) A blind knot. (Figuratively) A knotty affair.

گرِه گرِه Inch by inch. Desultorily or irregularly.

Note. گرِه (gereh) = 2.56 + inches.

گریبان چاک کردن To read one’s collar.
Note. This idiom is bookish or literary, the colloquial variant for it being گربه دوپدن.

Garyan. Kimber گرفتن To seize some one by the collar.
(Figuratively) To befall some one.

Garyez بصحراى گربلا زدن To shift to a new subject. (Lit.) To run away to the Kerbela Desert. Cf. گربه زدن below.

Note. It is a usual practice with the professional narrators of the tragedies of Kerbela, which involved the martyrdom of یمین-حسین, to discuss first some religious or moral question, and then derive from it a link whereby they can shift to the narration of the tragedies.

Garyez گربلا To dodge (round). To deviate. [With از] To elude or evade. (Lit.) To escape or elope. از مدروسه گربه زدن.
To play the truant.

Garyeh گربه اندانتن [For گربه گلدان] To cause to weep; move to tears.

Garyeh زورکی Forced tears.

Garyeh شادی Tears of joy.

Garyez به دست کسی دادن To provide one with an excuse or pretext.

Note. گربه کردن originally means "a turn or chance".

Garyez کردن To measure. See خیابان کردن on page 526.

Garyez گربه کردن [Colloquial] To smart, as a wound.

Garyen رساندن [Often with یک] To harm or injure.

Garyen گربه کردن [Same as گربه یک] دروغ نکرده یکه نکن on page 229.

Garyen کاپال گردن [Colloquial] To burn the candle at both ends; outrun the constable.

Note. کاپال گردن is a trick at backgammons whereby a player intentionally exposes his men to be hit.
We had words; i.e. a dispute or quarrel. (Lit.) We had a conversation.

Save your reverence. (Lit.) Rose-water on your face. [Cited as an apology for the use of words indicating dirt or filth].

To glow, as the face. [كل is a flower].

Well done indeed! [Used ironically]. (Lit.) A flower on your beauty.

Note. A variant form is كوى where كوى بڭوشة جمالت means "corner".

To pick or pluck flowers. (Figuratively) To enjoy fruition.

To select (from the best lot). (Lit.) To pick, as flowers.

To flower or blossom.

See 1. كل دان 2. To hang fire. (3) (Figuratively) To show up; become apparent.

Hear! Hear! [Used ironically]. (Lit.) You have spoken a word that is as good as a flower.

Quite loose or wide.

Note. I believe the origin of this idiom is i.e. wide as a كك, which is a wide-mouthed sack.

The parts about the neck. [كل is a contraction of "throat"].

The parts about the ears. (See "كل" in the preceding entry).

To form (or wind) into a ball; roll up; conglomerate.

He is in the prime of life; he is in the bloom of youth. (Lit.) Not one of his one-thousand flowers has opened.

(See under كلى بڭوشة جمالت)
To get over one's difficulties; also, to keep the wolf from the door, or to keep one's head above water. (Lit.) To draw one's carpet out of water.

To be suspicious. Also, to believe or think; be of the opinion { With } To be suspicious of. { Colloquial } I suspect him. (Lit.) My suspicion is directed toward him.

To be misled or seduced. To err. To go astray.

To lead astray; mislead or seduce.

Get away! Get out! (Lit.) Be lost.

To lose or misplace; throw out of sight.

Note. The origin of this idiom is perhaps two distinct verbs meaning "to lose" and "to bury" respectively. Some have also suggested the origin to be "to lose in a grave".

Whose daily portion is scanty (lit. as much as that of a sparrow). Also, satisfied with a small quantity of food or money.

Mine of wealth; tons of money; a world of money; money-bags. (Lit.) The treasure of Croesus.

Note. is originally Korah (Biblical name).

He that sows thistles shall reap prickles.

To call (some one) to witness.

To call to witness.

To give evidence (of); bear witness (to). To certify or attest.
To sink, as the eyes. (Lit.) To become (or fall) deep.

Get away; get out; be gone. (Lit.) Lose your ton.b. {Perhaps with reference to one who has risen from the dead, and must go back to his grave, but is unable to find it from confusion}.

To bury. (Lit.) To put into the grave.

**Add the following**:

Cf. the E. At length the fox is brought to the furrier.

To eavesdrop.

On the alert; on the watch. (Lit.) With one's ears to the bell.

Ready to obey orders. — (Military) Attention to orders!

From one end to the other. (Lit.) From ear to ear.

[Colloquial] Listen (or pay attention) to me.

To make one's blood run cold. (Lit.) To pour some one's flesh.

To put on weight or flesh.

To heal up. (Lit.) To bring up new flesh.

To wait silently for an opportunity.

*Notes.* The original form of this idiom is perhaps "to cause to lie (i.e. keep) in, or at the back of, one's ear". Some believe, however, that it means "to bend one's ear (in readiness for hearing)".

To listen. To hearken or obey [sometimes with ٕ].

To give (i.e. lend) one's ear.

He has heard enough of these words.

His ears are full.

Touch wood! (Lit.) May the Devil's ear be deaf!
To listen (to); hearken or obey. [For در کوش کردن].
To wear, as an earring.

کوش کردن To swindle money out of a person; also, fleece him (of his money).

Same as کوش دادن.

To second or support a statement (lit. to take up its corner).

کوشه دادن To speak sarcastically; glance.

کوشه نشینی اختیار کردن To sequester oneself from the world; withdraw from society. (Lit.) To choose sitting in a corner.

Hold the line; please; hold on, please. [کوشی is the receiver of a telephone].

کوشی دستم است [Slang] I am in the know; I am wise to it. Also, I am on my guard [usually کوشی دستت باشد].

کوشی خدمتتان باشد. Cf.

To be deceived. — کوش خودند To be deceived by some one. — کوش دادن To deceive or dupe.

To outstrip or outdo; excel; throw into the shade. (Lit.) To carry away the ball of precedence.

[Slang and vulgar] Absolute giddiness; utter confusion.

To reel. To stagger.

To be confused, perplexed, or fuddled. To become giddy. To be excited.

To stupefy. To bewilder. To fuddle. (Lit.) To make giddy; give the vertigo (to).

1 To be (caught) in a specified situation. Ex-

ample: به جری کردن آمده ام I am in an awkward situation;
I am in a bad fix (or sorry plight). 2) To be obtainable or available.

گیر آورون To get hold of. To catch. To obtain.
گیر افتادن To get caught. To be betrayed. To be involved (in a difficulty).
گیر انداختن To betray. To involve in a difficulty; entangle.

To entrap.
گیر کردن To get stuck or caught. To meet with a difficulty. To catch [intransitive]. To falter or stammer: said of the tongue. To hesitate. To stumble. [With <]
To touch or hit. [With می] To collide; fall foul. To engage [intransitive]; mesh.

ل

لای افتادن = لا انداختن = لا انداختن To settle or deposit.
لای انداختن = لا انداختن To settle.
لا بلای All inside. [لا means "fold or layer"]

لائی Tatterdemalion Street arab. Destitute or naked [often لائی ولد ول اسان میں means "sky-clad"]

لاجون [Colloquial] Thin as a lath; lean as a rake; also, weak or sickly.

Note. لا in Arabic means "not" or "without", and جون is colloquial for جان "life". So لاجون literally means "having no life (i.e. strength)".

لازم داشتن To need or require. دو روز وقت لازم دارد It takes two days (to be done).

لازم داشتن To deem (it) necessary.
لازم نکره (است) [Colloquial] It is not necessary at all.
[Uttered in a harsh or rude tone].
Essential to; material to; also, incidental to. *(Lit.*) Necessary for.

لا سبيل (لا سبيلي) or (Slang) دكردن To pocket; brook; swallow. *(Lit.*) To pass it through one's moustache.

لاس زود To flirt. *(Lit.)* originally means a female animal; especially a bitch.

لاش عدلشتن (Slang) To pad it. To make a fuss. *(Lit.*) To put (something) inside it. *(Lit.)* لاي آين = لاش inside it or in its folds.

لاز دون To boast; brag; claim boastfully.
لاز غرزاق Vaunting; self-praise. *(Lit.*) Exaggerated boasting.

لاكتاب Having no Bible; i.e. irreligious or impious. *(Lit.*) For explanations, both for this item and for the next, see Note under لاس زون on page 631.

لاكرادر (Slang) Ill-mannered; ill-treating; also, unprincipled.

لاالا كردون (Childish word) To (go to) bye-bye; go to bed. للاشي بهاى دا كفت تن To lullaby. للاشي بهاى دا كفت تن To lull a baby to sleep.

لام ناكام صحبت نكترد F. T. He did not say a word; he remained absolutely silent.

*(Note.* The original shape of لاس زون was perhaps لامي ناكاف i.e. any word between the letters ل and ز, or لامي لب ناكاف i.e. between the lips and the mouth—*the motive for the corruption having been the propensity to make a rime.*

لب بزن To pucker one's lips; as a baby beginning to cry.

لب بتن To keep silent. *(Lit.*) To close one's lips.

لب بلي Up to the brim. *(Used adjectivally)* Brimful; filled to the brim *(also لاب.)
لبردن ی [Often یابردن] To pour over the edge. [ایبردن] means "flown over the edge”.

لبردن تر کردن To refresh oneself. ([Lit.] To wet one’s lips.

لبرد کردن [T. To lead up to the bank of a river; and return thirsty (i.e. to be very shrewd or clever).

لبرزشدن To overflow; run over. ([Lit.] To pour over the edge. 

لبرزگردن To cause to overflow. Cf.] لبرزش.

لبردن To taste. ([Lit.] To touch with the lips.

لیش را تو گذاشتن [Slang] To curtail (or eat) one’s words; draw in one’s horns. ([Lit.] To sew in its edge; hem in.

لیش کافه شد [Slang] He was disconcerted or disappointed. 

لیش کافه شد ([Lit.] His lips became thick. Cf.] لیش کافه شد.

لیش گردیدن To bite one’s lips (i.e. to regret; feel remorse). 

Note. "To bite one’s lips” means in English (according to the Oxford Dictionary) “to control one’s anger”, which is different from the sense conveyed by the پ. phrase.

لیش و لوچه اش آوریدان شد [Slang] He pulled a long face; he was down in the mouth; his countenance fell. ([Lit.] He hung his chops. Cf.] لیش کافه شد.

لیش و پار کردن [Slang] To make fritters of. [ایت means "a sheet"; and پار is a contraction of پاره “torn”].

لیش و داشتن [With با] To bear one a grudge. 

[Sometimes با کسی لج بودن] .

لیش کردن To be obstinate.

لیش مال کردن To fling mud at; disgrace. ([Lit.] To rub or cover with mud.

لیش بسر [Contemptuous and obsolescent epithet of] woman. ( [Lit.] One who wears a fichu.

لیش کردن To rob. To fleece or flay. ([Lit.] To strip (of one’s clothing); make naked.
لذت بردن [With _separator] To enjoy or relish. To take pleasure in. To be delighted in.

لذت دادن To give pleasure or enjoyment. To delight. To be delicious.

لرته بر انداش افتاد He was filled with horror; he began to shudder. (Lit.) A shuddering or trembling sensation came upon his body.

لری حرف ندن To speak frankly or point-blank. (Lit.) To speak like the Lars. (See the first part on page 35.)

اطف سرکار زیاد Thank you very much. (Lit.) May your kindness be (ever so) great.

اطف کردن To do kindness. [In polite conversation] To give.

اطفی ندارد 1) It is not nice or decent; it is not proper.

اطفی ندارد 2) It lacks point.

اطمه خوردن To be injured or damaged. [Colloquial] He incurred a great loss. [The vulgar often use ات for لطمه ]

اطمه وارد آوردن or لطمه زدن [With or بر] To injure or damage. To cause a serious interruption to.

لکاب دادن To glaze or enamel. (Figuratively) To embellish; also, enliven with details.

لعت بر...! Curse on...! Damn...!

لکشدن To become loose, as a tooth. To be addled.

لغز خواندن [Colloquial] To make sarcastic remarks.

لغز خواندن { لغز logbuz or logboz is a puzzle or riddle }.

لغز خوردن To stumble; trip; take a false step. (Figuratively) To blunder; fall into error.
لغو كردن To nullify. To cancel.

لغو دادن [Slang] (1) To lengthen out with tiresome details. (2) To fuss.

لغت و ليس كردن [Slang] To sponge on others.

لغظ بلغظ Word for word; verbatim.

لغظ قليم Bookish or pedantic language; also, written language.

لغمة جرب A fortune; a good round sum. (Lit.) A morsel rich in fat.

لغمة را از يشت سر در ده دهاشتي [Add]:
(i.e. to speak, or do a thing, in a roundabout way).

لغمة را دور سر كردن To speak, or do a thing, in a roundabout way. (Lit.) To turn the morsel round one's head. Cf. the preceding entry.

لغله كردن To break in morsels (or pieces). To eat in mouthfuls. Cf. لغله لغمه كردن

لغمة كلوهي A choking morsel (or bit); a morsel too large for one's mouth; a gag. (Figuratively) An espouse too high in social rank.

لغمه لغمه كردن To break in morsels. To make a mince-meat of.

لغت افتدن To become spotted. To stain.

لك كردن 0 To stain or soil.

لك زدن To become spotted; as fruit.

Note. This is used also in the idiomatic phrase جكرش برای فلان جبر لک زده است (He is dying for such and such a thing) where جكرش means "liver".

لك نتاه كردن [Colloquial] To stare. [لك means staringly].

لكت داشتن To stammer: said of the tongue.

لكنتي [Slang] Dilapidated; tumbledown. (Same as تکنی).
\[ Slang \] To lag behind.

\[ Colloquial \] To swallow without chewing; devour. To suck like an old man without teeth.

\[ Colloquial \] Lanky. [This word also means an unfledged young bird].

\[ Colloquial \] Giant; giant-like person.

\[ Figuratively \] To kick (or recalcitrate) against rules; etc.; kick over the traces.

\[ Literally \] To forfeit one's chance; be self-destructive. To kick one's luck.

\[ Literally \] To be kicked; receive a kick.

\[ Literally \] To kick. To recoil. To tread on; trample.
To cast anchor: come to anchor.  (Figuratively) To halt.

To overbalance.

To become lame.  (Figuratively) To have no facilities or means to work; be paralyzed.

To make lame.  (Figuratively) To paralyze. To stop or interrupt.  (Intransitively) To halt or linger.

Ill-matched; ill-mated.

To betray.  Example:

To be misappropriated or dissipated.  (Lit.) To be eaten by rogues.

To be generous; also, be lavish of one’s money. To be of a forgiving attitude.

Note. Although is a pederast or rogue, it has come to mean, in popular usage, a man of generous or forgiving disposition.

A scarecrow.  (Lit.) A bugbear at harvest.  (Figuratively) A figurehead.

To toss, as in bed.

In favour of; for.

To crush. To squeeze. To mash. To tread. To slur or elide.  (See لورد به below).

To pant. To yearn.

Smashed into smithereens.  (Means crushed or squeezed (see لورد) and is a corruption of – contraction of حلواي لورد – sweetmeat made with ground sesame (ارده)).
[Colloquial] Bitter or cutting words.

[Colloquial] To discharge viscous and putrid excretions: said of a sore or wound.

Līz Khordan To slide. To slip. [لیز means slippery].

[Colloquial] To hop.

[Slang] To spoil a person by giving too much importance to him; give him airs; also, bear his airs.

[Colloquial] He was struck dumb; he was stupefied. See مات شدن & مات كردن below.

مات شدن To be astonished or stupefied. [At chess] To be checkmated. [مات in Arabic means 'to be dead'.]

مات كردن To (check)mate. To mat. To stupefy.

مات داشتن To be in mourning.

مات غرفتن To mourn (for or over).

مات كردن [Colloquial] To kiss.

ما حصل كلام To sum up. (Lit.) The result or summary of the conversation.

[Colloquial] Your mother-in-law likes you. [Said to one who arrives just in time to eat with others at a table] - a superstitious belief.

Note. By "mother-in-law", as used here, is meant one’s wife’s mother.
He is disposed to do it; he is of that type. (Lit.) His matter (i.e. essence) is apt for it.

We desire but one feather out of your goose.

Snake in the grass; wolf in sheep's clothing; impostor or hypocrite. (Lit.) Snake having beautiful stripes and spots.

We are the sands at the bottom of the river, while others are the flowing water (i.e. We, and not the others, are constant and faithful).

To draw in one's horns. To settle down. (Lit.) To pour one's yoghurt into a bag (which is done in order to let the watery part of it drip).

It's a good knife; it will cut butter when 'tis melted; or, it is a good knife, 'twas made at Dull-edge. (Lit.) It doesn't cut (even) yoghurt.

To slur over. (Lit.) To rub yoghurt on.

The vessel shows that the yoghurt is sour. See etc.

To be congealed or coagulated. [Used in the slang idiom جزی نمی‌می‌ماسد Nothing doing — expressing the refusal of a request].

One who has a finger in every pie; a busy-body. (Lit.) Vetch used in any kind of pottage.

To type or print. To crop (hair).

To give a good dressing (to).

(Lit.) To rub together.
말을 쓰게 됨: It doesn't belong to an orphan. [Said to a guest who abstains from eating].

말을 쓰게 됨: Add: E. E. What's hers is mine; what's mine is mine own.

말을 쓰게 됨: Colloquial] To have a gnawing sensation: said of the stomach.

말을 쓰게 됨: Slang] It is null; it doesn't count. Start (at) scratch. Throw the cards in. (By extension) It is cancelled.

말을 쓰게 됨: There is no objection to it; it is in order; there is nothing against it. [باج means an obstacle].

말을 쓰게 됨: Slang] Out of this world: exquisite. (Lit.) Moon.

말을 쓰게 됨: Fond of. Inclined to. — Yellowish.

말을 쓰게 됨: It is not expensive or difficult. [ماله here means "capital or funds"].

말을 쓰게 됨: At cost.

말을 쓰게 됨: The source of man's life (or livelihood) is the belly.

Note. 식 has come to mean in modern colloquial P. "pleasure or luxury", and hence the popular explanation of this hemistich amounts to "The source of pleasure for a man is eating".

말을 쓰게 됨: Colloquial] To lay money; outlay; pay.

말을 쓰게 됨: Slang] To involve (some one) in trouble by underhand methods. [مال here means perhaps "yeast"].

말을 쓰게 됨: With the stress on the first syllable] 1) Lest; in case. Example: Zabād jā abū zādī! مبادا Don't go too near; in case you fall. 2) [Used as a noun]. Example:
(just) in case; for the sake of precaution.

Rainy day (figurative sense). 3) مبارک باد مبارک باد (ب) Do not fail to come.

[With ﯾ] To fight; campaign against.

1) Best wishes for.  Example: عید نوروز بر شما مبارک باد Happy New Year! Best wishes for Nowrooz.
2) I congratulate you for; I wish you good luck for.

[With ﯾ] To take pride in.

1) Suffering from; affected by.  2) Addicted to; given to.  3) Enamoured of.

To give generously. To accord. To allow.

سی و پنج میشود داشت. He spared no effort; he made every effort.

To exonerate or acquit. To exempt.

To strike dumb; astonish or amaze.

[With ﯾ] To follow; obey; submit to.

[With ﯾ] To touch or move.

To take model from; imitate; follow.

To feel sorry. To be grieved.

That first springs to the mind. [مبتازد means "making haste to get the start"].

More than; exceeding.

To support or bear. To suffer. To sustain or incur.
To point out. To remind. (Lit.) To remember.

To weaken. (Lit.) To shake.

To resort.

To be thankful or grateful to.

Confusion broke out in the meeting. (Lit.) To be convulsive.

To take possession of.

Connected. Adjoining. Continuous. (Colloquially) =

To be connected. To connect or join.

To incur a loss. To lose (a specified amount).

To comprise. To enclose. To entail.

Seeming or professing to be.

Subsequent to.

To fill with wonder.

To be surprised; wonder.

To resort to (a specified excuse).

To prevent some one (from doing a thing); interfere with him; also, molest or disturb him.

Belonging to. Example: The book belongs to me.

To get angry. To be filled with indignation.
To differ from.

To be dispersed or scattered. or

To disperse.

Miscellaneous; sundry. [Originally feminine of scattered or dispersed].

To agree on (or upon).

To be allied; form an alliance.

To (begin to) think; reflect.

To convince. To pension off.

To be convinced. To be pensioned off.

To undertake. To support.

To support some one. [Often guards].

[Add the following E. E.]:

Correction give; understanding.

Sole speaker; i.e. one who does not give others a chance to speak. [Originally from. A grammar where it means "first person singular"].

To rely on (or upon); base oneself on.

[Slang] Quip; clever hit; sarcastic remark. [Often in the phrase He was loaded with quips]. [Perhaps corruption of diminutive of used in the sense of a little parable or anecdote].

Fickle; versatile; capricious. (Lit.) Having temperaments of various colours (i.e. kinds).
متمكن شدن To be inclined.

تمرکز کردن To centralize. To concentrate.

[With ا] To hold; resort to.

[In polite conversation = خواهشمندم] I shall be glad if you will... I request you to...

مننه کردن To give a lesson or warning (to)

[With ۷] To hate; be disgusted with.

[With ۷] To remind or notify. To aim; fix; level (at).

[With ا] To turn to; face.

I did not take notice (of it).

متوحش ساختن To frighten.

متوحش شدن To be frightened.

متورم ساختن To cause to be inflated or inflamed.

متورم شدن To be inflated. To swell; be inflamed.

متوسل شدن به To resort to; have recourse to; take refuge in.

متوافق بودن [With ۷] To expect.

متوافق شدن To stop; come to a standstill. To stay. To cease (or suspend) payment; be insolvent.

مته به خشخاش گذاشتن [Add]: To strain a gnat; be overnice.

متهم ساختن [With ا] To accuse of.

متهم شدن [With ا] To be accused of.

مثل آب خوردن As easy as winking; as easy as A B C. (Lit.) Like drinking water.

مثل ابر یهار کریستن To shed floods of tears. (Lit.) To weep like a spring cloud.
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مثل اشک چشم Very clear or limpid. (Lit.) Like tears.
مثل انار ترکیبندن To burst into tears. (Lit.) To burst like a pomegranate.
[For مثل اینست چه It looks as if.
مثل باد رفتی To pass as lightning; fly as an arrow.
(Lit.) To go like wind.
مثل یید لرزیدن To tremble (or quake) like an aspen leaf (lit. willow).
مثل پنجه آفتاب Of dazzling beauty. (Lit.) Like the rays of the sun.
مثل پوست پیاز As thin as gossamer. (Lit.) Like onion-skin.
مثل توره عبدها Containing a medley of things. (Lit.) Like a beggar’s sack.
مثل نوب صدا گردی To be trumpeted (or noised) abroad.
(Lit.) To sound like a gun.
مثل خاک کشی (Smashed) into smithereens. (Lit.) Like London rocket seeds.
مثل خر دود فصل ماندن To be struck all of a heap; be stupefied. (Lit.) To get stuck in the mud like an ass.
مثل دسته گمل Neat; tidy; dapper; smart. (Lit.) Like a bouquet.
مثل درگذ خرج یکردن To spend like water (lit. sand).

مثل نموندن To cite an example or proverb. To relate a parable.

مثل زهر مار Bitter as gall. (Lit.) Like snake’s poison.
مثل سیب پشیمان شدن To regret very much. (Lit.) To regret like a dog (after having covered a bitch).
مثل سیب زمینی Nerveless; apathetic; phlegmatic; unfeeling. (Lit.) Like a potato.
مثل سیبی که (از وسط) دو نیم کرده باشند As like as two peas (in a pod). (Lit.) Like an apple cut in halves.
مثل شام خر [Slang] Wishy-washy. (Lit.) Like an ass’s urine.
مثل شمار (Colloquial) Cruel as Nero; Neronian. (Lit.)
Like Shemr (slayer of Emam-Hossein).
To mix well with each other. (Lit.) To be like milk and sugar. Cf. the E. 'to be hand and glove (or hand in glove) with each other'.

At daggers drawn; extremely hostile. (Lit.) Like knife and cheese.

Dry as dust; dry as a bone; dry as a stick. (Lit.) Like a match.

1) Bald; as a coot. 2) As a mushroom (with reference to growth). (Lit.) Like a squash or gourd.

Like a leech (with reference to sticking).

Very importunate. (Lit.) Like a tick (small blood-sucking insect).

Pale as ashes; deadly pale. (Lit.) Like gauze or plaster of Paris.

Irritated and (hence) ready for revenge. (Lit.) Like a shot wolf.

Like a shot (or bullet).

Honeycombed. (Lit.) Like bees' nest.

(Swarming) like locusts; numerous. (Lit.) Like ants and locusts.

Wet to the skin; dripping wet. (Lit.) Like a rinsed mouth.

As easy as shelling peas; as easy as winking. (Lit.) As drawing a hair out of yoghurt (coagulated sour milk).

Like a thief's ladder (i.e. lanky or tall).

To mutilate by way of exemplary punishment.

Useful or efficacious. (Lit.) Fruitful; bearing fruit.

To confute; defeat in a controversy.

To carry out or enforce.

To separate. To segregate.
مجسم شدن To be incarnated or personified. To be imagined.
مجسم كردن To see in one's imagination. To personify or incarnate.
مجلس كردن To hold (or call) a party.
مجهز كردن To equip. To mobilize.
مجيز عفتن [Slang] To flatter or cajole.
Note. مجز "seems to be a corruption of مجيد "great or honourable "; in which case the phrase would mean "to call (one) great ".
مچاله كردن [Colloquial] To crumple (up).
مجی کسری عفتن To catch one in an act. To check one by discovering the untruth of his statements. (Lit.) To seize one by the wrist.
مجی [Slang] Disappointed; balked; disconcerted.
مفاکه كردن To plead; reason (together).
محافظت كردن [Often with ای] To protect.
محاکمه كردن To try (judicially).
هجال (عقل) است آخر ریگ و پیاپی دارن شود حذم خداوند بر شود و
{ Add the following E. E. }:
A beggar's purse is bottomless.
محبت كردن [Often with به] To be kind to.
محتاج به کردن It is needless to mention.
محتاج كردن To render needy; reduce to poverty
محتاج گیشی To need some one's help.
محترم و احترام To honour or respect.
I have the honour to inform you; I beg to inform you.

He has (or is) probably gone. He is liable to get sick.

To limit. To bound. To define.

To establish or confirm. To prove.

Confidant; initiate.

To deprive of.

To carry to account. To charge. To reckon.

The gathering-place of mankind on the day of judgment. (Figuratively) Great multitude. [Often with the epithet كبرى "the great"].

[Colloquial] To perform (a specified act) wonderfully well. To be a prodigy (of a specified thing). See محمد in the preceding entry.

(Merely) for the sake of.

To be reserved. Example: "Copyright reserved". (Lit.) To be protected.

To reserve. To protect.

To ascertain or verify.

To test or assay; put to the touch. (Lit.) To apply the touchstone to.

To make firm; fasten. To secure.

To hold fast. (Figuratively) To observe strictly.
To be condemned; lose the case. To be adjudged (to pay a sum).

To condemn or sentence. To adjudge.  
Adjudged to pay...
Sentenced to death.

Residence.

To take heed of; give heed to; pay attention to. — They paid no attention to him.

Notes. (1) The last phrase has a slang variant: i.e. They paid no attention to him; even as much as is paid to a dog. (2) Originally means “to grant (one) a place or position”.

To be effaced or obliterated. To disappear. To be eliminated. — (Figuratively) To be fascinated by something.

To wipe out; obliterate; efface. To cause to disappear.

To devolve; turn over; delegate.

To address; speak to.

To be opposed to; disagree with; not agree to.

(Same as the preceding).

To shorten or abridge. To cut short. To abbreviate.

To derange; throw into disorder.

Be it known to all. (Lit.) Let it not remain hidden

To disturb some one; intrude upon him (or his privacy).

Your devoted friend; i.e. I.
Free from intrusion. Unceremonious; free.

To have the option to. . . Example: He has the option to go or stay.

To act moderately or cautiously.

To persevere; keep.

To flatter; oil the tongue.

To be in fashion (or fashionable). [med is a French word]. [Colloquial] To bring into fashion. To be out of fashion.

It is a long time since. [With the stress on the second syllable] For some time; also, for a long time.

To prove or demonstrate.

To owe. To be indebted to some one.

Discussions took place; conversations were held. [The singular of مذاکرات is مذاکره].

To hold a conversation; talk; [with or در by] discuss. To negotiate.

Mentioned above; above-mentioned; aforesaid.

The above (mentioned) facts or circumstances. [The singular of مراحل which is مرحل means (1) time (2) storey].

Please refer to . . .

To refer; [with] call on; approach; also, consult (a physician).
مرارت کشیدن To suffer hardship.
مراعات کردن To observe or regard. To assist some one.
مراقبت کردن To quarrel. To carry on a lawsuit.
مراقبت داشت To be attentive or watchful. See that he does not go to sleep.
مراقبت کردن To supervise. To watch or observe. To ensure. To look after [ usually with از ].
مسربوط نیست It does not concern me. [ مربوط means "connected; partaining; relevant; concerned "].
مرتب کردن To put in order; arrange; give good shape to.
مرفع کردن (mortafa') or مرفع ساختن To eliminate or remove.
مرتكب جنايتی شدن To commit a crime.
مرحوم Thank you (very much). ( Lit. ) May your favour be great.
مرحوم کردن To do favour. To be kind. [ In polite conversation ] To give [ دان ].
مرحوم . . . The late . . . ( Such a one ) of blessed memory. See the next entry.
مرحوم شدن To pass away; die. ( Lit. ) To receive (God's) mercy.
مرخص شدن To be dismissed. To go.
مرخص کردن To dismiss; send away. To excuse. To relieve. To release ( from the customs ). Please allow me to leave.
مردانگی کردن To be generous or manly; act like a gentleman.
مرد. این کار نیست He is not equal; or adequate; to the task; he is not the man for it.
Note. The variant 
مرد این میدان نیست 
going further, as it means literally "He cannot fight in this field".
مرد چهل ساله تازه‌اول چنین چنین است 
At the age of forty a man only just begins to have his fling.
Notes. چنین means in colloquial language "foolishness; silly acts; etc." There is a kind of pun in this saying in view of the words چنین or چنین, and چنین.
(2) The saying is aimed at justifying the acts of 40-year-old men who marry, or are inclined to women.
مرد خردمند هنوزیه را etc. [Add the following]:
 Cf. the E. If things were to be done twice, all would be wise.
مرد سر میده سر نمیده 
A true man gives his head, but does not betray the secrets confided to him.
مردم آزادی کردن To be inhumane (or cruel) to others; torment people.
مرد میدان See Note under مرد این کار نیست
مرد نیرد Weak and sickly; worn-out. (Lit.) Dying; moribund; also, doomed to die.
مردود شدن To be rejected. To fail (in the examinations); be turned down.
مردود کردن To reject. [At school] To turn down.
مرده باو ...! (Lit.) May... be dead!
مرده خور (One) who frequents ceremonies where they give out charity for the soul of the dead. (Lit.) Necrophagous.
مرده شورش برد! [Colloquial] Confound him! Fie on him! Plague on him (or it)! (Lit.) May he be carried away by a (مرده شور) for the explanation of which refer to page 372).
مرده کمي بودن [Colloquial] To die for some one; love him very much. [Usually برای کمی میرده ].
مرغ این انجیر نیست He is not fitted for this work; he is not
equal to the task; he is incapable or inefficient. (Lit.)
He is not the bird than can pick this fig. See the pub.
مرغی که انجری می‌چیند etc.

مرغ یک‌پا مادر \( \text{Add the following} \):
\( \text{Cf. the E. You are like a cuckoo, you have but one song.} \)
مرغ جایی رود که‌چینه بود نه بجاپی رود که‌چینه نود \( \text{Add the following E. E.} \):
Where men are all used well, they’ll frequent there.

مرگ برای . . . . عروسی است \( \text{F. T. Death is as good as a feast for} . . . \) [Said of a very unhappy person].
مرگ حقی است برای همسایه \( \text{Add the following E. E.} \):
All men think all men are mortal but themselves.
مرگ و مهربان جاره‌دارند \( \text{Add the following E. E.} \):
Every door may be shut but death’s door.

مردوازدن \( \text{Rare} \) To wish one good luck. \( \text{مروا is a good omen}. \)

مرور زمان \( \text{Process of time; lapse of time. In course (or process of time).} \)
مشول مرور زمان – \( \text{Time-barred; barred by statute.} \)
قانون مرور زمان – \( \text{Statute of limitations}. \)

مرهوم گذاشتن To apply an ointment (to).

مرهون. مراحم . . . . Indebted to . . . . for his favours (or kindness).

مریض، بستری شدن To be confined to bed; be bedridden.

مراجع، شریف چطور است؟ How is your health? How are you?
[\( \text{Mراجع means temperament; also, condition of health}. \)

مراجع کردن To joke or jest.

مراجعه‌شدن To be intrusive; inconvenience or molest (some
I am sorry to interrupt (or convenience) you.

To speak nonsense. To use offensive or abusive language.

E. E. If you pay not a servant his wages, he will pay himself.
F. T. If there is no wages for me, I have a chance for stealing.

Note. دزد, which originally means "a thief", has been used here for "stealing" (دزدی), perhaps to make a rime with دزد "wages".

To taste a little at a time
(to crack (or cut) a joke.
To taste something. (Figuratively) To undergo or experience something.
To feel some one's pulse. (Lit.) To find out the taste in his mouth.

Note. A variant form replaces دهند by دهند "to taste".

To taste. (Intransitively) To be eaten with relish; be delicious. (Figuratively) To be interesting.

To aggravate the condition. (Lit.) To increase the defect.

I shall be (ever more) grateful if . . . .

To add to or increase.

(In polite or formal conversation) To seal or sign [in speaking to, or of, dignitaries]. (Lit.) To decorate or adorn.

Note. The common form کردن simply means to decorate or adorn.
To tip some one for glad tidings brought by him.

To give glad tidings (to).

\[
\text{Often with} \quad \text{\textit{يا}} \quad \text{\textit{لا}} \quad \text{\textit{لا}}
\]

\[
\text{To assist, aid, or favour.}
\]

\[
\text{With} \quad \text{\textit{لا}}
\]

\[
\text{To make an advance to.}
\]

\[
\text{To be indulgent. To neglect.}
\]

\[
\text{Equal to. Same as.}
\]

\[
\text{It is unprecedented or unparalleled.}
\]

\[
\text{To let know; inform; give to understand.}
\]

\[
\text{To become helpless or poor; be driven to extremities. To be brought to bay.}
\]

\[
\text{To render helpless; drive to extremities. To bring to bay.}
\]

\[
\text{To except or exclude; make an exception of.}
\]

\[
\text{To inform. Example: خاطرآن جناب را مستحضرم دادم که}
\]

\[
\text{I beg to inform Your Excellency that.}
\]

\[
\text{Dead drunk; blind drunk.}
\]

\[
\text{Note. A variant form is} \quad \text{مست‌لایقل} \quad \text{where} \quad \text{مست‌لایقل} \quad \text{means foolish.}
\]

\[
\text{To return or refund. To ask to be returned.}
\]

\[
\text{To get drunk; be intoxicated. (Figuuratively) To elate. (Intransitively and colloquially) To brawl, as a drunkard.}
\]

\[
\text{To resign.}
\]

\[
\text{Absorbed in. (Lit.) Drowned in.}
\]

\[
\text{Not needing. Example: مستغنی از توصیف است It needs}
\]

\[
\text{\textit{مستغنی}} \quad \text{\textit{اش}} \quad \text{\textit{اش}}
\]

\[
\text{\textit{مستغنی}} \quad \text{\textit{از}} \quad \text{\textit{اش}}
\]
not be described; it is beyond description.

To be benefited. To be delighted.

Necessitating; requiring. Example: It calls for (or involves) certain expenditure.

Same as etc. "being veiled or chastity" for "sitting at home ".

To seize; fill with. Example: He was filled with terror.

Gay or tipsy. Jolly or merry.

To play the buffoon (or fool).

To play the buffoon. To do monkey business.

To mock; ridicule; laugh at; make a fool of.

To leave unsaid. To put in abeyance.

To fall into abeyance. To be left unsaid.

Note. A variant form of is ( maskoot - anh ).

To rule over. To get mastery of.

To take for granted.

To prove or establish.

To poison. To infect.

Copper vessels (and the like).

To make a rough copy of; draft; prepare in the rough.
To hold responsible.

مشایع کردن To see home; see to the door. To accompany or escort.

مشت یک گمی ت مِن* [Compound slang] Tangible. (Lit.) That can fill one's hand (or fist).

مشت خوردن To receive a blow with the fist.

مشت در کاری [Slang] Water poured on a drowned mouse; a kick to the fallen (which is an unnecessary, additional blow); also, a kick in the pants. (Lit.) A blow with the fist at one's buttocks; a spank.

Note. This is originally a blow on the fat tail of a slaughtered sheep which the butcher inflates to render the flaying easy.

مشت ندن To strike with the fist. To box.

مشت کردن To take a handful of. To take up by handfuls.

مشت گره کردن To clench one's fist. (Lit.) To make a knot of one's fist.

مشتمل بر Consisting of; containing; comprising.

مشخص کردن To specify or define. To distinguish. To ascertain.

مشرف بموت At the point of death.

مشرف بودن [With ﷽] To overlook or command. [With ﷭]

To be at the point of. See مشرف بموت.

مشرف فرمودید [With ﷭] To be honoured by a visit to.

مشرف فرمودید [In polite conversation] It was nice having you. [Reply to a guest who bids farewell]. (Lit.) You have honoured (us by your visit).

مشروط بر اینکه On condition that; provided (that).

مشعر برای اینکه To the effect that. (Lit.) Stating or indicating that.
To be delighted or pleased.

Busy... Example: Busy reading.
To get busy; busy (or employ) oneself.
To keep (or make) busy. To amuse.

Hardly. Example: He can hardly walk; I don’t believe he can walk.
It is no clearer than it was; you have made it more difficult. (Lit.) The difficulty has been doubled.

Liable to; falling under; subject to.
To poison; infect; or taint.
Example: 

To consult.

To disturb.

To become famous; celebrate oneself.

To interview.

To fall on. [ Means “coincident or concurrent” ].

Seasonings. - Building materials. - The plural of "policy; affair", etc.

To compromise with. To agree to exchange with.

To prove (or be) applicable; apply.

To inconvenience or trouble some one; intrude on some one’s privacy.
[With اذ or اذ] To insist on; hold to.

مصروف كردن [also بصرف يدل] To consume or use. To dispose of.

مصروف داشتن To spend; use (time or effort).

مصروف دیدن or مصالح دانستن To think (or deem) it advisable.

Colloquial Based on convenience. Example:

کر مصالحی (One who is) conveniently deaf.

مصیم شدن To resolve; determine; make up one's mind.

مضاعف کردن To (re)double. To multiply.

مضافا باشته In addition to the fact that.

مضایقه کردن [With اذ] To spare or withhold. To refrain from (doing something); refuse to (do it).

مضضم کردن To rinse the mouth with.

مضمون کود کردن [Siang] To quip; make quips. [means "to wind up or start"].

مطابق According to. Similar to. Corresponding to.

مطابق بودن [With اذ] To conform to; be similar to. To correspond to.

مطابق کردن To compare. To (cause to) conform.

= مطابقت کردن

مطابق کردن To correspond; tally. (Transitively) To compare or check.

مطالبه کردن To claim or demand; also, to dun.

مطالبه کردن To study. To consider. To peruse.

نحوه کردن To set (forth for discussion); propound; lay on the carpet.
طلب‌کردن To grant some one's request.

نتیجه‌ی‌یست It doesn't matter; it is a trifling matter; it is all right. (مطلب means "subject-matter; question; affair").

مطبوع کردن To subjugate. (Lit.) To render obedient or submissive; cause to obey.

مظنه To quote prices.

مظنه کردن [Colloquial] To obtain quotations; inquire about prices.

معارض شدن [Sometimes with ؟] To interfere with or molest. To oppose.

مطالعه کردن To treat (medically); give medical treatment to. To cure.

معامله با کسی کردن To pay some one in his own coin. (Lit.) To transact with some one on similar terms.

معامله کردن To transact; do business. To deal. To sell.

معامله معامله Reciprocity; reciprocal treatment.

معاهده بستن To conclude; or enter into; a treaty.

معاینه کردن To examine or inspect. To examine medically.

معادن بی‌پزشکی To be addicted or accustomed to something; be given over to something; get the habit of something.

معترض بودن [With ؟] To object to; oppose.

معترف به یونس [With ؟] To confess.

ومن معتمد بودن [With ؟] To believe (in). Example:
I believe that; I am convinced that.

To perform (or do) a miracle.

To inconvenience or trouble.

I beg your pardon. I am sorry.

To excuse.

To introduce. To present.

Report to him at once.

To do a thing wonderfully well
usually ممکن است

Notes. (1) which originally means a battle-field, has come to mean "the open space where jugglers display their art". (2) The expression is very common, and may be rendered "He is a prodigy of..." or "He is a prodigy violinist".

1) (In polite conversation) To say or state.
2) To submit, as a petition, etc.

Known as. Famous (or notorious) for.

To depose or dismiss. To discharge (an attorney); relieve him of his power of attorney.

To be kept waiting. To be detained. To delay or linger.

To detain. To keep waiting. [Intransitively]

To delay or linger.

To be at a loss (as to what course one should pursue). To be pinched for money.

Adverting to; with reference to.
To turn or draw. *Example:* I beg to draw your attention.

To turn a somersault.

To suspend (from service).

ملوم است 1) It is certain. 2) Obviously; certainly.
ملوم شدن To become known or obvious. To appear. To prove. *Example:* He proved to know the secret; it was revealed that he knew the secret.
ملوم کردن To make known. To ascertain or fix. To prove or demonstrate.
ملوم نیست It is uncertain; one cannot tell; nobody knows.
ملوم داشتن To put into use (or practice). To do; practise; effect.
ملوم کردن To put into practice (or use). To introduce. To popularize.
ملوم کردن To explain (the meaning of). *(Loosely)* To translate or interpret.
ملوم ندارد 1) It has no meaning; it is nonsense. 2) The idea! *(in this sense oftenچه می‌داند?)*
ملوم قاچارد To delay; put off; postpone.
ملوم ماند To be delayed. To be arreared; fall into arrears.
ملوم کردن To reason fallaciously; sophisticate.
مغاپیر or مغاپیری Contrary to; inimical to; inconsistent with.
مغاپیر داشتن To be contrary to; or inconsistent with.
مغبون کردن To cheat (in business).
مغنثی شمردن To make the most of; avail oneself of.
مغز بستن To kernel; ripen into; or produce; kernels.
مغز خورده است He is a perfect ass; he is as stupid as an ass. \textit{(Lit.)} He has eaten the brain of an ass.

\textit{Note.} A variant form gives مغز کردن for مغز خورده است.

مغز کردن To shell; peel; bleach (almonds, etc.).

مغز کسی ابرد To talk one's head off. \textit{(Lit.)} To carry away one's brains.

† † †

مغضوب کسی واقع شدن To be in one's black list. \textit{(Lit.)} To (happen to) be disfavoured by some one.

† † †

مغلطه کردن To confuse different subjects. To sophisticate To talk rapidly with a misleading intent.

† † †

مفت باختن or مفت ازدیدن To lose unluckily; give away for no good cause. \{مفت\} means "gratuitous(ly)".

مفت حیف To have a narrow escape; also, go scot-free. \textit{(Lit.)} To leap or escape free of cost.

مفت شما So much the better for you. Good enough for you.

مفت نمی‌آید I would not have it at a gift; it is not worth a penny. \textit{(Lit.)} It is not worth receiving gratuitously.

مفت و مسلم \textit{[Colloquial]} For nothing; free of cost. Dirt-cheap. \textit{(Lit.)} Free of cost and within certain reach.

† † †

مفتی \textit{[Colloquial]} – مفتی Grátis; gratuitous(ly); free of cost.

† † †

مفتی \textit{[Slang]} Weakly or sickly; soft; timorous of pain; also, raw-boned. \textit{(Figuratively)} Good for nothing.

† † †

مفید واقع شدن To (prove to) be useful.

† † †

مقابل Opposite (to); vis-à-vis. Corresponding to. Against \textit{[usually در مقابل]}.

مقابل با \textit{[With]} To encounter or confront.

مقابله کردن To compare, collate, or check.

† † †

مقابر کردن To have sexual intercourse; lie.
About; near; close to. About this time. About noon.

مقترح: To award to a contractor; put out to contract. مقترح: كردن To contract (for).

 مقترح كردن [With] To resist or oppose.

مقترح واقع. To be accepted or heard. مقبول means “accepted”, and colloquially “pretty”.

مقترح واقع To think fit; see fit; deem advisable or appropriate.

مقترح كردن To predestinate.

مقترح بدر To be prior to.

مقترح دانستن To give priority (to); consider prior. To prefer.

مقترح جمل To build up a case or argument; set forth an introductory statement serving as an excuse. [مقترح is a premiss or introduction; and جمل means “to put together”].

برای من مقدور نیست or مقدور نیست I am not in a position to.

مامی آمدن To be reduced to confession.

مقرر داشتن To prescribe; lay down; provide. To appoint or fix. To arrange. To resolve.

مقدروص بودن به To owe.

مقدروص شدن To run into; incur; or contract; a debt.

مقدروص بحقيقی True. (Lit.) Connected or allied with truth.

مقدروص بصرفه Economical. Cf. the above entry.

مقصود از... حیست؟ What does... mean?

مقصودم یک... I mean...
1) I have no particular motive. 2) I don’t mean it.

To reside in...; be a resident of...

[Slang] Cool; i.e. with no deductions. Example:

a cool million.

To contend or dispute.

To correspond. (Lit.) To write to each other.

To converse or talk.

To make a pause. To stay.

[With از] To take offence at.

[colloquial] To suck.

To be bound.

To bind; charge with a (specified) duty.

I am not under the necessity (to do such a thing). (Lit.) Am I on the point of being beaten on the feet (or bastinadoed)? Cf. the E. to be at the stake.

Have I been bitten by a mad dog?

(i.e. I am not so mad as to do or say such a thing).

[Said to one who is sad or worried for no good reason].

Have your ships sunk? F. T. Were you a 7-month baby when you were born? (i.e. why are you so hasty?).

Note. It is believed that prematurely born babies grow to become hasty and impatient.

To loaf about (or around); loaf (or) idle away one’s time; twiddle one’s thumbs. (Lit.) To fly flies.

To loaf about (or around); loaf (or) idle away one’s time; twiddle one’s thumbs. (Lit.) To fly flies.
There is not a soul there. (Lit. ) Not a fly flies in that place.

1) To break fly on wheel. 2) To be hard up: be very poor. 3) To beat the air. (Lit. ) To bleed a fly in the air.

Public view. – In the public view; in public.

Circumspection.

To observe or notice. To consider. To have regard for. (In polite conversation) To see [often ملاحظة فرمودن].

To involve necessarily.

To be kind or affable to.

[Often with با] To meet or visit.

Dressed with; wearing.

To take refuge; seek protection.

To be bound over; undertake.

Suite; retinue (Lit.) Those who attend (a dignitary) at the stirrup.

Take notice; mind... look out; beware.

[Means aware or sensible].

To take notice (of). To understand.

To smack one's lips; lick one's chops.

To be seen or observed.

To be bound.

To bind; oblige. To convince.

To annul or cancel.
Entitled... surnamed...

ملكه ام شد

I (have) mastered it. (Lit.) It has become my second nature. [ملكه (مالکه) means habit or second nature].

Reigning beauty. (Lit.) The queen of beauty.

ملوث كردن To defile. To contaminate.

ماماشات كردن To condescend (flatteringly). To comply or agree. (Lit.) To walk together.

ممنوع بودن To abstain (from voting). Example: هفت شیر ممنوع بودند There were 7 abstentions.

ممكن است It is possible; it could be. He may come. — ممكن است در اینجا به پنجه یا Would you mind closing the door? — بردان آن ممکن نیست It is impossible to cut it.

ممنوع كردن To prohibit or forbid. To debar [with از].

ممنون بودن [With از] To be grateful or obliged to...

Thank you very much; I am very much obliged to you. — بخاطر ممنون بودم I was much obliged (or pleased).

ممنون كردن To oblige or please; render grateful.

مه [Childish or colloquial] Breast.

مناسب داشتن To have a relation or connection. To be fit or opportune. To be based on some reason.

منافات داشتن To be inconsistent.

منافی Inconsistent with; repugnant to; derogatory to. — عمل منافی عمل Unchaste act; criminal conversation.

منباب By way of.

آمنه. موثق Reliable source; authority.
منتهي من كسبك كشيدن
To ask a person's favour; be beholden to him for a favour.
منتهي برسر كسبك كشيدن
To remind some one of a favour done to him; or reproach him for it.
منتحي دامتن
To consider it an obligation or favour.

منحتف شدن از
To result from.
منحتف شدن به
To culminate or end in.

منتحر كردن
To influence; cause to follow or obey.
(Lit.) To magnetize.

منتحر فرصت بودن
To look for an opportunity.
منتحر كردن
To keep waiting.
منتحر كسبان
To wait for some one; await him.

منتنفع شدن
[With از] To profit or gain by; be benefited by.

منتهي شدن به
To end, culminate, or result in.

منحتر فساختن
To cause to deviate.

منحصر بفرد
Unique; single in kind.
منحصر كردن
To restrict, confine, or limit.

منحل شدن
To be dissolved. To break up. To wind up, as a company.
منحل كردن
To dissolve. To disorganize. To wind up.

مندرآوردن
{Stang} Self-invented; new-fangled; eccentric. Immethodical.

من در چه خیالم و فلک در چه خیال!
F. T. Alas! Fortune and I are thinking two different things: {Said by one who has no hopes of his plans being carried out, or who has been disconcerted in his hopes}.
[Often with ی] To lodge or accommodate.

To retire; live in seclusion.

Free from. Superior to; above; beyond.

[With ی] To charge with. Cf.

To be effective or valid. It is
null and void.

To branch out (or off).

To divide into branches.

To give up the idea; change one's mind.

[With اذ] To dispense with.

To dissuade.

To be appointed. Example:
He was appointed chief (or director).

[With با] To conform to. To be applicable to
To coincide with.

To apply or conform.

To regularize; give good shape to; arrange.

To appreciate; be grateful for. To remember.

To allow for; make allowance for; provide
for. To carry (into an account).

Aimed at. Noticed. Accepted. Favourite.

To prohibit or forbid. [With اذ] To check;
prevent from doing (a specified act).

To conclude, as an agreement. To hold, as a
meeting. To coagulate.
To be reflected. To have a reaction. To resound.

To reflect. To reverberate.

To derive a benefit. To make a profit.

To make a profit; gain. To sell (i.e. be sold) at a profit.

To be ashamed; be put to shame.

To put to shame.

To be contracted; shrink.

To contract; cause to shrink.

To divide. — It is divided into, or comprises, three parts.

To elapse or expire. To become overdue.

To be upset. To be touched. To be changed.

To become stormy.

To upset. To turn or change.

To revolutionize.

Brought forward. (Lit.) Carried from the previous page.

Carried forward. See the above.

To deny. To repudiate. To dispute.

Giddy.

To be egoistic. To boast. To praise oneself.

(Lit.) To say "I am".

To mutter.
منوط بودن [With به] To depend on.

مواجه شدن [With با] To encounter; meet; To run up against.

مواخذه کردن [With از] To take to task; bring to book; remonstrate.

موانی خود را از دست دادن To lose one's equilibrium; be off one's balance.

موانیه کردن To balance or equilibriate.

موازی با or موازی با Parallel to (or with). [Colloquially] Equal or equivalent to.

مواظب بودن To be careful; take care.

مواظبت کردن To take care of; watch (over); mind.

مواظب کسی بودن To take care of some one. To mind some one; watch over him.

موافقت بودن با To agree to (a proposal, etc.). To agree with (some one).

موافقات بودن با = موافقت کردن با q. v. above.

مو رشد بدنم راست شد My hair stood on end. (Lit.) My hair became straight on my body.

Note. A variant form is مو به تمام راست شده

مو بمو In detail; to a hair. (Lit.) Hair by hair.

موجب ... شدن To cause, occasion, or bring about ...

موج زدهن To swell (with waves); roll; surge. To have a wavy appearance. To undulate.

موجود داشتن To have in stock.

موجود شدن To become available. To come into existence.
Liable to; exposed to. Liable to prosecution.

To put to use. To inspect. (Lit.) To expose to inspection. He was forgiven.

Mor mord kardan [less often Mor mord shodan] To creep; have a creeping sensation.

Mosoom be Called or named...

Mosh. Ab keshde (See Mosh. Tel. Mosh. Ab keshde)

Moshekafi kardan To split hairs.

Mushtaq roواندن To set intrigues on foot; lay a train. To put a spoke in some one's wheel; or queer his pitch.

[Mosh. Tel. Mosh. Marzghi kardan means either "a little mouse" according to its literal sense; or a (sky-)rocket; and derawand means "to cause to run".]

Mushe Marzghi To assume a plausible and sinless air. [Often used to pretend to be a dead mouse].

Mosouf be Described as; qualified or characterized by. Endowed with. Example: Mosouf 6adnat kheyande

Moshou, bouth Matter on hand; point at issue. [Used as an adjective] In question. Example: Moshou bouth kardan To deduct.

Musaf be bound. Example: Musaf be bardaft dar. bound to pay.

Musaf kardan To charge (with a duty).

Mosaf bykardan kari shodan To succeed in doing a thing; manage to do it. He failed; he did not succeed (in doing it).
At the time or in time of.  
During.  
When; at the moment that.

To avail oneself of the opportunity.
The circumstances do not allow to...

Depending, or dependent, on; subject to.

To be cancelled. To be abolished. To be stopped.

To abolish. To cancel. To stop.

It depends on...; it is subject to....

To postpone.

It (i.e. the scale) is in perfect equilibrium.

Bore; gooseberry; also, intrusive person. (Lit.)
A hair in the nose. See موهی دماغ کسشدن on page 382.

He is very frightful; he is a monster.

He has on his body the hairs of the Angel of Death.

To halt. To moor. (Figuratively) To control or subjugate.

To be kind to; do kindness to.

To seal one’s lips.

To remove the seal from something.

To seal; seal one’s seal to {also مهر کردن}.

The marriage-portion doesn’t amount to anything; much less “one-eighth” of it. Cf. مهر چیست, etc.

Note. One word of the A. word من is one-eighth of a man’s estate which is inherited by his widow in case she has children.

I waive the marriage-portion.
due me, but crave for the immunity of my life. (Said by a woman who wishes to be granted a divorce; and prefers being sent away portionless to staying in her husband’s house and leading a miserable life) {A}

مره دوم كردن To seal up with (sealing-) wax (By extension) To confiscate and keep under lock and key.

مره كچیندن To glaze; gloss; mangle.

(1) To treat. Example: 1) مهنان كردن To treat. Example: 2) To invite.

(2) مهنان دادن To give a party or entertainment.

مهم کردن To abandon. To neglect.

(3) [With ] To spur.

میسان بر کردن To take a short cut; cut across; cut off a corner; short-cut.

(4) میسان ورا نزدیک گردن To fish in troubled waters.

1) Excuse me for interrupting you.

2) By the way. (Lit.) May there be sugar in your words.

مینان ایشان بهم خورد They came to a rupture. (Lit.) Their mutual relation broke up.

مینان رو نظر را بهم زدن To set two persons at variance; make mischief between them. Cf. the above.

مینان رو ونفر را عرفت To make it up, or judge, between two persons. Cf. the above two entries.

میخ زدن To nail; drive (or hammer) a nail. To tack. See also میخکوب کردن

میخکوب کردن To nail (up). To stud with nails. (Figuratively) To ensure; make firm.

میخ طويله بای خروس Midget; dwarf. (Lit.) Small peg to which a cock’s leg is tied.
With ُهٌ To give liberty of action (to).
means "a square or open space; a (battle-)field or arena".

میرزا بنویس [Colloquial] Clerk writing only what is dictated to him (i.e. simple or junior clerk).

میزان کردن To set as a watch. To adjust or regulate. To focus.

میل ندن (meel-) To probe. To catheterize.

میل و ندن میل فرمودن or میل کردن (meyl- ) To eat or drink; take.
(Polite substitute for آشامیدن or غوردن آشامیدن or غوردن)
میل کشید I felt like it; it pleased me (to). I fancied it.
میل ندارم I don't feel like (eating, etc.).

میوه دل (Beloved) child. (Lit.) Fruit of the womb
dalso میوه رحم

ن To despair; give up hope.
نادیده کردن To disappoint; make hopeless.

نابود شدن To be utterly ruined. (Lit.) To disappear. To be annihilated or destroyed.
نابود کردن To ruin utterly. To annihilate or destroy.

نابرهیزی کردن To neglect one's diet. To be incontinent.

نامام گذاشتن To leave unfinished.

ناتو [Colloquial] Hard to deal with. A hard nut to crack; an awkward customer.
Nashekhshath {Compound adjective} Close-fisted. (Lit.) Having dry finger-nails.

Nashakhzand To pick (and steal) pilfer. {Naxzkhzand literally means "small nail"}.

Nadidhe gsrifun To wink at; connive at. (Lit.) To take (or consider) as unseen.

Narahehr Krisin To inconvenience; disturb. To worry; put out.

Nakro Zhind Bh {Colloquial} To play (some one) false; play (some one) a nasty trick. (Lit.) To refuse to go (after one has agreed to go).

Iar Shmst Tribut or credit. (Lit.) Praising some one's thumb (for its virtue). Cf. the E. "pat on one's back".

Nakzsand To put on airs. To mince. To feign disdain. -

Naxz Tkn Don't play hard to get. Don't be coaxed. Don't put on airs. Also; don't make a fuss.

Naxz Ksrz karzbdn To hear some one's airs; also; cazz him. [Sometimes naxz ksrz ka xrdun]

Nakz Ksandr To make thin(ner). To soften; as one's voice. -

Nakz Krdrn See on page 94.

Nakz Nairnji [Compound word- colloquial] Hard to please; fastidious.

Naxshrshdndn [With 2!] To arise or spring from. To be prompted by.

Nazer Bzdin Bh {Legal} To govern; also, be applicable to.

(Nat.) To look at.

Naf shhr The centre of the town. [Naf means "navel"].
Cunning; shrewd. Also, naughty.

Penniless; poor; hungry.

To knock out. {Strang} "knock - out"

E. E. Crooked by nature is never made straight by education. See also under etc.

To have no alternative but to. He could not help remaining silent.

Let it not remain unsaid that...

To groan. To complain. To lament. [With az]
To groan under.

To name or mention.

To name or call. (Lit.) To put a name (on).

Abusive language. Incoherent speech.

To play foul; be cowardly.

To be betrothed. To be nominated.

To betroth. To nominate.

Disagreeables. [Originally plural of "rough; harsh"]

To enrol or enlist. To register.

See on page 390

To earn one's bread.

It brings grist to the mill. (Lit.) Bread comes out of it.
Note. is colloquial for "in it", and is colloquial for "comes".

To give daily bread to (i.e. support or sustain).

Means of earning bread or (illegal) profit; what brings grist to the mill. (Lit.) Place where bread is stored. [Vulgarly نون دوی]

Also, he goes with the stream (or tide).

To prevent some one from earning his bread. (Lit.) To change his bread to bricks.

To eat salt (or break bread) with a person. (Lit.) To eat bread and salt with him.

To attain or obtain.

To feel a person's pulse. [In a figurative sense also]

F. T. It is (the animal) grazing on the mountain that is uncooked. [Said in reply to one who at table says that the meat is not properly cooked].

Rough-hewn; uncultivated; unlicked. (Lit.) Unhewn and unscratched.

Misshapen or rough-hewn (person).

To sum up. (Lit.) The result is that.

To produce a result; be efficacious.

To conclude. To infer. (Lit.) To get a (good) result.

To scatter or strew. (Figuratively) To offer or sacrifice.

To be miserable; cry and be restless: said of a baby.
Note. نخورد is an abstract noun from نخورد which means “unlucky, gloomy, or miserable”.

نخورد همه آشی بودن To have a finger in every pie.
(Lit.) To serve as a pea for every pottage.

نخوردی خندهی To giggle. [نخوردی means “like a pea”, and خندهی is “to laugh”].

نخورند ندارد [Colloquial] It is as sure as a gun; there is not a shadow of doubt in it. (Lit.) There is no (saying) “It didn’t hit the mark” (Doubtful).

ندائی کار [Colloquial] Imprudent or silly; also, tactless.
(Lit.) Who doesn’t know (or says “I don’t know”) how to do the work.

ندائی کاری Impudence or silliness; also, lack of tact.
See the preceding entry.

ندید بید [Colloquial] Parvenu; sordid. (Lit.) He who had not seen it, has now seen it. See pub. based on this on page 393.

شرط بستن To bet; lay a wager (or bet).
ندر کردن To vow; dedicate by a vow. To distribute charitably.
ندر میکنم واسا سرم, خوردم نخوردم و پرم. F. T. Though I vow to give alms in order to redeem my life (lit. head), it is myself and my son who will eat the alms in the end.

Note. (1) is a colloquial form of for. (2) There is a rime between "my head" and "my son". A similar rime in English would be

I’ll make a vow for charity’s sake;
For that I know will save my life.
I’ll eat, howe’er, the alms I vow;
Shared with my son and my wife.
With or To rate or tariff.

See مشهد دردهداه (See مشهد دردهداه)

To grow mild. To be pacified. (Lit.) 1) To become soft. 2) To be reduced to powder.

To tame. To pacify. To mollify. (Lit.) To reduce to powder; pulverize. To soften.

To behave softly, gently, or leniently.

He dances before the music starts. [Referring to prejdgment or to an instance of one picking a quarrel without a good motive].

To draw near; approach. To come near.

To bring near; cause to approach. To cut short.

To lie; have sexual intercourse. [With or or .]

To arrive or lodge (in speaking of the king). (Lit.) To descend with glory.

1) To come down; descend. See also the above entry. 2) [Transitively] To borrow on interest.

1) As compared with. 2) Than. 3) With respect to. 4) Relative to; concerning. 5) To(ward).

To attribute; impute; or ascribe.

To copy; transcribe; make a copy of.

To torture (some one) by mutilating some part of his body.

From generation to generation.

To sell on credit (or on tick).
شان دادن To show. To indicate; point out. (Lit.) To give a sign.

شان زدن To wear a decoration.

شان کردن To mark (out); mark off. To aim at. To sight, as a gun. To select. To designate.

شانه رفتین To (take) aim.

لغد کردن or نش کردن [Colloquial] To leak or ooze.

Note. نش is similar to the A. words "going out" and "publishing or spreading".

نشت کردن To subside; settle; sink; cave in. (Lit.) To sit.

نشت و بروخات Association. (Lit.) Sitting and rising.

نوا و نما کردن To grow (up) or thrive.

نصب العین قرار دادن To set before the eyes (i.e. observe).

مونتیت هایی که نصب - ... نصب ... شدن To fall to the lot of ... successes won by us.

نصب کردن To apportion by Fate. - God Grant.

نصب نشور Heavens save us from... May it be far from us.

(Lit.) May it not fall to our lot.

رضی گرفتن To ripen or develop.

نطق (ایرود) کردن To deliver a speech.

نظرت کردن To control or supervise [usually with از].

ناظره کردن To see or watch.

نظام گرفتن To be restored to order; to get into line; line up.

نظام وظیفه Compulsory military service. [Means "duty"].

نظر انداختن To look; cast a glance.

نظر به In view of; considering; due to; on account of.

نظر با اینکه In view of the fact that; considering that; since.
نظر دادن To express one's opinion; make a comment.
(See تجربه (نظر) (نظر on page 512).
نظر کردن [Often with ا] To look at; see. To look favourably upon [usually in the past participle تجربه (نظر) (نظر "fa-
voured or favourite").
نظری ندارم I have no private motive (or self-interest) in this matter. [نظر means "sight; opinion; viewpoint; intention; (private) motive; etc."]
نظریه دادن To express one's views or opinion; recommend; make a comment.

آظم دادن (به) To restore order in; put in order; give good shape to.

_views Similar to; parallel to; analogous to.
نظری ندارد It is unparalleled.

نفره کشیدن or نفره زدن To clamour or roar.

نعل واورونه زدن To misrepresent facts (by deceitful means).
(Lit.) To nail the shoe upside down to a horse's foot.

نذوز بالله God forbid. Save us, Good Lord. (Lit.) We seek refuge in God.

نفاق اندانی To sow discord; make mischief.

نفخ کردن To swell. To be flatulent.

نفت داشتن [With از] To hate or abhor.

نفیدن (nafas-) To get a fresh breath of air; rest; refresh oneself. (Lit.) To renew one's breath.

نفیدن & نفس زدن To breathe.
نفیدن از جای خرم بلند می‌گردد He is blind to the difficulties. (Lit.) His breath comes out of (i. e. he speaks from) a warm place.
He has resigned his breath. (*Lit.*) He has forgotten breathing.

To pant or gasp for breath.

To (derive a) benefit. To make a profit [in this sense also] To benefit.

To do good. To be useful. [*With &]* To benefit.

To be wasted or spoiled. To die for an unknown cause; die pitifully.

To forebode an evil. To consider as a bad omen.

Note. is originally the plural of "self; person; soul," and means in plural "population". However, it seems that popular etymology has connected it with "breath".

To banish. (*Lit.*) To expel from one's city.

Two negatives make an affirmative (or positive).

To blow a (brass) trumpet.

To burrow or mine. To undermine.

To have a lucky hand or throw. (*By extension*) To have a lucky hit. (*means "design; picture; painting; impression; etc."*)

To knock on the head; bring to nought; frustrate. (*Lit.*) To make (like) an impression on water.
نقش بستن To be imprinted. To be formed or designed.
نقش خود (بخاصیت) و در آب دیدن (See in) نقش خویستن بیند در آب To come a cropper. (Lit.) To make a design or impression on the ground.
نقش گردن To draw or paint.
نقش کشیدن To plan or design. (Lit.) To draw a map or plan.
نقشی را ایفا کردن To play a part (or rôle).
نقشان پذیرفتن To be decreased.
نقش یادادنی کردن To dot or point. To punctuate.
نقشت متقابل Reverse; antonym. (Lit.) Opposite (point).
نقش‌ نظر Point of view; viewpoint.
نقل داشتن To allow of being narrated or spoken about. Example:
نقل داشتن داده. There is much to tell about this man.
نقل قول گردند To quote or cite. (Lit.) To narrate something said.
نقل مكان گردند To remove; shift to a new place.
نقل زبان (Co loquial) It doesn’t matter; don’t worry; don’t care. Ci.
نقل داشتن نقش مجلس Life and soul of a party. (Lit.) The sugar-plum (or dessert) served at a party.
نقل کردن To cavil. To make a nice distinction. [Slang means “a point or subtlety”].
نقل کردن Thick set and clumsy; lumpish; said of a person.
Note. In grammar means indeterminate, as a noun; or indefinite, as an article.
نقشند ... [Used with the subjunctive mood] 1) Perhaps. Example: یک مد نخوش باید Management. Perhaps he is sick; I hope he is not ill. 2) Lest.
Note._NOTICE is the negative of تکنده, کد or کنده third person singular of the verb کرد in the present subjunctive mode, meaning "(that) he may not do", or "May it not be".

مکول کردن To abstain; go back; fail. To dishonour; as a bill. To go back on one's word.

[SLANG] Nagging and complaining (or groaning).
Note. نات is perhaps another form of ناق q.v. in ت. and ناق is a contraction of "groaning".

نمگاه بچه To fix the eyes on something. (Lit.) To sew one's look to something.

نمگاه تماد To be anxious or concerned; have anxiety.

نمایش دادن To show; exhibit; represent. To give a show or representation. To show off.

نم پس دادن To infiltrate (lit. give back) moisture.

نیم پس دادن To be close-fisted. Cf. نم پس دادن

نیمی آفتان کردن T. To dry one's felt coat in the sun (i.e. to be allowed a chance to look after one's own interests).

Note. نیمی is a kind of felt jacket worn by shepherds.

نمره دادن To number. [نمره is from the Fr. numéro].

نمره دادن To mark or grade; award marks for (or to).

نمره داژالشتن To mark or grade. (Lit.) To put a number (on).

[Colloquial irony] Person who makes flat jokes.
also, one who has inelegant habits. (Lit.) Salt-cellar.

نم کردن To moisten; make damp. ([Stang] To reserve; prepare beforehand. [Usually in the past participle, Ex-ample: نم کرد داده He has reserved one].

نم کشیدن To be damaged by moisture. ([Stang] To get rusty.

نمک‌خیر Bound by ties of hospitality. (Originally) Caught by, or beholden to, the salt served by another.

نمک‌ها را ریختی T. You have spilled the salt. [Said to a child who has fallen down in order that he may turn his attention from the incident and stop crying].

نظم باران Drizzling rain.

نظم Colloquial] Damp.

نسر [Stang] Spoiled, as a child. Selfish. Silly. Who ingratiates himself in an unwellcome or insipid manner.

نگ دارم I disdain. [نک means “shame; disgrace; discredit”].

نمه چان Dear mummy; dear mamma. [As one word] Grandmother.

نمه من غریم ودارآوردن To pretend to be weak and defenceless. (Lit.) To start saying, “Mummy, I am a stranger (i.e. I am forlorn or defenceless).”

نواي کسیا درآوردن To mimic some one.

Note. A variant form of this idiom is ادای کسیا درآوردن on page 467. E. E. (1) Turn and turn about; turn about is fair play. (2) First come, first served.
(Lit.) If things are (to be) done in turn, it is (now) our turn. Cf. آسیاب نتوانسته است.

نور دیده or نور چشم Darling; dear child; acushla. (Lit.) Light of the eye.

نور چشم My child or darling. (By extension) Darling; also, favourite. (Lit.) Light of (my) eye.

نوش حاى! Drink-hail! Drink good health! Cheero! [Reply to one who says, "To your health" or "Good health!"]

Note. نوش is a wholesome drink or a treacle, so the phrase نوش حاى amounts to saying, "May it be wholesome or good for your health (lit. life)."

نوش جان کردن To eat or drink heartily. (Ironically) To receive or suffer (something deserved). Example: کیک خورى نوش جان کردن He had a good beating, which he deserved.

نوك كيرا جيد To snub some one; give him a rebuff. (Lit.) To cut off some one's beak.

Note. A variant form of this idiom gives فیچي کردن "to clip with scissors" for جيد.

نه توى کار (كسي) آوردن To prevent or dissuade one from doing something. (Lit.) To say, "No!", when some one intends to do a thing.

Note. There is a superstitious belief that when a person utters the word "No!" when another is about to do something, the latter should abstain from doing it for fear of meeting with failure.

نه زمتن. خدا به آسمان میماند. نه حالات دوالت زمین F. T. The Government's taxes are sure to be collected, just as winter is sure to come. [Note the contrast between آسمان "heavens" and زمین "earth"].

Note. زمین ماندن is an idiom meaning "to be left in abeyance" or, in this case, "fall into arrears".
نياز آوردن To supplicate or pray. (Lit.) To bring (i.e. present or enumerate) one's needs.

نياز کردن To give or offer.

[With ] To need.

نت کردن To intend or design. To decide. To concentrate on one's thoughts and wishes before consulting a book, or before praying, fasting, etc.

نیرتگ کردن or نیرتگ زدن To play a trick; use trickery.

نيست شدن To be annihilated. To disappear.

نيست کردن To annihilate. To squander.

ليش بيش از نوش More kicks than halfpence. (Lit.) More stings than honey.

ليش وا کردن [Colloquial] To grin. [Also derogatory for "to laugh"].

ليش وادار زدن To grin. C.f.

ليشگان گرفتن To pinch.

ني قبان Thin as a lath; lean as a rake; bare-bone. (Lit.) Tube of a hookah; hookah-snake.

ني نی Baby. [Childish word]

ني کي کوچولو Cry-baby. (Lit.) Little baby.
{Colloquial for استاذان} To stand.

{Colloquial} To give back; return.

{Slang} To be taken aback; be surprised.

(Lit.) To be interrupted in one's nap or slumbers. Cf.

{Colloquial} To be refused. To be shocked with wonder or disappointment. To be disillusioned.

To persuade or oblige (a person) to do something.

{Colloquial} Repudiation of one's word.

وردند To be justified or justifiable; be correct. To be acquainted or in touch.

وارستند To arrive. To be imported. {With در} To arrive at. To enter; come in. To join.

اردکردن To import. To enter or register. (Figuratively) To initiate.

وارنی کردن To search or investigate. To verify or audit.

{Colloquial} To be relaxed. To become loose.

Note. The past participle وارنی means remiss or relaxed.

وارونه جلوه دادن To distort. To misrepresent. (Lit.) To show upside down or inside out.

وارونه کردن To turn upside down or inside out. To invert.

واردن To reject or refuse.

وارافشون کردن To overturn or upset.
For = بواسطة

To reach; be received. (With ḍ)
To join. I am in receipt of your letter; receipt is acknowledged of your letter.

Preacher not practising what he preaches.

To take place; happen; occur; come to pass.

To be aware of.

To go back on one's word.

To catch; be infected by. To copy.

The missus (or missis). (Lit.) Mostafa's mother (i.e. my wife). Sometimes the children's mother).

Note. Mostafa is the name of a man, and stands here for a typical name, like Tom, Dick, and Harry.

And there is an end of it; that is all; there is nothing else to say. (Lit.) And peace (be upon you).

Note. Cemal (vassalam) is an obsolete formula of concluding a letter, and is often expanded to read "سلام" (i.e. That is all, and the letter is finished.

But) as to. (Lit.) And but.

Damned; cursed; confounded. (Lit.) Tired out. Lagging. Disabled.

To make believe; feign; pretend.
Woe is me! Woe betide me! Alas for me!
Woe betide. Woe is. Heaven save us from.
Woe betide any one who ever...
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Woe is me!

Notables; influential men. [Johaneh is the plural of "face or phase.

The reason why a thing is (so-) called.

Popularity. [Johaneh means "manner; mode; also, side.

To fear; be alarmed or frightened (usually by loneliness).

Serious state of affairs.

To bid farewell.

To deposit.

(Colloquial) To talk too much; gabble.

To come off; come loose; scale off; flake off. To peel off. To be leavened.

(Colloquial) To go out of fashion. To be abolished.

To dredge or sift.

(Colloquial) To drop off; drop away; go out like the snuff of a candle; hop the twig come to an untimely end. (Lit.) To fly away (or off).

(Colloquially) To gambol or frolic. (Lit.) To jump up and down.

Who steals and runs away; light-fingered. [As a noun] Snatcher; pilferer.

(Colloquial) To dally; play; fool (with a thing).

(Colloquial) To cry or shout; said of a baby.

(Colloquial) To chatter or gabble.
The tide has turned. (Lit.) The leaf (or playing-card) has been turned upside down. Cf. the E. To turn the tables on some one, which, in the circumstances, would be rendered

ورقص كردن To turn over (a leaf).

ورقص قلبيدن or or قلبيدن [Slang] To swell; heave [also قلبيدن]. [Perhaps from غلبیدن , "protuberant"].

ورقص كردن To run over the leaves of (a book). To cut into layers or sheets.

ورقص ورقه شدن To laminate. To come off in layers.

ورقص ورقه كردن To laminate. To cut into layers.

[Colloquial] To slip off (or away).

[Colloquial] No entrance' or 'No admittance'.

(Lit.) Entrance is forbidden.

Formula of incantation. (By extension) Witch.

[Colloquial ] To jabber; mutter (the formula of incantation).

[Colloquial ] To frizzle up. To buzz or hum (usually وزوز کردن).

وزوز کردن [Colloquial ] 1) To buzz or hum. 2) To drone. 3) To ferment (intransitive). 4) To frizzle up.

وزوزي [Colloquial ] Frizz(1)y; fuzzy.

وزوزه کردن To inspire evil suggestions.

وصلت راون To become available by a specified time [usually with a negative context]. Example: برای ظهیر وصلت نیابد.

وصلت کردن [With ] To marry with.

وصلة یت Relative; kinsman or kinswoman. (Lit.) A patch on one's body.
To patch (up).

Unecongenial friend. Ill-matched spouse. (Lit.) Ill-sorted or different patch.

Note. is also used in such phrases as "I can't see him having done that; i.e. the accusation is not likely".

وصيل كردن To make one's will. To command {Rare}.

وضع حمل كردن To be delivered of a child.

It is not yet due. [وقد means "due date; time when a bill falls due or comes to maturity"].

{Colloquial} To break one's promise (or word). {Better say "خليف وعدك كردن"}.

 وعدة عرفى False promise. (Lit.) The promise of Orgboob: an Arab who was notorious for breach of promise.

وعده دادن or وعده كردن To promise. Also, to make an appointment.

وعده قرفنت To invite.

وفاوري كردن To be (or remain) constant or faithful; hold out to the last.

وعده دادن To be faithful or constant. - ععرش وعا كردن To keep one's promise. - ععرش وعا كردن His life failed him; he did not live long enough.

وفق دادن To adapt or reconcile.

وفرد شاشنت To be abundant.

وقت آنت كه It is time to.

وقت خبارانس Breathing-gap. (Lit.) Time to scratch one's head.

وقت كردن [Colloquial] To find a leisure; afford time.

وقت قدل لي When two Sundays meet; to-morrow come never. (Lit.) At the time when the reed puts forth flowers.
From time to time. In season and out of season.

once; at one time. [For \textit{وقت كردن} When.

To take heed of; give heed to; pay attention to. To have regard for.

To endow (for pious purposes). To dedicate. To entail.

To take place; happen; come to pass. [Also \textit{وقوع بإفتن}.

To come to know; understand; learn; obtain information about.

To give powers (to); appoint as one’s attorney (or proxy).

To be a lawyer; go to the bar; act as counsel. To act in another’s right; be his agent. To be a deputy (of the Parliament).

[Colloquial] To throb.

To appoint as one’s counsel; brief. To empower; delegate. To elect (for the Parliament). \textit{Cf.} \textit{وكالة دادن}.

Otherwise. For indeed.

[Colloquial] Profligate; extravagant; prodigal; lavish of one’s money. [ول means “(hanging) loose; freely”, and خرج means “expense”].

To be profligate or prodigal; be lavish of one’s money.

[Colloquial] Tepid. [\textit{Usually}]
To hang loose. To be detached. To drop. (Figuratively) To become dissolute; go astray.

To let go; set free. To drop; let fall. To allow or let. To abandon; give up.

He is by no means willing to leave the matter; he is (too) persistent on that matter.

Notes. (1) is the agent for the verb. (2) معامله means "transaction"; and in this case, "matter".

To rove. To go about unemployed.

Even though; even if.

Gossipy; slanderous; also; given to babbling.

Note. Some people—especially the Iranian Jews—use this word in the sense of careless or easy-going. Cf. ولفت و باز. (Left) wide open. Careless; easy-going.

To spread or stretch out. To scatter about. To unroll or unfold.

To cry or shout, as a baby. [Sometimes ولفت زدن].

To toss, as in bed [also ولن دزن]. To wriggle. To show signs of uneasiness.

To have a depraved appetite; have the longing of pregnant women.

Vagrant; at a loose end. [Emphatic for ولن].
هاج واج or Stupefied or amazed.

F. T. O Hadi; why did you call me by your own name? [Said to, or of, one who turns over a calumny to which he has been exposed to another person].

Note. Hadi is a man's typical name, and has been chosen to rime with Hadi. An E. parallel would be 'O Mr. Shame, why do you give me your own bad name?'

Colloquial] Nincompoop; dupe. [Used mostly in Ksira Halian Srir Aorun To try to dupe some one (by taking advantage of his simplicity)].

های و هو (با هایههو) راه انداده To start a big row; make an uproar; raise hell. [Construed also with کردن]

هایهای Cry of weeping. [Used also adverbially, as in هایهای کرده He wept bitterly or with a loud cry.

هایهی هو [Slang] Unprincipled; lawless; irregular or disorderly.

Colloquial] Good - for - nothing. See the next entry.

هجو To lampoon; libel; satire.

هجوم کردن To rush. To crowd or swarm.

هجوم رفت فن To come to nothing. [Of blood]

To be shed with impunity. [Also هدر شدن]

هدية کردن To offer; make a present of. To dedicate.
To rave; be delirious. [هند٣٢٠]{means "delirium"}.

* * *

If indeed; if peradventure. [هردآبنه اگر]{used alone is bookish; and means "verily; indeed; certainly"}.

* * *

E. E. He is at the end of his tether.

F. T. He has no arrow left in his quiver. [تیراندازخختن]{means "to shoot an arrow"}.

E. E. There is no smoke without fire.

T. Wherever there is smoke, there is breath (i.e. traces of life).

(Add the following E. E.)

E. E. Flies go to lean horses.

* * *

Used adjectivally] Chaotic; disorderly; anarchical. [هرچمجرم]{is originally a noun, and means "anarchy; chaos; disorder"}.

* * *

Every now and then. (Lit.) Once every so often.

(Add the following E. E., which is derived from the Bible):

That which the palmer-worm hath left hath the locust eaten.

Come what may.

F. T. May you live as long as the ashes of the deceased. [Said to one who is bereaved of a relative].

E. E. The sooner the better.

Note. The model of the above sentence can be used for any other pair of adjectives.

F. T. It is always the lame man’s foot which happens to wear the tight shoe.

E. E. Flies go to lean horses.

Note. This is a variant form of the pvh. etc. q. v.

* * *
The more the snake hates the penny - royal, the oftener the herb grows by its hole. (Originally same as ماد از پودن به دش می‌باند etc. q. v. ).

[Slang] Harum - scarum or easy - going (person); also, unprincipled (person).

[Colloquial] Capricious; fickle; also, whimsical. (Lit.) Who changes each moment his thoughts.

To go (or run) to waste.

To get loose; work loose; as machine parts.

{Slang} The genital organ. (Lit.) Debauchery or profligacy; also, abusive language.

To give up oneself to debauchery. To use bad language.

To prune.

Where men are all used well, they'll frequent there. Cf. مرغ جایی دود etc.

[Colloquial] Disorderly; anarchical. Cf. مرد (Lit.) Whoever or any one (repeated).

F. T. Whichever flower you use for sticking in your hair, it is your own hair (lit. head) which will be honoured by it. [Said to one who is going to make a present of something; or give a bonus; in order to encourage him to be more generous in doing it].

[Colloquial or slang] To giggle.

Note: هوشه تر تر is an expanded form of هوشه.
implying a greater degree of rudeness.

\[ \text{(Colloquial)} \text{ Irreligious or atheistic (person).} \]

(Person) without a firm belief. Cf. 

\[ \text{(Slang)} \text{ Go away; move on. (Derogatory)} \]

\[ \text{(Lit.) What is and what is not.} \]

\[ \text{(Slang)} \text{ Nonsensical; meaningless; incoherent; silly. Confused; chaotic; irregular.} \]

\[ \text{To assimilate or digest (figurative sense).} \]

\[ \text{He has already dreamed of seven kings (i.e. It is a long time since he has slept; he is fast asleep).} \]

\[ \text{He has worn out seven winding-sheets (i.e. It is a very long time since he is dead).} \]

\[ \text{(Colloquial) Very equivocal: susceptible of several meanings. (Lit.) Septilateral.} \]

\[ \text{(Colloquial) Extremely sly or leery.} \]

\[ \text{(Lit.) Seven-striped.} \]

\[ \text{To dress up to the nines. (Lit.) To dress up (or attire oneself) in seven different ways.} \]

\[ \text{Note: Formerly there used to be 7 articles of adornment: rouge, ceruse, woad, collyrium or antimony, Egyptian privet or henna, gold-leaf, and civet; or alternatively, beauty-spot.} \]

\[ \text{(Slang) Wrinkled with age; decrepit.} \]

\[ \text{He cannot make both ends meet; he is put to his last shifts. (Lit.) He has to put "eight" in pledge for "nine".} \]

\[ \text{or} \quad \text{(See under \text{هلدان}) \text{ هلدان}} \]

\[ \text{(See under \text{هلدان}) \text{ هلدان}} \]
or [Stang] Black hole. (Perhaps corruption of هلوتان q. v.).

هلیه ی پوست کنده (Marriageable or any) girl with ruddy cheeks. (Lit.) Peeled peach. Cf. the E. Peach (which means "attractive girl").

هاهلله کردن To cry for joy. To applaud.

هله هوره 2 هله هوله [Stang] Bits and pieces (of food).

ههم ایند To be closed or stopped, as a hole.

همان است که گفتتم I will not change what I have said. There is no more to it.

همه آهنگ کردن To coordinate. (Lit.) To harmonize.

همپایی کمی رفتن To accompany, or go along with, some one.

(Lit.) To go with the same foot, i.e. at the same pace, as another.

همت کردن or همت وزیدن To take efforts. To show one's lofty purpose (or ambition).

همچشی کردن To vie or compete with one another.

(Lit.) To look at one another with the same eye.

همداستان شدن To agree with each other. To conspire.

(Lit.) To have the same story or fable.

همدیده کردن To sympathize. To condole.

همدست شدن To join hands; collaborate. See also همراهی کردن [With با] To assist or relieve. To favour.

(Lit.) To accompany; go along with; escort.

وام دادن دیده دیده To see him to the door.

همراهان جمعت شدن To go with the stream (or tide).

(Lit.) To assume the same colour as the crowd; become similar to them. See the pub. خراشی تنوعی رسا etc.

همزمان Unanimous. (Lit.) Speaking the same language.
Of the same opinion; unanimous. (Lit.) Of the same voice.

1) To cooperate. 2) To compete.

Even; level; smooth. (Figuratively) Gentle.

To tolerate.

[Colloquial compound word] All-round (person); also, Jack of all trades [همه چاره]. (Lit.) (One) who can deal with all arts.

We are all travelling in the same caravan; some arrive at the destination sooner and some arrive later (i.e. Sooner or later we will all die).

Both... and... Example: هم فلم هم مداد Both a pen and a pencil.

[Colloquial] 1) Gratuitously; ex gratia. 2) At random; at a venture. 3) Lit. (Just) like that.

To perform a piece of art. (Lit.) To show skill.

Odds and ends; stray articles. [Perhaps vulgar corruption of خرچ "the little finger and the ring finger", with reference to the small size of such articles].

[Colloquial] He is wonderful or marvellous; he does such and such a thing wonderfully well; he is a prodigy of... See below.

To raise an uproar; kick up a row.

To take the side of some one; side with him; support him. (also هواداری means "partisanship or support").

To breathe (pure) air; take the air; take a breath of fresh air.

To air. To aerate. To expose to air.
Things don’t look well; circumstances are not favourable. (Lit.) The atmosphere is low.

To arrive unexpectedly or unwelcomely. [Colloquial] To fall on some one as a load.

To cry (for help); shout.

To fly, as a kite.

Carnal desire(s).

To keep the equilibrium of something; see that it doesn’t fall. To watch or observe something.

To have the intention of doing something.

Casual(ly); unexpected(ly) Example: He got a windfall of an enormous sum.

Desirous of changing one’s environment; also, homesick.

Word for word; verbatim. [used in Arabic means “he”].

Hooligan. Gossip. [From this word comes “hooliganism”].

To cheer; shout hurrah. [is from the French “hourra”].

To indulge in one’s desires or passions.

To fancy; take a fancy to. To aspire (at or after).

He was unable to believe his senses; he was struck dumb; he was dumbfound. (Lit.) His consciousness went out of his head.
To (become) sober. To come to one's senses.

هو کردن [Colloquial] To hiss or hoot. To spread a false rumour. To boo (h); cry down; give a bird to. [boo] (bow) is used as a synonym of جر to mean "a false rumour." See also Good morning & هو انداختن.

هو کتیدن (boo-) To utter the exclamation مر as a curse or a good wish. [Practised by dervishes].

هول خوردن [Colloquial] To have a shock; be frightened.

هول دادن [Often with هو] To give a sudden fear to; shock; terrify. To push; jostle against [usually هول دادن هول دادن].

ور و دان هول دان [Vulgarly است] Dunces; black hole. (Lit.) Place of horror. Cf. مندلان (Same as هول دان) 

هول شدن Shock; sudden fear. [شکن means "shaking"].

هول هولکی [Slang—also ملياکي] Hurry—scurry; helter-skelter. [Connected originally with هول "shock or fear"].

هول جنجال راه انداختن [Colloquial] To start a big row. To clamour; outcry. Cf. هول جنجال راه انداختن.

هی [Colloquial] On and on; consistently. — He kept on talking.

هیاو etc. هیاو و هو = etc.

هیا او or هیا او etc.

هیچگاده [Colloquial] Good-for-nothing. Also; idle or jobless.

هیچگی به هیچگی نیست Every man is for (or looks after) himself. (Lit.) Nobody cares about another. Cf. مر که بفکر خوش است etc.

هی هی Hey! Alas! Oh!
(ya-الله) This word, which originally means "O God", is used (1) in invocations and prayers; (2) on meeting a person after his journey or long absence, in which case it means 'hallo(a)'; (3) in various senses such as 'Up with you! Go on! Hurry up, etc.' in which cases it is vulgarly pronounced yalla (with the stress on the first syllable); (4) in token of respect while rising before a newly-arrived guest; (5) upon entering a house as an announcement to the women inside that a man has come: an obsolescent custom.

For [يا آدم] To come to mind; be remembered.
For [يا آوردن] To remember; call to mind.
... I reminded him that [also یادن یاد آوردن که].
یاد آوردن To remind. Also, to remember or commemorate.
یاد دادن To instruct; teach; show how to do.
یادداشت برداشتن To take notes.
یادداشت کردن To note (down).
یادداشت یادن To remember or recollect.
یاد دادن May he be ever remembered!
یاد باشد بخیر May he be always remembered or highly spoken of! [Used in speaking of, or quoting from, an absent friend]. (Lit.) May his memory be good.
یاد افتد [Colloquial for یاد افتاد] I remembered; it occurred to me (also یاد آمد یاد افتد).
یاد رفت [Colloquial for یاد رفت] I forgot it.
یاد نمایند [Colloquial for یاد نمایند] It escaped my memory.
یاد نیست I do not remember; I cannot think of it.
He is not able to...  

Note. which means "ability; power; courage", comes from the verb پرستن "to have the power or courage".

{Contemptuous substitute for ا] That fellow. {As nominative independent} Sirrah!

پار غاز Bosom friend. (Lit.) Friend in the cave {epithet of Aboobakr, who accompanied Mohammed in his flight and on one occasion went with him into a cave}.

پار پار نیخوانت؟ What is wrong with it? (Lit.) Does it not sing, "O sweetheart"?

Note. پار means "friend or sweetheart", and when repeated, is used in songs as a refrain.

پار کردن {Often with ا] To assist or help. To show friendship (to).

پاگي شدن {With ا] To rebel against.

بافت شدن To be found or obtained; be available or obtainable.

پالغوز است {Colloquial} He trails a light harrow; his hat covers his family. (Lit.) He is alone (i.e. single or unmarried). {پالغوز in Turkish means "alone"}.

یا مسجد پاش یا نیمه مرد یا هبلی هبو F. T. If you cannot be a true man or a half-man, declare yourself a sheer, unprincipled man. Cf. یا ذکی زننگ etc. and see هبلی هبو

یا مرجی یا اشتها F. T. Give me either good appetite or death. {Said by one who cannot eat at a rich table for lack of appetite}.

یخ بستن To freeze. {یخ means "ice"}.

یخ لندن To freeze. To be freezing.

یخ نکرر فت His joke fell flat. His plans failed (or came to nothing); the glue did not hold. (Lit.) He could not make his ice; his water was not frozen.
To freeze; feel very cold. To get cold.

**yade·toola** Profound knowledge; great skill; being very good (at a specified thing). (Lit.) Long hand.

To harness. To trim with balloons [also براقِن دُنِ].

To trot.

To amble.

What does ... mean? It is surprising. There is no sense in it. The idea!

To plunder { also بِنْما بِدْرَنِ.}

(Slang) Stout or sturdy.

(Any) Tom; Dick, or Harry. Also, a person of low, social rank.

Note. (Yaghue·Ali) is perhaps a contraction of غنِي جمعي, masculine name, and is a grocer selling cereals. Cf. the Fr. épicier.

To seize . . . . by the collar. (Slang)

To attempt to violate (a woman).

Note. يَسْهَبِ is vulgarly spelled يَسْهَبِ.

To be sure or certain. (Lit.) To have for certain.

To make sure; become sure; convince oneself.

I became sure; I was convinced.

I will serve him out well (or settle his hash completely). I will make him dance without a pipe. (Lit.) I will cook for him a pottage over which the oil stands nine inches high. See آش برای کسی بخشن & Cf. the E. To cook some one's goose.

(Colloquial) All at once. At a single instance. At the same time.
I am telling you something; you ought to see it for yourself; seeing is believing; you won't believe it until you see it. (Lit.) I say something and you (only) hear something. (Lit.) Having one rib.

She is a button short. (Lit.) She is short.

Direct (ly). Sincere; guileless; frank. (Lit.) Of one colour or face.

Every other day. (Lit.) One day in between.

To unify. See under Ser. خر (ه). كم

Raw head and bloody bones. (Lit.) He who has one head and two ears.

Head and shoulder (used adverbially). (Lit.) Head and neck.

Too hasty burnt his lips.
{Colloquial} Tons (of). (Lit.) A world (of). (Often vulgarly بال عالم). {Colloquial} A good deal (of): used especially in the phrase فلا بك نصل كأنك خورد. Such a one was given a dressing down. (Lit.) One chapter.

{Colloquial} What a silly idea (to do such a thing particularly): How silly of you!

Note. بك كاهد means "particularly (but not for any good reason)."

{Colloquial} To consolidate. (Lit.) To put into the same bowl. A handful (of). A number (of).

{Colloquial} Tiny; very young. {Used as a noun} Naughty child; also, imp: mischievous child. (Lit.) Nine inches tall. [Origin means "a span"].

{Colloquial} To dispute or altercation; polemize. Also {بيك بدو كردن}.

{Colloquial} At one time. Once upon a time.

 направлен To be shocked. Also, to be taken aback.

{Specific senses} (1) Child who feels strange in the arms or presence of any one other than its mother.
(2) Horse that gives ride to nobody except its owner.
(3) Lover devoted and faithful to a single mistress.

{General sense} Person who consistently relies on, and refers to, the same person in everything he does. (Lit.) (One) who knows a single person.

{Colloquial} All at once. Abruptly. Suddenly.

{Colloquial} Of (or at) the same level. (Lit.) Of the same atmosphere. [With the stress on the first syllable]
A thought; somewhat; slightly.

باندهدن To give one knock on the iron and two on the anvil.
Once upon a time. (Lit.) There was one, and there was none (or One existed and one did not).

Note. Sometimes the phrase is extended to read 'بیکی بود یکی نبود' - the last part meaning 'There was no one but God'.

(Slang) The first time doesn't count. (Lit.) It is the cow's eye that is one. (The true significance of this phrase showing its connection is obscure).

یکی چشم گم گم نمی‌آید

یکی می‌شود To be united; unite. (Lit.) To become one.

یکی گردند To unite or unify. To consolidate. (Lit.) To make one.

یکی یکی یکی or یکی یکی یکی One by one. One at a time.

Bookish One by one.

یکان یکان To reel: walk unsteadily.

یله رفتین To be bent or tilted. To lean.

یله گردید To bend or stoop. To tilt.

Colloquial Slowly; gently. Gradually.

Vulgarly یواش یواش.
Addenda

to Idioms and Collocations.

ضیقه
(مواد افزوده، شده به اصطلاحات و تركيبات لغتي)

1

آب پس دادن To leak. (Lit.) To give back water.
آب پس دادن To rinse; swell out.
آب لب گردن [Colloquial] To soften by squeezing, as a pomegranate [also آب لب گردن].
آتش زدن To set fire to; set on fire. To light, as a cigarette. (Figuratively) (1) To inflame or enrage. (2) To squander; make ducks and drakes of.
آتش گرفتن To catch fire. To explode. (Figuratively) To be inflamed or enraged.
آتشی شدن To fire up; be inflamed or enraged. (Lit.) To become fiery.
آخر سر & اخ & & درآم قردن In the end. [آخ & & are exclamations].
آرام قردن To moan with pain. [آخ & & آرام قردن or آرام قردن To quiet down. To find comfort.
آرايش دادن To dress up (transitive). To adorn.
آرايش قردن To dress up (intransitive).
آرام قردن To aspire (for).
آرام قردن To nourish (lit. cook) a hope.
آرام قردن To take easy. To be lenient.
آش دهن سوزي نست Something particularly good or pleasant; bed of roses. (Lit.) Pottage burning the mouth. [Usually in the phrase آش دهن سوزي نست].
آشیان گرفتن To choose one's nest in. To build (lit. adopt) a nest.
Weltering in one's blood.

To appear on the surface, as a subterranean canal. (Figuratively) To be published or noised abroad. (Lit.) To be exposed to the sun.

To be informed; come to know; understand. (Lit.) To find (i.e. obtain) information.

آخذن کردن To make a tool of.

آمد و رف ای او or آمد و رف Traffic. Frequentation (Lit.) To come and go.

آموختن بودن To be accustomed or used. To be addicted. [آموختن means "taught or learned].

آورده اند (Bookish) It is related; the story goes; it is said. (Lit.) They have brought (i.e. related).

آه سرد Bitter (or discouraged) sigh. (Lit.) Cold sigh.

آه کردن To sigh. (Lit.) To draw; i.e. heave; a sigh.

آهکه .. کردن To intend (or be about) to... Example: آهکه رفتن کردن He intended to go. (آهکه originally means "tune" and figuratively "intention or attempt").

آمد و رف = آیند و روند

آیا پاس خواند To make disappointing remarks; also: to be a wet blanket. [یا is a verse of the Koran].

ارباب کردن از To refuse.

ابرو و درهم کردن To knit the brow. [ابرو means "eyebrow"].

اتصال وادن To connect or join. To put through [in the telephone].

اتفاق آراء Unanimity of votes; unanimous vote. - Unanimously.

اتفاق افتادن To happen.

الگع پنف Self-reliance.

اثر انگشت Fingerprint.

اثر بخشیدن To be efficacious. [اثر means "effect"].

اثر پا Footprint.

اثر زخم Scar; cicatrice.
اجئه خواصتي To ask permission.

جايخي كورايس (Lit.) His fireplace is blind
(i.e., his fire is extinguished).

اجتناب كردن از To avoid or shun.

اجل فرآرودی Fate overtook him; his hour was come.
(اجل means "end or death"; and originally "a fixed
term or period").

احاطه داشتن بسر To be conversant with; know perfectly.

(اجاطه کردن [Lit.]) To surround [ ].

احاله بیحال Reduction to absurdity.

احتران کردن از To avoid or shun. To abstain from.

احترام گزاردن [Often with ی] To respect or honour; pay
(or show) deference to.

احتمال دادن To consider probable.

احتمال رود or احتمال داده It is probable.

احتیاج داشتن (به) To need; be in need of.

احتمال نیست There is no need for...

احتمال حرف نزن No one said anything.

امتن ت (A.) Well done! (Lit.) Thou hast done well.

احتمال حق کردن To administer justice.

احتمال شما چطور است؟ How are you? [احتمال is the plural of
"حالت" (condition of health); circumstance].

احتمال کیا پرسیدن To ask after a person; inquire after
his health. (See احوال above).

احتمال یافتن or اختصاص پذیرفتن To come to an end.

احتمال دادن To allocate; earmark.

احتمال واشتن To be allocated.

احتمال واشتن با To differ from. To disagree with.

احتمال دادن To empower or authorize.

احتمال باشما است As you wish. (Lit.) You have the authority.

احتمال دارد آقا [Expression with various meanings such as
"You have the authority", Sir (امتحان باشما است). Not at
all. On the contrary. The idea (of it)!]

اسلحه و تخم 
(Slang) Frowning.

اخ و خنف کردن [Colloquial] To hawk and spit.
To continue. To observe the rules of etiquette. To be polite. (Often with ہ) To hurt or damage. Your devoted friend; yours sincerely.

To produce or show. To guide; show the way (to). Those endowed with or possessed of. Journalists; pressmen. Learned people. Clients. Customers. Petitioners.

Note. "Lord or master", is often construed as singular.

To connect. To promote. To be promoted. Artha, yatn ہ To inherit.

To appoint some one to duty. Arzani کردن or Arzani داشتن To give; grant, or bestow (to).

It is not worth while. (Lit.) It is not worth (that much).

To send or despatch. To remit. Evidently. Apparently. We understand (that).

It is unfounded. Impoliteness; rudeness.

Example: It will cause inconvenience; we will get into trouble. [سبب is the plural of "cause"]. To serve on probation. [امتنذ is from the French word "stage"].

It is likely or possible; it is not unlikely.

To go through the mill; gain experience by suffering hardship. (Lit.) To break one's bones.

To request or ask. To call to witness; call in evidence. To cite. I cannot afford to buy that. [متعلق mean "(financial) ability"].
استعفا کردن or استعفا دادن از To resign.
استعمال دخانیات Smothing. (Lit.) Using tobacco products.
استفاده کردن از To make use of; utilize. To profit, benefit,
or be benefited by. To operate, as an account.
استقبال کردن [Often with ji] To welcome; receive gladly.
To go to meet.
استفاده کردن از To seek help from.
استناد کردن از To ask the opinion of; sound; take the
sense of.
استنادر کردن به To invoke, as a passage of the law. To rely on.
استکفا کردن از To refuse (to). Example: 
He refused to go.
استحضار کردن از To interpellate.
استسفاه حقوق Vindication of rights; demanding the whole
of what is due.
اسم پردن To name. To mention.
اسم در کردن [Colloquial] To get famous.
اسم عضو ارشادی To give a name (to).
اشتراک مساعی Cooperation. (Better say
[توضیح مساعی).
اشغال داشتن به To be employed in. He is
studying.
اشغال وزیری بی To occupy oneself with; address oneself to.
صنف کردن [Colloquial] To whet the appetite. [is to filtrate; strain, or clarify].
اشکال تراشیدن [Colloquial] To make difficulties; obstruct.
اشکال کردن To make, or point out, difficulties.
اشکال سرازیر شدن Tears fell down his cheeks.
اصطلاح کردن به To hit. To fall upon. To attack.
اصحاب Those endowed with; possessors of. Example:
اصحاب دانش Learn men. [is the plural of 
"owner; possessor"]. Cf.
اصقاد کردن به To insist on.
اصطلاح داشتن یا To clash. Example: مناح آنها با یکدیگر اصطلاح
دارد یا فضی اصطلاح اصطلاح کردن تا To accept or use conventionally.
اصلاح کردن {Colloquial} To shave. To have a haircut. (Lit.) To amend. To reform.

اصل {Colloquial for اصل or اصلی} To begin with. Originally. At all. Example: اصل خوب نیست

اصل کار {Colloquial} The essential thing.

اضافه یک {Plus} In addition to. In excess of.

اطمینان خاطر Peace of mind. Assurance.

اطوار در آوردن {Colloquial} To grimace. To monkey. To show flippant moods. To act coquettishly. [اطوار is the plural of طور "manner"].

اظهار داشتن To state or declare.

اعتقاد کردن به To believe in. - To believe.

اعتماد کردن به To rely on; trust.

اعتنا کردن به To pay attention to; pay heed to.

اعزام کردن or اعلام داشتن To despatch or send.

اعلام کردن or اعلام داشتن To announce. To proclaim. To notify.

اعظم آزمیز کردن or اعظم آزمیز داشتن Both...and. Example: اعظم از اهم از مرد و دختر Both men and women; also, whether men or women. [اعظم means "generic or general"; it is the comparative degree of اهم "common"].

اعمال نظر کردن To show partial views; be partial. (Lit.) To use one's (private) views.

اعمال نفوذ کردن To exercise (or use one's) influence.

اعظم فرصت Seizing an opportunity.

اعظم آزمیز کردن To exaggerate (transitive).

اعظم آزمیز داشتن To exaggerate (intransitive).

اغلب اوقات Most of the time.

اقة کردن {Colloquial} To give oneself airs; boast. (Lit.) To convey or express. To cause to benefit.

اقة ای نمی بخشد {Colloquial} It doesn't do much good.

اقة اکون (Bookish) In violent trepidation. (Lit.) Falling and rising.

اقتباس که (Bookish or literary) It may happen that.

اقتباس زادم که I have the honour to.

اقتدار کردن به To pride oneself on; be proud of; glory in.
افترأ لودن به To calumniate.
[Colloquial] To cause a disgrace. To bring a disgrace on oneself; fail shamefully.
"أفترأ لودن به" "افترأ لودن به"
افترأ وتفريق كردن To go to extremes.
افترأ لودن به Exceeding; more than.
افترأ وتفريق كردن To regret.
افترأ لودن به To utter a spell.
افترأ وتفريق كردن To enchant or conjure. To magnetize.
افترأ لودن به Better than; superior to.
افترأ وتفريق كردن To bring an action, lodge a complaint, or file a suit (against some one).
افترأ وتفريق كردن To adduce an argument.
افترا لودن به To follow (the example of); imitate.
افترا لودن به To take necessary action
افترا لودن به To believe in.
افترا لودن به [Often with ] To confess.
افترا لودن به To confess: hear (some one) confess.
افترا لودن به [Slang] Lousy; mangy. Nasty.
افترا لودن به To content oneself with.
افترا لودن به اکثر اوقات Most of the time.
افترا لودن به Majority of votes. — By a majority vote.
افترا لودن به Otherwise; or else. (Lit.) If not.
اقتران هم Even if; even though. (Lit.) Also if.
افترا لودن به Except that. Only.
"افترا لودن به" "افترا لودن به"
إنفتاه شما زياد [In polite conversation] Thank you (very much.). (Lit.) May your favour be great!
إنفتاه فرمودن [In polite conversation] To give or grant. To be good enough to. To pay attention [usually انفتاه فرمودن انفتاه فرمودن
اللغة فرمودن].
إنفتاه كردن To do or show favour. To incline. [In polite conversation] To give.
إنفتاه فرمودن To be reconciled. (Lit.) To heal up.
إنفتاه فرمودن To conciliate. To unite or consolidate. (Lit.)
To cause to heal up; cicatrize.
Stang] Clown; shout.

Colloquial] To create familiarity.

Colloquial] To become familiar or sociable.

Colloquial] To instill doubts in one's mind. Also, to misrepresent a case.

briefly stating; to sum up; in short. (Lit.) The story.

Colloquial] At random.

Colloquial] To play the buffoon.

Colloquial] To act knavishly.

Colloquial] To be lewd; indulge in lewdness or profligacy.

To the end.

To eternity; forever.

To infinity.

Who can help...?

To seek (or ask for) quarter.

To deposit with.

To hold in trust.

To take an examination; sit for an examination.

To extend or prolong.

To be extended.

To abstain.

Marriage. (Lit.) The good affair.

To earn one's livelihood. [Colloquial] "to (bring to) pass".

To pass, or idle away, one's time.

The moderns. (Lit.) The people of to-day.

The undersigned.

It is impossible.

It is hoped that.

To lose hope; despair. (Lit.) To cut off one's hope.

To put one's hope or trust; rely.
انتشار دادرن To spread or noise abroad. To publish; give publicity to. To divulge. To circulate or issue.

انتشار دادرن كة There is a rumour that.

انتشار ياقين To be published. To be spread abroad.

انتقال دادرن To transfer; make over. To transmit.

انتقال ياقين To be transferred.

انتقال جرفنن or انتقام or انتقام خود را To take vengeance. - انتقام مرتا To revenge oneself on some one. انتقام مرتا از از کسی To revenge on himself. Avenge me on him.

انتقال رادن To accomplish; do; perform. To comply with; grant. To fulfil. (Lit.) To bring to a conclusion.

انتقال ياقين or انتقام or انتقام رادن To be accomplished or achieved. To be fulfilled. To come to an end.

انحراف ورزیدن To deviate.

انصشار دادرن To be confined or restricted to. To be a monopoly of.

اندازه جرفنن To (take) measure. To dip.

اندازه نگهدارشین To keep within bounds.

اندی [With the stress on the first syllable] And a fraction. Example: دو سال و اندی Something over two years.

اندی means "small number; fraction".

انس ورفنن To become familiar; sociable; or tame.

انضباط دادرن To judge fairly. (Lit.) To deal out (i.e. administer) justice.

انصار ورزیدن از To dispense with.

انضباط دادرن To put in order. To bring under control.

انظار عموم The public view. - در انتظار عموم In the sight of the public; to the public view; openly. [نتائج is the plural of "sight; view"].

انجمن پیدا کردن To have a reaction.

انف فلاین میوب است {Colloquial} He is crack-brained; he is not right in his upper storey. (Lit.) There is something wrong with his nose.

Note. انف in A. means nose (دماغ); and the latter is also used in P. to mean "brain". Hence, the connection. انف in A. means "sudden change; revolution".
انقلاب کردن To have a feeling of nausea. (Lit.) To revolt.

انگشدار چیزهای کردن To consider as if one has never had (or owned) something.

انگفت بی‌پوزند (See on page 43). Also, to queer a person's pitch.

انگفت کردن To put one's finger. در انگفت کردن To wear as a ring.

انقل کمی شدن [Coll. quial] To hang, or sponge, on some one. [انقل] is a parasite or hanger-on.

انقل از کردن [Colloquial] To fool with; monkey with. (Lit.) To touch slightly with one's finger.

اوراق کردن To dismantle. To cause the leaves of (a book) to fall out or come apart by long usage. [اوراق is the plural of زنده "leaf; sheet"]: آوراق

ابولاوات دولتی برا To be prior to.

اهل One who is (or those who are) endowed with or possessed of a specified quality, belief, craft, etc.

اهل و عیال Wife and children; family.

اهمیت دادن [Often with бـ] To attach importance to. To emphasize; lay stress on. To mind. - اهمیت دادن It doesn't matter.

ایران گرفتن [With бـ or از] To find fault with; object to; cavil; take exception to. - ایراد ندادند It is in order; it is all right; it will meet with no objection.

ایستادن دادن [With бـ] To order (some one) to halt. [Short for فرامان ایستادن].

ایستادنی کردن To persevere. To take energetic action. - در یک ایستادگی کردن To resist or withstand some one.

اینجانب or انجانب [In formal usage] = من.

اینکه [Introducing a sentence] The fact that.

ایپالله آمدن [Colloquial] To fall at one's feet; cry cravenly; admit one's failure or inability. Also, to take off one's hat (to some one).

Note. ایراد eyvallah (with the stress on the first syllable) is used as an interjection meaning "Well done!" or "Hear! Hear!"

☆ ☆ ☆
In spite of the fact that.
[Colloquial] It doesn't suit me.

To be affected with a swelling.

Airs; conceit. (Lit.) Airs in one's moustache.

To be exposed to wind; dry. To fly, as a flag.

(Figuratively) To be discontinued or interrupted.

To air. (Lit.) To expose to the wind. See

To fan.

To swell (with pride). (Transitively) To blow up. To elate.

(Slang) 1) Tediously long. 2) Who buttonholes or bores one.

Note. Other senses of پار کردن are " dry cupping; vent-holes; shaft (of a mine); etc.

To have a sudden (shooting) pain. (Lit.) To take wind.

To be brought up or trained (in a specified way).

[پای means 'fruit or yield'].

To train; foster, or bring up (in a specified way).

(Intransitively) To bear fruit.

To conceive; become pregnant.

To yield. To fructify. To hold a levee (also

To grant audience; admit.

Heart-ache; sorrow. (Lit.) The burden of the heart.

To load. - جزیرا پار کردن To load something on to a truck; load a truck with something.

نسج پار - To heap insults on some one.

To look curiously or with subtlity. (Lit.) To taper. To become narrow.

To interrogate.

To inquire.

To buy back; redeem.

To take to task. To call to account.

To elbow or jostle. [پاز means (upper) arm].

To have a deficit.

To be trained or brought up (in a specified way).
To cost (a specified sum). To swell. *(Lit.)* To come up. It makes my gorge rise; it makes me feel sick.

پلاکردن To bring up; as a child. To run up; as a wall. To spend for. To throw up: vomit. To raise.

پلاکردن To do up; as one's hair. To roll (or tuck) up; as one's sleeve. To lift. To rise suddenly in price. *(Colloquial)*

پلاکردن To offer a higher price for. To raise. To carry up.

پلاکردن 2) To embezzle. *(Lit.)* To draw (or lift) up. To raise. To turn up.

پلاکردن *(Colloquial)* To take a favourable turn; improve; prosper; thrive. *(Lit.)* To hold up.

پلاکردن *(Colloquial)* On account of; due to. For the sake of. In defence of; for. *(Lit.)* Above.

پلاکردن [With ب or the] To amount to.

پلاکردن In spite of; notwithstanding. [وجود means existence or presence]. In spite of the fact that.

پلاکردن I do not believe.

پلاکردن To take into account. *(Lit.)* To admit to a play.

پلاکردن *(Compound adjective - slang)* Dull and inelegant. Unprepossessing. Gawky or awkward. Unsociable. *(Lit.)* (Of incomplete growth because of having) grown on a stunted bush.

پلاکردن *(Colloquial)* To be increased or multiplied; raid of money. *(Used especially in the phrase مکر بجه میکرد)*.

پلاکردن *(Lit.)* To produce a young.

پلاکردن To do gallantry; flirt. *(Lit.)* To incense; fumigate.

پلاکردن To have bad luck. To throw unlucky dice or receive bad cards. *(Lit.)*

پلاکردن *(Colloquial)* Bad luck (especially in gambling).

پلاکردن [From بده آوردن q. v.].

پلاکردن . . . . I hate . . . .

پلاکردن بده کردن To see a person off.

پلاکردن To introduce something new or heretical.
[Colloquial or slang] Ill-humoured and proud.
(وحن in A. means "necks").

[Colloquial] Moody. Ill-tempered. (طاق in Turkish means "mood or habit").

بگهای بودن To backbite or slander.
به‌ده‌گری داشتن or To be in debt. — ۱۰۰ ریال بین – بدهگار است.

He owes me 100 Rials.

بی‌وک (ی) کردن To do an ill turn (to); do (some one) wrong.
بیدیپی‌ست Evidently; of course. (Lit.) It is evident or obvious.

بیدیپی‌گردن To make effort. {بیدی‌گردن means "to give generously; offer up", and بیدی means "efforts"}.

برآینم To determine to. I am planning to.

برآمده To cope. To be inferred or gathered. (Lit.) To come up. — از من برآم‌آید. I cannot do it; I am not in a position to do it. I am not the man for it.

[Colloquial] It is too big for my fire-place; also, it is out of (or beyond) my depth.

برخورد کردن To encounter; come in contact with.
برخورد کردن To be better off; have an advantage. (Lit.) To win.

[Also] وردام و ورمال Light-fingered; who steals and runs away.

برنام بودن To have a rough time; be inconvenienced.
برنام To be upset. {برنام means (1) isthmus; (2) interval between death and resurrection; (3) connecting link; (4) awkward or perilous situation}.

برنام انتخاب To polish or shine; cause to glitter. {برنام means "lightning; electricity"}.

برقرار کردن To institute or establish. To instal. To commission.
برقراری کردن To glitter; shine; scintillate. See برق انتخاب.

برقراری کردن To be increased through blessing or by God’s favour.
برگذار کردن To make shift; content oneself; get along. To carry on. To dispose of. — ناهار دار با آن و پنجره برگذار کردن. — To dine off bread and cheese.

برگذاری کردن To pass off; be carried on. To be disposed of.

بروز وادن To divulge.

بروز کردن To leak out.
To have (a thing) a great bargain. (Lit.) To get hold of a goat.

To take (or seek) sanctuary.

To be confined to bed.

To depend on. See بسته است به

To be put out of patience by harassment. To be driven to extremities. To be brought to bay.

It depends on.

To pass or spend. To get along; live. To put up (with). To complete. To succeed (rare or archaic). (Lit.) To take (i.e. bring) to an end.

To stop; cease; put an end to.

{With the stress on the first syllable} or {Used as follows}:

He wept so much that he fell ill. He succeeded by dint of perseverance.

Under the stimulus of; by dint of. {ضرب literally means "stroke or blow"}.

Thereafter. Then; afterwards {often simply بعد الآن}.

It is likely that; I shouldn’t be surprised if. {بعد که}.

He burst into tears. {بخش is spite or grudge. بخش کا گاو بیش دار کردن}. He was choked with tears.

To buck, as a horse.

To lie with; or by the side of...

To use or apply. {Colloquial} Completely. Categorically. {بکر}.

He made a flat denial. {بکر means "virgin; intact"}.

To know (such and such a place or subject); know how to do. (Lit.) To be a guide or escort.

To consider as a windfall. To take advantage of the occasion. (Lit.) To catch a fly.

1) To pilfer; also: to embezzle. 2) To pick up; as a woman. (Lit.) To raise.

{Colloquial} Yes-man; sycophant.
On the occasion of. [Means "fitness or suitability; also, relation].

He (she, it) is due to arrive to-day.

Therefore.

It was agreed that. Example: He began to eat.

Lit. (To build.

To lay the foundation (of).

To stop; cease to flow.

To stop or staunch. To block.

[Colloquial] To hang on sponge on.

To suspect or scent. (Lit.) To smell.

[Colloquial] To look blank; be baffled in one's plan. To fail disgracefully.

To baffle or disconcert; balk one's hope.

To allow to be kissed.

To blow the horn: said of drivers.

It savours of... (Lit.) It smells.

To make a pretext; make excuses.

He pretended to be drunk.

To calumniate; accuse falsely.

So much the better for you.

To enjoy. To profit by.

To pay no attention to. To be regardless of.

To ease nature. (Lit.) To go out.

To sack; dismiss; discharge.

It is to be feared that.

To involve (some one) in a difficulty.

To anger a wasp. (Lit.) To tread on a dog's tail.

To get up. To become erect.

To put on; wear on the feet.
He is going on for the age of 20.

(Lit.) His foot is in (i.e. on the right side of) 20 years.

پاییز تایی‌ی است سال یا یست

It is nothing short of.

پای ظالم کمی از ندارد

To put down; drop. To lower.

پایینگردن

To come in sight; appear. To happen. To originate.

پدید آمدن

To cause to appear or happen.

پدید آوردن

To entertain or receive.

پذیرایی کردن

To digress; deviate from the main subject.

(Lit.) To fall down.

بر و بال در آوردن

To grow strong or show up new courage.

(Lit.) To be fledged.

پرهاز داشتن

To be on diet.

پر زدن [Colloquial] To show off; put on airs; assume a pose. [Note: This is from the Fr. pose].

پر افتادن

To fall behind. To fall in arrears. To fall on one's back.

پس افتادن

To delay the payment of. To postpone. [Stang and derogatory] To bring forth.

پس اندلختن

Down with...! [سن means "low"]

پس از و پس ازدی و پردازیار

Ups and downs.

پس رفتن

To decline. (Lit.) To go back; also; get out of the way.

پس رفتن

To draw back. To ebb; flow back. To displace.

پس گرفتن

To retract; as one's word. (Lit.) To take back.

پس گرفتن

1) To please. Example: او یا دگر یاد

2) To be admired or selected.

پس و پس گردیدن

To change the places of. To adjust.

پدید خودرا بست

To feather one's nest. (Lit.) To tie one's back.

پدید کسی حرف زدن

To backbite some one. (Lit.) To talk behind some one's back.

پدید کدید

To turn a somersault.

پدید کردن [Colloquial] To back; support; give a knee to.

پدید کردن

To puff (a pipe).

پدید کردن

[Stang] To look blue; hang down the head; pull a long face.
To scratch along; scrape through; 
hang around (or about)

My goodness! (Lit.) (I take) refuge in God.

To take (or seek) refuge in.

To grip(e) or clutch.

To break a lance. (Lit.) To make one's hand (or fingers) supple.

To offer an apology; apologize.

To skin over; scab.

To peel off; scale off.

To make or raise (lit. collect) money.

Tip; drink money. (Lit.) Tea-money.

To turn an honest penny. (Lit.) To earn lawful money.

Come off your perch. (Lit.) Get off (your horse) and let us walk together.

To trace or discover. To penetrate into.

He didn't turn up. (Lit.) He did not appear or could not be found.

To embellish or ornament.

To go by; observe. (Lit.) To follow.

Also, to ballyrag some one.

To get the start of. To steal a march on; take the wind of the sail of.

To die before some one.

To go to meet some one.

To choose, as one's profession; follow.

To apply oneself assiduously to.

To impress or touch.

Structure. (Lit.) Warp and woof.

It is nothing new; this is no news to me.

To regret.

To follow; take model from.
To provide for one's future. (In a bad sense) To feather one's nest.

To make do with something; make something do.

To take some one's temperature (lit. fever).

To exceed. To violate.

To revise.

To outshine; eclipse; surpass.

To prove to be true.

To domineer over; lord it over.

To digest or assimilate.

To be digested. To be wasted.

He is much reduced.

To deliver; hand over. To take delivery of.

To offend against (also تخلص كردن ان نذارك دين)

To make preparations. To prepare or provide.

To point out. (With it) To remind. To notify.

To give effect; give a follow-up to.

To be irresolute; waver. (Lit.) To be doubtful about one's opinion.

To put on the shelf. Example: كوبا ميخواهد دخترخ را ترشی بگذارد। (Lit.) To preserve in pickles.

To cause to abandon.

To offer one's condolences to. To console or comfort.

They found that...

To come or arrive. (In polite conversation) To be or stay.

To thank; express one's thanks to.

To form; call as a meeting. To organize.

To be formed. To be held.

To collide with. To happen to meet. To fall on. Example: نوروز با قتل تصادف کردن با
(Same as q. v.),

To trouble or inconvenience.

To bring about changes in the condition of.

[Cr. means "possession"].

To take a decision; arrive at a conclusion.

To determine.

To compare. To check. To adapt. To apply.

(Intransitively) To conform.

[Colloquial] To speak highly of.

To belong to. To be chargeable or payable. To accrue. To go (to). To fall (to).

To make excuses. To procrastinate.

To go deep into.

To change; alter.

To augur. To divine.

To gain superiority over. To surpass.

To be prior to.

To make a present of; offer.

To give.

He is to blame. (Lit.) He is guilty.

To mimic people. To mock.

To play the buffoon.

To reduce or diminish.

To suggest or propose. To impose.

To require; impose on.

To lean. To cause to lean.

To lean on. To rely on.

To take vengeance on some one.

To sail: walk in a stately or graceful manner.

To contact; get into contact with; get in touch with.

To expire; i.e. die. (Lit.) To finish.

To stretch oneself (lit. one's nerves); relax.

To flatter.
To request.
To distinguish; tell. To appeal (or go) to the Supreme Court.
To take an extreme course; go to great lengths.
(Lit.) To go (too) fast.
Of a watch] To go too fast. (Lit.) To work fast.
To degrade. To reduce in price.
To hate or dislike.
[For To put on; wear.
[For To be annoyed to excess. To be driven to extremities. [means "narrow (place)"].
To drive to extremities.
To be jostled or pushed against. [means "trunk or body", and means "to receive"].
To shove; jostle or push against.
Unanimously.
To join or link together. (Lit.) To twin.
To fire a cannon or gun. To throw a ball.
To bid or bet [at cards]. To kick a ball.
To go it blind.
Cooperation. (Lit.) Unification of efforts.
To twang; speak through the nose.
To give a rebuff (to). (Lit.) To strike a blow at one's mouth.
To bid farewell to.
By the intermedation of. Through. Care of.
To expand or develop.
To be expanded or developed.
To explain (lit. give an explanation).
To conspire or complot.
Blessing in disguise. (Lit.) Compulsory grace.
To expect.
To rely on; trust in.
To moult.
To sink. (Lit.) To go to the bottom.
To draw to an end.
To bring a (false) charge against.

Calumny.

To make preparations.

[Turkish] To be kicked out; get the push.

[Turkish] is (a kick with the tiptoe).

To shoot (an arrow).

To be shot.

To shoot, as a pain. To twinge with pain.

To fart; break wind.

To bury the hatchet (lit. the sword).

To be set or reduced, as a bone. To be passed off; also: get married. To become mellow.

To set or reduce; as a bone. To pass off.

To displace; dislocate. To settle. To put in shape. To dispose of (one's money) prudently.

or

To cry or proclaim.

To leave out.

To hold. To take room. To reserve a seat.

To materialize; carry out. (Lit.) To cause (something) to wear the clothes of action or execution.

To take the part of some one.

To give up the ghost; expire [also or 

To give life (to). [Slang] To be very suitable.

To succeed... To replace...

[For] Your devoted servant; i.e. I.

There is no ground for...

[Slang] Scarcely [with a subjunctive verb]. Example: He is scarcely 20 years old.

To muster (up) one's courage. (Lit.) To give oneself courage.

To play the woman.

To modify or adapt. (Lit.) To wound and adjust.
Colloquial} To jingle or tinkle.

{Slang} Hard cash. {Lit.} Jingling (money).

حَرَّبَلَةٍ {حُرَبَلَة} Course (or march) of events.

حَرَّبَلَةٍ {حُرَبَلَة} In detail. In parts or sections.

حَرَّبَلَةٍ {حُرَبَلَة} To implore earnestly. {Lit.} To frizz or crackle.

حَرَّبَلَةٍ {حُرَبَلَة} In numbers. In sections. In pamphlets.

حَرَّبَلَةٍ {حُرَبَلَة} To venture. To presume. To take liberties.

حَرَّبَلَةٍ {حُرَبَلَة} I have the liberty to say; I venture to say.

حَرَّبَلَةٍ {حُرَبَلَة} To jump or leap.

حَرَّبَلَةٍ {حُرَبَلَة} To throw doublets.

حَرَّبَلَةٍ {حُرَبَلَة} To pair with; join in sexual intercourse. To fit.

حَرَّبَلَةٍ {حُرَبَلَة} To rime with. To match; go with.

حَرَّبَلَةٍ {حُرَبَلَة} To couple or pair. To match. To fit or join together. {Figuratively} To invent or fabricate. To compose.

See under کل دست {کل دست} on page 635.

جَمِيع کَسِبَ شَد {جَمِيع کَسِبَ شَد} My heart melted with pity; I was greatly touched. {Lit.} My liver was roasted.

جَمِيع وَطَن کَرَد {جَمِيع وَطَن کَرَد} To emigrate; go into exile.

جَمِيع آوری {جَمِيع آوری} To set forward, as a clock.

جَمِيع آوری {جَمِيع آوری} To get ahead of; get the start of; leave behind. To get the upper hand of.

جَمِيع آوری {جَمِيع آوری} To push forward. To promote. To give priority to.

جَمِيع آوری {جَمِيع آوری} To gain, as a watch. {With از} To outpace; get ahead of.

جَمِيع آوری {جَمِيع آوری} To check, or control, some one.

جَمِيع آوری {جَمِيع آوری} To carry or push forward. To advance.

جَمِيع آوری {جَمِيع آوری} To set forward, as a clock.

جَمِيع آوری {جَمِيع آوری} To gather together; rally.

جَمِيع آوری {جَمِيع آوری} To add up. {Figuratively} To consider one with the other.

جَمِيع آوری {جَمِيع آوری} Close up! {جَمِيع آوری} means "closer or more compact".

جَمِيع آوری {جَمِيع آوری} To add up.

جَمِيع آوری {جَمِيع آوری} Peace of mind; composure.
His Excellency...

To kick up a row. To jangle.

Duel. (Rom.) Fighting between two.

To wear one's years well.

To bud; sprout; germinate.

To rejuvenize.

To assort. To pack, as cards.

To inquire.

Double ignorance: ignorance of him who considers himself wise.

It cannot be helped; it is inevitable.

To slit or rend. — [Slang] To pad it; pad the hoof; also, take to one's heels.

To strut; as a peacock.

To suppurate.

To wink.

But alas: (Lit.) Of what use is it (when)?

What is his occupation or profession? What is he?

Example: He barely missed falling into it. [ژئری نمانده بود که...]

It doesn't matter. (Lit.) It is nothing (serious).

To need; be in want of.

To grant some one's request.

Far from it! God forbid!

To call the rolls. [With the stress on the first syllable] Present and absent respectively.

To indicate. To state. To forebode.

Bias; likes and dislikes.

To be incumbent on.

Minimum. — Maximum.
To guess. To beware. To shun or avoid.

To talk sense.

Mind what you are saying. (Lit.) Understand the word of thy mouth.

I could not prevail on him. I was not a match for him; I could not cope with him.

To render an account.

To be present; come. (With) To attend.

To enjoy; like very much.

You are right.

To despise; trifle with; think scorn of.

To alter or modify. (Lit.) To erase and amend.

The story goes that.

It (or he) is marvellous. (Lit.)

It is (worthy of being made into) a story. - عجب حكايتی است.

It is strange indeed!

To rule over; govern.

Creature comforts.

Note. حلق means "pharynx", i.e. eating; حلق is "masturbation", and حلق is "(coarse, woollen) garment".

Management. (Lit.) Untying and tying.

To drudge or fag. (Lit.) To be a porter; carry loads.

To protect. To take the part of. To patronize.

To interpret as; ascribe to; take to be.

I am not in the mood. (Lit.) حواس means "senses".

Limits of possibility; possible limits. (Lit.) حیز امکان از حیز امکان بیرون است. It is impossible.

To play a trick on.

Indecent. (Lit.) Out of decent bounds.

To bring to ruin. (Lit.) To cause (a person’s) house to be destroyed.
خاية كبيرا دستمال گردید (Add the following E. E.):
To lick some one's feet; kiss the hem of his garment.

خدا حافظی گردید (With by or in) To bid farewell to; say good-bye to; take one's farewell of.

خستگی خاطر Inquietude; anxiety. (lit.) A scratch on the mind.

خرابی. اوضاع Bad state of affairs. [خرابی means "ruined condition".]

خوده عرفان بر To find fault with; cavil.

خسارت دیدن To sustain a loss or damage.

خسارت وارد آوردن بر To damage; cause a loss to.

خنک آفتن To run dry; dry up.

خنک اندخاتن To dry up; drain.

خنکی شدن or خنکی خدن (colloquial) To chap.

خوشود بودن از To be pleased or satisfied with.

خاطب شما چه کسانی? Whom are you addressing?

خط چتری To go the wrong way; make a mistake.

خط زدن To cross out; write off.

خطوط سیر Route; itinerary.

خط مشی Policy. (lit.) Route followed in walking.

خط عقل Light-mindedness.

خط کشیدن To suffer disgrace.

خط مراز Flightiness; caprice.

خلاف رواه Irregular.

خلاف چیزهایی افتضن To contradict or disprove.

خلاف گردن or خلافورزدین To do wrong. To commit a minor offence.

خلاف سل، کردن To disarm.

خلاف ید کردن از To dispossess of.

خلاف زده کردن To break one's promise or an appointment.

خلاف رماندن (به) To damage or harm.

خلاف لویت Security. Immaculate intention.

خیس دیدن To gape or yawn. (figuratively) To aspire or long.

خندان اندخاتن [for خندان اندخاتن] To cause to laugh; set laughing.
خنده راه انداختن To raise a laugh.
خواب چیره را دیدن To dream of something.
خواری شرمن To despise; hold in contempt.
خواه بشون خواه نشون Whether I go or not.
خوب شد رفتن It was fortunate that I did not go; it was
fortunate that I did not go.
خوب گردد... You did well to...
خود شیرینی نزود To make up (or ingratiating oneself)
with someone. (Lit.) To make oneself sweet with some one.
خورد To rub in. (Lit.) To give to eat.
خوردن به To hit; strike; collide with. Also, to touch.
خوش باش! You are (or blessed) is he who.
خوش آمدید You are welcome.
خوش باید Enjoy yourself; have a good time.
خوش داشتن To please or like. To make merry.
خوش آمد I ked it; I was pleased with it.
خون کسی بجوش آوردن His blood is up. Ct.
خون شیرینی نزود To make up (or ingratiating oneself)
with someone. (Lit.) To make oneself sweet with some one.
خیال آوردن It threatens to rain.
خیال آوردن داشت (Colloquial) He was carried off by illusion.
He began to think much of himself.
خیر دیدن To have a happy ending. To be blessed.
خیر مقدم Address of welcome.

داد خواستن To plead for justice.
دار دهن To hang (also یافتن).
دارم غذا میخورم (Colloquial) I am eating. — I was eating.
دار میخورم To brand or cauterize.
در پر Denoting; proving. Expressive of.
داداد گردیدن To take a wife for.
داهن بالا نزن To be prepared for work. (Lit.) To tuck up
the skirt.

دانستن در کشیدن (Poetical) To turn aside. (Lit.) To draw
in, tuck, or gather, one's skirt.
To add fuel to; fan. Example: 

Also means figuratively "to aggravate the condition".

To the effect that.

To encounter something; suffer it; be involved in it [also]

To involve (in a difficulty).

It has nothing to do with... It cannot be compared to...

In acknowledgment of; in consideration of.

To lie down. [Also means "long"].

To begin. To prelude.

To rise, as the sun. To shoot or spring. To be earned.

To submit of solution. To turn or prove. Example:

[See also] (Lit.) To come out.

To bring out. (Figuratively) To show or produce.

To render. To compose, as a song. To put forth (leaves).

To work out; solve.

They turned her out well.

To hire (or charter) whole.

To keep track of... To keep abreast of.

To confer honours on. To promote to a higher rank or degree.

To request or ask. To apply to.

To suffer pain (especially the pains of childbirth).

To be painful; ache. I have a headache. — He is aching badly.

I ache all over.

(Slang) Pert.

To run away. To go off; as a gun.

To be dislocated; as a joint. To dodge or shirk a duty.

To knock at the (or a) door.

To study. To teach.

To open a discussion.

To be about (to do something).
To send greetings to. To praise.
To be confused. To be ravelled.
To interweave.
To wind or twist together.
To get angry; be upset. To frown.
To break up.
To become entangled or snarled. To mesh.
To perceive or understand. To find out.
To regret.
To withhold. To spare.
To shake hands. To afford an opportunity. To take place.
I find no leisure (to do that). I am not tall enough (to reach that).
The victim of (or to); exposed to.
To help; give a relief to. (Lit.) To take (some one’s) hand.
To fling one’s limbs about; struggle with twitching limbs; flounce up and down.
To hate. (Lit.) To consider as an enemy.
To abuse or insult.
To be invited; have to go to an invitation.
To defend.
From time to time. Each time.
To speak affably to; encourage by soft words.
I am not so very pleased with him (on account of his past behaviour).
To flatter oneself.
To discourage some one [often

... I have not the heart to... (Originally
... i.e. It doesn’t come to my heart to).

To give a reason (or reasons); adduce an argument.
To take complete vengeance
on some one. {دَمَّر means “perdition or destruction”}

دَمَّر خوُد را با کُردن (با عرفت) To blow one’s nose.

دَمَّر خوُد را روی کُول کُل گُذاشتن و رفتن To go away with one’s tail between one’s legs (lit. on one’s back).

دَمَّر در At the door.

سرویس دَمَّر دستی Designed for everyday use.

Everyday set.

دَمَّر صبح (At) dawn. Early (in the) morning.

دَمَّر دِنیال ... رفتن To follow ... To go along with ...

دَمَّر دِنِدره To teethe; cut one’s teeth.

دَمَّر دِنِدره or دَمَّر دِنِدره To bite with the teeth.

دَمَّر دِنِدره اور دَمَّر دِنِدره To endure to stay. To last.

دَمَّر درابر Twice as much (or as many) as.

دَمَّر دو ترکه سوار شدن To ride double.

دَمَّر دوخت طرفین To sew up; sew together.

دَمَّر دوخرط طرفین To keep aloof from. To avoid.

دَمَّر دوخرط ندارد It is second to none.

دَمَّر مقام اوست It is below his position.

دَمَّر دیدن کردن از To pay a visit to [also دَمَّر دیدن کردن از ]

دَمَّر دیدن بازید Interchange of visits; paying and repaying visits.

دَمَّر کردن To be late.

{Colloquial} I was late.

میرم شد {Colloquial} Soon(ER) or late(R).

میرم یاند Moreover; furthermore.

میرم آنکه [Colloquial] So much the better.

خیر Honourable or favourable mention (of a person).

ذَلت کشیدن To suffer (hardship).

ذَلت کُسیا مشو بکردن To infect one’s mind. {مشو means “tainted or mixed”}.

ذَلت مشی آبجا یابود There was not a soul there.

رَاحَت کردن * [Intransitively] To rest.

رَاغب بودن بَه To be fond of; have a predilection for.

رَاه داچن در To admit to; allow to enter.
To connect.
To be conversant with.
To promote to a higher grade.
To be promoted.
Management; handling. (Lit.) Closing and opening.
To have preference over; be better than.
To be jealous of; envy.
To receive a bribe; often.
To have a relish for; take a delight in.
See also

Tender-heartedness; tender heart.
To rouse. To cause to shy. To scare.
To put in circulation. To propagate. (Colloquial) To perform.
To allow. To pronounce lawful.
To supply or meet some one's needs.
To begin to... Example: He began to recover.
To brisk up. To flourish.
Audacity; face. Example: Audacity to beg. Cf. on page 548.

Reproduction; procreation.
Surplus to. More than; exceeding.
Dumb (or mute) language.
He is not amenable to reason. (Lit.) He knows no language.
To take the reins of government.
To soothe or console the heart. (Lit.) To file away the rust from one's heart.
Poetical) God forbid that...
To seek quarter or protection.
To decline. To fade or disappear.
To howl or peep.
Formerly; in the past.
Record of service.
He has 20 years service.
What time is it?
From year to year; each year.
(Colloquial) Year in year out. (Lit.) (In)
the year which has twelve months.

To cast a shadow.
To shade or shadow.
To excel. To get the upper hand of.
To wear a moustache.
To be grateful to.
To thank; give thanks (to).
(See also in Part One).
To cover one's nakedness.
To oppress; do injustice to.
To obstruct or block. To close.
I broke the neck of the task.
To lift the head.
To peek or shine.
To divulge a secret or publish a fact; let the cat out of the bag. (Lit.) To unlid or uncover a thing.

To keep something secret.
Over the hand. 2) In labour.
To be in a dilemma. (Lit.) To be at a loss what to do where the road forks.
To acquire skill. [literally means "the end of a thread"]: To be on the wrong scent. Cf. the preceding entry.
A little bit. (Lit.) Point of a needle or hair. [Usually]
Ser Siah o Randaan Sefid. (Lit.) He who has a black head and white teeth. Cf. بک سر و دو کوش
سرعت داشتن To exceed the speed-limit. (Lit.) To have speed; be (too) fast.
سرعت گرفتن To drive fast(er); step on the gas.
سلفیدن (See on page 567).
سر کار At work.
سرکتاب باز کردن To divine by means of a book. [سرکتاب literally means "the top of a book" (regarded as the proper place to touch when opening it in bibliomancy)].
سر گرفتن To take effect; materialize. To set in; as rain.
سرما خوردن To catch a cold (lit. eat cold).
سرمشق شدن To serve as an example. [سرمشق means "a copy slip"; and, figuratively, "a model"].
سرمشق گذاشتن To set an example. Cf. the preceding entry.
سرمشق گرفتن To take example.
سردار سره همسر Equals; fellowmen. (Lit.) Heads and consorts.
سردار ... To deserve...
سردار گذاشتن To leave blank.
سلمام عام Public levee. (سلمام is "greeting or salutation").
سلمام گرفتن To take the salute.
سلمام نشستن To hold a levee.
سوء تعبير Misinterpretation.
سوء تفایلم Misunderstanding.
سوء داشتن از To suspect.
سوء قصد Attempt (on some one's life). (Lit.) Evil intention.
سوء بردن از To profit by; be benefited by.
سورسات تهیه کردن To purvey (articles of food); cater. [in Turkish means "provisions"].
سورساغان اسیرا گرفتن To train a horse for the race.
سهر دوان Slip of the tongue; lapsus linguae.
سهر دال Slip of the pen; lapsus calami.
سیاق عبارت Context. Style of an expression.
"No smoking allowed".
Details; enlargement. (Lit.) Foliage; herbage.

It does not apply to them.

It is below his dignity to . . .

To cite (as) an example. (Lit.) To produce a witness.

To call to witness.

He did not live out the night.

To stay up all night. (Lit.) To keep the night alive.

To admit (or suppose) for the sake of argument. (Lit.) To take a doubt on its strong side.

To surprise by night.

To be aggravated or intensified. [Used especially in "At the worst; at its highest degree; at most"].

[Polite substitute for "من""] To come (to meet).

literally means "finding honour; honoured".

To be ashamed (or too modest) to.

To be put to shame.

He began to . . .

To hesitate in believing.

There is do doubt about it.

To give thanks.

To be defeated. [At school] To fail (usually.

To defeat or beat.

To show deference to; listen to (the advice of).

Half jest and whole earnest. (Lit.) A joke worse than (something said in) earnest.

To be enamoured of . . .

To play a trick on. [Colloquial] To play a trick on. [origi-

ally means "style or method"].

Also: to square or balance (accounts with some one).

My patience was (or has been) tried. (Lit.)

My patience was (or is) finished.
Honesty; integrity.
Good health.
To endorse or sign. To sanction.
That is right. O.K. Approved. *In the Parliament* Hear! Hear! *Not ironical*.

Footfall.

To make a noise. - To call.

To call. *Intransitively* To make a noise.

To ring: said of a bell.

To be injured. To experience hardship.

Often with To injure or hurt.

[Colloquial] To deem (it) advisable.

To shout or cry.

To pronounce the formula (i.e. complete the formalities) of a specified legal transaction.

Management; control. *Lit.* Retaining and connecting.

To inflict a blow on.

To cause to sustain a loss.

To throw dice.

To cog (the) dice.

I cannot support or endure that.

To endure; bear; hold out.

To construct an arch (over); vault (over).

To publish. *Lit.* To print and publish.

To make a scheme.

*In the Parliament* Members’ bill.

Trustworthy.

To enter into quarrel with. To oppose. To lie with.

To be granted a divorce by; be divorced from.

I owe him 200 rials; 200 rials is due him by me.
To press for payment of a debt; dun.

To go round; circumambulate.

Also; the battleaxe.

To pay or return; fetch.

To be earned. He earned 100 rials.

To consist of.

Traffic; passage. To lift the curfew. "No thoroughfare".

It is surprising.

I am in a hurry (for it.)

To mourn.

To be resolved; resolve (upon doing something).

To set about for; or start on; a journey.

To leave for.

To make love.

To join a society (as a member).

To be retroactive. (Lit.) To refer or advert to what is past.

Inferiority complex. [Arabic means "a knot"].

To photograph; take the photograph of.

Furthermore; besides.

Magnanimity. (Lit.) Loafiness of nature.

High ambition. Also; generosity.

The chief point; the main subject.

To return; send or give back.

To (ex)change.

To mistake (for another person or thing).

You are mistaken; I am not the man you are looking for; you have chosen the wrong man.

To conclude a treaty.

[Used in the following phrases]

To be able to do; or succeed in doing; something.
To assume the responsibility of; undertake (to do); accept [also It was delayed or postponed. [عهد means "charge; trust; responsibility; etc."]].

عینک لزن (با گنداشته) To wear glasses.

غبطه خودون به To envy or emulate.
غارتی ندارد There is nothing strange about it.
غرامت... را دادن To indemnify for...; compensate...
غرب آوردن To clamour or exclaim.
غت - [Colloquial] Creaking noise.
غد ابادن To run a race; participate in a competition.
غلبه کردن بر To prevail (or win) over. To overcome or defeat.
غلط کردم I made a mistake and I repent for it.

Note. The E. phrase given here is not strong enough to render the P. If, for instance, a servant does something wrong, to reproach him with the phrase [غلط کردم] would amount to reviling or insulting him.

غلط گفتیم [Poetical] Nay. (Lit.) I made a mistake.
غم گذاشتم Reticence; preterition.
'غنده لزن [Colloquial] To grumble.

فاعل مختار Free agent; (one) having free will.
[With the stress on the first syllable] Well.
Example: اکثر برداغت نبیا و الگوی طنز داده If he pays it, well; but if not, I will go to law. [نها means in A. "Then in that"]:]

قتنیه انگیختی To excite a sedition or revolt; raise a disturbance.
قدوی دادن To pronounce a judgment or decree (especially on a point of religious jurisprudence).
فحش دادن به To revile; abuse foully.
فخر کردن [With ] To pride in.
فراتر Farther up; higher.
فر گواندن To summon. To recall.
To hold up. To lend, as the ear.

To come (about). To befall. [With بـ] To overtake or reach.

To acquire or learn. To envelop; embrace. To merge.

It is not suitable for me.

To be put to flight.

To assemble; bring together. To gather. To bring about; effect.

To appeal to the Supreme Court.

To differ from.

"Ordered by Mr...."

[In polite conversation] To speak; say; make a remark [often فرمودند].

To excite a sedition.

To suppurate.

[Colloquial] To begin to think.

To be annihilated. To be ruined entirely.

Above or beyond.

Before this. Previous to this.

Ahead of time; beforehand.

[Used as an adjective]. Example: "No smoking allowed".

So much is certain that.

Cf. To march. Cf.قدم گزند & قدم زدن

[In polite conversation] To (take the trouble to) come. [نوبه means "troubled or painful"].

To take aim.

To fall a victim to .... (Lit.) To be sacrificed for ...

Honoured. [فرین means "coupled; allied; symmetrical "].

Obliged; thankful. See above.

To break off relations; come to a rupture.
An item at a time; one by one. In detail.

Concise and expressive. (Lit.) Be it few and expressive.


His word is as good as his bond.

It came to the pinch; it became critical (Lit.) Things came to a narrow place.

To do away with a person.

To work in place; instal; fix.

He can't do anything; he is not in a position to do anything. [Here means "done or accomplished"].

One who is ungrateful for favours done him (by God).

Long usage.

Manual labour; toil.

To reap what one has sown.

To restrain oneself; have self-control.

His tongue runs on wheels; he is full of talk (Lit.) He has eaten a sparrow's head. Cf. the old E. pub. He hath eaten the hen's rump, which is perhaps of Italian origin.

Few persons. {Fewer or less"}.

To slight; underestimate; think nothing of.

To walk. To pace.

(Every) now and then. [NOW means "untimely"].

To chatter. To talk idly.

I am (or feel) hungry.

To make (or go) one's rounds. To take a walk.

To cruise. {With } To patrol.

To refresh oneself (with a drink; etc.)

( Lit.) To wet one's throat. Cf. 

To pay the duties on, and clear, from the Customs.
To go too far (in doing something notoriously indecent or wrong); be outrageous in one's conduct; also, make a mess of it. (Lit.) To cause it to stink.

To be on the alert; keep one's weather eye open. (See کوش بر تنک on page 629).

He paid through his nose. See also and 

ل لازم آمدن [Bookish] To be (come) necessary; be deemed necessary. To follow or result.

لازم و ملزم Correlative. Interdependent.

لآل بایزی در آوردن To pretend to be dumb. To represent a dumb show.

لايق ... بوذن To be worthy of; deserve.

لذال افتضا (ladal-eghteza) On occasion; as circumstances may allow.

لزوم پیدا کردن To become necessary; be a necessity.

لزوم تذکر میدهد I deem it necessary to point out.

لزومی ندارد (It) is not necessary.

لن تراثی (A.) Disappointing or negative (reply). Irrelevant (answer). (Lit.) Thou shalt not see me [reply given to Moses when he craved for seeing God].

لوث شدن To be slurred over. [Of a case] To come to a stage where the judge finds it impossible to pronounce a judgment; hence, to disappear or be dismissed. (Lit.) To be contaminated or polluted.

لایق ... بوذن = لایق ... را داشت

م مازاد آخر Surplus to.

مافوق Beyond; above.

مال آخر Penultimate.

مال من لیست It is not mine.

مالیه‌ده است Also, let us call off the cards.

ماوا عرفن To dwell or lodge.

ماردا، اردن Transjordan.
Mibārdat čīrān ʾāh To embark on (or upon).
Majūhār bīsīq Notorious for debauchery.
Mītakhtāl bīh ... Whose nom-de-guerre is (or was) ...
Mātīn bīh Professing a (specified) religion.
Mīrṣad. Fīrāst ābān To look for an opportunity.
Mīkūl čīrān (ba čīrān) [With ʾāh] To trust or rely on.
Majūnūr ıanūnī Legal ground or authority.
Majūdūr bīh Bounded by.
Mīṣād ʾāḥār (One) appointed to some position; (man) of place.
Miṣūr ābān To be excused. [Used especially in such phrases as as ʾārūn maḏawwum I (am sorry I) cannot go].
Mīṣūṣ ṭasībāt Suitable for; fit for.
Mīṣīfī ʾābān To cease to exist. To lose its point.

Nāʾīq čīrān To render defective. To mutilate.
Nīq čīrān To thread. To string.
Nīʿl Lintel. [Nīʿl means “a horseshoe.”]
Nīfr āʿl The best one. (Liṭ. ) The first one.
Nafīs ʾamān To mortify (liṭ. kill) one’s passions.
Nātāb čīrān To wear a mask. To veil oneself.
Nīfūd ṭakhtīn To sell for cash.
Nīʿgarsh Written or compiled by.
Nīmāz čīrān = Namāz ʾaṣārātīn To say one’s prayers.
Nīsh. ʾatīdān Twinge (liṭ. sting) of conscience.

Wajīd. Shīriṭ. Lāzīmeh Possessing the necessary qualifications; duly qualified.
Wārd čīrān Also; to involve.
Wārd. Zībān Habitual phrase.
Wūrāt ʾaḥwāt Invitation card.
No matter how much; however.

Nothing is better than that...

Such that. So that.

Every day. (Poetical) All day long.

That was (or is) all.

To identify something.
پادداشت
Alphabetical list of
Proverbs, idioms, and phrases used as
English equivalents for the
Persian entries in this book.
(Some of these merely afford material for comparison
with the Persian entries).

(The numbers refer to the pages of the book).

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حقی طبع و تقلید
مخفوف و معنوس است
به آقایان پاروخت و داود بروخیم - تهران
امثال فارسی - انگلیسی

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تأليف و ترجمه

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