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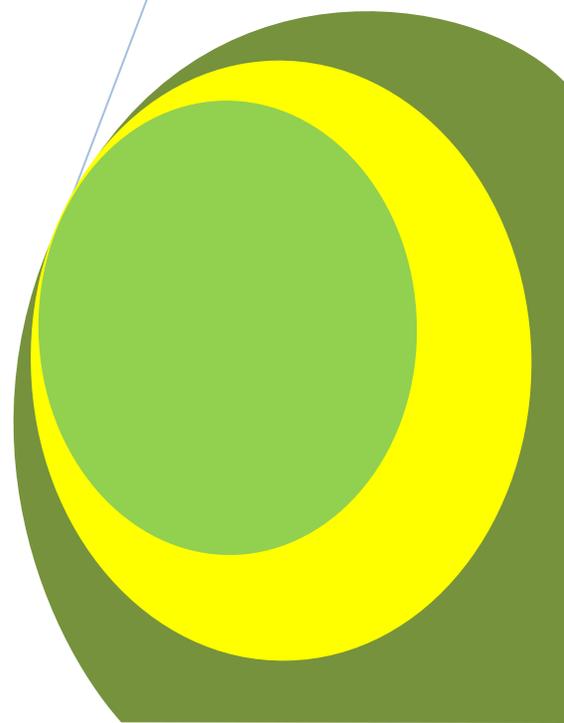
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Contrastive Analysis of English and Persian Proverbs Related to Animals

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Contrastive Analysis of English and Persian Proverbs Related to Animals

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Abstract

Proverbs are the short metaphoric sentences that come from the cultural and custom of any country and contain moral point and advice. Proverbs related to animals have special figurative meaning in every culture. In this article we extracted 88 English proverbs which related to animals and made a contrastive analysis with their equivalences in Persian proverbs. We were able to find just about 70.5 percentages of their equivalence in Persian proverbs. Among them, 8 percentages had the same animal names and 11.3 percentages had different animal names which used for the same function. Furthermore other 51.2 percentages of equivalences had formed completely with different words without any animal names. Analyzing the content of proverbs also showed that the name of "dog", "cat" and "horse" have the top frequency of usage in these English proverbs. It seems that being reachable, domestic and closeness of these animals to human lives could be the cause of this higher frequency. Culturally in both Persian and English proverbs, the name of "DOG" usually has negative, vile and lowbred meaning, "CAT" has less negative meaning and finally "HORSE" in both languages has neutral meaning.

Key words: proverbs, animal, culture, metaphor, contrastive analysis.

1. INTRODUCTION

1.1 Background and purpose

Proverbs are the short metaphoric sentences in any languages that contain moral point and advice. The proverbs come from the cultural and custom of any country. Sometimes it is used by the people of every country on their daily speaking.

Proverbs are tradition: The traditional nature of proverbs correlates closely with their status as items of folkloric.

Another theorist who has mentioned some characteristics of proverbs is Trench (1853). He states that three things go to the constituting of a proverb, i. e. shortness, sense, and salt. These characteristics are elaborated on briefly (16-17):

1. Shortness (Brevity): According to Trench "a proverb must have shortness; it must be succinct, utterable in a breath". He points out that "it is, indeed, quite certain that a good proverb will be short-as is compatible with full and forcible conveying of that which it intends. Brevity, "the soul of wit", will be eminently the soul of a proverb's wit. Oftentimes it will consist of two, three, or four, and these sometimes monosyllabic words". This characteristic is obvious in proverbs such as *extremes meet*; *forewarned*, *forearmed* and a thousand more. Furthermore he mentions that:

Shortness is only a relative term, and it would perhaps be more accurate to say that a proverb must be *concise*-cut down, that is, to the fewest possible words; condensed, quintessential wisdom but that, if only it fulfill this

condition of being as short as possible, it need not be absolutely very short, there are sufficient examples to prove this.

2. Sense: Trench states that the sense is sometimes sacrificed to alliteration.

3. Salt: Trench asserts that "a proverb must have salt, that is, besides its good sense it must in its manner and outward form being pointed and pungent, having a sting in it, a barb which shall not suffer it to drop lightly from the memory".

The study of proverbs is called paremiology (from Greek *παροιμία* - *paroimía*, "proverb") and can be dated back as far as Aristotle (Wikipedia, the free encyclopedia).

Mollanazar (2001: 53) has defined the proverb as "a unit of meaning in a specific context through which the speaker and hearer arrives at the same meaning."

When we want to compare the proverb in source language (SL) and target language (TL) from the linguistic points of view, we focused on three areas; form, content and context. According to Robinson (1997) no translation is the best one. But when we want to find equivalence in comparison in SL and TL, perhaps it is not possible to find equivalent because of differences in cultures of two languages. Inferential identity of proverbs is another difficulty in finding equivalence for proverbs in two languages.

Whether or not a translator can handle the cultural elements in proverb translation is crucial to the success of translating proverbs.

In the whole proverbs are those metaphoric speeches that are contain cliché form and in advance mental planes in one language that have been shaped during the years from past up to now.

Those things come into beliefs and thinking deeply and therefore when we want to translate and find equivalence for any proverbs we should consider the practical meaning, similarities and cultural differences in both languages. Hatom Misoon (1990) in translation of proverbs, finding equivalent word by word, it is unsuccessful.

(De)Limitations of the study

The proverbs samples that we compared were 88 proverbs that extracted from the book "Oxford proverbs dictionary" and maybe more than these proverbs exists.

Definition of key terms

1. Proverbs: short metaphoric sentences in any languages that contain moral point and advice.

2. REVIEW OF RELATED LITERATURE

Proverb is some part of folklore, and Iranians are famous to make proverbs many years ago. Professor Arbery (1953) wrote: Iran is country of proverbs. Proverb is reflection of think and experience of people that transfers race by race. The study of proverbs opens new windows to become acquaintance with culture, literature, and language, religion of the people who think, behave and look at the world. (As cited in Chegini 2014)

In similar or different manners, in translation of proverbs from source language to target language catching what is going to be transferred through non-linguistic one is the most problematic to deal.

Because the meaning of proverbs in SL and TL are indirect, idiomatic, connotative and non-iconic, sometimes both languages have the same meaning in translation of proverbs, but collocation.

Elements are totally different, e.g. in English proverb: cats have nine lives, in Persian proverb: cats have seven lives. The concepts for SL/TL are similar with regarding cats as die hard creatures but the numbers of their lives are different from the past to the present time have been many attempts at definition of proverbs.

Meider (1985) has defined the proverb as "a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation". He also points to some proverbs which refer to the definition of proverbs for example; "proverbs are the children of experience," "proverbs are the wisdom of the streets," and "proverbs are true words." (As cited in Dabaghi, 2010)

Generally speaking, proverbs are metaphorical sayings in the form of stereotyped and prefabricated patterns in a language which convey cultural concepts. They are also related to the background heritage of a nation and have been formed and used among the people throughout years, they are deeply rooted in people's beliefs and thoughts which cannot be denotatively understood through their lexical or grammatical meanings.

Proverbs are used for communicative aim and we should be familiar with pragmatic reasoning in order to understanding them.

Characteristics of proverbs

There have been proposed many different characteristics by many scholars. Here are as follow:

Norrick (1985) believed that proverbs are self-contained: it means that none of their essential grammatical units may be replaced. (As cited in Dabaghi, 2010)

Proverbs are (propositional) statement: Abrahams is perhaps more precise in requiring the proverb to be a full statement.

Proverbs are (grammatical) sentences: Taylor determines that proverbs must be complete (if elliptical) sentences.

Proverbs are tradition: the traditional nature of proverbs correlates closely with their status as items of folkloric.

Another theorist who has mentioned some characteristics of proverbs is Trench (1853).He states that three things go to the constituting of a proverb, i.e. shortness, sense, and salt. (As cited in Dabaghi, 2010)

1-shortness (Brevity): According to Trench "a proverb must have shortness; it must be succinct, utterable in a breath". A proverb must be concise-cut down, that is, to the fewest possible words.

2- sense: Trench states that the sense is sometimes scarified to alliteration.

3- salt : Trench assert that" a proverb must have salt that is, besides its good sense it must in its manner and outward form being pointed and pungent, having a sting in it.

Translation of proverbs

There are some ways for translation of proverbs but there is not a clear and specific way to do it. The proverb is a unit of meaning in a context trough which sender and receiver come in the same.

The meaning of proverbs is based on historical stories and tales which are rooted in people's shared background knowledge (Gorjian&Molonia, 2005).

We can suggest some ways to translate a proverb as follow:

1- To translate the proverb word by word (not usually)

2- To find an equivalent in two languages and replaced it, of course some similar proverbs can be found in two languages with more or less similar form, vocabulary and meaning

3- We can use its non-figurative meaning directly

We should be careful if there is no appropriate equivalent in TL, the translator should not force it into the translation.

Riazi (2003) proposed three approaches to translation equivalents at word, sentence and concept levels. He emphasized conceptual.

Classification of proverbs

What is called proverb, parable or idiom in Persian is divided into some categories. The first categorization is one outlined by Norrick (in Honeck, 1997:130-135) who analyzed a sample of the proverbs from the oxford dictionary of English proverbs. He distinguished five types of figurative. (As cited in Dabaghi, 2010)

Proverbs: synecdoche, metaphoric, metonymic, hyperbolic, and paradoxical. It must be mentioned that in Norrick's words figurative proverbs have figurative meanings that differ from their literal meaning.

3. RESULTS AND DISCUSSIONS

The proverbs come from the cultural and custom of any country. Sometimes it is used by the people of every country on their daily speaking. By the reason of Translation of proverbs word by word is not successful according to Hatom Misoon (1990); in this research we made a contrastive analysis between English proverbs that contain animal names with their equivalence proverbs in Persian.

l) Analyzing the proverbs based on translation and semantic points of view:

The results indicated that about 70.5 percentages of English proverbs had the equivalence in Persian proverbs.

a) Among them just 3.5 percentages were exactly equal in translation and function. (See appendix, part A)

Examples;

1- "A barking dog never bites" "سگی که پارس میکند هرگز گاز نمیگیرد"

2- "Eagles don't catch flies" "شاهین حشره شکار نمیکنه"

"Great people do not concern themselves with unimportant matters"

b) And about 4.5 percentages have the same animal names but different sentences. (See appendix, part B)

Examples;

3- Don't count your chicken before they are hatched. جوجه را آخر پاییز می شمارند

"It is not wise to rely on something one is not completely sure of it taking place."

4- ALL CATS are grey in the dark. شب گریه سمور می نماید

(Oxford: when all candles be out, all cats be gray. all things are then of one color.)

c) In 11.3 percentages of equivalence, different animal names used for the same function. (See appendix, part C)

Examples;

5- A live dog is better than a dead lion.

موش زنده بهتر از گریه مرده است

6- A cat in gloves catches no mice.

سگ قلاده به گردن خرگوش نمیگیرد

d) Furthermore other equivalences (51.2 percentages) have completely different translation and sentences for the same context. (See appendix, part D)

Examples;

7- Where BEES are, there is honey.

هر جا آب هست آبادی هم هست.

8- BETTER are small fish than an empty dish

کاجی به از هیچی

A little is preferable to nothing at all.

Finally for other 29.5 percentages of these English proverbs which related to animals, it was too hard to find a sufficient equivalence in Persian proverbs. (See appendix, part E)

Examples;

9- BEST laid schemes of mice and men gang aft agley;

The most carefully prepared plans may go wrong.

10- A BELLOWING cow soon forgets her calf.

The person who laments most loudly is the one who is soonest comforted; saying recorded from the late 19th century.

II) Analyzing the proverbs based on frequency of words:

Analyzing the proverbs by online word analyzers showed that the most frequent animal names used in English proverbs is the word "DOG" (about 23 percentages). The next frequent animal name is "HORSE" (about 21 percentages). And the third most frequent one is "CAT" (about 17 percentages). It seems that being reachable, domestic and closeness of these animals to human being could be the cause of this higher frequency.

III) Analyzing the proverbs based on the culture of two languages:

Culturally in both Persian and English proverbs, the name of "DOG" usually has the negative, vile and lowbred meaning. And using the name of "CAT" in both English and Persian proverbs has less negative meaning but it has not so vile and lowbred usage. After all the name of "HORSE" in both languages has neutral meaning.

Examples;

11- A dog that will fetch a bone will carry a bone.

هر که عیب دگران پیش تو آورد و بگفت....بی گمان عیب تو پیش دگران خواهد گفت

12- The CAT would eat fish, but would not wet her feet.

هر که طاووس خواهد جور هندوستان کشد

13- Don't look a gift horse in the mouth.

دندون اسب پیشکش را نمی شمارند

CONCLUSION

Proverbs are the short metaphoric sentences in any languages that contain moral point, advice and indirect messages. They are traditional views in a metaphorical, fixed and memorable form, which are handed down from generation to generation and since they belong to the common knowledge of basically all native speakers they are indeed very effective devices to communicate wisdom and knowledge about human nature and the world at large. (Nabifar 2013) The proverbs come from the cultural and custom of any country. Sometimes it is used by the people of every country on their daily speaking.

This study made a contrast analysis between English and Persian proverbs related to animals. The findings showed that to interpret the indirect message of proverbs it is necessary to be familiar with culture of the society. Otherwise maybe some misunderstandings come up. Translating the proverbs word by word to interpret the meaning is unsuccessful. The results showed that for all English proverbs that related to animals, sometimes there is no equivalence or it could be very hard to find the exact or even the appropriate equivalence.

Animals have a special place in proverbs. People use animals in proverbs for saying many human traits. One of the animals in the Persian proverbs frequently referred to it is the donkey. It is generally negative and they attribute the ignorance and folly of some people to the donkey:

"Donkey does not know price of candy." or "Donkey is a donkey even if they wear the gold cloth." Or "If not be scourge, not to order cow and donkey."

In contrast, in English proverbs are used dogs. Of course, it is not negative and is used instead of people: "Every dog has his day." Or " Every dog is lion at home."

The results of this study pointed to by saying that the appearance of the two language are equivalent to each other, but the exact definition show that they have different pattern and meaning.

Examples:

1-Do not counts the teeth of horses presented (p) =doesn't look a gift horse in the mouth. (e)

2-When a lion becomes old, a frog becomes an archer. (p)=When the cat is away, the mice will play. (e)

Finally, it should also be noted that the volume of proverbs is short. It is lightweight and rhymes. In terms of subject matter and content, they concern to issues such as ethics, culture, social affairs and education.

These results also provided useful insights for other educators and researchers interested in contrastive analysis to work on other sides of proverbs.

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Appendixes

A) Proverbs with exact equivalence in translation and word formation;

1- A BARKING dog never bites.

سگی که پارس میکند هرگز گاز نمیگیرد

2- Eagles don't catch flies.

شاهین حشره شکار نمیکند

"great people do not concern themselves with unimportant matters

3- Don't look a gift horse in the mouth.

دندون اسب پیشکش را نمی شمارند

B) Proverbs with same animal names but different sentences;

4- ALL CATS are grey in the dark.

شب گربه سمور می نماید

(Oxford: when all candles be out, all cats be gray. all things are then of one color.)

5- Don't count your chicken before they are hatched.

"جوجه را آخر پاییز می شمارند"

6- Higher the monkey climbs the more he shows his tail

هر چه میمون زشت تر اداس بیشتر

7- Three things are not to be trusted a cow's horn, a dog's tooth, and a horse hoof.

سه چیز نباید حذر کرد، دیوار شکسته، سگ درنده، زن سلیطه!

One may be gored, bitten, or kicked without warning

C) Proverbs with different animal names used for the same function;

8- An APE'S an ape, a varlet, though they are clad in silk or scarlet.

خر ار جل اطلسی ببوشد باز خر است (سعدی)

سگ نیز با قلاده ی زرین همان سگ است (سعدی)

خر عیبی گرش به مکه برند.....چون بیاید هنوز خر باشد (سعدی)

9- Set a BEGGAR on horseback, and we'll ride to the devil.

خداوند خر را شناخت که شاخ بهش نداد

If a poor person becomes wealthy, he or she will quickly become corrupt.

10- BIRDS of a feather flock together.

کبوتر با کبوتر باز با باز کند همجنس با همجنس پرواز

(Oxford: people of the same character associate with one another, as do birds of the same species.)

11- A CAT in gloves catches no mice.

سگ قلاده به گردن خرگوش نمیگیرد

12- A CAT may look at a king.

به اسب شاه گفته یابو

When the CAT'S AWAY, THE MICE WILL PLAY.

چشم خورشید چو پنهان شود، شب پره بازیگر میدان شود

تو حوضی که ماهی نباشد قورباغه سالاره

13- The CAT would eat fish, but would not wet her feet.

هر که طاووس خواهد جور هندوستان کشد

(Oxford: the cat loves a fish, but does not wish to wet its feet) Decision and indecision; wanting and having

14- What can you expect from a pig but a grunt?

نیش عقرب نه از سر کین است. اقتضای طبیعتش این است

This means that you can't expect people to behave in a way that is not in their character- a 'hog' is a 'pig', so an unrefined person can't be expected to behave in a refined way.

15- A live dog is better than a dead lion.

موش زنده بهتر از گربه مرده است

16- If a man be born in a stable, that does not make him a horse.

عاقبت گرگزاده گرگ شود // گرچه با آدمی بزرگ شود

D) Proverbs with completely different translation and sentences for the same context;

17- As good be an ADDLED egg as idle bird.

آب که به جا بمونه میگنده

A person who is lazy or idle will be no more productive than a rotten egg

18- Where BEES are, there is honey.

هر جا آب هست آبادی هم هست

19- BETTER a good cow than a cow of a good kind.

گیریم که پدر تورا است فاضل از فضل پدر تو را چه حاصل

(Oxford: a good character is better than a distinguished family.)

20- BETTER are small fish than an empty dish.

کاجی به از هیچی.

A little is preferable to nothing at all.

21- BETTER to live one day as a tiger than a thousand years as a sheep.

مرگ باعزت بهتر از زندگی با ذلت است

(Oxford: in this world I would rather live two days like a tiger, than two hindered years like a sheep.)

Action and inaction; boldness

22- BIG fish eat little fish.

دست بالای دست بسیار است

23- A BIRD in the hand is worth two in the bush.

سرکه نقد به از حلوائ نسبه

24- A BIRD never flew on one wing.

یک دست صدا ندارد؛ قدرت در اتحاد است

25- BIRDS in their little nests agree.

ده درویشی در گلیمی بخشند، دو پادشاه در اقلیمی ننگند

(Oxford: young children should not argue among themselves.)

26- CARE killed the cat.

فضولی موقوف

Inquisitiveness can lead one into dangerous situations.

27- You cannot CATCH old birds with chaff.

عقلا را به دام نتوان گرفت

(Oxford: the wise and experienced are not easily fooled) Experience; wisdom

28- Don't CHANGE horses in mid _stream.

وسط دعوا نرخ تعیین نکن

(Oxford: if we think it necessary to make changes, we must choose the right moment to make them.) Decision and indecision

29- Why buy a cow when milk is so cheap.

(آفتابه خرج لحیم کردن است)

30- "Curiosity killed the cat. Satisfaction brought it back".

"تمثیل: "فضول را بردند جهنم، گفت هیزمش تره "فضولی موقوف

31- Curses, like chickens, come home to roost.

چاه کن همیشه ته چاه است.

32- Give a dog a bad name and hang him.

(گر سر آزار داری بهانه بسیار داری

It's very difficult to lose a bad reputation, even if it's unjustified.

33- Dog does not eat dog.

چاقو دستش رو نمیره

Prov. One disreputable person will not harm other disreputable people.

34- Every dog has his day.

هر کس را عاقبت روزی خوشی است

35- Every dog is allowed one bite.

اولین اشتباه آخرین اشتباه

After the dog has once bitten a person it is presumed that its owner knows it to be savage

36- As a dog returned to his vomit, so a fool returned to his folly.

آدم عاقل از یک سوراخ دوبار گزیده نمیشه

Foolish people repeatedly do foolish things

- 37- A dog that will fetch a bone will carry a bone.
هر که عیب دگران پیش تو آورد و بگفت.....بی گمان عیب تو پیش دگران خواهد گفت
- 38- Stop dogging.
پا پی کسی نشدن
- 39- The dogs bark, but the caravan goes on.
زندگی ادامه داره چه تو باشی چه نباشی
- 40- The *early bird catches the worm*.
سحرخیز باش تا کامروا شوی
- Whoever arrives first has the best chance of success; some opportunities are only available to the first competitors
- 41- You can lead a horse to water, but you can't make it drink.
اگره طرف خودش نخواد به زور نمیشه کاری از پیش برد
- 42- Hunger drives the wolf out of the wood.
People, like horses, will only do what they have a mind to do.
- 43- Lay down with dogs get up with fleas.
آدم گرسنه، خواب نان سنگک می بینه
هر که با رسوا نشیند عاقبت رسوا شود.
- 44- *vain the net is spread in the sight of any bird*
If you associate with bad people, you will acquire their faults
It is foolish to spread a net where any bird can see it
آب در هاون کوبیدن
- 45- *No hoof no horse*
The 'assumption' is that it refers to a 'healthy' hoof and this is where I think we have a disjoint between perception and reality
تا نباشد چیزی که مردم نگویند چیزها
- 46- A nod's as good as a wink to a blind horse.
To a person who is ready to understand or undertake something, any subtle signaling of it is sufficient.
عاقلان را اشارتی کافیهست.
- 47- If you pay peanuts, you get monkeys.
If you pay peanuts, you get monkeys
هر چقدر پول بدی همون قدر آش میخوری
- 48- If you can't Ride two horses *at once* you *shouldn't be* in the circus.
با یک دست نمیتوان دو تا هندوانه را برداشت
- 49- A short horse is soon curried.
A convenient and superficial explanation that is normally unconvincing
مختصر و مفید
- 50- Softly, Softly Catchee Monkey.
Slow and patient approach to a problem with careful thought is often better than rushing in.
آرام آرام به هدف میرسی
قطره قطره جمع گردد وانگهی دریا شود.
- 51- It is too late to shut the stable –door after the horse has bolted.
Trying to stop something bad happening when it has already happened and the situation cannot be changed
نوش دارو بعد مرگ سهراب
- 52- It's easy to find a stick to beat a dog.
The one who wants to blame someone can always find an error in him
بهانه تراشی کردن
- 53- Horses for courses.
هر کسی را بهر کاری ساختند.
- 54- You can't teach old dog new tricks.
You cannot make people change their ways.
نرود میخ آهنین در سنگ
- 55- There is more than one way to skin a cat.
You can always find more than one way to do something
همیشه یک راه بهتر وجود دارد
- 56- There are more ways of killing a cat than choking it with cream.
There is more than one way of achieving one's purpose.

- 57- There *are more ways of killing a dog than* choking him with butter.
There is more than one way of achieving one's purpose. همیشه یک راه بهتر وجود دارد
- 58- There are more ways of killing a dog than hanging it.
There is more than one way of achieving one's purpose. همیشه یک راه بهتر وجود دارد
- 59- If wishes were horses, then beggars would ride.
People make a lot of wishes, but wishing is useless. همیشه یک راه بهتر وجود دارد
- 60- A woman a dog and a walnut tree the more you beat them the better they be.
The old custom of beating a walnut-tree was carried out firstly to fetch down the fruit and secondly to break the long shoots and so encourage the production of short fruiting spurs. آرزو بر جوانان عیب نیست
- 61- A woman without a man is like a fish without a bicycle.
تا نباشد چوب تر فرمان نیارد گاو و خر
زن بدون شوهر مثل اسب بدون افسار

E) English proverbs which was too hard to find a sufficient equivalence in Persian proverbs;

- 62- A BELLOWING cow soon forgets her calf.
The person who laments most loudly is the one who is soonest comforted; saying recorded from the late 19th century.
- 63- The BEST laid schemes of mice and men gang aft agley.
(Oxford: gang aft agley means 'often go away')
Intentions; wanting and having
- 64- BIG fleas have little fleas on their backs to bite them, and little fleas have lesser fleas, and so ad infinitum.
(Oxford: the vermin only tease and pinch their foes superior by and inch.)
Great and small
- 65- There are no BIRDS in last year's nest.
- 66- Little birds that can sing and won't sing must be made to sing.
The bird that can sing and will not sing must be made to sing.
- 67- A BLEATING sheep loses a bite.
(Oxford: opportunities are missed through too much chatter.)
- 68- BRAG is a good dog, but Holdfast is better.
Tenacity and quietness of manner are preferable to ostentation. Recorded from the early 18th century
Silence is better than boasting
- 69- Where the CARCASE is, there shall the eagles be gathered together.
- 70- The CAT, the rat, and Lovell the dog, rule all ENGLAND under the hog.
- 71- A Dog is for Life, Not just for Christmas!
Reduce the number of dogs which are abandoned as unwanted
- 72- A Good Horse Is Never a Bad Color
- 73- Grey mare the grey mare is the better horse.
The woman is paramount and rules her husband
- 74- if you would be happy for a week take a wife; if you would be happy for a month kill a pig; but if you would be happy all your life plant a garden proverbial saying,
Mid 17th century; the saying exists in a variety of forms, but marriage is nearly always given as one of the ephemeral forms of happiness.
- 75- ENGLAND is the paradise of women, the hell of horses, and the purgatory of servants.
- 76- It's an ill bird that fouls its own nest.
Only a foolish or dishonorable person would bring dishonor to his or her self or his or her surroundings. Only a bad person would ruin the place where he or she lives.
- 77- Keep no more cats than will catch mice.
Do not acquire more than what you need
- 78- If you want to live and thrive, let the spider run alive
- 79- The mouse may help the lion.
- 80- Nothing so good for the inside of a man as the outside of a horse.

81- One for the mouse, one for the crow. One to rot, one to grow.

82- Don't put the cart before the horse.

A person who *puts the cart before the horse* is doing things in the wrong order.

83- *One man may steal a horse, while another* may not look over a hedge.

While one person is endlessly indulged, another is treated with suspicion on the slightest evidence.

84- While two dogs are fighting for a bone, a third runs away with it.

While two persons are disputing over something, somebody else takes advantage of the fact that their attention is distracted

85- If two ride on a horse, one must ride behind.

When two people do something together, one of them will be the leader and the other will have to be subordinate

86- For want of a nail the shoe was lost; for want of a shoe the horse was lost; and for want of a horse the man was lost.

Overlooking small details can have disastrous consequences.

87- Wanton kitten make sober cats.

People who are unruly and reckless in youth may nevertheless turn out to be responsible adults.

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