C. C.

from her eldest Son

M. W. C.

Madras:
1 September 1868.
TELUGU

AND

SANSKRIT

PROVERBS.
Proverbs are the daughters of daily experience.

DUTCH PROVERB.
A Collection of Telugu Proverbs

Translated, Illustrated, and Explained;

Together with Some Sanscrit Proverbs

Printed in the Devanāgarī and Telugu Characters.

By

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PREFACE.

THE collection of Telugu Proverbs contained in this volume was commenced several years ago, at the request of the translator, by Rāvipāṭi Guruvayya Gāru, the able Munshi to the Telugu Translator to the Government of Madras, who has up to within a late date perseveringly laboured in adding to the small beginning at first made. To him therefore the public are indebted for this gathering of the 'household words,' and homely maxims of his countrymen and countrywomen—the property specially of the latter for, as among other nations so among the Hindus, "the women of the family retain a larger number of such household words in their memories, than any other class of the community."* 

That Proverbial phrases give an insight into the minds and sentiments of a people that cannot otherwise be easily obtained, will generally be admitted. It is hoped that the present addition to the numerous collections of "people's words"† may not be altogether profitless.

In the translation, escape from the accusation Translators, traitors; by the preservation as far as possible of the idea contained in the original, has been aimed at, and to this end, the rendering has been made as literal as could be, leaving it to the English reader to transfer the sentiment into epigrammatic language of his own.

• The difficulty of transferring proverbs—intertwined as they are with the peculiar thoughts, manners, and customs of a people—from their own language to another tongue will be acknowledged, and the defects of the present work in that respect, will, it is hoped, be pardoned. As has been well said, "Transport them under other skies, or, which is still more fatal, empty them from vessel to vessel, and their strength

* Friend of India, June 18, 1868.
† लोकोक्ति:
‡ Traduttori, traditori.
and flavour will in great part have disappeared in the process."*

The translator is under obligation to R. Guruvayya Gāru for his valuable assistance.

In the hope of making this collection of their sayings more acceptable to Telugu readers who have had an English education, European proverbs exactly or approximately corresponding to some of the Telugu Proverbs, have been quoted by way of illustration. The similarity in many instances is striking. These European Proverbs have been culled from the useful volumes in Bohn’s Antiquarian and Classical Libraries, and from Kelly’s Proverbs of all Nations.

In respect to the few Sanscrit Proverbs which are appended, it is scarcely necessary to state that no pretension is here made to present a collection of proverbial sayings and Aphorisms found in the literature of that language. For such the reader must go to the Indische Sprüche of Professor Böhtlingk. (St. Petersburgh, 1863-65.) Some Sanscrit phrases were collected promiscuously with Telugu proverbs, and it was thought expedient to separate them. To these others were added from the Kavitāratnākara and other sources. For the convenience of Telugu readers, unacquainted with the Devanāgarī character, these proverbs have also been printed in the Telugu character. In the translation of the Sanscrit portion, material assistance has been rendered by Śrīrekaṁ Rāmānuja Sāri, Head Telugu Munshī in the Madras Presidency College.

In the Supplement will be found additional Telugu proverbs, an Index Verborum, and an Index to the European Proverbs.

The translator has to thank the Rev. P. Percival, Professor of Vernacular literature, Madras Presidency College, for kindly placing at his disposal a MS., containing a large number of Telugu Proverbs.

His acknowledgments are also due to the printers for their pains and labour.

MADRAS, July, 1868.

* Archbishop Trench.

* As this collection is doubtless very far from complete, the translator will feel obliged by the communication of Telugu proverbs not found herein.
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For Corrigenda, &c., see Supplement.
1. ఈపొందకు ఈ పుండు పుండు, మంది నిదర్శించిన వినాయకు చేసుకునే.

When addressed [by his son] in the bazar as “Father,” he replied, “Son! unto whom wert thou born?”

(See Nos. 412, 1610.)

Want of natural affection. Selfish indifference.

2. ఈపొందకు ఈ పుండు పుండు, మంది నిదర్శించిన వినాయకు చేసుకునే.

There is every thing in the bazar, but Saturn is in the mouth of the son-in-law.

Some unfortunate circumstance prevented a son-in-law from availing himself of the good fare of his father-in-law.

Evil fate.

3. ఈపొందకు ఈ పుండు పుండు, మంది నిదర్శించిన వినాయకు చేసుకునే.

Offering the molasses in the bazar to the idol in the temple.

(See Nos. 910, 1390, 1580.)

Naisédya is the ordinary oblation.

Willing to be liberal at the expense of others.

(1)
4. Molasses in the roof of the mouth, and poison in the heart.

Molasses in the roof of the mouth, and poison in the heart.

Honey in his mouth, words of milk;
Gall in his heart, fraud in his deeds. (Lat.)

5. Poison in the palate, sweetness on the tip of the tongue.

Full of courtesy, full of craft.

6. An Agrahāram which should not be touched or felt.

An Agrahāram is a Brahman village or quarter.
Said of any thing that should scrupulously be avoided.

7. All the offerings go to the priest, the noise to Gangānamma.

Gangānamma is a certain village goddess.

8. The wife’s maternal uncle’s son, who had nothing to do with ceremonial uncleanness, went and sobbed under the bean tree.

Chikkudu Chēṭṭu is the Lablab Cultratus, often grown over a shed in the yard of a Hindu’s house.

Claiming relationship.

9. Am I so well off, my son, that you should feel my ears?

Said by an old woman to a thief.

* Mel in ore, verba lactis,
Fel in corda, fraud in factis.

(2)
TELUGU PROVERBS.

10. ప్రమాదాను ప్రమాదానం సంధితం కాపాడం నేప.

Annoyance at the beginning is better than annoyance at the end.

(See No. 246.)

A prompt denial causes less annoyance than compliance with a request and disappointment in the end.

Better a friendly denial than an unwilling compliance. (German.)

11. ప్రమాదాను ప్రమాదానం సంధితం కాపాడం నేప.

His beauty has overflowed and his politeness has gone.

(See Nos. 12, 14.)

Said ironically of an ugly ruffian.

12. ప్రమాదాను ప్రమాదానం సంధితం కాపాడం నేప.

A piece of sandal wood born of beauty, and the dregs of castor oil.

(See Nos. 11, 16.)

13. ప్రమాదాను ప్రమాదానం సంధితం కాపాడం నేప.

Like wishing for fruit which cannot be reached.

14. ప్రమాదాను ప్రమాదానం సంధితం కాపాడం నేప.

I am below all, but Nambi Ramayya is below me.

15. ప్రమాదాను ప్రమాదానం సంధితం కాపాడం నేప.

The whole people [of the earth], the sage Agastya, and his jar are all of equal weight.

The legend is that when all the great men of the earth had, on one occasion, assembled at Kailása, their weight was so great that the earth began to topple over. On this, Agastya was sent to weigh down the other side which he accordingly did, but his presence being afterwards required at Kailása, he transferred his virtue to his jar of holy waters, left it to balance the earth, and obeyed the summons.

* Besser freundlich versagen, als unwilling gewähren.

(3)
16. కీలం తిండి వర్సాడు, కుండా తిండి వేంచి.
Two holes in beauty; two cymbals in a dance.

(See Nos. 11, 12.)

Said of an ugly and bad dancer.

17. రాణితికం, రాణితికం విపాకంచులు.
There is no substance in that, strain the rice water.

Equivalent to the English "there's nothing in him" or "there's nothing in it."

18. అనఃంద అతక్కా అనంతం.
Like giving a blind man a looking glass.

A blind man will not thank you for a looking glass.

19. అశ్వసిద్దం రసాయనం వంటిరోగు ఓడి, రాణితికం వంటిరోగు కొనారం వంటిరోగు.

"A river of porridge has come, mother-in-law!" she cried.
"But I have the measure, daughter-in-law," replied the dame.

(See Nos. 155, 161.)

20. అశ్వసిద్దం మార్గం అంతక్కా తొసాధ సమయం.
Do people that live on porridge keep men to hold up their mustaches?

(See Nos. 686, 1896, 1792.)

Said of a poor man trying to appear grand.

A proud mind and a poor purse are ill met.

21. అశ్వసిద్దం తిండి అశ్వసిద్దం తిండి, అసరించి తిండిరాయి.
A foolish minister, and a clumsy retinue, to a perverse king.

(4)
TELUGU PROVERBS.

22. అక్కాన్ మాదాన్ సారాప్ప ఇని, ప్రతి మనసు సాధించి చాలా

When Akkanna and Madanna mounted their state palan-kin, Sarappa got on the bund of the tank to make himself equal.

(See No. 1867.)

Envying and mocking the wealthy.

Puppies imitating their mistresses. (Latin.)

23. అక్కాన్ మాదాన్ సారాప్ప ఇని, ప్రతి మనసు సాధించి చాలా

The moat is heaven to the cat that falls into it.

It cannot possibly escape, and dies.

An inextricable difficulty.

24. అక్కాన్ మాదాన్ 

The brother of Agastya.

Agastya was a great sage, who was not known to have any brother.

Applied to a new-comer, attempting to make himself out a great personage.

25. అక్కాన్ మాదాన్ సారాప్ప ఇని, ప్రతి మనసు సాధించి చాలా

When it is cheap, it comes to the bazar.

(See No. 857.)

26. అక్కాన్ మాదాన్ సారాప్ప ఇని, ప్రతి మనసు సాధించి చాలా

When it is cheap, all will buy.

27. అక్కాన్ మాదాన్ సారాప్ప ఇని, ప్రతి మనసు సాధించి చాలా

Like a grass-hopper jumping into the fire (flame).

(See No. 177.)

To try, they say, to extinguish it.

Applied to rash acts.

* Catulus dominas imitantes.

(5)
28. **Sōmidēvamma** went for fire (for the sacrifice) and came back six months in pregnancy.

*Sōmidēvamma* is an honorific title given to the wife of a sacrificing priest; she is supposed to be very pious.

29. Like ghee poured on fire.

*To cast oil in the fire is not the way to quench it.*

30. You can tell whether he is really a Vaishnava or not by the way in which he holds the pencil.

*Tirumapi* is the clay used for the Sectarian mark worn on the forehead by Vaishnavas, and *Palla* is a bit of grass with which the mark is made.

*Halt not before a cripple.*

31. If the ground is lucky, a foot of it is enough.

*Luck is all.*

32. In the one case Kandi, in the other Pesara.

*Kandi* is the Cajanus Indicus; *Pesara* is the Phaseolus Mungo.

*Said by a Brahman quack referring to the recovery or death of his patient. In either case he is feasted.*
TELUGU PROVERBS.

33. In the one case, Medical fees; in the other, the gift of a Vaitarani cow.

A cow is presented at funerals to a Brahman to enable the soul of the deceased to get across the burning river Vaitarani which is said to separate heaven from earth.

Said by a Brahman priest and doctor.

34. A Hopper-woman requiring six people to assist her.

"Hopper" is a kind of cake (Tamil தொட்டியை). Said of a person giving himself airs.

35. Like a nut in the nippers.

Adakattu are nippers used for breaking Areca nuts.

To be between the hammer and the anvil. (French.)

36. I cannot ask, sweep the whole [into my dish].

I don't want it, I don't want it, but put it into my hood. (Spanish.)

37. He who has to answer is inferior to him who questions.

It is one thing to put questions, another to answer them.

38. Vain hopes are a source of grief.

Hope and expectation are a fool's income. (Spanish.)

---

* Etre entre le marteau et l'enclume.
† No lo quiero, no lo quiero, mas echadme lo en la capilla.
‡ Haabe og vente er Glækerente.
39. "Like moon-light in the jungle."

(Was Kümmer's den Mond, wenn ihn die Hunde anbellen.)

Wasted on a spot where it is not appreciated.

40. "What does a wild Jackal care for the threats of a Police Officer?"

(See No. 1094.)

What does the moon care if the dogs bark at her? (German.)

41. "Like salt from the sea being mixed with Emblic Myrobalan grown in the distant jungle."

Uśūrikākāya is the Emblica Officinalis.

Used with reference to an advantage gained by an unlooked for coincidence.

42. "What! a caret in the commencement?"

(Said by a man to an ignorant scribe who, in writing the customary invocation "Śrī Rāmajaya" at the heading of a letter, omitted a syllable.)

Blundering at the very beginning of any business.

He who begins ill finishes worse. (Italian.)

Well begun is half done.

43. "A post fixed in the mire [swinging to and fro]."

(See No. 44.)

Said of a time server.

To sit on two stools. (Latin.)

---

* Was Kümmer's den Mond, wenn ihn die Hunde anbellen.
† Chi mal cominda, peggo finiseo.
‡ Deusus solis sedere.
TELUGU PROVERBS.

44. eogx'sasena ea.
Like the cat on the cross wall.
( See No. 43.)
It can jump down either side.
Applied to an unprincipled, double-dealing person.
Jack o' both sides.

45. @250 63560 '9060851)we) erg s germ/m 95:18:.
Like giving [ a cook ] two and a half measures of rice and saying, "Madam, this is your gift."

The cook gets four-fifths of the rice for herself, and yet she must be coaxed to cook the food. The allusion is to a traveller endeavouring to get some person to cook for him.

46. 4666*680 96eawfisl woos? fimofikia.
[ Like a widow saying ] "if he were alive, he would at least call the barber."

This is a reproach to the husband as being a useless fellow only fit to be employed as a messenger, and is also a joke, as the widow only, and not the wife, requires the services of a barber, to shave her head.

47. The great secret is laid bare to all.
( See Nos. 526, 635, 1221.)
Tom Noddy's secret.

48. The pot broken by the mother-in-law was a cracked pot, the pot broken by the daughter-in-law was a new pot.
( See No. 51.)

49. The rancour of a mother-in-law.
( See Nos. 54, 87, 625.)
Among Hindus the husband's mother, when living, rules the house, and to her the wife is subject.

The husband's mother is the wife's devil. (German.)

* Des Mannes Mutter ist der Frau Teufel.
Like the daughter-in-law lamenting the death of her mother-in-law.

Feigned sorrow.

Crocodile tears.

There is no one to blame the mother-in-law.

(See No. 48.)

He was not able to get the consent of my mother-in-law [to give me my wife,] but he is a very son of Brahma in reviling.

Giving her child her mother-in-law's name, she threw it into the fire.

(Cutting off one's nose to spite one's face.)

There is no goodness in a mother-in-law nor sweetness in Margosa trees.

(See Nos. 49, 57, 521.)

Fēnu is the Azadirachta Indica.

She is well married who has neither mother-in-law nor sister-in-law. (Spanish.)

Where there is no mother-in-law, the daughter-in-law is perfect; where there is no daughter-in-law, the mother-in-law is good tempered.

As long I was a daughter-in-law I never had a good mother-in-law, and as long as I was a mother-in-law I never had a good daughter-in-law. (Spanish.)

* Aquella es bien casada, que no tiene suegra ni cuñada.
† En quanto fue nuera, nunca tuvo buenas suegra, y en quanto fue suegra, nunca tuvo buenas nuera.

(10)
Deceitfulness is learnt from a mother-in-law, adultery is learnt from a husband.

Jealous watching leads to unfaithfulness.

At the gate where suspicion enters, love goes out.

If the wife sins, the husband is not innocent. (Italian.)

The pleasure felt in a mother-in-law's house is like a blow on the elbow.

The mother-in-law was herself once a daughter-in-law.

The mother-in-law forgets that she was a daughter-in-law. (Spanish.)

Like the fig blossoming.

This tree (Ficus Glomerata) bears no apparent blossoms.

That is as likely as to see a hog fly.

You should not encourage vain hopes in a helpless dependant, nor give place to a powerful man.

There are smouldering ashes there, and dust here; let us go out into the Pandili.

Pandili is a verandah thatched with leaves.
When he says, "here you are," it means six months.

(See No. 2091.)

One "Take it" is better than two "You shall have its." (French.)

If this were a brooch, might we not be made rich?

*Patākam* (Sansk. *Padaka*) is a valuable ornament attached to the *Kanthasara* (necklace). The allusion is to one made of false gold, and set with false gems.

Disappointment.

The treasure turned out charcoal. (Latin.)

"What is it that makes you limp, Reddi?" asked one. "My old leg is the same as ever," he replied.

Habit.

Like a Pesaraseed on a looking glass.

(For *Pesara* see No. 22.)

Used with reference to a remark aimed at a particular person, but conveyed in such general terms that he is unable to take notice of it.

*He said devil, but meant you.* (Dutch.)

Like a bag of money in a looking glass.

Visionary prospects.

Will hired horses leap over ditches?

* Mieux vaut un tenue que deux vous l'aures.
† Thesaurus carbones erant.
‡ Hij zeet duvel en meent m.

(12)
TELUGU PROVERBS.

68. పోరి చేసేవాడం, సిద్ధ కంటిడి.

[ Going to ] an entertainment on hire is [ to get ] the dirt off a leathern ghī bottle.

Pēranṭam is an invitation given to married women on the occasion of any domestic festival. Family priests sometimes hire married women to attend on such occasions, the condition being that all presents received go to the priest. The food set before these substitutes is often bad.

Come uncalled sit unserved.

Go neither to a wedding nor a christening without invitation.

69.  అమికేదూరై కనుపండిపడిది, భక్తివంది చర్చ అభివృద్ధి మాత్రం.

Better be the hand-maid of a great man than the wife of a low fellow.

*Better fare hard with good men than feast with bad.*

70. అని అని. 

An intercalary Āshāḍha.

The month Āshāḍha corresponds with June—July.

Said by a man when excusing himself for not observing the rules of the house in which he was staying.

71. అంతర్జ సంప్రదాయము మాత్రము.

Excessive cupidity leads to excessive poverty.

*Avarice bursts the bag.* (French.) *

72. అమి అలాంపో ఉండండి ఐషారా.

O mother-in-law, should you accuse me and bring a reproach on yourself in return?

(See No. 780.)

Those who live in glass houses should not throw stones.

73. అంటా సర్వశైలి, అంటా సర్వరాశి.

Clever at his meals, but stupid at his books.

(See Nos. 510, 1070, 1381, 1396.)

*Well fed, but ill taught.* (French.)

*He has two stomachs to eat, and one to work.*

* L' avarice rompt le sac.
† Bien nourri et mal appris.

(13)
74. If I give you rice, you will eat it up; if I give you a cloth, it will wear out; but if I brand you, it will last for ever.

Said by a stingy person to a beggar.

75. If you have no common food, [give me] the best; if you have no common cloth, [give me] a silk one.

Said by an impertinent beggar when refused assistance by a stingy person.

76. A kind reception is better than a feast.

Welcome is the best cheer.

In hospitality it is the spirit that is the chief thing. (Owm.)

77. Alas! my son, drink the water of all the cocoanuts.

The father had refused to give his son a single cocoanut while alive, but offered him the whole after he had died of thirst.

To lock the stable door when the steed is stolen.

78. I lack nothing, but I am a widow.

79. In the "city of injustice," husband and wife even are accused of adultery.

80. You should do good even to him who has done you evil.

"If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink." Proverbs xxv. 21.
TELUGU PROVERBS.

81. అనుశిలించింది నడిపి అందించేందుకు, ప్రధానం రాచుకునేని మరింత.

I presented you with the robe in return for the compliments you then paid me, but did I intend you to wear it forever? (See No. 200.)

A liberal gift regretted and withdrawn.

Give a thing and take again,
And you shall ride in hell's wain.

82. ఆంతాట్టే పాకిండి, ఆంతాట్టే తిచేది కలిసాము.

He is nothing to me but my sister's husband; the millstone is only valued for the grain it grinds.

Allu is the plural of Aruga (Paspalum Scrobiculatum).

83. అను దట్టి మానము.

Will a debt be repaid when you are hungry?
Can you ever get a debt repaid when you are in want?

84. అను పాటిల్లే మానము.

If I could raise a loan, [I should be able to live on] dâl and rice.
An excuse made by a host for treating his guest with poor fare.

85. అను మానం.

Debt is misfortune.

Debt is the worst poverty.

86. అను ముందాడి సార్లుకు, హించిన మరింత అమదారు.

Your creditor will wish you well, your debtor will wish you ill.

He that doth lend doth lose his friend.
Money lent, an enemy made. (Portuguese.)

* Dinheiro emprestaste, inimigo ganhaste.

(15)
87. अत्र विशिष्टम् स्त्रिया कृतिः मम्.
Rice water and salt without debt are good.
(See No. 88.)

Without debt, without care. (Italian.)
He is rich enough who owes nothing. (French.)

88. अत्र विशिष्टम् कृतिः स्त्रिया कृतिः मम्.
A cupful of rice water without debt is enough.
(See No. 87.)

Out of debt, out of danger.
Happy is he who owes nothing. (Greek.)

89. अत्र विशिष्टम् कृतिः स्त्रिया कृतिः मम्.
No meaning can be given to erroneous expressions.
Applied to discrepancies in a statement.

90. अत्र विशिष्टम् कृतिः स्त्रिया कृतिः मम्.
A bad almanack makes all the hours of the day unpropitious.
Applied to unreasonable objections.
There are 60 Gadiyas in a day; a Gadiya therefore equals 24 minutes.

91. अत्र विशिष्टम् कृतिः स्त्रिया कृतिः मम्.
If the boy dies, that cloth is mine.
Want of feeling.

92. अत्र विशिष्टम् कृतिः स्त्रिया कृतिः मम्.
If possible, [he seizes] the tuft; if not, the feet.
Applied to a base fellow who tries to ruin others, and, when he fails, cringes at their feet.

Anoint a villain and he will prick you, prick a villain and he will anoint you. (French.)

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* Est assez riche qui ne doit rien.
† Senza debiti, senza pensieri.
‡ Εὐδαιμόν ὁ μηδὲν ὀφείλειν.
§ Oignez villain il vous pointra, poignez villain il vous oindra.

(16)
TELUGU PROVERBS.

93. నిమ్మినుంది ప్రపంచం, నాటికి రామానం కణ్య చివరు.

The long desired child has been born, fetch a crow-bar and I will bore its ears.

(See No. 1778.)

Ridiculing unusual and extraordinary care being taken of any thing not worthy of it.

94. స్యలు పట్టి ఒక ఇంతల వికాసం నిర్ధిష్టం.

Practice [mades] art easy.

(See No. 1117.)

Practice makes perfect.

Custom makes all things easy.

95. నిమ్మినుంది ప్రపంచం రామానం కణ్య చివరు.

When the unpractised Reddi got into a palankin, it swung from side to side.

(See Nos. 134, 390, 474.)

96. అనిమినుంది అందరిక రామానం కణ్య చివరు.

The mother-in-law put her finger in every dish prepared [by the daughter-in-law].

No work and all the credit.

One man knocks in the nail, and another hangs his hat on it. (German.)

97. నిమ్మినుంది ప్రపంచం రామానం కణ్య చివరు.

Will the new-moon bring out the brinjals?

Fanga (called by Europeans "brinjal") is the Solanam Melongena.

98. అనిమినుంది అందరిక రామానం కణ్య చివరు.

The only goat remaining unsold.

A wretched fate.

* Der Eine schlagt den Nagel ein, der Andere hängt den Hut daran.

(17)
99. The bride enters her husband's house, and the bridegroom enters the tomb.

(See No. 711.)

Regarding *Grihapraveda* ("house-entering") see No. 803.

Applied to a great calamity happening when most unlooked for. Also to a luckless woman.

*After a dream of a wedding comes a corpse.*

100. Is this miserable wretched woman to wear a veil?

101. The mother neither gives food herself [to her child] nor allows it to beg.

102. It is all one whether [the child] sleep on the ground with its mother, or on the floor with its father.

(See No. 61.)

*Equally bad.*

*Where bad is the best, naught must be the choice.*

*Whatever way you take there is a league of bad road.* (Spanish)

103. If you had beaten me as my mother used to do, would I not have done [the work]?

Said by a daughter-in-law to her mother-in-law.

Applied to a person with whom mild measures are of no avail, with whom

*There is no argument like that of the stick.* (Spanish)

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* Por do quiera hay un legua de mal camino.
† No hay tal razón como la del bastón.

(18)
TELUGU PROVERBS.

104. వనంతాయ వాడి, బనంతాయ బాడి.

When he went to sell, his bargains were [as ruinous as] a jungle; when he went to buy [his purchases were as bad as] firebrands.

Losing on both sides.

Buy and sell and live by the loss.

105. అయితే యిని బాధితం లేదా యిని సాధితం, అయితే యిని అయితే లేదా యిని సాధితం, అయితే లేదా యితే సాధితం.

"Were I to be employed in Aithampudi, and possess six milch cows, would you supply milk and curds to your relations or to mine?"

The story is, that the wife being asked this foolish question by her husband answered "to my people," on which she was beaten.

106. అయితే అయితే అయితే, అయితే అయితే అయితే.

"If we succeed, she shall be his wife; if not, she shall be a recluse."

Said by the parents of a girl, who had set their hearts upon getting her married to a certain man.

Either Cesar or nobody. (Lata.)

107. అయితే అయితే, అయితే అయితే.

If the Aruga fails, we shall have Kandi.

(For Aruga see No. 92. For Kandi see No. 82.)

These are both sown together. The Aruga crop sometimes perishes.

To have two strings to one's bow.

Good riding at two anchors men have told;
For if one break, the other may hold.

* Aut Cesar aut nullus.

(19)
108. When all his friends went away, he caught hold of a Jangam and cried for three hours.

Taking an unconcerned person into your counsels.

*Jāmu* is a watch of three hours, the day from sunrise to sunset being divided into four *Jāmus*.

109. [The son] is glad that his father has taken a second wife, but he little knows what quarrels there will be between her and his mother.

110. When the husband has no learning, the wife has no pride.

111. When the master fed the Dāsaris (devotees of Vishṇu), the mistress fed the Jangams (devotees of Śiva).

Applied to a spirit of contradiction.

112. The foppish husband gives himself great airs, while his wife is living by pounding rice in Dānmayapālem.

113. If the priest does not come, will the new moon wait for him?

*Time and tide wait for no man.*

(20)
TELUGU PROVERBS.

114. పరినందన ప్రవుండి గాను ఉంటాని.

When his lordship brands the buffalo, will she get over it?

Said of a clumsy fellow, who makes a mess of everything.

*I meant to cross myself and put out one of my eyes.* (Portuguese.)

115. కాశాడే కొభుడు మెడి ఎక్కడ ఎప్పటి ఎంచాడు?

His attempt to make [an image of] Gañëśa ended in [the moulding of] a monkey.

Mud images of Gañëśa are made and worshipped on the 4th day of the light fortnight in the month Bhadrapada (August—September).

A ridiculous failure.

116. ఫుంగులు ప్రకాశము, ఫుంగులు పోనే ముదించింది.

The Brähman is like a small pot, and his wife is like a basket.

Spoken of things which do not match.

117. బాడుడు బాడుడు కాని సిద్ధము పరిసిద్ధము.

The man [weighs] a seer and a quarter, the lingam [round his neck] two and a half.

(See Nos. 9070, 9074.)

118. ఆడియా లాడురుమని మాపం మాపిండి.

Like a man with butter in the palm of his hand, calling out for ghi.

(See No. 2003.)

119. ఆడియా ప్రతిష్ఠితం అభినె నాడు.

Do you require a glass to look at a berry in the palm of your hand?

(See No. 1761.)

The berry spoken of is the fruit of the Zizyphus Jujuba.

*As clear as crystal.*

*As plain as a pike-staff.*

*Pui pana me benu, a quebreb hum ooho.

(21)
If he puts a little salt in the palm of your hand, you should think of it for six months.

The duty of gratitude.

He offers heaven in the palm of his hand.

Deceiving by false hopes.

Lamentations in the jungle.

Of no avail.

Like a Tamil mourning.

Among the Tamilians, women are sometimes hired to mourn over a deceased person.

Applied to an unwilling performance of any duty.

When sixty years have passed, dotage.

After sixty years had passed, he cried Amma (mother).

Second childhood.

Old men are twice children. (Lat.)

Sixty years have passed; am I to do without learning?

An ironical speech.

An old dog will learn no tricks.
TELUGU PROVERBS.

127. తెలుగు ప్రయోగం అదనం టుంగా సరిసరి.

Although you pay sixty Pagodas, you cannot obtain as good a handmaid as your mother-in-law.

Said jokingly of a mother-in-law not allowed to have the management of the house, but kept in subjection to her daughter-in-law.

128. ఏది మచ్చి చంద్ర నాయకుడు.

A barking dog never bites.

*Great barkers are nae biters.* (Scottish.)
*A barking cur does not bite.* (Italian.)

129. తెలుగు ప్రయోగం అదనం టుంగా సరిసరి.

The plantain leaf alike suffers, whether it falls on the thorn, or the thorn falls on it.

(See No. 41B.)

130. బాలకుళం భారు పాలలేదా.

Like placing peeled plantain in one's hand.

(See No. 2006.)

Applied to any thing made perfectly easy.

131. అక్కడ సాగించం, అక్కడం సాగించం, అక్కడ సాగించం అంటే సాగించం గా సాగించం.

I can't see the star Arundhati, botheration take it! I can see nothing but a debt of sixty pagodas.

Said by a man who had got over head and ears in debt for his marriage, when the priest pointed out the propitious star.

132. తెలుగు ప్రయోగం అదనం టుంగా సరిసరి.

The grief of the neck [lasts] six months; the grief of the womb, for ever.

The "grief of the neck" signifies widowhood, when the marriage cord is broken. (See No. 878). The "grief of the womb" signifies the loss of a child.

* Can ch'abbala non morde.

(23)
133.  "The money [in the box] and the soul [within the body] are made over to the spiritual guide, but the key and the body are retained by me. Applied to giving a person only the form of authority, but no real power.

134.  "The man unaccustomed to burnt-offerings burnt off his mustaches in the attempt."

(See Nos. 95, 298, 474.)

135.  "The miserable fellow is ruined by his wretched marriage. The folly of being headstrong. Marry in haste and repent at leisure."

136.  "When fortune smiled on a mean person, he ordered an umbrella to be brought at midnight. An umbrella is a sign of rank and authority. Set a beggar on horseback, he'll ride to the devil. There is no pride like that of a beggar grown rich. (French.)"

137.  "Alli asked for it, Illi gave it, Malli made away with it."
138. యుగ్మిరి యుగ్మిరి సంఖ్యల రాగం.

If the son-in-law gets in a huff, he will [only] take away the daughter.

Said by a father-in-law or mother-in-law.

139. మని మాంసం మాంసం, మని మాంసం మాంసం మాంసం మాంసం.

There is neither ghee for the son-in-law, nor oil for his friends.

Said of inability in a person to do that which his duty imperatively requires of him.

140. మని మంత్ర మంత్ర మంత్ర మంత్ర మంత్ర.

She grudgingly gave to her son the food prepared for her son-in-law.

The affection of a mother-in-law for her son-in-law.

141. మల్లు మల్లు మల్లు మల్లు మల్లు మల్లు.

Mallu is a great man among the weavers.

Great among low people.

Among the common people Scoggin is a doctor.

142. సంప్రదాయం యుగ్మిరి యుగ్మిరి యుగ్మిరి యుగ్మిరి యుగ్మిరి యుగ్మిరి యుగ్మిరి.

When sacred grain was given to a luckless fellow, he went away and ate it up (instead of placing it on his head).

The term Avalakshana is applied to a man who bears unlucky marks on his person, or whose manners are inauspicious.

(25)
143. अप्रौंका आपृका अर्धश्च तुमम्, नरिम स्वाम मुः।

Give the man who is in a hurry his food on a leaf, but give me mine on the floor.

The food of Hindus is ordinarily served on a large leaf or several small leaves sewn together.

Applied to a person wishing to have something done for himself in great haste, before others are attended to.

144. अर्थायते नुमानं नुमानं गौरवं नुमानं मेकोऽस्मि।

Enmity with a wise man is better than friendship with a fool.

145. अस्तं संस्थानं राजरेयस्येव।।

Like playing games with your grand-mother.

Lit. "Throwing scarlet water over her," a sport among young people at marriages, &c.

(See No. 1041.)

Disrespectful and unseemly conduct towards elderly people.

146. युक्ता संतोला तत्त्व तत्त्वस्य जा।।

The thread spun by the grand-mother is only sufficient for the waist cord of the grand-father.

Waste of that gained by another's industry.

147. एवं रयुक्त, एवं रयुक्त।।

I want grand-mother and I want food.

Said by a child who did not wish to leave its grand-mother, but who had to do so to get its dinner.

You cannot drink and whistle at the same time. (Danbh.)

* Man kan ikke drikke og pibe paa en gang. *
TELUGU PROVERBS.

148. ఆంటలాకు దినం చిత్తం మాత్రం మహాకోశి జాగ్రత్త చెందడం

If you throw a stone into filth, it will fly into your face.

(See No. 320.)

If you will stir up the mire, you must bear the smell. (Danish.)
Meddle with dirt, and some of it will stick to you. (Danish.)

149. ఆంటలాకు దినం చిత్తం మాత్రం మహాకోశి జాగ్రత్త చెందడం

The water drawn with the Picota is the drink offering of disregarded ancestors.

_Tarpana_ is a drink offering to the manes of deceased ancestors (_Pitrīs_).
An irreverent fellow, when pressed by his friends to perform the ceremony, offered the water he was drawing for other purposes.

An unwilling action, done to satisfy others.

150. ఆంటలాకు దినం చిత్తం మాత్రం మహాకోశి జాగ్రత్త చెందడం

She is not only the wife of a priest, but is also in an interesting condition.

(See Nos. 485, 1214, 1929, 2034.)

A double excuse. Applied to idle persons.
_Sick of the idles._

_A large sheep thinks its wool heavy._

151. ఆంటలాకు దినం చిత్తం మాత్రం మహాకోశి జాగ్రత్త చెందడం

If I say “A” (yes), it’s wrong; if I say “Nārāyana,” it’s obscene.

(See Nos. 190, 265.)

_Faults are thick where love is thin._ (W. H.)

152. ఆంటలాకు దినం చిత్తం మాత్రం మహాకోశి జాగ్రత్త చెందడం

The appetite is as great as the sky, but the throat is as small as the eye of a needle.

Applied to great ambition, but small abilities.

* Hve som vil røre i skarn, faer og luge det.
† Man blyver et nærværende skilden end af skarn.

(27)
Eating when the appetite is satisfied; unfaithfulness to a wife.
Both bad.

The hungry Karaṇam looked into his old accounts.
A Karaṇam is a village accountant.

When the daughter-in-law said she was hungry, her mother-in-law told her to swallow the pestle.
(See Nos. 19, 181.)

Rēkali is a wooden pestle, five or six feet long, used for pounding rice.

Hunger knows not taste, sleep knows not comfort, lust knows not shame.
(See Nos. 917, 606.)
Hunger is the best sauce.

A sky calendar.
(See Nos. 1006, 1786.)
A fanciful tale.

A trader in the air.
A swindler. An imposter.
(28)
TELUGU PROVERBS.

159. తలదైన పాల చిక్కన నాసక.

It reaches not the leaf, it suits not the nut.

Quite inadequate.

160. తలాలు నీచేదించింది, నీమిని నాసక నితయసం.

When the leaf went and fell into the well, seven men went in search and fell in after it.

*The gain is not worth the candle.* (French.)

161. ఎందతడు విలీని అంగం తొట్లి, రమయం నామికి నిండట నాసక.

"See! The signs of rain appear!" cried the daughter-in-law "What of that?" said the mother-in-law "I have the measure."

(See Nos. 19, 155.)

162. ఎందనాడు కొత్త కండి, ఆడి మచ్చడు నార సింధురా.

While my sister enjoyed every luxury, my brother-in-law had nothing to eat but the scum of the porridge.

Said of a man who is poorly treated in his father-in-law's house while his wife fares well.

163. ఎంది ఉపన్యాసం ఆయంతరించాంతుంది.

Like taking an oath in a fit of passion.

164. ఎందకు మేరు మేరు, మామ్మ మామ్మ మేరు, మాసదు సాసం సాసం సాసం సాసం సాసం సాసం.

Let our sanctity be scandalized, let the censer be shocked bring a new pot and let us cook sprats.

* Le jeu ne vaut pas la chandelle.

(29)
[Seeing a hypocrite] they cried out, “O Annambhotlu! purity! purity!” He answered “Alas! a dog has touched the big tank.”

There is no limit to purity, nor any beginning to impurity. Man is sinful from his birth, and never attains to perfect purity.

If you think of your spiritual guide and put your hand in the fire, will it not be burnt?

The dancing is over, the song is finished, and every one is as free as in the kingdom of Râma.

Money left in the hands of a woman wont last; a child left in the hands of a man wont live.

A woman’s word, a bundle of water.

If a woman lies, it’s like building a wall; if a man lies, it’s like putting up a mat (easily seen through.)
172. ఎదరు నవీన సబుది విభాగాని.

Not being able to dance, she abused the drum.

A bad workman complains of his tools.
An ill shearer never got a hook. (Scotch.)

173. ఋత్తిల్లిన, సోదరు సాధించాయమ.

Woman's rule, a Tambali's government.

A Tambali is a Saiva priest of low origin, who wears the sacred thread, and endeavours to observe Brahminical customs.

174. సమయంలో కండి కల్పన నియమం లేకుండా.

The sacred water in which the man was going to bathe came to meet him.

(See No. 182.0.)

A thing sought for to come to hand without trouble.

175. హే సుపిసారక, సుపిసారక సుపిసారక.

Having promised, you should not fail; having spoken, you should not lie (retract).

176. అం నేష్యాం సాధించం రావ.

Is he not the son of that father?

(See Nos. 130, 1019, 1072.)

Like father, like son.
Such a father, such a son. (Portuguese.)
He is his father's son. (Latin.)

177. బుగుడగుడి చెప్పి అణ్ణం.

A hasty man is not wise.

(See No. 27, 265.)

He that is hasty of spirit exalts folly. Proverbs xiv. 29.
A hasty man never wants woe.

* Qual o pai tal o filho.
† Patris est filius.

(31)
178. అంచెను అనెను తాత్క నిస్సం.

That profit and this loss are equal.

179. అంచెను, అంచెను, అంచెను, చూడాను కారణంలేది నానా నిస్సం, చూడాం కొంతిక అంచె నిస్సం.

Am I, an upright man, not a boaster, a fault finder, nor covetous, to have one pice, and is this great fool to have a pice also?

(See No. 178.)

In this speech a man committed the very three faults from which he boasted he was free.

180. అంచె అంచె కరసుక్తం రోహి, చుంపం అంచె అంచె అమల నిస్సం అమల అలా నిస్సం.

When he thought of putting an end to himself, his soul said within him "Let us wait until Sunday and all drown together."

The word "All" refers to the elements of which man is composed. Sunday is a propitious day.

Judge well before you act.

Consideration is the parent of wisdom.

181. అంచెను అంచె రేలే రేలే.

Without [the hope of] gain, a Setti will not venture into the flood.

(See No. 181.)

The Settis (merchants) are very greedy and very cowardly.

182. అంచె అంచె అంచె, అంచె అంచె.

Vows in times of trouble, carping [at the gods] in times of prosperity.

(See No. 182.)

The devil was sick, the devil a monk would be;
The devil grew well, the devil a monk was he. (Lat.)

* Aerorotat daemon, monachus tune esse volebat;
Daemon convallit, daemon ut ante facta.

(32)
TELUGU PROVERBS.

183. పచ్చ సాగరు గుండా ఇమెసి కలిగేయే.

That pulse cannot be cooked with this water.

The pulse alluded to is the Cajanus Indicus (See No. 32) commonly called Dāl (Hind.) It requires to be boiled in good sweet water to make it soft and fit for eating.

A phrase similar to "That game won't pay," "That cock won't fight."

184. రెండీస్తారే రామేశ్వరం రెండీస్తారే రామేశ్వరం.

When asked whether they belonged to the Āpastamba or Āsvalāyana sect, they replied "We are neither the one nor the other, we are messengers of Appā Rāu."

Utter ignorance of religion.

185. ఆడి ఆడి ఒరిగమి.

They are seeds out of the same bowl.

(See Nos. 110, 1019, 1877.)

Coming from the same bad stock.

186. మాత్రమే రామమంతా కుదుమ్మే రామమంతా కుదుమ్మే.

If the leagues are long, are the hearts far distant?

An Āmāda (4 Kār) is a distance varying from 8 to 10 miles.

Distance cannot alter true friendship.

187. అందటా తింటాం ఆందటా తింటాం.

Only waste of castor oil, but not [saving] the child's life.

Useless endeavours.

188. అందటా తింటాం తింటాం ఎడుగా తింటాం.

He is like a flock of cotton dipped in castor oil.

To look like a drowned mouse.

5 (33)
190. An ambiguous phrase used by a bad wife.

If the vital parts escape, there is no comfort like that which follows a wound.

An invalid receives every attention from his friends.

He must die first, or
I must die before him.

An ambiguous phrase used by a bad wife.

191. Will a man get by begging, what was wanting in the feast?

(See No. 693.)

192. The restless spindle, to whatever spinning wheel it may be attached, rattles.

193. Reap the Áruga and Kandi together in the same propitious hour.

(For Áruga see No. 22, and for Kandi see No. 29.)

Applied to hasty actions.

194. Like asking if the drum is cracked or strong, after using it for six months.

(34)
TELU GU PROVERBS.

195. మరుమోట అడిగి నను నారు విచారించండి.

Like a tree loaded with cakes falling below an Are tree.

(See Nos. 1382, 1425, 1430, 1806.)

Are is the Bauhinia Racemosa; it bears fruit like cranberries.

Great luck.

196. మరుమోట, మరుమోట, మరు మరు విచారించండి.

Would you comfort me, or remove my grief, or if necessary would you plunge [ into the water to save me ]?

Asking proofs of professed friendship.

A friend in need is a friend indeed.

197. మరుమోట మరువ, మరుమోట మరు.

There are comforters but no real helpers.

198. మరుమోట మరుమోట మరుమోట మరుమోట.

Is feeding one’s wife a benefit to the village?

(See No. 350.)

199. మరుమోట మరుమోట మరుమోట మరుమోట.

For the husband who does not love his wife, there is not enough salt in the Ilakura.

(See Nos. 181, 385.)

This herb (Salsola Indica) is occasionally used as a vegetable, and is naturally very salt.

Where there is no love, all are faults.

If you want a pretence to whip a dog, it is enough to say he ate up the frying pan.

(35)
200. తల తయారుల కూడా తయారులు, తల తయారుల వైభవాన్ని, తల తయారుల బిత్తాన్ని.

Your wife's people are your own relations; your mother's people are distant relations; your father's people are enemies (because they are co-heirs).

(See Viman Book II, 22.)

201. ఆముడం, ఆముడం.

She is not his mate but his fate.

(See Viman Book II, 18.)

202. అదుడం కూడా రోయించినా, రోయించినా కూడా రోయించినా రోయించినా, రోయించినా రోయించినా.

For ten years they were children, for thirty years the husband disliked the wife, and for sixty years the wife disliked the husband.

Applied to an unprofitable and unhappy life.

203. అదుడం కూడా రోయించినా రోయించినా రోయించినా రోయించినా.

A quarrel between man and wife only lasts as long as a Pesara seed stays on a looking glass.

(For Pesara see No. 92.)

204. అదుడం కూడా, అదుడం కూడా, అదుడం కూడా రోయించినా.

There is neither wife nor conception, but the son's name is to be Sômalingam.

(See Nos. 928, 936, 937, 1470.)

* We have no son and yet we are giving him a name. (Spanish.)

Count not your chickens before they are hatched.

* Hijo no tenemos, y nombre le ponemos.

(36)
TELUGU PROVERBS.

205. సమయంలో కొంతస్థలం, జీవి సంచి మృదు ఇందరు.

Had there been room for a mustard seed, would I not have eaten sixty more cakes?

A glutton suffering from indigestion after a feast was recommended to eat some mustard, when he replied as above.

206. నియత్తా నియత్తా తిరుగు ఆమోస.

The woman who fed on mustard grew strong.

Fattening on poor fare.

207. యువదీను యువదీను అహస్మికము సన్న, సదండు సాధిము సిద్ధము తింటా.

Yawning has elder and younger brothers, sneezing has not even a younger brother.

Yawning is sympathetic, sneezing is not.

A good gaper makes two gapers. (French.)

208. సాధిము సాధిము రాజస్థణు.

Making mustard seed into a ball.

An impossible combination.

209. యా యిండి యిండి, సాని సాని సిద్ధము.

If the cow grazes in the field, will the calf graze on the bank?

Intimate friends, or near relatives, will follow in the same path.

* Un bon bailleur en fait bailier deux.

(37)
How long will you have the cow's milk, and how long will you have your fortune? How long will your buffalo's milk last, and how long will your riches endure?

(See No. 341, 873.)

Said to a man proud of his good fortune.

Riches have wings.

Arjuna was the man who brought back the cows [of Virāta].

(See Virātaparva of the Mahābhārata.)

Used when speaking of a man to whom the credit of any successful undertaking is really due.

When the cows fight, the sucking calves' legs are broken.

When the great fall out, the poor suffer.

There is no limit to desire.

Much would have more.

No one is content with his lot. (Portuguese.)

The more one has the more one wants. (Spanish.)

After fasting for six days, with the desire [of being fed with rice (i.e. dainty food given to an invalid)], am I only to have millet?

Failure of a foolish scheme.

* Ninguem se contenta com sua sorte.
† Quien mantiene, masquiere.
TELUGU PROVERBS.

215. దాని కానుపోయా, అనాకాంతము శంఖనాయము.

Desire incites, the fear of shame prevents.

_Shame may restrain what the law does not prohibit._

216. నేను చెలాక నెన్ని విధా.

There is no appetite for food unhoped for.

217. ఆహార కానుపోయా, వాసు నందియాయం.

Avarice knows not shame; sleep knows not comfort.

(See No. 156.)

_When sleep overpowers, comfort is not thought of._

218. నేను వారిక నేను కాసురియా నందియా భాగాను నందియా.

The avaricious Brahman tied up a tūmu [of grain] in his clout.

(See Nos. 619.)

219. ఇద్దరు వానుంచురా ఇద్దరు వానుంచురా, నందియా నందియా నందియా.

There is no sense in words of condolence nor sight in a blind eye.

220. శాచరంపారా శాచరంపా శాచరంపా నందియా నందియా.

In eating and in business you should not be modest.

(See Nos. 281, 301.)

_A bashful dog never fattens. (German.)_

_A modest man at Court is the silliest wight breathing._

* Es wird kein blöder Hund fett.

(39)
221. धृतराष्ट्र शत्रुं ना कहीं.

A rag which had held assafetida.

(See No. 191.)

Said of a man who is respected on account of his connection with the family of some famous person, no longer living; or on account of his own greatness, now passed away.

222. तुम्हींचा स्वातंत्र्याचा नाही.

Every house has an earthen fire-place.

(See No. 997.)

Every man has his faults.

223. तुम्हींचा घर स्वतत्त्वात असावी, जासोसावा अन्य रक्षा.

Every house has an earthen fire-place, my house is still worse off.

Acknowledging one's failings.

224. तुम्हींचा घर आदर्शमध्ये.

The temple is stronger than the house.

Said by a ruined man who had been obliged to take refuge in a temple, but pretended that he had gone there for the safety of his property.

Make a virtue of necessity.

225. तुम्हीं राक्षसाची, शत्रुंची अंगुली.

The goddess of misfortune at home, the goddess of fortune abroad.

Bad to his own, but good to others.

(40)
TELUGU PROVERBS.

226. గోడనుది సూలు రాగిస్తే, మంచికొనివచ్చి విసూచుకుంటాయి.

When he kissed the lamp belonging to his own house, all his mustaches were burnt off.

Undue familiarity. Extravagant demonstration.

*A man may love his weet, and no ride on the riggin o'l.* (Scotch.)

227. గోడను మేలు వచ్చి మంచికొని విసూచుకుంటాయి.

When the household deity was dying of hunger, the goddess of the field demanded a basket procession.

(See Nos. 730, 869, 1781, 1799.)

After an abundant harvest, an earthen image of the goddess of the field is placed in a basket, and carried in procession, with musical instruments and much rejoicing.

To be asked to give to others when badly off one's self.

228. గోడను మేలు వచ్చి మంచికొని విసూచుకుంటాయి.

Even Śiva himself cannot find out a thief amongst the household.

229. గోడను మేలు వచ్చి మంచికొని విసూచుకుంటాయి.

The house is full of fowls, but there's not a cock to crow.

(See No. 343.)

Said of useless people.

230. గోడను మేలు వచ్చి మంచికొని విసూచుకుంటాయి.

His house name is Kasturi (musk), his house smells of bats.

(See Nos. 940, 270, 613, 1530, 1549, 1796.)

The "house name" is the gentililious or family name; it precedes the proper name.

A fine name, but a paltry fellow.

231. గోడను మేలు వచ్చి మంచికొని విసూచుకుంటాయి.

Having thrown a stone on the top of the house, he stoops to catch it on his back.

6 (41)
232. When the owner said his she-buffalo was barren, the neighbour said it was milk.

Applied to a spirit of contradiction.

233. Like waking the master, and giving the thief a stick.

To hold with the hare, and hunt with the hounds.

234. If the members of your family point their fingers at you, the outsiders will point their legs.

235. He brought the house forward by going behind it.

Said jokingly of a man who professed to have improved the family prospects.

236. His own property is like Ippapindi, his neighbour's like fine molasses.

Ippapindi is the refuse of the nuts of the Ippa tree (Bassia Latifolia) and is remarkably bitter.

Applied to a niggard.

237. What! milk pudding in the house and milk also in the field?

Greediness.

(42)
TELUGU PROVERBS.

238. సుప్రసిద్ధం మహోదయం, తిరుచాళ ప్రతి కాళ్ళం.
A marriage in the house is a fine thing for the village dogs.
(See No. 271.)
Men crowd to enjoy that for which they don't pay.

239. ధురుసులు మహోదయం, ప్రతి ద్వార వర్తించిని.
At home he is a spider, abroad he is a tiger.
Demure at home, a ruffian abroad.
*He looks as if butter would not melt in his mouth.*

240. సుప్రసిద్ధం మహోదయం, ప్రతి ద్వార వర్తించిని.
In the house a buzzing of flies, outside the hum of palankin bearers.
(See Nos. 230, 276, 819, 1950, 1549, 179.)
Outward show, but poverty at home.

241. దీపాలకం తిరంగ రాణాచారి రిమి శాసనం నామం, మనం తమ తమలం విదూరత నామం.
If so many great people don't die, shall I alone die? I don't want it.
(See Nos. 295, 2012.)
Said by a man when unwillingly refusing to eat something because Velamas did the same.
*Never be ashamed to eat your meat.*
*He that is ashamed to eat is ashamed to live.* (French.)

242. సుగించి తిరంగ బాగా మహోదయం ప్రతి కాళ్ళం, మనం చిత్తు తిరా కాళ్ళం ప్రతి కాళ్ళం విదూరత నామం.
If you stay here and there you will thrive, come to my house and pine away.
Said jokingly by a poor man to a young girl.

* Quoi a honte de manger a honte de vivre.
(43)
243.  జందాదం చిర, సుందరంగా నాట.

He who gives is a donor, he who does not give is a clout.

(See No. 75, 204, 1510, 1827.)

The impertinent speech of a beggar.

244.  జందాదం సంసనం, జందాదం సంసనం.

The over liberal man is ruined; when a man dies, his debts go with him.

245.  జందాదం సంసనం నాటం మిలించినది చిరించినది.

She gave it, took it back again, and looked on her husband's back for it.

246.  జందాదం నాటం సంసనం నాటం మిలించినది చిరించినది.

The offence given by not lending is to be preferred to the annoyance caused after lending.

By anger on account of some damage done to the article lent.

(See No. 10.)

247.  జందాదం సంసనం మిలించినది, జందాదం సంసనం మిలించినది, అనే గుర్రదం చిరించినది.

He doesn't pay, hang him, but he comes for every meal.

Said by a cateress, of a customer who was more regular in his attendance than in his payments.

248.  జందాదం జందాదం సంసనం చిరించినది.

Even a dying man will rise up when he sees a liberal person.

With the hope of receiving something from him.

249.  జందాదం జందాదం తెలిసినది, జందాదం జందాదం తెలిసింది.

You need not take a bond from a man who is willing to pay, nor administer medicine to one who has made up his mind to die.

(44)
250. For sweet vegetable [ take your ] "plain significations," and for acid [ take your ] "deep meanings."

The reply of the wife of a logician ( who would pay no attention to household matters and had given her no means of providing food ) when he grumbled at the bad fare.

251. Is this done wantonly or with an object?

252. When one said "Here's a tiger!" the other said "And there's his tail!"

Rivaling each other in exaggeration. Capping a long-bow man.

253. Grains of iron, not of black gram.

The pulse spoken of is the Phaseolus Roxburghii.

Said of a puzzling passage or a jawbreaking verse.

254. What is there for flies in the place where iron is melted?

A place where nothing is to be got.

255. The hand which has a bit of iron, the itch, or a bit of cane in it, never remains quiet.
The fire suffers the blows of the sledge-hammer for the sake of the hot iron.

(Bee Nos. 1869, 1868.)

Being drawn into difficulties by one's associates.

If iron be broken it may be united, but if friendship be broken it cannot be healed.

_Broken friendship may be soldered, but never made sound._ (Spanish.)

After living so long he died at the back of his house.

_A miserable end._

Must we search for the smell of the Ippa flower?

(The flowers of the Ippa tree (see No. 236) have a very strong smell.

By rivalry a house is ruined, by rheumatic pains the body is worn out.

Is smearing the house always the sign of a feast?

* Amigo quebrado soldado, mas nunca sano.  
(46)
262. హతమే రాజస్వాం, అంది నాసిక నిర్నయ.

If the mistress of the house be blind, all the pots will be broken.
Without supervision things will go to ruin.

*When the gude wife's awa', the keys are tint.* (Sloth.)

263. చుమ్మ రాండు లైంగ, రాండు సుద్దు లైంగ.

Try building a house, try making a marriage.
An expense greater than contemplated.

*Building and the marrying of children are great wasters.*

264. దుస్తు దిల్లి సామాసాం సాం, నా నాగుడు సాంభరణ ఎందుకు అనుసరించం.

When the Jangam was told that the house had caught fire, he replied "I have my bag and bowl with me."

*(For Jangam see No. 111.)*

Selfish indifference.

265. దుస్తు విద్యాం విద్యాం పాపిండు విద్యాం మాటికంటే.

Like pulling the rafters out of a burning house.
A clumsy expedient.

266. దుస్తు సాక్షిరాజు సాక్షిరాజు సాక్షిరాజు.

Will he who cannot rule his own house, rule in the council?
*He who has no voice in the valley, will have none in the council.* (Spanish.)

* Quem no aprista em vallejo, no aprista em consejo.

(47)
267. He got into the house and counted the rafters.

Preparatory to laying a false claim to it, and adducing his intimate knowledge as a proof that the building was his own.

(See Nos. 636, 880, 1077, 1078, 1079, 1850.)

Swindling.

268. When he was asked to walk round the house he walked round the shed.

269. A daughter-in-law who swallows the age (Yuga) to a mother-in-law who swallows the house.

(See No. 703.)

270. The house is small, and the wife like a monkey.

A double difficulty.

271. There is no new moon which the household regrets; nor annual ceremony, the neighbours; nor marriage, the whole village.

(See No. 238.)

At the new moon the Hindus abstain from eating rice in the evening, but take care to make up for it with other good things; at the Taddina (ceremony on the anniversary of a deceased relative's death) the neighbours are feasted; and to a marriage the whole village is invited.

272. He pulled his house to pieces and built a Pandili [with the materials].

(For Pandili see No. 61.)

Said of an arrant fool.

(48)
TELUGU PROVERBS.

273. తెలియి ధరించి ఏంటెంంది, మమసానం రాసి రాసి చేసానం.

Putting on fine clothes when turned out of the house; adorning the threshold when driven out by the husband. Trying to please when too late.

274. తెలియి ధరించి ఏంంది, మమసానం రాసి రాసి చేసానం.

When a Nambi was told to get out of the house, he asked for his glebe-land.

(See Nos. 360, 1304, 1521.)

Nambi is a priest in a Vishnu temple. Effrontery.

275. తెలియి కోతుక పిలుపుడా.

Getting on the roof [of a thatched house] and whirling a firebrand.

276. తెలియి కోతుక పిలుపుడా, తెలియి హోమమీట్టడా.

When the whole house was knocked down, the tiles did not fill a basket.

(See Nos. 280, 613, 1550, 1549, 1796.)

Appearances are deceitful.

277. తెలియి కోతుక, తెలియి హోమమీట్టడా, తెలియి హోమమీట్టడా.

My house is my holy place; my threshold is Benares; my belly is my heaven.

Said by an irreligious man. "Whose God is their belly." Philippians iii. 18.

278. తెలియి కోతుక, తెలియి హోమమీట్టడా, తెలియి హోమమీట్టడా.

On this side is capture, on that side is sorrow, in the middle is the kingdom of Rama.

(See Nos. 169, 1641, 1877.)
279. One obstinate man who wouldn't give and another who wouldn't take a refusal.

280. Like taking possession of the whole house, when asked to come in for a while.

(See No. 923.)

* Give Skalken et Spond, han dager vel heel Alen.
† Con una cautela otra se quiebra.
‡ A celui qui a son pâté au four on peut donner de son gâteau.
TELUGU PROVERBS.

284. తీసంది జెటి, వలసనిరుత్తి అరునాచల.

If you give, [I shall consider there is] a marriage [in your house] and if you don't give, a funeral.

(See Nos. 283, 1510.)

The impertinent speech of a beggar.

285. అయిన్ని యప్పు కంతేషా నడిపాను.

Are these eyelids distant from this eye?

(See Nos. 119, 1741.)

Applied to anything which can easily be tested by actual observation.

286. ఎక ఎక్కడ తారపాల యది యతిదే.

No food for a fly nor offering for a snake.

(See Nos. 284, 1009, 3027.)

Said of a miser's house.

Ye'll brak your neck as soon as your fast i' his house. (Scotch.)

287. అంటింది తింది అంటింది అభయందే.

Doing with this hand, and receiving the reward with that.

Said of the certain result of either a good or bad deed.

As you sow you shall reap.

As you make your bed, so you must lie on it.

288. విషయం మొదలు ద్రిగి వితక.

When a man has to swim it matters not what the depth is.

When a man determines to face his difficulties nothing daunts him.

(See No. 289.)

Over shoes, over boots.

It is all the same whether a man has both legs in the stocks or one. (German.)

* Mit beiden Beinen im Stock, oder mit Einem, ist gleichviel.

(51)
289. There is no greater depth to the man who is obliged to swim, nor poverty to him who is reduced to a clout.

(See No. 288.)

Reduced to the last extremity.

290. A man who gives a date stone and takes a palmyra nut.

(See No. 292.)

*A* is the wild date (*Phoenix Sylvestris*). *Tādu* is the Palmyra (*Borassus Flabelliformis*).

Offering a gift of slight value for the purpose of gaining a rich present.

*Throw in a sprat to catch a salmon.*

291. If you even drink milk under a date tree they will say it's toddy.

(For *in* see No. 290.)

People are judged by the company they keep.

*Tell me the company you keep, and I'll tell you what you are.*

*From a clear spring clear water flows.* (Latin.)

292. He is at the age when he can tread on and break a date-thorn.

(For *in* see No. 290.)

Said of an unruly scamp.

293. When he went to swim, there was not enough water to drink.

Disappointed hopes.

* A fonte pura pura defuit aqua.

(52)
TELUGU PROVERBS.

294. సెచిలు నిర్మల్యం గుడిగా.

He watched [the field] until the harvest, and then let it go to the jackals.

295. ఆ సెచిలు నిర్మల్యం, ఆ సెచిలు గుడిగా గుడిగా.

The distance between that village and this village is the same as that between this village and that village.

(See No. 129.)

Six of one and half a dozen of the other.

296. ఆ సెచిలు నిర్మల్యం అగుటు సెచిలు, అగుటు సెచిలు అగుటు సెచిలు.

When asked who were the great (men) in the village, he said "The Palmyras;" when asked who were the givers (of presents), he replied "The washermen."

A joke. The Palmyras (see No. 290) are the tallest trees, and the washermen give people back their clothes.

297. పిటు పిటు మూవిన దిగువ చేయండి, అగుటు పిటు.

A rap with ringed fingers will cause no pain.

A man who wears rings is generally well off, and therefore pays handsome damages for injuries inflicted.

298. ఆ సెచిలు, ఆ సెచిలు గుడి.

If [the people] stay, it is a village; if [the people] go, it is a ruin.

299. ఆ సెచిలు గుడిగా గుడి, ఆ సెచిలు గుడి గుడి.

If you leave it alone, it will bear fruit; if you pull it up, it will wither away.

(53)
300. ఆన్న ఖన్ను రావండి కింది, రావండి రావండి.

Wait and see the beauty of the village, but examine my beauty day by day.

Said by an ugly man in a dirty village.

301. పిండి నంది, సంప్రదాయ పండ్లు.

What remains is solid, what has gone is empty husk.

(See No. 1586.)

302. సంప్రదాయ పండ్లు, రాగ్గాలు శాస్త్ర కామిటెంటు.

[To perform the ceremony of] Dadi Biyyam to the priest’s wife when there are many other things to be done.

Dadi Biyyam is a ceremony performed before the consummation of marriage.

Going out of your way to do something for others, and neglecting much that you have to do of your own.

303. గుండా గుండా పిండివాడి రాకు, కామ కామిటెంటు రాకు.

Ganēsa’s rice-balls are not cakes, Uda is not grain.

Uda is the Panicum Flavidum.

304. ఉడిద్లు విచిత్రమైన పిండివాడు కము కము.

Will the lady who cannot get up into the sling get up into heaven?

(See Nos. 486, 2021.)

Uti is a net work sling hung up in Hindu houses at a height of seven or eight feet, to keep earthen pots containing food in.

He that can't ride a gentle horse, must not attempt to back a mad colt.

(54)
TELUGU PROVERBS.

305. Don't boil, don't boil, O garlic! However much you boil, your smell will not go.

Said to an envious person, who is said to burn inwardly.

306. [The host said] "Boil, boil away, O food, until new year's day!" [the guest added] "My business will not take me away until the ploughing-season."

(See No. 931.)

During the Pongal feast in January a stingy man tried by a broad hint to avoid giving a visitor food, but the latter was not to be done out of his dinner. The Telugu New year's day falls in April, and cultivation commences in July.

Eat and welcome; fast and heartily welcome.

Let the guest go before the storm bursts. (German.)

307. A squirrel performs a squirrel's service.

The squirrels are said to have assisted Rāma in building the bridge at Rāmeśvaram by dipping themselves into the water and then rolling in sand, which they brought for the mortar.

Willingly doing what one can.

308. What has the squirrel to do with the management of the village?

(See Nos. 752, 1356, 1860, 1993, 1498.)

Presumptuous interference. Impertinent meddling.

* Lass den Gast ziehen ehe das Gewitter ausbricht.

(55)
309. The Guana has two tongues.
Said of a man that breaks his word.

"A sinner that hath a double tongue." Ecclesiasticus vi. 1.

310. Going into a village with a guana in one's arms.
(See No. 1458.)
Eccentric conduct.

311. Never mind if I lose the guana, if I get my hand out it's enough.
(See No. 1906.)
Said by a man whose hand had been caught by a guana in a hole.
Catching a Tartar.

312. An ear with a palmyra leaf in it is better than a bare ear.
(See Nos. 314, 1906.)
Half a loaf is better than no bread.

313. Like measuring the air.
(See No. 98.)
Idle dreams.

314. A wretch of a mother-in-law is better than a strange slut.
(See Nos. 313, 1906.)
A bad bush is better than the open field.
Better a lean jade than an empty halter.
(56)
TELUGU PROVERBS.

315. అంది కండడి తిరిగి.

The boastings of Uttara Kumāra.

(See No. 547.)

Uttara, the son of king Virāṭa, volunteered to attack the Kuruśas, but his courage failed him and he turned tail at the sight of the enemy (see Virāṭaparva of the Mahābhārata).

Bragging. Bombast.

316. ఏడి రామి అధిక సంధ.

Take up your basket [of seed] when you see [the sun in] Uttara.

Uttara is one of the twenty-seven lunar mansions. When the sun is in Uttara there is invariably rain, and seed is then sown.

Make hay while the sun shines.

Know your opportunity. (Latin.)

317. ఏడి సరలు కండామును, పెద్ద వంతు వేలాము తాతా.

If there be rain with thunder when the sun is in Uttara, there will be no drought; if a snake pursues and bites you, the bite will be fatal.

(For Uttara see No. 316.)

318. ఏడికో కండముమాణం, అంగ అడిగి వేలాము.

Employment makes the man; he is a luckless fellow if he lose it.

319. ఏడికో కండముమాణం సరుమా, నికిండిసా సానిక సంచా.

They say “endeavour makes the man,” so bring an axe, and let us cut down the centre post.

(See Nos. 1387, 1388, 1389.)

Nosce tempus.

8 (57)
320. A man starts with anger when the truth is told of him.

It is truth that makes a man angry. (Italian.)

321. If a man speaks the truth he will find the village too hot for him.

See No. 1875.

Truth produces hatred. (Latin.)

322. He that is alive is the head man of the village, and he that is dead is the head man of the burial ground.

A taunt used to one who tries to make out that he is very highly connected.

323. Immediately after doing good, I received an ill return.

Base ingratitude.

324. O teacher, uktam! uktam!

Said by a school-boy when he saw a board about to fall on his master's head. He had been taught to render the Sanscrit word Uktam by Palaka baddadi ("it was said"). These words also signify "the board has fallen," which the boy took to be the correct meaning of the Sanscrit word.

Applied to an ignorant blunder.

* Del vero s’affer l’uomo.
† Veritas odium parit.
TELUGU PROVERBS.

325. When asked what the school master was doing, one replied "he is correcting the mistakes he has made."

A bad workman.

326. A witless fellow should not be allowed to remain in the village.

327. The man that has eaten salt drinks water.

(See No. 1092.)

328. The salt seller is ruined, the pulse vendor is ruined, and the betel seller is entirely ruined.

329. Dost thou neigh after eating two grass rings and a tea spoonful of water, O excellent steed?

Said by a poor Brahman priest to his miserable pony which he had only fed with two rings (made of sacred grass and worn on his ring fingers), and had given him water out of the small spoon used in sipping water in ceremonies.

Giving little pay and expecting much work to be done.

330. Ruined in both ways like a well-digger who turns Sanyasi.

He is neither employed in his old trade nor supported in his new character.
331. The sheep which was the joint property of two persons, was deserted and died.

(See No. 1555.)

The ass of many owners is eaten by wolves. (Spanish.)

Between two stools fall to the bottom.

332. Putting a child in a cradle and looking for it all over the village.

He looks for his ass and sits on its back. (French.)

333. All these wretched women say to me "run, run" [on to the pile], but not one comes with me.

Said by a widow when pressed to become Sati.

334. Garlick is as good as ten mothers.

(See No. 345.)

335. If there be a Balija man as small as a clove of garlick, he will ruin the whole village.

(See No. 1763.)

Balija is a caste among Telugu and Canarese Sādras.

One scabbed sheep will mar a whole flock.

One ill weed mars a whole pot of pottage.

* Asno de muchos, lobos le comen.
† Il cherche son âne et il est monté dessus.
TELUGU PROVERBS.

336. మామయి నంది లించిని

Unless you had touched the garlic [your fingers] would not have smelt.

(See No. 168.)

If you had not meddled with a bad business you would not have got a bad name.

_He who touches pitch defiles himself._ (Italian.)

337. మస్కు మరియు మరియు సంతోషం

When there are onions Malli is a fine cook.

Onions make up for bad cooking.

338. మినము మరియు మరియు సంతోషం

If you preserve your life, you can at least live by selling salt.

Used as an argument not to risk life for the sake of gain.

339. మినము మరియు మరియు సంతోషం

How long does it take to salt an Ustekāya? How much is there of it to put on a dish?

(See No. 1417.)

_Ustekāya_ (Solanum Trilobatum) is a small fruit.

Applied to something very insignificant.

340. మినము మరియు మరియు సంతోషం

He is like an Uduga seed.

The seed of the Uduga (Alangium Decapetalum) after falling from the tree, is said to attach itself again to the trunk when the rain falls.

To stick to a man like a leech in spite of all rebuffs.

* Chi tocca la poca, s'imbratta.

(61)
341. నాయకుడు అమలిస్తుంటే, నాయకతాలు అమలిస్తుంటే.

How long will the Uda food last? How long will your employment continue?

(See No. 210, 273.—For Uda see No. 208.)

342. కర్మకాండం రాయి ఎందుకంటే.

Can the belly be filled by holding in the breath?

(See No. 186, 263.)

Inadequate measures. Idleness.

Idleness must thank itself if it go barefoot.

343. కిడ్డి ప్రధానం, ఆసక్తి చరిత్రి.

The village is full of relations, but there is no place to hang up the sling (i.e. no shelter).

(See No. 228.—For Gif see No. 204.)

Give out that you have many friends, and believe that you have but few. (French.)

344. కిడ్డి ప్రధానం, సమయం మైదానం క్రి.

When the whole village put their rice in the sun to dry, the jackal put his tail to dry.

Foolish imitation.

345. కిడ్డి ప్రధానం, త్రియాంగి చి.

The village is full of garlick, what do I want with thee O mother?

(See No. 334.)

* Il faut se dire beaucoup d'amis, et s'en croire peu.

(62)
346. లేపొందం, అతిదినుడు.
Lame in the village and an antelope in the jungle.
A skulk.

347. పరిపాలన సాధారణ, శుద్ధుడు సాధారణ.
All the village has one way, and the pig another.

348. కాగి పిల్లలు లేదా నారాయణ, నరస్సులు నరస్సులను పిచ్చు చేస్తుండాం.
Never mind giving provisions to the man setting out on a journey, but supply them to the man going to the rear of the village.

349. కొడి రాతి ప్రభిందం, ఆసాద్యం ఎంతం.
There is but one dancing girl in the village; before whom is she to dance?

350. బాలి కుంద కలిగినది సిద్ధి సిద్ధి అటుపించడాన్ని, అప్పటి పొయ్యు అటుపించడానని.
As a public benefaction, I will buy a cloth for my wife; give me a pice from each house.

(See No. 196.)

351. అంటి నంది నంది నంది నంది.
If they are to be had for nothing, I have a relative here.
Wishing to get two shares.
Greediness.

352. కాగి కాగి కాగి, చూసి ఉన్నతం.
If you can't be quiet, hang yourself.
(63)
353. The misfortune of the village has carried off Virisetti.

The story is as follows: A burglar in digging through the wall of a house was killed by the wall falling upon him; his wife prosecuted the owner of the house for having badly built walls; the house owner blamed the builder; the builder blamed a woman who had distracted his attention while at his work, by passing by that way; the woman blamed a goldsmith to whom she was going to get certain jewels which she had not finished for her; the goldsmith blamed the banker for not letting him have gold in time; the banker was sentenced accordingly to be impaled, but on the point of being put to death he suggested that the size of the instruments would be much better suited to fat Virisetti (to whom he owed a grudge); fat Virisetti was executed accordingly. This happened at Anyayopura (the city of injustice).

The innocent suffering for the guilty.

354. Though a hundred [pagodas] be levied from the village, not a cash will be paid by the Karanam.

(A See No. 258, 2045.—For Karanam see No. 154.)

A cash (रंग) is 1-60th of an Anna.

The instrument of oppression does not himself suffer.

355. The inhabitant of the village is afraid of the cemetery; the stranger is afraid of the water.

The inhabitant of the village has a superstitious dread of the burial or burning ground, and avoids it; but the stranger does not know its situation and walks through it. On the other hand, the villager knows the depth of the tank, and does not fear going into it, but the stranger is afraid to venture.

No safe wading in an unknown water.

(64)
TELUGU PROVERBS.

356. కార్తీల రాజారు నరాయణా ఎండించి, నరాయణా రాజారు ఎండించింది.

If one of the royal family strike a villager's child, Nārāyana will strike his child.

"[ The LORD ] will avenge the blood of his servants." Deuteronomy xxxii. 43.

357. ఇది పెంచేదండు, ఇది పెంచేదండు.

The village says "go," the cemetery says "come."

(See Nos. 1950, 1951.)

About to die.

He is burnt to the socket.

358. ఇది పెంచేదండు, ఇది పెంచేదండు.

Although you leave the village and go to another, your evil destiny will still attend you.

(See Nos. 1149, 1971.)

359. ఇది పెంచేదండు, ఇది పెంచేదండు.

The village is like the Ustekāya and the religious duties are like the Tāṭikāya.

The Ustekāya (No. 339) is a small fruit, and the Tāṭikāya (No. 390) a large fruit.

Applied to exactions imposed upon people for religious purposes greater than they can bear.

360. ఇది పెంచేదండు శక్తి సంచి, శక్తి లోపం శక్తి సంచి.

When a trooper was told not to come into the village, he asked where he was to put up his horse.

(See Nos. 376, 1804, 1921.)

9 (65)
A husband that begs is better than a son that rules over villages.

The one clings to his wife, the other despises his mother.

Remains of a debt, of a sore, or of a fire should not be left.

Enquire not into the origin of a Rishi, a river, or a woman.

_Rishi_ is a saint.  (See Wilson's Sans. Dict.)

He will not even throw his leavings to the crows.

_Said of a great miser._

If you begin to count, you will find the whole cot full of holes.

_Referring to a bed made of plaited rope._

_When a man wishes to find fault, he loses no opportunities._

_When love fails we copy all faults._  

(66)
TELU GU PROVERBS.

366. ఎందుకు ఎందుకు ఏది?

Will the number decrease by drying?

A reply given to a cheat who thus attempted to account for a deficiency in the quantity of vegetables.

367. అయితే అయితే అయితే, అయితే అయితే అయితే, అయితే అయితే అయితే.

If the sun gets hot, he will have to stay; if he stays, dinner will have to be cooked for him; if it is cooked, it will have to be eaten; and if he eats it, he will have to lie down.

(See No. 366.)

The muttered grumblings of a stingy host.

368. వాతావరణం వాతావరణం వాతావరణం వాతావరణం.

How kind the scamp is, searching for the well-rope!

(See No. 1141.)

Said scoffingly by the wife whose husband was looking for the well-rope, not to draw water for her, but to chastise her with.

369. అందరూ అందరూ అందరూ అందరూ అందరూ.

However early he rose the day always dawned while he was at the Tumma tank.

Tumma is the Acacia Arabica. Tanks are often named from the trees planted around them. The earlier the man got up the more he dilly-dallied on the strength of it, so the sun always found him at the tank, in the way to his work.

Early up, and never the nearer.

370. అందరూ అందరూ అందరూ, సంఘటనలు చెప్పండి

However good a man a shepherd may be, he will not be entirely free from foolishness.

(67)
However good the pig may be, it will never cease to eat filth.

(See Nos. 259, 515, 571, 673, 692, 904, 1475, 1494.)

*A hog in armour is still but a hog.*

A lad when asked “Why are you crying my boy?” answered “They say my people are going to beat me the day after tomorrow.”

(See No. 931.)

Anticipating evils.

*You cry out before you are hurt.*

What matters it whose the bull was? If the cow calves in our herd, it’s all right.

Applied to an unprincipled action.

Call me brother-in-law anywhere but at the Brinjal garden.

(For Vanga see No. 97.)

Unwillingness to acknowledge relationship when it would cost anything.

“O blanket where are you?” said he “Where you left me, you madman,” it replied.

A smart repartee.

(68)
TELUGU PROVERBS.

376. మేముడి మాంసం మహారాష్ట్ర  దేశం, కొండవ నాగరం మలించి
        మనం శ్రద్ధ. ఉండంచ.

"Where are you going to Madam Fate?" asked one "I'll follow you, go on" she replied.

The evil results of mixing with bad company.

377. మేముడి మాంసం మహారాష్ట్ర, కొండవ నాగరం మలించి.

If I ride I shall be a trooper, if I dismount I shall be a foot soldier.

A man who makes himself useful in any position.

378. మేముడి మాంసం మహారాష్ట్ర.

The elephant is subject to the man who has mounted it.

379. మేముడి మాంసం మహారాష్ట్ర కొండవ నాగరం మలించి.

Having mounted [the tree] and felt [the fruit], he came down again and threw stones at it.

380. మేముడి మాంసం మహారాష్ట్ర కొండవ నాగరం మలించి.

He went to mock, and fell on his back.

He went out shearing and he came home shorn.

The bitter bit.

381. మేముడి మాంసం మహారాష్ట్ర, కొండవ నాగరం మలించి.

If I say this, it will be killing a Brahman; if I say that, it will be killing a cow.

Said by a reluctant witness to himself, when called to give evidence regarding a complaint made by a Brahman that another man's cow had grazed in his field.

Being placed in a dilemma by having to give evidence in a quarrel between two friends.

( 69 )
382. When he was met by the bowl that he used to collect alms in and eat out of, the bowl under his arm made salâm to it.

A begging impostor paying a visit on one occasion to a village where he thought he was not known, kept his alms-bowl under his arm, but when he met a man carrying an old bowl that had once belonged to him, the one under his arm is said to have betrayed its owner by claiming acquaintance with its predecessor.

383. Is a bullock which has fallen down from fatigue afraid of a tiger?

Resignation to one's fate through utter helplessness.

384. Reprove a man to his face; brand a man on his chest.

Don't abuse a man behind his back.

*He who praises in præsenta, and abuseth in absentia, have with him pestilenis.* (Gomma.)

385. The man in front is the bridegroom.

386. When the fire was lighted in the opposite house, he threw water on his own.

(See No. 53, 1592.)

*Envy is its own torturer.* (Deech.)

*Wer einen lobt in Præsenta und schimpft in Absentia, den hole die Pestilenis.*
† Avindsyg er sin egen Bøddel.
387. కోసి ముకుత అవిరితమావేదం.

The woman who was met wasted away.

(See No. 514.)

One woman met another out of whom a spirit had been driven, and fancied she was possessed.

Unreasonable fears.

388. గుండా కనుకతే మంగా గిరుడు కర్తా.

While the bullock was ploughing, the tick puffed and blew.

(See No. 491.)

Applied to a person who does little in assisting others but makes much of it.

What a dust have I raised! quoth the fly upon the coach.

389. ఒక యేలి కనుకి నిపుడు.

Is the bullock's sore tender to the crow?

Said of one devoid of sympathy for others.

390. గుండా బాలి హేం, తెదున స్థాయించబడి.

"The bullock has calved" [said one] "Then tie it up in the shed" [replied the other].

(See No. 1172.)

Applied to a foolish speech.

391. గుండా పోగిన ఉంచు, ఉనిగిన పోగి ఉంచు.

The bullock pulled towards the sun, and the buffalo towards the shade.

A bad match.

Every couple is not a pair.

(71)
392. రిడ్డి కూల్లి దార్మికు.

Ropes after bullocks.

Taken to tie them up with.

Providing one's self with what is necessary.

393. పెట్టి సాగాలు మనంపైనా, సంధర్మ అడవికాలు కొట్టడానికి

What does a bullock know of the taste of parched grain?
what does an ass know of the smell of perfume?

To throw pearls before swine.

Strew no roses before swine. (Dutch.)

394. నారికి తీసి లింగ కదిలడానికి.

As rain falls on a male buffalo.

Apathetic indifference.

395. పాలిస్తుంది కూరి సాగించడానికి తాతాణా.

Fearing the buffalo would kick, he went behind the horse.

396. పెట్టి అడవికాలు కూల్లి ఛేండాపైందు కొట్టడానికి.

The Reddi who had never mounted a horse before, sat with his face to the tail.

(See Nos. 95, 124, 476.)

397. పెట్టి చెప్పాలు మికి చెప్పడానికి

Abuse me as much as you like, I've got my handful of grain out of you.

Said by a beggar who had received alms and abuse together.

When you have given me roast meat, you beat me with the spit.

* Streuk geen rozen voor varkens.

(72)
398. మనం సరివాసం యావాదం చేసినందు, మనం కావి కెప్పించాయంది.

I have cut many boils, but there was never such pain as in my own.

Said by a Surgeon.

To cut into another man's ear is like cutting into a felt hat. (German.)

He laughs at scars who never felt a wound. (German.)

399. మనుష్య కూడా ఎండిపొంచడానికి.

When a good deed [is done,] then only [is it thought of].

(See No. 81.)

Eaten bread is soon forgotten.

400. పిక్సాలు పులియడానికి చేసినందు, మనం జీవిత ప్రసాదం చేసాయంది.

If you give yourself airs in the village where you are a stranger, will your husband spin the cotton?

401. మనం శిక్షా రాసాయం.

Acquaintance is a handful of money.

402. పిక్సాలు పులియడానికి చేసినందు, మనం జీవిత ప్రసాదం చేసాయంది.

Borrowed ornaments cause inconvenience by their weight, pain by taking them off and putting them on, and debt if one of them is lost.

He that goes a borrowing goes a sorrowing.

403. పిక్సాలు పులియడానికి చేసాయంది.

Like catching a fish with a worm.

Fish follow the bait.

* At skære i fremmed Ore er ikke anderledes end i Flibskat.
† Der Narben lacht, wer Wänden nie gefühlit.
404. Ἐπειδή ἦν ἁρπάζω καθισσόμενον.
Like a cat crouching for a mouse.

405. Ἐπειδὴ ἦν μάθη.
The cat a witness in the rat's case.
Interested evidence.
A fox should not be of the jury at a goose trial.

406. Ἐπειδὴ ἦν ἐκεῖνης ἐμάρτυρα.
Will the cat faint at the death of the rat?
Indifference.

407. Ἐπειδὴ ἦν ἀνθρώπινας ἐμάρτυρας.
Like getting angry with a rat and setting fire to one's house.
(See No. 52.)
Burn not your house to fright away the mice.

408. Ἐπειδὴ ἦλθε ημείς ὀξεῖς θεριστεῖν.
Like pulling a bear's hairs out with tweezers.
An endless business.
A cask that will never fill. (Greek.)

409. Ἐπειδή ἔφτυ συνελογίας ἐσείσθη.
When it dawns, we shall know whose mother is alive.

Said by a man to his wife, at whose instigation he had agreed that they
should kill his mother. The mothers of the pair slept together and the
wife's mother was murdered instead of the husband's, with the latter's
knowledge. The wife, having an inkling of the truth, endeavoured to per-
suade her husband to go and see which of the two they had spared, and he
replied as above.

* Ἀπλησίος πίλος.
(74)
410. एल्ली शेत्तीं का अकाउंट है सिर्फ एक अकाउंट।

Ellī Śeṭṭi's account is a single account.
Receipts and disbursements, profits and loss, all muddled up together.

411. वो शेत्ते का पहली अकाउंट है क्या?

Whose father's property are you sobbing for?

Said to a man who is disappointed at not getting what he has no right to expect.

_He has a good estate, but the right owner keeps it from him._

412. वो किसी का बच्चा है, वो जो क्रोध कर गया है और पिघल जा रहा है?

Whose child are you, that you cry and weep so bitterly?

_(See No. 1, 1810.)_

413. अन्ध अच्छा रात्रि है?

Every man to his own way on the banks of the Yamuna (Jumna).

_There every man is free to do what he has a fancy for._

414. अन्धे अपनी जलाशय सूख जा रहे हैं?

Every man must dip in his own waters.

_Every one must bear his own troubles._

_Each cross hath its inscription._

_Every one bears his cross._ *(French)*

415. अन्धे अपनी जिंदगी सूख जा रहे हैं?

Every man's life is sweet to himself.

_Life is sweet._

* Chacun porte sa croix. (75)
Every man's folly is pleasure to himself.

Fools are pleased with their own blunders.

Will any service rendered by another be as a wife to the house or a pot for the pile?

Said by a man whose wife has died or gone astray.

“Is it the fast O Brahman?” [asked one] “Will you stir up the fire?” [replied the Brahman already irritated by fasting]. “Is it the festival?” [said the first]. “Do troubles last for ever?” [answered the Brahman, delighted at the prospect of being fed.]

Welcome and unwelcome intelligence.

Whichever leg slips there is danger to the child.
TELUGU PROVERBS.

420. amma kaapi sandhavvo thiradru anchu samjha samanduru kaapi
  sadhi kaapi idamu navaru kaapi, Jaredu sadhavi kaapi
  kusamavu kaapi.

I am a terrible woman eating grains of rice like flocks of cotton mixed with buffalo curds, so don’t come near me children, you’ll take fright!

Said by a greedy woman to keep her children off.

421. amma kaapi sandhavvo thirandhuru kaapi.

Will a basket be broken by being filled with flocks of cotton?

(See Nos. 1866, 2023, 2077.)
Ineffective measures.

422. amma kaapi sandhavvo thiradru kaapi.

Like setting the sail according to the wind.

(See No. 68.)
Set your sail according to the wind. (French).

423. amma kaapi sandhavvo thiradru kaapi.

The pearls on the other side of the river are as large as palmyra fruits.

(See Nos. 584, 841, 1022.)
Exaggeration in describing things not present.

424. amma kaapi sandhavvo thiradru kaapi.

"When did you go to the river, when did you bring the sand?" [asked the husband] "If women like, how long will that take?" [saucily replied the wife] "If men like, how long will this take?" [said the husband] giving her four double-handers.

The husband’s question was caused by finding sand in his food.
425. మండల గంగా సంరక్షణ చేయండి.

A tree on the river bank always totters.

(See No. 425.)

Said of a man in an insecure position.

426. మేమ్దరి సామరి వహించండి.

The grazing on the island is not worth the swim across the river.

427. మరియు సరారు, ఎందుకు తాతా.

Although the jackal lives near the river, will it know where the ford is?

Applied to ignorant persons in high position.

428. మేమ్ నీటి ఉంటుంది.

A field on the bank of the river.

(See No. 428.)

A dangerous situation.

429. మేమ్ నిరసనం కరంగా ఉంచండి చరంగా అడుగు.

Like saying "yes" when asked whether brinjals grow in the river.

(For Brinjal see No. 97.)

A time server.

430. మండల శిఖర వంది లక్షణం ఉంటాం.

Although you throw [things] into the river, take an account of them.

Keep your expenditure within bounds.

(78)
TELUGU PROVERBS.

431. భూసిరుంచే శోభురు కడి, నా దుఃఖిని వచ్చివుంటా.

If the weeping widow's husband returns, mine will come also.

Stolid indifference. Want of feeling.

432. మామి మనిషు అందిసేయలే వన్నారు.

Like shewing a plantain to a crying child.

433. మనంలో పండిత చిత్రిత, చిత్ర మానవ సాయంగా ఉండాలి అడకంటే.

Show your [withered] left hand and add to their grief.

The story is that after a marriage the bridegroom was found to be a fool, which caused much regret to the family of the bride. The bridegroom's friends then told him to show the withered state of his left hand which he had hitherto concealed.

Making bad matters worse.

434. మనంలో విశేషాల నాట, చరి హాంసం స్మారక సంఖ్యన ఉంచాలి

While the man was sluggishly ploughing, thieves stole the rope collars.

435. మిను చేయు చేయా లేదా.

When one says he's going, the other says he's dying.

(See No. 331.)

Spirit of contradiction.

436. మనంలో తరచయ మహి.

The porcupine has sense in the back of its head.

Said of a man without brains.

(79)
The loss of a wing is the same to a mosquito as the loss of a leg to an elephant.

Proportionate losses.

To keep an elephant [a man requires] a country, to keep a horse a village, and to keep a she-buffalo a maid.

A wood apple is very small in an elephant’s throat.

A very easy matter.

Will the thirst of an elephant [be quenched] by the water which drops from the eaves?

Like dogs barking at an elephant.

He tells me to put the elephant into the cotton basket, to place the basket on his head, and to lift him up.

Ekulabuttā is a very small hand basket.

Being asked to do an utter impossibility.

(80)
TELUGU PROVERBS.

443. సాస్సుస్రువు ప్రేమ సాధించండి.

The man who has mounted an elephant will not be afraid at the bark of a dog.

He who is in favor with the great will not fear the enmity of the mean.

444. సాస్సు ప్రేమ సాధించండి.

Even when the elephant lies down he is as high as the horse.

(See No. 1865.)

A man much superior to another.

445. సాస్సుస్రువు ప్రేమ సాధించండి.

Like a wood-apple swallowed by the elephant.

(See No. 780.)

It is swallowed whole, and is said to be found afterwards empty though unbroken.

Said of a person in an influential position who does not benefit others.

446. సాస్సుస్రువు ప్రేమ సాధించండి.

Like asking a man on an elephant for some chunam.

His hand cannot be reached. (For chunam see No. 2114.)

447. సాస్సుస్రువు ప్రేమ సాధించండి.

To the man that eats elephants, corpses are as pastry.

(See Nos. 684, 775, 1006.)

A thoroughly bad man won't stick at trifles.

448. సాస్స్ ప్రేమ చిత్తాన్నాడం చిత్తాన్నాడం.

Whatever work is neglected, eating is not forgotten.

11 (81)
What snake it is, and what hole it lives in, we don't know.

Said of persons whose abilities are not yet known.

"What, O Appaji! [is to be done?]" said the king. "As occasion requires, O king!" replied [the minister].

When Polisetti was asked how he was getting on, he replied "I am in trouble as usual."

Not knowing what to do, he began to mimic others.

Weeping is the ornament of a poor woman, embonpoint is the ornament of a rich woman.

The leaf dishes which were empty rose up high; those that were full remained steady.

The conceit of little knowledge, the humility of true learning.

Shaal waters mak the maist din. (Scotch.)
TELU GU PROVERBS.

455. మీసుకునే ఉద్యోగం పొందండి.

The umbrella must suit the hour of the day.

Suitable to the occasion.

456. యా పాయం యా రెడు నాయం హీరడం మెరుసుడు.

Like a thorn piercing the beak of a bird that was picking up food.

Losing the only means of support.

457. అందు తరపించండి.

Like the flood subsiding.

Perfect stillness after a tumult.

After a storm comes a calm.

458. సాగ గదు రెండు ఆధారం.

As the river sleeps.

Smooth waters run deep.

There is no worse water than that which sleeps. (French.)

459. నరులు పాలన కందం వచ్చి నాలు నిషాదం.

When the river goes down a cubit, the water in the field goes down a fathom.

If you lose a little in the favor of the great, you sink four times as much in the estimation of the people.

460. నరులు పాలన కందం నాలు నాలు హుయుషు.

Let the river flow ever so abundantly, the dog only gets what it can lap up.

A servant neglected by a master liberal to strangers.

* Il n'y a pire eau que l'eau qui dort.

( 83 )
461. She took off her cloth and put it under her arm, while the river was still seventy miles off.

_{Do not strip before bed time._ (French.)^}

462. Day and night are one to the [Supreme] Ruler.

"The darkness and the light are both alike to Thee." Psalm cxxxix. 12.

463. There are no villages to rule over, but are there not villages to beg in?

_Said by a beggar refused alms._

464. If the master's ox be lost what is it [to the servant?]. If the watchman's eye be lost what is it [to the master?].

465. There is no limit to riches.

466. Either one way or the other.

_{See No. 472._

_{Corrupted from the Hindustani._

* Il ne faut point se déshabiller avant de se coucher._

(84)
TELUGU PROVERBS.

467. అన్ని ఎందుకు రచలిగచ్చాన్ని?

Like buying and bringing a disease with which the body is not troubled.
Wilfully bringing trouble on one's self.

468. అక్కడ మరింత సాగి అక్కడ సాగలు?

Will the woman who cannot bear one [trouble] bear two?
(See No. 1159, 1294.)

469. ఎడా ఎడా ఎడా సన్న ఎడా ఎడా ఎడా.

They eat of one dish and sleep on one bed.
(See No. 1283, 1949.)
Extreme intimacy.
They are hand and glove.

470. ఒక ఒక ఒక ఒక ఓడ ఒక ఓడ ఓడ ఓడ.

One eye is no eye, one son is no son.

471. ఒక ఒక ఒక ఒక ఒక ఒక ఒక ఒక.

Will the morning dawn after dreaming one dream?
After one trouble, think not that you have passed through all.

472. ఒక ఒక ఒక ఒక ఒక ఒక ఒక.

One blow and two pieces.
(See No. 499.)
To give a direct answer and settle a matter one way or the other.
(85)

A hundred one by one, or a hundred at once?

Said in doubt of a person's liberality, as the "hundred" promised would probably turn out to mean only one.


With one day's acting, all his mustaches were burnt off.

By standing too near the torches which are used to light up the figures of the performers, and on which powdered resin is thrown.

(See Nos. 95, 134, 392.

Said of a clumsy novice.


One day holding (fasting); one day breaking fast.

(See No. 476.)

A precarious subsistence.

Change of fortune is the lot of life.

Today a king, tomorrow nothing. (French.)


One day a feast, one day medicine.

(See No. 477.)

One day favor, one day disfavor.

Today in finery, tomorrow in filth. (German.)


By weeping at the good fortune of another he lost one eye, and by weeping at his own ill fortune he lost the other.

* Aujourd'hui roi, demain rien.
† Heut' im Putz, morgen im Schmutz.

(86)
TELUGU PROVERBS.

478. అణం సాగరం సాధిసివే ఆనందం చేసిన చక్కు.

A man is no Doctor until he has killed one or two [patients.]

(See No. 1529.)

Said to a bungling tyro.

If the doctor cures, the sun sees it; if he kills, the earth hides it.

479. రెండు మాంచప లాంట పాలే.

There are a thousand ways to a village.

Every man in his way.

There are more ways to the wood than one.

480. ఒక్కడు మనుష్యి, ఒక్కడు అందరి.

If you clap with one hand will there be any sound?

Nothing can be done successfully by a single person.

One man is no man. (Latin.)

Two heads are better than one.

Hand washes hand, and finger fingers. (Greek.)

481. రుందేలి విదీల రాతి చేసి, కొత్తంపాటు కచ్చితం.

If you remove stone by stone, even a mountain will be levelled.

You must pluck out the hairs of a horse's tail one by one. (Latin.)

Drop by drop the lake is drained.

482. పిల్లలు శుద్ధం అందరి కచ్చితం.

The brazier has spoilt the dish which before I ate out of slantingly (on account of the hole in it).

(See Nos. 881, 946, 1567.)

* Unus vir nullus vir.
† Χείρ κείρα νίντες, δάκτυλος τε δάκτυλον.
‡ Caudae pilos, equino paulatim oportet ovellere.
483. The lazy woman complained that her toe-rings pinched her.

(See Nos. 150, 151, 120, 201.)

Idle folks lack no excuses.

484. "Well, swollen-bodied Reddi! how do you sell your paddy?"

"The want of it alone has made my whole body swell," he replied.

The Hindus believe that longing for any desired object causes the legs and face to swell.

485. Is there any inspiration which makes a man unaware of his own actions? Is there any lie not known to him that utters it?

486. Like one who does not know the alphabet attempting multiplication.

(See Nos. 204, 291.)

487. Ships come on carts; carts come on ships.

When ships are broken up, the pieces are carried on carts.

Good and ill fortune follow each other.

(88)
TELUGU PROVERBS.

488. ఒద ఇరికేా, అని ఇలాంచెలుకు.

One said "Loss, loss!" the other replied "A hole in the dish."

A pun on the word $\text{ఎదు}$. 

489. యొడు యొడు వచ్చింది, మామామా ఉంటాం విచా.

There is nothing which an invalid will not ask for; and there is nothing which an envious man will not say.

490. సరిగా మత్తుడు మిలే ఒక తాడు.

The lazy man looks upon those as his parents who say "Don't [work]."

An idler is delighted at every interruption.

491. ఒబి ఒబి లేదా రెండు సమయంలో, తీమ దండం అభిత తీమం.

Obi, Obi, you pound the rice, and I'll shake my sides.

(i.e. imitate the action of pounding).

(See No. 398.)

Applied to an idle skulk, who pretends to be always busy.

Lazy folks take the most pains.

492. అరస్తు అతి రాగసుంతి దాసం సిలా.

With patience, Orugallu will become a city.

(For Orugallu see No. 1071.)

Rome was not built in a day.

493. ప్రణాళికా నిష్ట నంది సంకార్య, నిష్ట నంది రవింది.

When the envious woman put fire in her waist, her clothes were burnt and the mat screen also.

(See Nos. 65, 398, 1592.)

Causing one's own ruin through envy.
494. శెణియన్ని విలాసం కలిగి, నాసార వంటించా.

The envious Reddi ruined the village while living, and was a curse to it when dead.

A Reddi who had oppressed the people of his village all his life, requested them, when dying, to burn his body in a certain spot. This they willingly acceded to, and took the Reddi's corpse there for that purpose, when they were attacked by the inhabitants of the neighbouring village, within the limit of which the Reddi had desired to be burned, and this became an everlasting cause of contention. (See Tattachari's Tales Page 5.)

495. యి చకుని ఎన్ని అసలుండు జంతువలు, కొండ కంటాండు కంటే

When a man married a blind woman, on account of the smallness of the jointure, she broke all the pots in the pile.

(See No. 495.)

496. యి చకుని ఎన్ని అసలుండు జంతువలు సూప్రాంతి జంతువు యివ్వడు.

When he married a blind woman, because of the small jointure, [she broke] three kilns of pots a month.

(See No. 496.)

False economy.

497. అమ్మ కేశ ఆ పాటు సాగితీ అసలుండు.

Aha! so you were not able to find me!

Said by a jackass of a bridegroom who had hidden himself on the top of the shed at the time of the marriage, and looked on while the bride was married to another man.

(90)
498. నస్తకను సంతోషం ఉంటే, అయితే వేయం లేదు.

[The benefit derived from] the medicine is to be deducted from [the harm done by] carelessness in diet, and the balance remaining is an increase of the disease.

*Diet cures more than the lancet.*

_The best physicians are Dr. Diet, Dr. Quiet, and Dr. Merryman._

499. కంకనామలు లోయం లేదు, కిదియామలు లోయం లేదు అని.

If the hand with Kankaనామulu moves, the hand with Kadiయామulu moves also.

_Kankaనామulu_ are bracelets worn by women. _Kadiయామulu_ are those worn by men.

Where woman leads man follows.

500. కొతుంబ ఎక్కడ రావడా రే.

Selling the dish and buying toe-rings.

_He has given the hen for the egg._ (German.)

501. శుద్ధ వాతావరణ కంచి ఆముస్తుంది.

She made the family as large as Kanchi into clods.

_Said of a woman who by going astray brings disgrace upon the whole family._

_Kanchi is the celebrated town of Conjeveram._

* Er hat die Henne für das Ei gegeben.

( 91 )
502. Does gold ever ring like bell metal?

A wise man is sparing of his words, but a fool likes the sound of his own voice.

A deluge of words and a drop of sense.

"It is not the hen which cackles most that lays most eggs." (Dutch.)

503. What is pleasant to the eye is good for the stomach.

504. The life has reached the throat, (i.e. all but departed).

Being placed in a most difficult position.

505. If out of sight, is it out of hearing also?

506. The God who destroyed the eyes, gave understanding.

When God deprives a man of sight, He increases his intellectual powers.

507. Will you worship the sun after losing your eyes?

If their sight begins to fail, Hindus worship the sun for their recovery.

Persisting in that which has become of no avail.
TELUGU PROVERBS.

508. కంద సోదరితో చేసారు.

[Apply] collyrium to your eyes while you have them.

(See Nos. 77, 607, 1160.)

Make use of your opportunities before they pass from you.

509. టోటకుర తీసి, అనంతం తీసి, అనంతమనం నాగర చాలిస్తాం.

No acridity in Kanda or Chêma, how can there be any in Tôtakûra?

(See No. 510.)

Kanda is the Arum Campanulatum; Chêma is the Colocasia Antiquorum; Tôtakûra is applied to the Amaranthus Oleraceus, and other herbs.

When a man's relatives and friends won't assist him, why should help be expected from a mere acquaintance?

510. కంద కారి తీసి నాగర చాలిస్తాం.

If the Kanda possess no acridity, why should it be looked for in the Bachchali?

(See No. 509.)

Bachchali is Basella Cordifolia (the Indian spinach).

511. బాండర అనాముమ సాగాడం అనాముమ పదార్థాలు తూర్పు కామనాం.

Don't send even your enemy near a dog which has vomited, or a bitch which has pupped.

512. సాగారు ఆసారు సాగారు జనరక సాగారు సాగారు.

Those who criticize the design of a built house are a thousand.

He that buildeth upon the highway hath many advisers. (Dutch.)

Every fool can find faults that a great many wise men can't remedy.

* Die aan den weg timmert, heeft veel berechts.

(93)
513. A man that has built a house has one house, a man that has built no house has a thousand houses.

A man without a house can change his residence as often as he pleases.

*He who has no house of his own is every where at home.* (Spanish.)

514. When the woman who had worn the cloth, and the woman who had the cloth in her possession met another woman, she began to pine away.

(See No. 397.)

The cloth spoken of is the *S'fiJbhMs* worn by pregnant women to propitiate the goddess *Kātēri*. If a pregnant woman who has neglected the worship of this goddess, sees one of these garments, she takes fright.

515. The fire place takes the crookedness out of the stick.

(See Nos. 259, 271, 571, 573, 582, 584, 1479, 1496.)

A bad man's evil qualities only disappear in the funeral pile.

*The wolf loses his teeth but not his inclination.* (Spanish.)

516. O Saturn! who art passing by, pay my house a visit.

Saturn is the god of misfortune.

*He that courts injury will obtain it.* (Danish.)

* El que no tiene casa de suyo, vecino es de todo el mundo,
† El lobo pierde los dientes, mas no los miente.
‡ Han maase have Skades, som har sōgt den.
TELUGU PROVERBS.

517. Although the pumpkin be as big as a large pot, yet it is subject to the kitchen knife.

Gummadi kāya is the Cucurbita Maxima.

However great a family a wife may come from, she must still be subject to her husband.

518. Like [a horse] which opens its mouth for a morsel, and shuts it for the bridle.

(See Nos. 72, 1079, 1381, 1385.)

519. A lump of food [given in charity] will save you from trouble.

He who lends to the poor, gets his interest from God. (German.)

520. When the belly cried for food, the hair cried for flowers.

(See Nos. 1683, 1709.)

521. Will the woman with child refrain from bringing forth? will the woman who cooked not help herself? One is as certain as the other.

He is a poor cook that cannot lick his own fingers.

* Werden Armen leibet, dem zahlet Gott die Zinsen.

(95)
522. ఏప్పుడు శాంతి కొత్తమ, శాంతి కొత్తమ.

If you eat a bellyful of cakes, [you will get] a bodyful of fever.

523. పాత ప్రతి చింతమ.

A bargain [with a man] with his belly full.

A person in easy circumstances will drive a hard bargain.

524. స్నేహం మైన ప్రతి చింత.

Cakes are bitter to a man with his belly full.

A rich man will not care for trifling gains.

525. వేసి లాడు మాత్రం, వాయంగార బ్రహ్మా.

If you let out your secret, it will get all over the village.

*(See Nos. 47, 695, 1591.*)

Three know it, all know it. (Italian.)

The secret of two is God's secret; the secret of three is all the world's. (French.)

526. మేలు స్నేహమైని తొలగం, సామ్హిత్యరేఖ షాంటికోడు.

While the child is still in the womb, the son is named Sômalingam.

*(See Nos. 204, 908, 1470, 1471.*)

Boil not the pap before the child is born.

* Tre lo sano, tutti lo sanno.
† Secret de deux, secret de Dieu; secret de trois, secret de tous.
TELUGU PROVERBS.

527. సొండుకు చెప్పింది సారిచేస్తుంది లేనిది.

Will [affection] that does not exist in the heart be caused by embracing [the body]?

528. ముందు రెండు రెండు తినే కరువ.

After conception there's nothing for it but to bring forth.

(See No. 100.)

A work undertaken must be completed.

529. గంగు తేనక.

If he laps, it won't answer.

If a person goes to get a wife for another, and eats in the house before the matter is arranged, it is sure to fall through.

530. రెడి రాకు రాకు రాకు రాకు రాకు

Like a man throwing away the knife and threatening to kill himself with a flock of cotton.

Saying and doing are two things.

531. సిధ్యాతం సిద్ధాతం సిద్ధాతం సిద్ధాతం

Though the stab of the sword may fail, the stab of the pen will not fail.

(See No. 533.)

532. గంగ ప్రసాడ అంటే ప్రసాడ శక్తి.

There is no softness in a sword, nor goodness in a mother-in-law.

(See No. 54.)

13 (97)
533. Is the sword sharp or the pen?

The pen in the hand of the strong is more powerful than the sword.

*Goose-quill is more dangerous than a lion's claw.*

534. No legs to the tale, no ears to the pot.

Said of a story that one cannot make head or tail of.

*A story without a head.* (Ov. 45.)

535. That which has not been brought forth is not a child; that which is not worn is not a garment.

Nothing belonging to others can make up for the want of one's own.

536. Seeing, blind; hearing, deaf.

"Eyes have they, but they see not: they have ears, but they hear not."

Psalm cxv. 5, 6.

537. When told to go and look, he goes and burns.

Alluding to the story of Hanumán setting fire to Lanká, when sent to look for Sítá.

538. Some things must be hidden even from the mother that bore you.

* Ἀνέφαλος μύθος.

(98)
TELUGU PROVERBS.

539. ఫలిత మార్చి యేసం మరయును క్రం.  
Should you not be careful of that which may stick into your eye?  
Keep an eye on your enemies.

540. ఫలిత మార్చి యేసం మరయును క్రం.  
Will you put so much collyrium on your eye, as to destroy it?  
Little sticks kindle a fire, but great ones put it out.

541. ఫలిత మార్చి యేసం మరయును క్రం.  
Although the eye does not see, the belly finds.  
A man's want leads him to seek and find a livelihood.  
A hungry man sees far.  
A hungry man discovers more than a hundred lawyers. (Spanish.)

542. ఫలిత మార్చి యేసం మరయును క్రం.  
When the eye is red, or the sky is red, (at sunset) there will surely be a dropping.

543. ఫలిత మార్చి యేసం మరయును క్రం.  
"O Kanakalingam! how did you lose your eyes?" asked one;  
"The result of my deeds, O Sambhulingam!" replied the other.  
An evasive answer.

544. ఫలిత మార్చి యేసం మరయును క్రం.  
A frog never bites, a Brahman never fights.  
Said of a cowardly person.

* Mas descubre un hambriento que cien letrados.
545. కమ్మావరు ఒక సమాధిహారం, రాసించడం మరియు స్థాయి నిర్మాణం.

The smell of Kammavaru cannot be got rid of by washing, or scraping with a shell.

Kammavaru are a class of Telugu Sudras, whose occupation is farming. They are proverbially dirty people.

546. కామ్మావరు కారి ఉభ్యనం అవగాహనం.

Muttering like a man plucking Kari Vēpa leaves.

Kari Vēpa is the Bergera Koenigii and is used in making curries. There is an idea that the leaves lose their flavour if plucked silently.

547. కర్నా.

The valour of Karna.

A blusterer.

548. కుర్మ తనికుడు సాగరానికుడు ప్రదానమానికే మీదనియాలు సత్యమిని సిద్ధితి ఉండండా.

Like the guilty husband who slipped out of the blanket and fell into the street when his wife was carrying him on her shoulder (to save him from punishment).

549. ఎన్ని వివరణలు అనే మరియు రామను రామానం.

Even a sheep will bite a man without a stick.

Every man should be prepared to defend himself.

550. కాపిల ప్రమాణం అవగాహన.

Will a black bitch become a Kapila cow?

The Kapila is a tawny cow worshipped by the Hindus.

(100)
TELUGU PROVERBS.

551. The everlasting thief is one day caught.

The old fox is caught at last.

The old ape is taken at last. (Latin.)

552. There is no dryness in the aloe, nor newness in a daughter-in-law.

A daughter-in-law is never a stranger.

553. What matters it whether one drinks milk in a dream out of bell metal or gold?

Building castles in the air.

554. Enjoyment in a dream.

555. A girl who has come from a rich man's house cannot even look at a Kâkarâkâya.

Kâkarâkâya is the Memordica Charantia.

Puffed up with pride.

556. If you can afford it, [your dress] should cover your feet; if not, it should cover your knees.

Living according to one's means.

Cut your coat according to your cloth.

* Anus simia sero quidem.

(101)
By the time the rich man opened his corn bin, the poor man had died.

The rich man will feed the rich man and the poor man will feed the rich man.

Although they give him food mixed with rice washings, he looks towards the net.

The guest disbelieved the poor state of the house.

Wealth is the paramour of all castes.

A rich man is sought after by all.

Rich people are everywhere at home.

Having and not having are the pots in a Kāvadi.

Equally balanced.

Fortune and misfortune are two buckets in a well.

Every day hath its night, every weal its woe.
562. సతీయాసల్ ప్రతి అంశాను వేసే యుగం.

The few days remaining in the Iron age must pass away.

The Kali Yugo is said to contain 432,000 years of which the 4968th year commenced in A.D. 1866.

An ironical phrase applied to procrastination.

563. రావాణా యుగం సన్నచేసేది.

A Rāvaṇa of the Iron age.

Applied to a man as bad in this, the Iron age, as Rāvaṇa was in the Golden.

564. గాచ్చా ప్రమాద లేదా కాణి మరియు గాదు.

Like the Gachcha bush growing round the Kalpa tree.

The Gachcha is a thorny bush, (Guilandina Bondocella); the Kalpa is the celestial tree of desire.

Applied to a benevolent man surrounded by evil persons, who do not suffer others to approach him.

565. చల్లు పర్తి అలాంపటి పండితులు.

False gold is very rough.

566. రాము పర్తి సతీ పండితులు.

False gold is very bright.

All is not gold that glitters.

567. రాజంలో నృషా సమయ కార్తీ ప్రమాద.

When marriage comes, or vomiting, it cannot be stopped.

568. చల్లు పర్తి అలాంపటి పండితులు పండితులు.

Sorrow and joy are like two pots on a Kāvadi.

(See No. 561.)

Kāvadi is the yoke made of a split bamboo, used by Indian coolies. To the ends are slung loads of equal weight.

Joy and sorrow are to-day and to-morrow.

(103)
569. .refs to page 569.

When the crow cawed, she started.
Feigned sensitiveness.

570. .refs to page 570.

The crow is plucky, the cuckoo is cowardly.

571. .refs to page 571.

If you put a crow in a cage will it talk like a parrot?

(See Nos. 309, 371, 515, 573, 630, 894, 1475, 1494.)

Wash a dog, comb a dog, still a dog is but a dog. (French.)

572. .refs to page 572.

The crow's chick is dear to the crow.
The crow thinks her own bird the fairest.

573. .refs to page 573.

The crow is black when it is born, and black when it is grown.

(See Nos. 289, 371, 515, 571, 630, 894, 1475, 1494.)

What's bred in the bone will never be out of the flesh.
The wolf changes his hair but not his nature. (Latin.)

574. .refs to page 574.

Like a Donça fruit in a crow's beak.

(See Nos. 719, 730.)

Donça is a bright red fruit (Coccinea Indica).

A beautiful thing possessed by a person who is unworthy of it.

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* Lavez chien, peignez chien, toujours n'est chien que chien.
Lupus sibi malus, non mentem.

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TELUGU PROVERBS.

575. నేమ్మి చెట్టు పెంచగా దుస్తింది సూంతింది.

What is it to the crows if the Nemmi trees, which they don't like, grow or blossom?

*Nemmi cheṭṭu* is the Dalbergia Oojainensis.

576. నేమ్మి చెట్టు పెంచగా దుస్తింది.

To kill crows and throw them to the kites.

(See No. 829.)

He robs Peter to pay Paul.

577. ప్రేమిస్తుదల ఎంతచేతు ప్రయాణం చేస్తానికి.

Predestined events will be accomplished by Gandharvas.

In allusion to the death of Kichaka whom Draupadi declared to have been killed by her husbands the Gandharvas. (See *Vīrāṭa Purāṇa* of the *Mahābhārata.* Gandharvas are celestial musicians.

The judgments of God are fulfilled by unseen instruments.

*The feet of the avenging deities are shod with wool.* (Latin:)

578. అతి కంటుడు అడుగుని చేసే అరుగులకు.

He stretches out his legs towards the cemetery, and stretches out his hand for food.

Greedy to the last.

579. కనయిరపోయి మరాడి నాయిస్తానికి.

Don't trust a Karanam even when he is being taken to the cemetery.

(See No. 354, 2045.)

580. చూరి కాకుండా పీడిమ్ము చూరి.

The crows ate up the fruit which grew in the forest.

Property common to all.

* Dii trati lanceos pedes habeit.
581. If you say Kâdu, it is a Tamilian's ear.

(See No. 381.)

582. When one said "Kâdu, Kâdu" the other said "Nâdi, Nâdi."

(See No. 381.)

Kâdu in Telugu means "it is not," "no;" in Tamil it signifies "the ear." A Telugu man on one occasion accidentally stuck the barb of his spear into a Tamilian's ear, on which the latter cried out "Kâdu! Kâdu!" (My ear! my ear!) The Telugu man thinking he meant to say "Not yours, not yours" pulled at the spear all the harder, saying "Nâdi! Nâdi!" (It's mine! it's mine!).

Said to a man who is obstinate in argument.

583. I will give you a bundle of grain without any one else seeing me, but will you play on the double drum without any one else hearing it?

A silly request made by a female, who was not allowed to indulge her taste for music.

584. Speaking of people who are not known, as having distributed rice-milk by baskets full.

(See No. 561.)

Exaggerating the bounty of absent persons.

585. In your evil hour your own stick will become a snake.

i.e. your own friends will turn against you.

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TELUGU PROVERBS.

586. సౌ కామా స్వీ సాగం.

One sixty-fourth part of folly will bring ten millions of sorrows.

A little neglect may breed great mischief.

587. జండమద్య చిద్దవార అం.

An unfriendly person is equal to one that is not.

588. సౌ రియలు రియలు అంతి అంతి.

In an unlucky time his Kandi wouldn't boil soft.

(For Kandi see No. 32.)

589. సంచ కామల చిద్దవార నాగార.

The famine came in the very year that the cultivator came to the village.

An unfortunate coincidence.

590. పాపాతా విషాడ దియాళి కాగూ.

There is no effect without a cause.

Every why has a wherefore.

There is a cause for all things. (Italian.)

591. కరిమోథ కట్టం, రామరు మండార మండార, రామారు.

If it thunders before the Kârte, if you are hasty in a business, it will be spoilt.

Kârte is "the particular constellation of the 27 in which the sun happens to be." The Kârte here spoken of is that in which rain should fall. If it thunders before the time, the rain will be insufficient.

* Omnia oportet haeremone.

(107)
592. ఏంటుందో నాయకుడు మితిప్రస్థం నాయకుడు.

Is the business of importance or are the means?

593. సంధి మరియు సంఘి, ఆసము రాయ రాయలోకు.

In the ages past he was Kandi and in the time of his forefathers he was Pesara.

(For Kandi and Pesara see No. 82.)

Said of a prosy old fellow who spins long yarns.

594. కాలానేమి ప్రార్థనలు.

Kālanėmi's prayers.

Kālanėmi was a pretended sage. (See the Rāmāyana.—Yuddha Kānda.)

Applied to hypocrisy.

595. క్రిక్కరు నాయకుడు.

Burning and rubbing on the ground.

Annoying and ill-treating another.

596. సంధి మరియు సంఘి సంధి.

Time must be spent in one way.

Change of circumstances should not change the man.

597. సంధి చిందారం చింయార సంధి.

Time is afflicted, and the country is wandering [in trouble].

Said jokingly by a person when asked whether he was in trouble.

Dēiamu here means literally the country and not the inhabitants of it.

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TELU GU PROVERBS.

598. He removes the rope from the leg to the neck, and from the neck to the leg.

Attempting to entrap a person by unfair questions.

599. If he points with the foot, it must be done with the head.

Said of the obsequiousness necessary to a dependant.

Cringing is a gainful accomplishment.

600. Burnt earth will not adhere to unburnt.

People in different positions in life cannot be very intimate.

601. A half-burnt log.

Said of a mean spirited creature who resents no affront.

602. He hops about like a cat with a burnt paw.

603. If your foot slips you may recover your balance, but if your mouth slips you cannot recall your words.

A slip of the foot may be soon recovered; but that of the tongue perhaps never.

Better a slip of the foot than of the tongue. (French.)

A word and a stone once let go cannot be recalled. (Spanish.)

* Mieux vaut glisser du pied que de la langue.
† Palabra y piedra suelta no tiene vuelta.

(109)
604. సమే కడి సిద్ధరేభ ఫాకి ఎనడు నాయకత సాధనం.

He slipped and fell, and then said the ground was unlucky.

Attributing events to a wrong cause.

605. సమే కడి సిద్ధరేభ ఫాకి ఎనడు నాయకత సాధనం.

When you pull him out by the leg, he holds on by the eaves.

(See Nos. 609, 9017.)

A man of no delicacy of feeling, not to be got rid of easily. A toady.

606. సమే కడి సిద్ధరేభ ఫాకి ఎనడు నాయకత సాధనం.

Scalding rice water to a burning (hungry) stomach.

(See No. 198.)

Anything is acceptable to one who is in want.

Beggars must not be choosers.

Hungry dogs will eat dirty puddings.

A hungry ass eats any straw. (Italian.)

607. సమే కడి సిద్ధరేభ ఫాకి ఎనడు నాయకత సాధనం.

Will a snake coiled round your leg not bite you?

Said of a helpless dependant who must be supported.

608. సమే కడి సిద్ధరేభ ఫాకి ఎనడు నాయకత సాధనం.

What if the Kavadi bends ever so much! If it reaches the house, it is enough.

(For Kavadi see No. 699.)

All's well that ends well.

* Asino che ha fame mangia d'ogni strame.

(110)
TELUGU PROVERBS.

609. టిల్పుడు వంటి మంటు అగించాడు అంటే ఇది జాతి.

Will a black dog become a holy cow by merely going to Benares?

(See No. 1008.)

Formal observances cannot make a sinful man holy.

_He that goes a beast to Rome, a beast returns._ (Italian.)

_Send a fool to the market, and a fool he'll return._

610. ఒకటి మంటు అగించాడు అంటే ఇది జాతి.

Like going to Benares, and bringing back dog's hair.

(See Nos. 612, 1007.)

_Great labour and small results._

611. వంటి వంటి అగించాడు అంటే కాకుడు కుడి అగించాడు అంటే.

Going to Benares is one thing; bringing back a Kavadi (of Ganges water) is another.

(For Kavadi see No. 583.)

_Two great things to be done. Applied to keeping one great object in view._

612. ఒకటి వంటి అగించాడు అంటే ఇది జాతి.

Like going to Benares and bringing back an ass's egg.

(See Nos. 610, 1007.)

_An absurd exploit._

* Chi bestia va à Roma bestia returns.

(111)
He was without a cash, but raised his banner for a crore.

He has not the means of [getting] one cash, but thinks nothing of [spending] a hundred [pagodas].

He cannot say bo to a goose.

Count the disadvantages first, then the advantages.
TELUGU PROVERBS.

618. ప్రతి పులి చిన్న చిన్న చికిత్స చేసం.
Like pouring spindles into a corn measure.
A noiseless operation.

619. కొనా హరియానా అర్హి సిన్హా, సమను లేదా సమను నిషిద్ధ.
While she was out working for a kuncham of grain, the calf [at home] ate a tūmu.
(See Nos. 1104, 1794.)

A tūmu is a measure equal to 4 kunchams.

One step forwards and two backwards.

620. సుందరి రాయలడు, అందరిందే సుందరి.
What's the cripple's delight is harm to the house.
Such a man is said always to be in mischief.

621. కొనా సాధించ సంస్ఫారి నాడ.
A slip of the leg is the excuse of a lame donkey.

622. కొని రామ్ రావుతుంది.
Until the lame bullock comes, they won't lift the beam.

623. కొనా కొండ కాకుండా సురక్షిత చేసే, యుగుం కొరకువరి కొనా చేసే.
The food must remain undiminished in the pot, and the children must be fat and strong.
(See No. 892.)

To wish for two things opposed to each other.

You can't eat your cake and have it too.
624. ܱ݊ܠܫׅ ݎܲܫ ݎކ ݎܥܠܱܱܽ݀ܭ.

A driver of horses among the pots.
A man that sticks at home. A mollycoddle.

625. ܱ݊ܠܿܫׅ ݎܲܫ ݎܥܠܱܱܽ݀ܭ.

Like a lotus springing up in a chafing dish.
Utterly incredible.

626. ܷ݊ܲܫׅ ݎܲܫ ݎܥܠܱܱܽ݀ܭ.

The dog ate filth.

(See Nos. 629, 630, 632.)

The nature of the animal.

627. ܷ݊ܲܫׅ ݎܲܫ ݎܥܠܱܱܽ݀ܭ ݎܪܲ݁ ݎܪܲ݁ ݎܪܲ݁ ݎܪܲ݁ ݎܪܲ݁ ݎܪܲ݁.

For the bite of a dog, a slap with a slipper is the cure.
The proper punishment for a slanderer.

628. ܷ݊ܲܫׅ ݎܲܫ ݎܥܠܱܱܽ݀ܭ ݎܪܲ݁ ݎܪܲ݁ ݎܪܲ݁ ݎܪܲ݁ ݎܪܲ݁ ݎܪܲ݁.

All the teeth that a dog gets are crooked.

(See Nos. 628, 630.)

Said of a man who spoils every thing he meddles with.

629. ܷ݊ܲܫׅ ݎܲܫ ݎܥܠܱܱܽ݀ܭ ݎܪܲ݁ ݎܪܲ݁ ݎܪܲ݁ ݎܪܲ݁ ݎܪܲ݁ ݎܪܲ݁.

A stick taken by a dog, a stick taken by a jackal.
No one agreeing with his neighbour.
All at sixes and sevens.

(114)
TELUGU PROVERBS.

630. ప్పుడు పండితుడి సంపాద్య.

All that a dog brings is filth.

(See Nos. 626, 628.)

'Tis the nature of the beast.

631. పండితుడి పండితుడి సంపాద్య.

Could you swim over the Godavari, by catching hold of a dog's tail?

Reliance upon mean persons for great things.

Trust not to a broken staff.

632. పండితుడి పండితుడి సంపాద్య.

When they seated the dog in a palanquin, it saw filth and jumped down and ran to it.

(See Nos. 588, 587, 587, 573, 564, 1478, 1494.)

Mean persons although exalted will not give up their low habits.

Crooked by nature is never made straight by education.

"Set a frog on a golden stool, and off it hops again into the pool." (Oeum.)

633. పండితుడి పండితుడి సంపాద్య.

Do you require a painted stick to strike a dog with?

634.పండితుడి పండితుడి సంపాద్య.

If you beat the dog, it fouls the whole house.

* Setz einen Frosch auf golden Stuhl,
  Er hopft doch wieder in den Pfahl.

(115)
635. The sin of killing a dog cannot be expiated even by building a temple.

636. If you rear up a dog, when it becomes big it will empty all your dishes.

(See Nos. 987, 685, 1077, 1078, 1079, 1850.)

Put a snake into your bosom and when it is warm it will sting you.

637. If you kiss a dog, it licks your whole face.

The result of encouraging low people.

638. If you poke a stick into a dog's mouth, it will snap.

A man may make his own dog bite him.

639. If you assume the disguise of a dog, you must bark.

In for a penny, in for a pound.

640. When the dog went to the fair he was beaten with the scale-beam.

A vain fellow will be ignominiously treated.

641. The scorpion which stung is a good tempered creature, the [stung] woman who bawled out is a wretched slut.

A mischief maker often escapes blame.

(116)
Like enquiring the flavour of the vegetables when on the point of eating them.

Want of patience.

There is no woman who cannot cook kudumus, nor man who cannot hum a tune.

Kudumu is a common kind of cake.

Applied to things which are very common.

A man who sets fire to the whole heap and begins to eat parched grain.

The work of a fool.

A diamond in a dunghill.

One worthy amongst many worthless.

A diamond is valuable though it lie on a dunghill.

Like throwing a Gachcha nut into a potter's kiln.

If the nut of this tree be thrown into a kiln, it will burst, and break the pots.

A great injury done by a slight action.

Will a brass pot be found in a potter's kiln?

A worthy person is not to be found amongst the worthless.
648. The manner of the mole-cricket.

   Never resting from doing mischief.

649. Earth does not adhere to the mole-cricket.

   Engaging in a business but keeping clear of all responsibility.

650. One year to the potter, one blow to the cudgel.

   The cudgel destroys in one blow what has cost the potter a year's labour.

   The sudden loss of that gained by much labour.

651. When he went to Gudur to tell of his misfortune, the misfortune of seven villages met him.

   Whither goest thou, Misfortune? To where there is more. (Spanish.)

652. When one enquired what the ugly man was doing, he was told that he was counting all the good looking people.

   An ugly person finds fault with the looks of others.

   The kiln calls the oven burnt house.

   The shovel makes game of the poker. (French.)

   The pan says to the pot "keep off or you'll smutch me." (Italian.)

* Adonde vas, mal? Adonde mas hay.
† La pèle se moque du fourgon.
‡ La padella dice al pajuelo, Fatiti in la che tu me tigni.

(118)
653. నృతితోడి స్త్రి సోదర మంది.

A monkey [-like wife] of good family is better [than a pretty wife of low origin].

654. కొన్ని శ్రీనాథు, ప్రశ్నికి అలర్ధం.

[ Form ] your connexions when you know the caste, [ choose ] your residence when you know the place.

655. ఆదియులో లోభాయకుడు, శిథాసాహన జరాయం.

Though [a husband] be low in rank, he should not be younger than his wife. (Or, she should not be without one?)

656. మాచంమా చాల్చి బింటి, మాచంమా మాచంమా చిరిత.

Māchamamma made away with what Kūchamamma gathered.

657. మాత్రా ఉత్తర చిరిత, మాత్రా కోడ కరి.

Though a man be poor, will he lose caste?

658. మార్యామంది అధార డిప్టీ, ప్యాగల్కు సిద్ధంంంది ప్రభావం.

If you don't ask me for food and raiment I will care for you as my own child.

(See Nos. 1249, 1711, 1528.)

Good words and no deeds are rushes and reeds.

Fair words butter no parsnips.

659. మార్యాండి మహాస్తుగ సాగంయుక్త సంభవాదం.

As for food I have it, but I came here from fear of the caste people.

Said by an idle beggar, as an excuse for asking alms.

(119)
A karaṇam to talk.

A great talker but not good at his work.

Great cries, but not a grain in the heap.

A great noise of threshing, but no grain to thresh.

"Great cry and little wool" as the fellow said when he sheared the pig.

The lady who has daughters is given a chair, but the lady who has sons has to lean against the wall.

When the mother gave her daughter a kuncham of grain, the daughter set before her mother a dishful of food.

Kindness returned.

One never loseth by doing good turns.

Kindness produces kindness. (Latin.)*

[I only anoint] my daughter on Tuesdays and Fridays, but [ I anoint] my daughter-in-law every Diyyalu.

A catch. Diyyalu or Dipāvali is a feast held on the 14th day of the dark fortnight in the month Āsvayuja (October-November) on which occasion anointing the body with oil is indispensable. The "every Dipāvali" of the mother-in-law therefore only amounted to once a year, but she took better care of her own daughter.

* Gratia gratiam parit.
VELUGU PROVERBS.

665. పిల్లలు నెల్లు వేసుకునే, ముక్కని వేవి నిరుదయి చేయడానికి.

He petted it as a kitten, but when it grew into a big cat it tried to bite him.

(See Nos. 267, 628, 1077, 1078, 1079, 1850.)

Evil men will injure their protectors.

_Foster a raven and it will peck out your eyes._ (Spanish.)

666. యువవణ కూడా ఇద్దరు ఇది చేయడానికి.

Is an antelope equal to a tiger's cub?

667. హైముందు నైనడగా ఒకటి ఖదులకం చేశాం, మరింత చాలా చేశాం.

If you listen to the song [in praise] of Kūnalamma, there is no merit; and if you don't listen to it, there is no sin.

Kūnalamma is the goddess said to preside over children.

668. ఒకరికి లేదా చేయడానికి.

One must sit first, and then lie down.

_Said to a man inclined to do a thing hastily._

_First creep, then go._

669. పిల్లలు నెల్లు వేసుకునే, ముక్కని వేవి నిరుదయి చేయడానికి.

He could not stand up, yet he talked of jumping up and kicking down a palmyra fruit.

(See No. 670.)

Vain boasting.

670. పిల్లలు నెల్లు వేసుకునే, ముక్కని వేవి నిరుదయి చేయడానికి.

He could not rise from his seat and yet he proposed to crawl to the holy place.

(See No. 669.)

Offering to do that which is difficult, when unable to do that which is easy.

_Crea el cuervo, y sacarte ha los ojos._

16 (121)
671. అకాఠాడు కుటుంబాన్ని కొరకుపడింది.

He came for hire, and asked for a share [in the business].

A cool request.

672. చిన్నార్ కుమారు కుటుంబాన్ని రాచడాన్ని.

The braying donkey came and spoiled the grazing donkey's business.

When the one that was outside brayed, the other that was inside answered and was consequently discovered and driven out of the field.

673. పాల సింగి మనం మామలు.

Good done to an ungrateful person.

674. కొడుకు బాడు కొడుకు బాడు దీని సిమి.

Why a mountain of fire to [burn down] a mountain of cotton?

A little fire burns up a great deal of corn.

675. కొడుకు కొడుకు కొడుకు కొడుకు వార్త నిమిత్తు.

Do they offer to a god as great as a mountain, leaves and flowers as much as a mountain?

A worshipper is accepted according to his faith, not according to greatness of his offering.

676. కొడుకు కొడుకు కొడుకు కొడుకు కొడుకు సభలు.

When the big Reddi died they wept only for the handful of his hair.

Indifferent to a great loss, but lamenting over some trifle that went with it.

Fear not the loss of the bell more than the loss of the steeple.

(122)
677. If you tie a hair to a mountain, the mountain will come or the hair only go.

The possibility of great gain with the risk of little loss.

678. Like putting a mountain under one's head and searching for stones.

(See Nos. 118, 209.)

679. Digging up a mountain to catch a rat.

680. Like a ram butting a mountain.

Great conceit.

681. When he applied medicine to the uvula, it took out the whole tongue.

(See Nos. 482, 846, 1587.)

The remedy is worse than the disease.

682. Like dogs barking at a mountain.

(See No. 61.)

(123)
As the hill-barber shaves.

The pilgrims who visit the sacred hill of Tirupati have to be shaved before entering the temple. The barbers in their greediness to secure customers are said to keep numbers round them half shaven, leaving off one to commence another.

Dabbling in many things, but completing none.

Will a man that swallows a mountain care for a Gopuram?

Gopuram is the tower over the gate of a Hindu temple.

When asked what the row on the hill was, they said "The Komatis' secrets."

The secret of Anchuelos. (Spanish.)

How many are the wounds of a man who has fallen from the top of a hill?

A man inured to difficulties.

Like a sickle carried in the waist of a man climbing up a hill.

An additional danger and difficulty.

* El secreto de Anchuelos. (See Kelly's "Proverbs of all Nations" p. 176.)

(124)
TELUGU PROVERBS.

688. సందయ్య దశాను మాత్రమే చూడారు.

Coming like a mountain, and melting away like dew.

(Saw No. 2118.)

Said of a difficulty which appears great when distant but is easily overcome when grappled with.

689. కండవిడు వుడు చిన్నదై.

Like a well-rope at Kondavidu.

Where water is very scarce and the wells very deep.

Said of a long-winded story.

690. సిథారి నాయ, అనాయ సితిరిగా తేందిని.

"Have you ruined me Râmanna?" [said a man to his parrot]
"Is there any doubt of that?" it replied.

A man was duped into buying a parrot by the seller pretending it had power to discover hidden treasure. He pointed to a place where money had been previously buried and enquired of the parrot, which answered "Is there any doubt of that?" the only sentence it had been taught to repeat. The purchaser having bought the parrot for a large sum, in vain endeavoured to cause it to discover treasure. At last in his disappointment he cried "Have you ruined me Râmanna?" when he received the same answer "Is there any doubt of that?"

Applied to a person who knowingly gives bad advice to others, and then laughs at their misfortunes.

691. విత్త, సిథిరి కంటే సిథిం కంటే విత్త.

"Why do you cry before being beaten?" he asked, "you are going to beat me in future" replied [the boy].

(See No. 272.)

Never yowl till you're hit.
Let your trouble tarry till its own day comes.
Sufficient for the day is the evil thereof.

(125)
The son must flourish, and the daughter-in-law must become a widow.

(See No. 593.)

693. 
Like a gad-fly flying into a new pot.

The pot contains nothing, and the mouth being narrow, the fly has some difficulty in getting out again.

694. 
The new water came and washed away the old water.

A little gain once was the cause of all being lost eventually.

695. 
Like fish going against the stream.

Undertaking a difficult task.

*It is hard to swim against the stream.* (Dutch)

696. 
A new beggar knows not the time [to ask for alms].

697. 
Fresh [news is heard with] pleasure, stale [news with] disgust.

698. 
Will the bad bargain be improved by receiving something over?

(See No. 191.)

*Tegen stroom is kwaad zwemmen.*

(126)
699. మనిగూడి ఉని పిండి ఇందులో.

The man that ate, was better off than the man that bought the things [ and did not use them ].

700. ఇతనా ఉని మన ఉని.

He that ate is he that bought.

If you want any thing, you must pay for it.

*Nothing is had for nothing. (French.)*

701. మనిగూడి అనే సంఖ్య అధికపరమి సంఖ్య, అనే సంఖ్య అధికపరమి సంఖ్య.

Like a man saying, when asked why he was getting up the cocoanut tree, that he wanted grass for his calf.

*An absurd reason.*

702. ఇతనా ఉని పిండి ఇందులో.

Like scratching one's head with a firebrand.

*Applied to the use of bad agents.*

703. నాక్కకోర్ర తో కోర్ర.

Nakkakorra to Korra.

(See No. 598.)

Nakkakorra is the Panicum Helvolum, an inferior grain produced in the hill countries. Korra is the Setaria Italica, a "farinaceous grain of the millet kind" (Shakespeare's Hind. Dicty. under \[l\]).

*Thwarting the evil designs of a bad man by means of a worse.*

*Devils must be driven out with devils. (German.)*

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*On n'a rien pour rien.
† Teufel muss man mit Teufeln ausstreißen.

(127)
The man who measures [the grain] is blind, and the man who has had it measured is blind also (i.e., the buyer and the seller.)

Defects on both sides.

Soon after the destruction of Kollu by a flood, Kôna also was swept away.

Kollu and Kôna are the names of two villages on either side of a river. The calamity which happened to one was a source of rejoicing to the other, which soon however suffered the same fate.

Tauntingly used by a person towards those who took delight in his misfortune but have now been overtaken by a calamity themselves.

[They look at] the crops which grow in Kollêru, but there is no account of the buffaloes which die there.

Counting profit, but not loss.

There is no taste in the greens unless some are received over.

Said by Hindu women, who are never satisfied unless they obtain something over and above their money's worth.

Ten million arts are only for [getting] food.

(See No. 1205.)

All professions are only so many means of livelihood.

(128)
709. మామ్ మామ్ సాగి మామ్ సాగి మామ్.

The mother-in-law gave good counsel to her daughter-in-law and went astray herself.

710. వాచారి వాచారి వాచారి వాచారి.

When a daughter-in-law says that she is about to bring forth a son, is there any mother-in-law who says "Don't"?

i.e. wish the child to be a daughter.

Will any one refuse to receive a benefit?

711. వాచారి వాచారి వాచారి వాచారి.

The daughter-in-law enters the house (as a bride) and the mother-in-law enters the Ganges (dies).

(See No. 99.)

Death at the toe door and heirship at the thither. (Moha.)

712. వాచారి వాచారి వాచారి వాచారి.

A fowl has no happiness and a Komati has no feeling.

The Komatis are a class of shopkeepers.

713. వాచారి వాచారి వాచారి వాచారి.

Do you want a stone roller to break an egg with?

714. వాచారి వాచారి వాచారి వాచారి.

Sacrificing a pig to save a chicken.

715. వాచారి వాచారి వాచారి వాచారి.

When the fowl flew, it only mounted a branch.

(See No. 729.)

17 (129)
716. Like showing a looking glass to a monkey.
   Persistently offering that which is disliked.

717. Like a monkey with a cocoanut.
   Cannot use it, but won't give it up.
   Like the dog in the manger, he will neither do nor let do.

718. Like putting a gold-laced cap on a monkey's head.
   (See No. 719.)

719. Like a snake in a monkey's paw.
   Jacko is afraid of it, but won't let it go.

720. A garland of flowers in a monkey's paw.
    (See Nos. 574, 718.)
    A good thing thrown away on a stupid person.

721. A monkey's fist.
    Not letting go anything in its grasp.
    Applied to obstinacy.

722. A sore is a she-demon to a monkey.
    Making a great fuss about nothing.
    (130)
TELUGU PROVERBS.

723. న్యాయ నానాకు పడవటం.

Like the monkey and the Guruvinda.

(See No. 717.)

The seed of the Guruvinda (Abrus Precatorius) is a small pretty black and red seed.

724. ఎందుకు పోలే?

[Placing] a guard over a forest.

Attempting impossibilities.

725. కోమాతి యుద్ధం.

A Kōmaṭi's truth.

(See No. 725—For Kōmaṭi see No. 713.)

726. కోమాతి తనింటికి తనింటి.

A Kōmaṭi is a coward; if you hit him, he runs away.

(For Kōmaṭi see No. 713.)

727. కోమాతి స్యాండ్రి శాంటింం.

Like the burning of a Kōmaṭi's house.

A heavy loss.

728. కోమాతి సమూహం.

The faith of a Kōmaṭi.

(See No. 725—For Kōmaṭi see No. 713.)

Faithlessness.

729. కోమాతి సమూహం.

A Kōmaṭi's evidence.

A story is told of a Kōmaṭi who, when asked to identify a horse about which a Musalman and Hindu were quarrelling, said the forepart of it looked like the Musalman's horse and the hindpart like the Hindu's.

(131)
730. A blow without a rod, a bond without a rope.

A sudden and unaccountable calamity.

731. Like the wings of fowls, and the flower-stalks of palmyra trees.

Domestic fowls make no use of their wings, and the flower-stalk (spadix) of the palmyra (See No. 290.) bears no fruit.

Useless possessions.

732. Going to sell fowls and asking the news in the fort.

A meddling rascal.

733. When the cuckoo flew it only mounted a branch.

734. He makes the great, mean; and the mean, great.

The power of God.
TELUGU PROVERBS.

735. తెలుగు పిల్లె పిల్లె.
Like packsaddle, like quilt.
(See Nos. 1281, 1698, 1846, 1969.)

Like pot, like cover. (Dutch.)

736. తెలుగు పిల్లె పిల్లె.
Like blowing a horn into perfumed powder.

_Gandhapodi_is thrown over one another by the relations of the bride and bridegroom at Hindu marriages.

737. తెలుగు పిల్లె పిల్లె, తెలుగు పిల్లె.
It is not the basket, but the hook.
(See Nos. 523, 1559, 1759, 1757.)

_Gatapu Siidi_is the hook used in the swinging festival (Charak Pūja) and Gampa Siidi is a basket sometimes used instead of the hook.

Applied to a very difficult task.

738. తెలుగు పిల్లె పిల్లె పిల్లె పిల్లె పిల్లె పిల్లె.
Throwing sand on a thorn bush and asking it to fight.
(For Ganchaks see No. 564.)

Done by a Xantippe who could get no one to quarrel with.

* Zoo pot, Zoo dekasel.
(133)
739. Like a fight between an elephant and a tortoise.

740. He is a clever man no doubt, but his belly is hollow.

An ironical phrase.

The word rendered clever also means "solid." The expression his belly is hollow is equivalent to "empty-headed."

741. Like leaving the grain, and fighting for the husk.

742. Like fighting with the ferry-man after getting over the river.

The river past, the saint forgotten. (Spanish.)

The peril past, the saint mocked. (Italian.)

743. My beard will be fit for shaving.

Said by a goat to a lion which he threatened to devour to fulfil a vow.

744. If you eat the root of garlic there is a smell, if you eat a clove of it there is a smell.

Whether you do a little evil or much, it is alike bad.

* El río pasado, el santo olvidado.
† Passato il punto, gabbato il santo.

(134)
745. క్రింద క్రింద ప్రాంబాళు సివీ స్తానంతే ప్రాంబాలు సివీ స్తానంతే ప్రాంబాలు సివీ స్తానంతే ప్రాంబాలు సివీ స్తానంతే ప్రాంబాలు సివీ స్తానంతే

When the crowbars were blown about by the wind, the leaf-platter said “What is to become of me?"

Pullåku is a cast away leaf-dish which has been once used.

A mean person thinking of his own loss when his superiors are suffering.

746. రోడులో రోడు సివి స్తానంతే స్తానంతే స్తానంతే స్తానంతే స్తానంతే స్తానంతే స్తానంతే

Swallowing crowbars and taking ginger draughts.

An insufficient remedy.

747. రోడులో రోడు సివి స్తానంతే స్తానంతే స్తానంతే స్తానంతే స్తానంతే స్తానంతే

When one man was crying out that his beard was on fire another followed him asking him for a light for his cigar.

If my beard is burnt, others try to light their pipes at it. (Turkish.)

748. రోడులో రోడు సివి స్తానంతే

Rice water is a rich drink to a poor lady.

Pänakam is a rich beverage made of expensive materials.

749. రోడులో రోడు సివి స్తానంతే

A helpless woman will get a foolish husband.

( 135 )
Like the bat which thinks it holds up the sky and keeps it from falling.

Said of a man who thinks everything depends on himself.

"How are you Garuḍa?" said the snake Śeṣha, "How are you Śeṣha?" replied the kite.

Śeṣha took advantage of his position on the wrist of Śiva to address Garuḍa, the sacred kite of Viṣṇu, in an impertinently familiar manner, to which Garuḍa was compelled to submit.

A mean person taking advantage of his influence with a great man, to treat his betters with insolence.

The oil-crusher's greediness cannot be contained even in a sack.

But little oil is extracted from a large quantity of seed.

Like using a rice-pounder for [carrying] a bunch of glass bracelets.

When put down, the weight of the stick would break the bracelets.

A foolish action.
TELUGU PROVERBS.

754. లేదా నిరోధం కూడా ఎందుకు రాయా.

By trading in glass bracelets a bare subsistence only can be obtained.

Because so many break.

Applied to any business which is attended with heavy losses.

755. బీది కూడా గోప ఇనడచ అతడా.

Like saying that a donkey has eaten a basketful of husk.

Nothing wonderful.

756. బీది సంగ్రహ.

A donkey's row.

A noisy brawl.

Nothing passes between asses but kicks. (Indian.)

757. క్రమం తామ్ముడు ఉంది సమగ్రము.

The mildness of a young donkey.

Seemingly good but really useless.

758. ఆరియం సామానం మనిషి సామానం.

Ashes are the remedy for a deep ulcer.

Severe measures must be used with the incorrigible.

Desperate ills require desperate remedies. (French.)

759. కురిసుకు తాడితే కురిసుకు అందాయి ఎవరావా, మరింత ఉండాయి అయితే.

The rat below the corn bin must live below the corn bin, where else can it live?

Said of an idle parasite.

* Tra saimo e saimo, non corron se non calci.
† Aux grands maux les grands remèdes.
He said that he himself would support his wife and family in dearth and in plenty, so long as the bin was full of corn.

Putting your hand into an oil press, and saying "The favour of Perumal (Vishnu) be upon me."

(Tes No. 761.)

Tempting Providence.

Put your finger in the fire, and say 'twas your ill fortune.

O oil-woman! oil-woman! you pour out the oil as finely as you sit.

Said to a cheat.

As though possessed of a devil.

You are teasing me and crying for cakes and your back is crying for a whipping.

Said by a father.

Born of the wind, and reared up by the dust.

Said by parents to an ungrateful son, or by a benefactor to an ungrateful dependant.
Offering to God the flour which had been blown away by the wind.

Let that which is lost be for God.

What the abbot of Bamba cannot eat, he gives away for the good of his soul. (Spanish.)

Having put the lamp in the wind, he prays "O God! show thy power."

(See No. 761.)

When a storm comes, the story ceases.  
A sudden stop to anything.

Three bushels of grain for twelve bushels of birds.

If you hide the grinding stone will the daughter's marriage be stopped? 
A round grinding stone or pestle is used in marriage ceremonies.  
A trifling hindrance put in a man's way will not divert him from his purpose.

Bullets floating, Bendu sinking.  

Benu is the Echynornene Indica from which pith hats, models, &c. are made.

The order of nature reversed.

*El alab de Bamba, lo que no puede comer, dado por su alma.
The bite of the temple-snake, the goring of the sacred cow. An injury is none the less, though it be inflicted by a relation or friend.

To him who swallows the temple, the lingam in it is a sugar-plum.

If the temple bell be lost what does it matter to the priestling?

A hireling cares not for the property of his master.

Like a temple coming and falling on you.

An unexpected calamity.

A squint eye is better than a blind eye.

Of two evils choose the least.

It matters not whether the blind eye is open or shut. A useless man's absence is as good as his presence.

He is cleaning the teeth of a blind horse.

Unprofitable employment.

He is teaching a pig to play on a flute.
TELUGU PROVERBS.

779. ఖత్త ఎత్తు మన మదిత్రి.
Like the blind jackal falling into the snare.

780. ఖత్త బోధనీసార కాకపోయినార 20 కు, ఖత్త మనానార సమయం కాదు బండిత్రి.
When she said "I salute you, O blind father-in-law!" he replied "Is this the commencement of strife? O adulterous daughter-in-law!"

(See No. 78.)

Let him that has a glass skull not take to stone throwing. (Italian.)

781. ఖత్త ఎత్తు సన్న చెందడం
Like a blind bullock going into a field of millet.
Not able to get much out of it.

782. ఖత్త మనం సూరి యాహద్ద
can a blind man discern the colour of pure gold?
An uneducated man cannot judge of the attainments of the learned.

A blind man is no judge of colours. (Italian.)
A pebble and a diamond are alike to a blind man.

783. ఖత్త మన ఇప్పుడు పూర్తి చాపం
The egg made faces at the chicken.
Mocking and mimicking a superior.

784. ఖత్త మనం పూర్తి సన్న ఇప్పుడు, ఖత్త మనం పూర్తి సన్న ఇప్పుడు
When Gùtâla Pôli was told to amend her ways, she said she would rather break off the match.
Obstinate behaviour. Stubborn conduct.

* Chi ha tasta di vetro non faccia su' sassi.
† Il cieco non deve giudicare dei colori.

(141)
He does not know the way the pumpkin goes, but troubles himself to find the way the mustard seed goes.

(See No. 741.)

When the thief who stole the pumpkin was spoken of, he felt his shoulders.

Thinking some mark might have been left.

(See No. 1647.)

A guilty conscience needs no accuser.

He that has a muckle nose thinks ilk a one is speaking o'! (Swed.)

The pumpkins have become rotten, the mustard plants have spread.

Said when the base and wicked rise in power and the great and good disappear.

The Guruvinda seed knows its redness, but not the blackness of its lower part.

(See No. 179.—For Guruvinda see No. 783.)

A man values himself highly, but does not know his own defects.

No one sees his own faults. (German.)

To put Panganâmams on your Guru.

To outwit him.

Panganâmam is a very large Nâmam, the sectarial mark worn on the forehead by Vaishnavas.

* Niemand sieht seine eigene Fehler.
TELUGU PROVERBS.

790. ఇది మొదట పరిస్థితి.

A disciple greater than his Guru.

(See No. 792.)

Said of an insolent fellow.

791. కావ్యం కొంచే అమరాత నైనా.

May a man fight with his Guru?

792. కావ్యం కూడా మాటాడదే, కొంచే మాత్రమే.

You should not transgress the commandment of your Guru, nor swallow a crowbar.

The first is as bad for you as the second.

793. కావ్యం కానిసులలోని మరుది తిని స్థాయి.

Although the horse be blind, he won't eat less corn.

Supporting a useless person.

A bad horse eats as much as a good one. (Danish.)

794. కావ్యం కానిసులలోని మరుది తిని స్థాయి.

In addition to the horse's death, a fanam [must be paid] for digging a pit [to bury it in].

(Yer Fanam see No. 615.)

Loss upon loss.

After one loss come many. (French.)

795. కావ్యం కానిసులలోని మరుది తిని స్థాయి.

How can a dog which has eaten a horse live?

796. కావ్యం కానిసులలోని మరుది తిని స్థాయి.

The Reddi fed his dog like a horse, and barked himself.

To pay a servant extravagantly and do his work yourself.

* En ond Hest aeder aan meget som en god.
† Après perdre perd on bien.
797. మయు కాముక ించారే? Must one teach a horse to eat boiled gram?
(See No. 235.) Teach your grandmother to suck eggs.

798. మయు కాముక ించారే? If the horse has a tail, it drives away its own flies; does it drive away the flies from all the horses in the stable?
(See No. 445.) Said when a selfish person is exalted.
An ill man in office is a mischief to the public.

799. మయు కాముక ించారే? While the idol in the temple was in want of Naivêdyam, the priest cried for Pulîhôrâ.
(See Nos. 227, 289, 1705.—For Naivêdyam see No. 2.) Pulîhôrâ is a more expensive offering prepared with acid.

800. మయు కాముక ించారే? The owl took to its nest, the grandmother took to her bed.

801. మయు కాముక ించారే? A humpbacked man with convulsions.
(See Nos. 1755, 1830.)

802. మయు కాముక ించారే? The humpback alone knows how he can lie comfortably.
(See No. 1418.) Every man knows best where his own shoe pinches. (Verse.)
(144)
TELUGU PROVERBS.

803. Like taking an owl with you to the ceremony of entering a new house.

(See No. 510, 145.)

Grīhapravāha is a ceremony only to be performed at an auspicious hour and in the absence of every bad omen. The owl is a peculiarly bad omen.

Keeping company with your ill-wishers.

804. Will a cut-throat forget his knife?

805. Like buying leather from a shoemaker.

Purchasing at unreasonable prices. The shoemaker buys his leather to make up, not to retail to others.

806. There is no person who has not struck a herdsman, or abused a shepherd.

Despised people.

807. What does the barren woman know of the pains of childbirth?

808. What does the barren woman know of the pleasure of having children?

He who has no children knows not what is love. (Italian.)

*: Chi non ha figlioli, non sa che cosa sia amore.
When the owner cried for the cow [he had lost], the shoemaker cried for the hide.

*It is an ill wind that blows nobody good.*

After shaving, all that is left is the top-lock.

To sponge on another until he has nothing left.

*After shaving there is nothing to shear.* (Italian.)

If the sheep gets fat, it is for the benefit of the shepherd.

If the servant does in a buff more work than he is told, it is for the benefit of his master. The term translated *gets fat* also signifies "becomes proud."

The sheep only trusts him who cuts its throat.

The simple and unwary only trust their deceivers.

When the man who ate sheep went, a man who ate buffalos came.

Parting with one rascal and getting a greater scoundrel in his place.

Like a wolf rushing in among sheep.

Easy prey.

*De'ho il radere non ci è più che tosare.*

(146)
815. కావడి నుండి కావడి అనుమతి, తిమి నిరసన.

The shepherd's Kāvadi neither rises nor sinks.

Because he does not swing his pots on each end.

(For Kāvadi see No. 568.)

The fortunes of a sheep-farmer are subject to sudden reverses.

Applied to a precarious mode of living.

816. కావడి అమెర రామెర మరేకే దీయించం.

The morning dawns before the shepherds' marriage is begun.

They have so many disputes that nothing can be settled.

817. కాముకాకుండా హుకుకా రికాంచం.

Like mixing unripe tamarinds with Gōgu greens.

Gōgu or Gōngūra is the Hibiscus Cannabinus.

A combination of evil persons.

818. కాముకా బాగుత ముగి నామ నామ.

Too big for a clout, too small for a body-cloth.

Neither one thing nor the other.

Too little and too much spoils everything. (Danish.)

Not too little, not too much. (German.)

819. కాముకా రాగముఫీన కాల్కి మొదటి.

Mr. Clout-Ragamuffin is the robbers' master.

(See No. 8.)

He that has nothing is frightened at nothing.

There is no stripping a naked man. (German.)

* For meget og for lidt fordserver alting.
† Nicht zu wenig, nicht zu viel.
‡ Einen Nackten kann man nicht anschelen.
820. 

Why an axe for that which can be done with a fillip of the nail?

(See Nos. 615, 616, 1490.)

Unnecessary labour.

821. "86% $367 {balm-v, ouKw "31%35

Lime put on a wall, money given to a harlot.

No return.

822. "86%. 8 86% 6

A slap in the face for knocking one's head against the wall.

(See Nos. 268, 368.)

Misfortunes seldom come alone.

823. "86% 46% o69696 86% 86% 6

Will the chunam on the wall be fit for betel leaf?

A little fine chunam (lime) is commonly eaten with betel.

Said of a man who does not serve his friends.

824. "86 680 o56 86% 86% 86%

If there is a wall you can draw on it.

825. "86%0 68% 86%

There are more small sacks than big ones.

826. "86% 86% 86% 86%

When it is as small as a finger nail, he makes a mountain of it.

To make a mountain of a mole-hill.

(148)
TELUGU PROVERBS.

827. నందుడం ననిచిన్నం.
Like a jackal at a tomb.
A tantalizing position, as he cannot get into it.
Like a cat round hot milk.

828. నందుడం ననిచిన్నం తత్సాహం నందుడం.
A blow with a pestle on a whitlow.
(See No. 827, 829.)

829. నందుడం తత్సాహం తత్సాహం నందుడం.
Like killing cows and giving away sandals [made of the hide.]
(See No. 828.)
Steal the goose, and give the giblets in alms.

830. నందుడం తత్సాహం యాత్రికులు తుండు నందుడం.
A barren buffalo is the emblem of Mahâ Lakshmi, in a village where there are no cows.
(See Nos. 1412, 1413.)
Mahâ Lakshmi is the goddess of fortune.
The one-eyed is a king in the land of the blind.

831. నందుడం నందుడం నందుడం.
[Shaving] a bald head, to [propitiate] the village goddess.
No other will submit to the ignominy.

832. నందుడం నందుడం నందుడం.
Work without pay.
Work not paid for is ill done.
Work done expects money. (Portuguese.)

* Obra feita dinheiro espera.
(149)
Like attempting to teach Ghanṭakarṇa the Ashtākshari.

Ghanṭakarṇa (Bell-eared) is the name of an attendant on Śiva.

Ashtākshari is a sacred formula used in the worship of Viṣṇu, composed, as the word denotes, of eight syllables (äṣṭa akṣaraḥ).

He speaks so as [to cause one] to let the child drop from the arms and fall.

See Nos. 4, 5, 836.

A deceiver.

A honey tongue, a heart of gall.

Bee. That have honey in their mouths have stings in their tails.

Looking for bones in a woman's breast.

See No. 212.

A minute investigation.

"Sit properly Mr. Washerman" said one, "Mr. Toddy-drawer, do you hear Mr. Barber's joke?" said the other.

Chaffing between Śāṁśis, who are Vaishṇava converts from all castes.
37. Pravens. For beauty, a camel; for singing, an ass.

38. For beauty, a camel; for singing, an ass. When the guest was asked whether he would take biscuits, or cold breakfast, he replied that he would take both, and hot breakfast too with the good man of the house. Applied to an ill mannered glutton.

39. Poison covered with sugar. A flattering speech is honied poison. (Latin.) Sugared words generally prove bitter. (Spanish.)

40. The milk given by the streaked goat which is dead filled the lost pot with a piece out.

41. A dead man’s eyes are very broad.

Lavishing praises on the dead which were not bestowed on the living.

* Mellitum venenum, bianda oratio.
† Palabras azucaradas por mas son amargas.
Any quantity of presents must suffice at a dead man’s marriage.

When a marriage takes place, presents of cloths are sent to the bride and bridegroom by their relations. Return gifts of about equal value are made shortly after the marriage. Should the bridegroom, however, die during the ceremonies, no presents are returned, and no complaints are therefore made regarding the value of those received.

If you live until I die, I’ll get you married.

A jocular saying.

The sea to a desperate man is as [shallow water only up to] his knees.

Men in despair fear nothing.

Despair gives courage to a coward.

When asked whether he could read and write, he said, “I can’t read or write, but I can tear.”

When set to read, the [little] sense he had left him.

Making bad worse.

* Jean a étudié pour être bête.
TELUGU PROVERBS.

847. ఆదాముడు తెని అర్ధనాథ లేదు.

A washerman is better than an educated person.

The washerman, though illiterate, invariably distinguishes the clothes belonging to different people by putting certain marks on them, but many of the educated cannot discern between good and evil.

848. మతిచా సదాసాదా హుదు, మనస్తులు చేపొందుచు.

He reads the Rāmāyana, and knocks down temples.

(See No. 941.)

Much religion, but no goodness.

849. సంత్తి మృదు అస్తిత్వ చేతి, సంముద్ర మృదు సొలార స్మారత.

There is no learning in my house, nor performance of Sandhya in my family.

Said by an uneducated and irreligious Brahman.

850. పాటు త హర్సాదా స్తానా.

The best part of the cold food is the pickle.

851. గురితి హద్దు నాయకుడు అనే ఆహారం.

The wife who has eaten breakfast [at home] does not think of her husband's hunger.

Little knows the fat sow what the lean one means.

The full belly does not believe in hunger. (Italian.)

852. షోం చేపొందా హోదా నూటకా తోగే.

O Brahman! if you have brought food, eat it.

Said to a selfish man who bores others by talking everlastingly of his own concerns.

* Corpo satollo non crede al digiuno.
853. ఇది చింతింది చాప్పింది సంప్రదాయం లేదు కాకుండా.

Even cold water should be drunk slowly.

(See No. 177.)

There is a pun here on the word ఇది చింతింది which also means "having cooled."

Nothing should be done hastily.

Good and quickly seldom meet.

Haste trips up its own heels.

854. ఎది చింతింది చాప్పింది సంప్రదాయ ఇది చింతింది.

Like making holes in the pots in a water-shed.

The water-shed in India corresponds to the drinking-fountain in Europe.

A despicable trick.

855. ఎది చింతింది చాప్పింది సంప్రదాయ ఇది చింతింది.

Like throwing stones at the pots in a water-shed.

(See No. 854.)

856. ఎది చింతింది చాప్పింది సంప్రదాయ ఇది చింతింది.

Coming to beg buttermilk and hiding the cup.

(See Nos. 30, 180, 172.)

Pride with poverty.

Pride and poverty are ill met yet often together.

857. ఎది చింతింది చాప్పింది సంప్రదాయ ఇది చింతింది.

When cheap it comes to the bazar.

(See No. 94)

(154)
TELUGU PROVERBS.

858. సందే ఎందుకుంటూవి ఐదుగుమి.
Cheapness causes extravagance.

A good bargain is a pick purse.

What is not needed is dear at a farthing. (Lat.)

859. నన్ను మతి అని నిత్యం అధికం, న్యూన్టు నాసం చేశారు.
Saying she would die (kill herself) she made a great breakfast and had a fine sleep.

A trick to get a good meal, as she said it was to be her last.

860. అడుగు అడుగు, అశ్చితం.
When one says "cha" (and), he cannot answer "tu" (but).

(See No. 518.)

861. అందులు అందులు, అంద్భగం రూపం.
A washerwoman of a mother-in-law, a barber of a father-in-law.

A man abusing his wife's parents.

862. అందులు మానవం జీవితం అందులో ఉన్నందులు.
Like the barber's giving a written divorcement to the washerwoman's wife.

863. అది విదేశీ శతాబ్ద సోమస్తు కొప్పడం లేదు.
Although the mat be torn, will there not be found in it as much as a school boy's mat?

Cadaru is a very small square mat.

Every thing can be brought to some account.

Nothing so bad as not to be good for something.

* Quod non opus est, esse carum est.

(155)
If you have not quite clothes enough, there are plenty at the washerman's.

Alluding to the habit which obtains among the natives of India of hiring other people's clothes from the washermen.

A thatched hut opposite a Court-house, is used up for bonds.

Bonds were formerly always written on Palmyra leaves, such as are used for thatching.

He would neither die nor give up his bed.

He will neither allow me to die nor to live.

Perpetual worrying.

He won't fast unless told that his life is in danger.

Does death come more than once?

Escaping death, but losing an eye.

The tamarind may be dried, but it loses not its acidity.

Retaining vigour of mind though weakened in body.

(156)
TELUGU PROVERBS.

872. తమరాండ సేవి స్వరూపం.
The growth of the tamarind and the burgrass.

The tamarind grows slowly, the Chinirinta (Panicum Verticillatum) shoots up very rapidly and soon withers.

(See No. 873.)

Slow and sure.

873. చినిరింట బూటి సురక్షా పరిస్థితి.
Grass-like prosperity.

(See Nos. 310, 341.)

(For Chinirinta see Chipirinta in No. 872.)

874. తమరాండ చినిరింట చెట్టులు ప్రతిష్ఠానం, తమరాండ మొత్తం ఉమ్మడి పదార్థం.
It is better to go and mock another, than to whine when you are caught.

875. ఉదయం రసిత్తున్న సోమం రాతి చింతా సాగితే అనేవారు.
One cried out "Fire! Fire!" and another "Now's the time! Now's the time!"

The cry of Dvarapati robbers on a certain occasion when they had set fire to a village, which they had long been unable to plunder on account of the wariness of the inhabitants.

876. చింతా సుందరి పరిస్థితి శాశ్వతం తిరిగి సూయాపాచారం ప్రసాదం.
"If Chitta is kind, if Svati shows favor, and if Visakha does not blow too much, I will produce a Potti [of corn] to a Visam [of land]" said [the field].

Chitta and Svati are the 14th and 15th lunar mansions, in which rain is expected. Visakha is the 16th lunar mansion in which high winds are common.—Potti is a corn measure of 500lbs; Visam is the fraction \( \frac{1}{15} \) here the 16th part of a Gunja, a land measure equal to \( \frac{1}{5} \) of an acre.

Calm weather in June sets corn in tune.

A shower in July, when the corn begins to fill, Is worth a plough of oxen, and all belongs there till.

Dry August and warm doth harvest no harm.

(157)
877.  凡人  有  一  心  想  供  奉  湿婆,  但  他  的  想法  都  在  他  的  鞋子  (  留  在  庙  外  )。

878.  若  他  的  婚姻  绳  断  了,  他  的  佩  斜  也会  断  了。

如果  中国  肖  的  婚姻  绳  断  了,  多  肖  的  佩  斜  也会  断  了。

The  Tādā  is  the  cord  tied  round  a  bride's  neck.  To  it  is  attached  the  gold  Tālībottu,  answering  to  the  wedding  ring.  When  a  woman  becomes  a  widow  the  cord  is  broken.

Said  by  one  fellow  wife  to  the  other.

Both  in  the  same  boat.

879.  女  妹  之  一,  べ  べ  之  一,  べ  べ  之  一,  べ  べ  之  一.

The  younger  sister  is  a  parrot,  the  elder  sister  is  a  rattle;  when  you  look  at  them  they  are  like  stars;  when  angry  they  are  like  dogs.

880.  も  も  の  一,  も  も  の  一,  も  も  の  一,  も  も  の  一.

Though  the  snake  be  small,  you  must  hit  him  with  a  big  stick.

881.  も  も  の  一,  も  も  の  一,  も  も  の  一,  も  も  の  一.

The  ornament  must  be  one  Chinnam  or  less  in  weight,  of  pure  gold,  and  must  go  round  the  neck.

A  Chinnam  is  a  weight  equal  to  the  ninth  part  of  a  pagoda  (  No.  614  ).

Wishing  to  get  a  good  thing  and  to  pay  little  for  it.

882.  も  も  の  一,  も  も  の  一,  も  も  の  一,  も  も  の  一.

A  parrot  likes  to  be  petted  itself,  but  not  to  see  others  petted.

Applied  to  a  selfish  person.

(  158  )
TELUGU PROVERBS.

883. దొడ్డి రెండు కొలిస్తుంది సంచలి నించాడు.

Like a Donda fruit in a parrot's beak.

The reverse of No. 574 q. v.

884. పెద్దడు నింపుండి, ప్రతి నింపి పడిపోయింది.

When the "tin" goes, household broils disappear.

Chilum is properly rust on other metals than iron; it is a slang term for money.

885. అంటి రి కాండమా.

The name of a hole is a hole.

Said of persons contradicting each other, though really driving at the same end.

886. చిరునంద చర్చించాడు.

A brilliant gem in the darkness.

(See No. 645.)

A bright exception among a bad lot.

887. చిరునంద చిన్నమనం సిద్ధింది.

A silk tassel to a broom.

(See No. 1628.)

The grand appearance of a worthless person.

A leaden sword in an ivory scabbard.

888. ప్రతి పెద్దడి సంచలి నించాడు, ప్రతి పెద్దడి నించాడు కమె.

Look at the finery of the well dressed and the strut of the poorly dressed woman.

(159)
890. विड़ा अर्धांक आर्द्र रात्रि.
By the time he had finished equipping himself, the whole town was plundered.
(See No. 203.)
Procrastination on the part of a boaster to conceal his cowardice or ignorance.

891. सुंदर एँडलोक रूप, अंगेल अंगलोहर नीलांक निपुणाखिया.
When he paid a visit to his relations, they all caught hold of him like devils.
To get something out of him.

892. भागल अङ्कांको ज्ञान, ज्ञान अङ्कांको ज्ञान.
The eaves are all in good order, and there is a joyful song in the court.
Expressive of prosperity.

893. अद्वैतल अस्तम, विनेत विनेत वाक्य.
What he saw was a snake, that which bit him was a mango stone.
After seeing the snake, he had trodden on a split mango stone which nipped his toe.
Flabbergasted with fright.
(160)
TELUGU PROVERBS.

894. నీరునివేయి నిరితి, తిరిగి సన్నండి.

Every thing that is seen [is subjected to the payment of] duty; and every thing that is rotten [is thrown away in the] mud.

Excessive demands.

895. సంచయాలు సంచయలు సంచయలు సంచయలు సంచయలు.

As he looked and looked the horse turned out a donkey.

(See No. 1030.)

By close inspection the true state is known.

896. విద్యద్యోగం నిర్మాణం నిర్మాణం నిర్మాణం నిర్మాణం.

To look at, it is like a musk rat, but to dig into walls it is like a bandicoot.

Insignificant in appearance, but having the power of doing much harm.

"Little enemies and little wounds are not to be despised." (German.)

897. శరీరానికం శరీరానికం శరీరానికం శరీరానికం శరీరానికం.

No relation to visit or god to worship.

(See No. 1269.)

Utterly destitute.

898. విద్యద్యోగం నిర్మాణం నిర్మాణం నిర్మాణం నిర్మాణం.

If you visit them they are relatives, if you invite them to visit you they are angry.

* Kleine Feinde und kleine Wunden sind nicht zu verachten.

21 (161)
What is Friday to visitors?

If a married woman goes away from a house on Friday, the Hindus say that the goddess of fortune quits the house with her. The above is an excuse made by a casual visitor, who wished to get away.

Lame excuses.

If I lose my brass pot and bell metal dish, can I not beat you by getting others made of earth?

A determined man will not be discouraged by difficulties.

If a tree won't bend when it is young, will it bend when it is full grown?

If a man is not humble in his youth, will he grow meek in his old age?

Bend the tree while it is young. (Italian.)

The old branch breaks if bent. (Danish.)

"Bow down his neck while he is young." Ecclesiasticus xxx. 12.

Cutting a tree and letting it fall on one's self.

Bringing trouble on one's own head.

The fool hunts for misfortune. (French.)

* Piegà l'albero quando è giovane.
† Gammel Green bryder naar den skal bóies.
⁻ Le fou cherche son malheur.

(162)
TELUGU PROVERBS.

When the tree is about to perish, it brings forth blasted fruit.  
Applied to the first signs of the coming ruin of a bad man.  

Coming events cast their shadows before them.

904. నీలిక ఎండమ నీలిక ఎండమ పెంచారు.  
Will he who planted the tree not water it?

(See No. 57.)  
Will God not support the creatures of his hand?

Said by a man who has lost his means of support.

God never sends mouths but he sends meat.

905. కీర్త కానూరు, అత్యంత కానూరు అండ కానూరు.  
Like asking whether the tree was first or the seed.

(See No. 211.)  
A problem that cannot be solved.

Ask which was born first, the hen or the egg. (Italian.)

906. మని మని లేదా నోకర నోకర.  
Making a man mount a tree and then taking away the ladder.

Treachery. Breach of faith.

907. కీర్త కానూరు కానూరు అండ కానూరు.  
How far can you push a man up a tree?

How long is a man to be assisted?

* Demandar chi nasqua prima, l'uovo o la gallina.
(163)
908. Like offering a dead cow to an outcast Brahman.

Knock a man down, and kick him for falling.

Him that falls all the world run over. (German.)

All bite the bitten dog. (Portuguese.)

909. When you are ruined, you may go to your friend’s house, but not to your sister’s.

Friends are better in adversity than relations who envied you in prosperity.

Friends are the nearest relations.

Relationship gives rise to envy. (Latin.)

910. It is Abba’d who will be ruined, bring me another handful [of money,] I will give it in alms.

(See Nos. 3, 1506, 1560.)

Abba’d is a familiar term applied to a lad.

Hens are ay free o’ horse corn. (Scotch.)

911. Will a field of withered corn require three watcher’s sheds?

To drive off the birds.

(See No. 911.)

* Wer da fällt, über ihm laufen alle Welt.
† Ao cao mordido, todos o mordem.
‡ Cognatio movet invidiam.

(164)
912. అలంకరించిన మొట్టి కలిగి ప్రామాణయ.

What! Offering the house-rice to a spoilt field?

(See No. 911.)

_Pongali_ is a preparation of rice offered to the fields after the harvest. In this case the crop had failed and the offering had to be made from the old store. It was therefore a needless ceremony.

913. బిసిడై అదృశ్యం కృతాంగం నిష్ణాతుడు తిము.

Besides Siva, there is no other who is as good as his word.

914. అనేక యుక్తు, శంఖం యుక్తు హద్దా.

Advice given [ will be forgotten ]; and stale food tied up [ in a bundle ] will not keep.

_Advice whispered in the ear is worth a jeer._

915. చంద్రభా చింతు.

A scorpion under a shoe.

A ruffian under restraint.

916. లేదు మరణారి చింతకడ నివాదం నివాదం.

Lies are better than backbiting.

917. అద్భుతం కృషణాచారం కలిగి అమ్మనాయి అమ్మనాయి శ్రీనాథస్వామి

To a man who wears sandals the whole earth seems to be covered with leather.

A man in comfortable circumstances does not realize the wants of others.
918. When the slanderer has no shame should not the hearer at least use discrimination?

Should he not swallow it *cum grano salis*?

*Though the speaker be a fool let the hearer be wise.* (Spanish.)

*Hear the other side, and believe little.* (Italian.)

*Every man's tale is gude till anither's be tauld.* (Scotch.)

919. Pointing with the hand, and being called a luckless fellow.

(For Amalakhyam see No. 142.)

Indiscreetly accusing a person openly of something which you are not able to prove.

*A fool's tongue is long enough to cut his own throat.*

*Hear, see, and say nothing, if you wish to live in peace.* (Italian.)

920. Ruin not others, lest thou be ruined thyself; run not, lest thou fall.

_He falls into the pit who leads another into it._ (Spanish.)

921. If you ask the sugar-cane to give you molasses will it do so?

Strong measures must be used with stubborn folk.

922. Is hire to be paid for eating sugar-cane?

* Aunque el decidor sea loco, el escuchador sea cuerdo.
† Odi l'altra parte, e credi poco.
‡ Odi, vedi, e tacì, se vuoi vivere in pace.
§ Cae en la cueva el que otro á ella lleva.
TELUGU PROVERBS.

923. Because the sugar-cane is sweet are you to chew it with the roots?

(See No. 900.)

Said of a greedy, grasping person.

*Milk the cow, but don’t pull off the udder.* (Dutch.)

*Give him an inch and he’ll take an ell.*

*Give a clown your finger and he will take your whole hand.*

924. Though the sugar-cane is crooked, will it lose its sweetness?

(See Nos. 206, 371, 515, 571, 623, 1475, 1491.)

*Good blood cannot lie.* (French.)

925. Getting into a pet with the tank, he would not wash his feet in it.

(See No. 53.)

*When a man grows angry, his reason rides out.*

926. The Setti is here to test the genuineness.

(See No. 295.)

A fool travelling with a Setti [merchant] was plundered. On the robbers’ questioning the genuineness of the coin, the man referred to his rich friend who had up to that time escaped their observation.

To injure a friend unwittingly, from stupidity.

*Men moeten de koe wel melken maar de spenen niet aftrekken.*

† *Bon sang ne veut mentir.*

(167)
When the deaf old lady was asked to bring the well-rope, she replied “I have never seen earrings in all my life.”

Applied to a stupid person not doing what he is told.

When a horn was sounded in the ears of a deaf man, he said “to bite that is more than your fathers before you could do.”

Applied to a stubborn person.

When they call out “Deaf man! Deaf man!” he answers “[I’ve got] Bran, Bran!”

The jingle of the Telugu words is similar to that of the English equivalents.

The lady who found the ear-ornament was as glad as the lady who lost it was sorry.

* A quelque chose malheur est bon.

(168)
931. అందుకు అయితే నాశక అయితే.

Are you eating bitter or cutting down trees?
Said of anything easy, or profitable.

932. నాశ్కడం ఎందుకంటే నాశ్కడం

The stubble tells the produce of the field.
(See No. 1700.)
A slight acquaintance suffices to tell what a man is made of.

933. ఇదికి నిత్య నిత్యం బాగా నిత్యం

Can the waste land be taken out of the field?
You must take the fat with the lean.

934. నిండి ఎండా వహించండి నిండి

I have given the field and the sickle into your hands.
To hand anything over entirely to another. To give another full powers.

935. కళాపదం ఎంచి కళాప రాతరా

Must you teach a young fish to swim?
(See Nos. 797, 1041.)
Don't teach fish to swim. (French.)

936. పోలి ఎంచి పోలి నడాయాయి, చిత్రి కూర్తి కూర్తి నడాయి చింతి

While the cotton crop was still in the field, he said "Three cubits [of the cloth] for Poli and six for me."
(See Nos. 204, 226, 1470, 1471.)

Poli is a female name and here represents a cousin.
Sane enough to cry "chick" when it's out of the shell. (Scotch.)

* Il ne faut pas enseigner les poissons à nager.

22 (169)
937. Sin is removed by confession.

Confession of a fault makes half amends.

A sin confessed is half forgiven. (Italian.)

938. O Mahâdeva! what a man does, that does he in full receive.

(See Nos. 287, 304, 307.)

939. A man living in poor style, attacked by king's diseases.

A poor man having to meet great expenses quite beyond his means—
The cure of the disease alluded to cost much money.

940. He gives himself the airs of a great man, but begs for alms, and is angry if he gets none.

941. His employment is the worship of Siva, but his words are lies.

(See No. 948.)

A hypocrite.

Much praying, but no piety.

Beads about the neck and the devil in the heart.

942. A louse in the clothes is a sign of coming household broils, a louse in the head is a sign of coming poverty.

* Peccato confessato è mezzo perdonato.

(170)
943.  జంగాముల సంఖ్య ఎక్కడు, పౌరబుడులు ఎక్కడు.
If children are born to a Jangam they are only an annoyance to the village.
Because they will add to the number of beggars. The Jangams are the Vira Saivas or followers of the Hindu reformer Basava.

*Beggars breed, and rich men feed.*

944.  పాలన పాలన సమయం పాలు వివిధాయామ.
What is the use of the sacred thread to a well known Brahman?
That which is well known need not be published.

945.  గ్రేమించేది గ్రేమించేది.
A grasshopper eating the seed in the drilling machine.

Premature ruin.

946.  వివిధ రూపు వివిధ ఫంగక లేదా.
As long as fortune favours you, you have nothing to fear.

947.  మతానుంచే మత, మాత్రమంత్రి మధ్యమం.
Wisdom according to your birth, religious observances according to your caste.

948.  అపాధ్య ఆధ్య ఆధ్య తాత.
A staff a cubic long in a house a span wide.

An impossibility.

(171)
The hireling has become the master of the house.

Applied to a forward person, who does not know his place.

[Where] the servant [is] without pay the master [must be]
without anger.

"I'll watch the sheep without wages," said the wolf.

A man offering to serve without pay for the sake of dishonest gains.

Dead while living, living while dead.

A bad man is, in the estimate of his fellow men, as little valued as if he were dead, but the good man's deeds live after he himself has left the world.

"The memory of the just is blessed." Proverbs x. 7.

What does a fine ruby suffer by being set in brass?

The disgrace of putting a talented man in a mean situation attaches to the employer not to the employé.

When two Jégis jostled against each other ashes fell [from their bodies].

Nothing is to be got out of the quarrels of the poor.

The stain of plantain [can never be effaced], the grumbling of cousins never ceases.

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TELUGU PROVERBS.

956. The man that did not pay his fare, got into the boat first.

957. A harlot is as a mother to a man without money.

Something beyond the reach of a man's means.

958. The banker is in the thicket, you may get him to test the coin.

(See No. 958.)

959. As the Tangēdu blossoms.

(See No. 1363.)

Tangēdu is the Cassia Auriculata.

960. A vicious horse requires a comb made of Palmyra wood.

Full of splinters.

961. Will you drown yourself in the well because your father dug it?

(178)
962. చూచవ సంఘర్షాణ.

The scrupulosity of a Saiva priest.

The Tambalas are a class of Sudra priests who wear the sacred thread, and endeavour to observe Brahminical customs.

Applied to foolish scruples.

963. చూచవ నందించినా, మనసి ప్రసరించి ఆశా.

A Tambali prates, but does not listen to what others say.

964. తినిలో సదాస్సాగ బ్రహ్మా అందమై తయారించింది తయారి.

If you expect much fruit from few offerings will it be obtained?

(See Nos. 287, 398, 597.)

965. అరిటే రుచికి అరిటేమొక్కడే అందుయా.

That makebate Brahma has made a pretty match of it!

Said by one of an unhappy pair.

966. మధమ రోధ అంథంయించాం.

A wounded foot is always striking against something.

(See Nos. 265, 293.)

967. నా అతనం సాగ జూమాంటే, అడవి వాయంప్రదేశం అంతా వాయంప్రదేశం.

Like Dasari, like beads; like the bringing forth of the mother, is the match made by the father.

Said by a miserable daughter, who had been married to a bad husband.

968. స్తోంతతి అశ్రుక్తి కూడా మరించాం.

As a dog enters into a house with an open door.

Applied to property not watched.

(174)
969. మనిషిని వాహనానే సరిపి మంచాకం.

He cuts a [man's] throat with a wet cloth.

Smooth words, but hidden malice.

They scratch you with one hand and strike you with the other. (Latin.)

970. ప్రక్రియలు అందించండి విస్తృతం, ప్రక్రియలు భాగంచండి.

A man will not build a hut until he has been drenched, nor stoop until he has hit his head.

971. కట్టి రోడు మరింతే.

When the cot was wet, it became tight.

The cots used by the poorest classes are plaited with the fibres of the Cannabis Sativa which shrink when wet.

A bad man is puffed up when flattered.

972. లేదా మంచించండి రోడు ర్యాంటింగు.

Like carrying 30 Tums (750 lbs.) when you're wet.

973. ప్రక్రియలు పరిమిట్ పరిమిట్ ర్యాంటింగు.

Like going to Mâcavaram round about by Tańuku.

To do things in a roundabout way.

974. చేతుడు చేయండి సిద్ధిచ్చు గన్నవడానికడు.

Buying a Taddinam.

(B See No. 1151—For Taddinam See No. 271.)

. Bringing difficulties upon one's own head.

* Alterâ manu sambunt, alterâ serunt.

(175)
975. The smell of a man is pleasant to himself, but the smell of others is disgusting.

People do not find fault with their own actions.

976. A man's having is the wealth of Indra, his not having is the poverty of the world.

In prosperity a man thinks himself the wealthiest of all, and in adversity the poorest.

977. He brought fetters for his own legs.

He brings a staff to break his own head. (Scott.)

978. If you have even a Tavva (1 lb.) of bran of your own, you can eat it when you are hungry.

(See No. 978.)

Store is no sore.

979. [He called] the woman whom he could not get [as a wife] a harlot.

Sour grapes as the fox said when he could not reach them.

What you can't have, abuse. (Italian.)

* Quel che non puoi aver, biasima.

(178)
TELUGU PROVERBS.

980. నానా శక్తి సాధించాను వారించాను వీరుండాం.

What does it matter whether the kingdom he has not possession of prospers or decays?

981. తాతా ప్రియి సూయందాడా తాతాలో తాతా తాతా తాతా.

When [the priest] applies [the law] to himself he screens himself [from its penalty]; but in laying down [the law] for others he is a beauty.*

* Justice, but not in my own house. (Spanish.)

No one likes justice brought home to his own door. (Italian.)

982. తిప్పు తిప్పు కలైండా, స్వతంత్ర తిప్పు చేసేదా.

To give that in charity which a man himself needs to receive from others is like trading after the loss of one's principal.

983. ఎంపు మిరగి తన సంస్ఫా సంస్ఫా మిరగి మిరగి రామ నా.

The money tied up in your skirt and the child you have begotten will be of use to you.

(See No. 978.)

984. సంస్ఫా సంస్ఫా మిరగి కలైండా సంస్ఫా మిరగి సంస్ఫా మిరగి రామ నా.

To save her own hand from being burnt, she stirred up the food with the hand of her fellow wife's child.

Cat's paw.

To draw the snake out of the hole with another's hand. (Spanish.)

* Morton (Bengali and Sanscrit Proverbs) thus renders a Bengali epigram—

"Said a clown to a Brahmin, 'Sir, tell me, I pray
For crushing a spider what fine must I pay?'
'Why, friend,' he replied, 'it's a grievous offence,
And demands an atonement of serious expense.'—
'Indeed—then alas, with deep sorrow I'm filled;
Your son, Sir, a poor little spider has killed.'—
'Out, fool,' cries the Brahmin, in anger—'away!
For killing a spider there's nothing to pay!'"

† Justicia, mas no por mi casa.
‡ A nessuno place la giustizia a casa sua.
§ Con agena mano sacar la culebra del horado.
985. చెరు విడి తిప్పి పాపాలని కొత్త కురుమ కాని కొరకు
కసుతేదాని.

Having taken his own door and put it on his neighbour's house, he spent the whole night in driving away the dogs.

Over generous.

Charity begins at home.

986. చురి అభిమానం అంద అక్కి మాత్రం.

The death of an aunt is better than the death of a mother.

987. చురి నిటింగి శుభాంకనం.

A man's shadow remains with himself.

(See Nos. 287, 926, 964.)

The fruits of a man's actions go with him whether good or evil.

988. చోటి దేవత రామాయణ ఉంది కావిసారి.

Killing a sacred cow that gores you is not sin.

989. చురి నా లాసి వయిందన్య యొగ్య నా చారిత్రకాన.

When the legitimate child cried for bran (the poorest food) the illegitimate child asked for an ornament.

(See Nos. 287, 799, 1781, 1796.)

An unreasonable request at an inopportune time.

990. చురి పత్తి మిలించిని, కార్యం నాకు నారిసింగా నీ.

When his Puṭṭi was found to be of short measure, he tested the Pandum and Para of his neighbour.

Puṭṭi, Pandum and Para are measures of capacity.

When a man was found cheating with a false measure, he tried to prove that his neighbour's measures were too large.

(178)
TELUGU PROVERBS.

991. The power of the place is greater than the power of the man.
    Every man is powerful in his own house.
    Every one is a king in his own house. (Portuguese.)

992. If not on my posteriors, crawl as far as Kāśi (Benares).

993. His own people will pull him into the depth, his enemies will pull him to the bank.
    Even an enemy is to be preferred to a relative in a time of danger.

994. If virtue fails, honor decreases with it.

995. The mortar came in the way of the foot which kicked.
    A fortunate hindrance in the commission of an act of violence.

996. The man who seeks out your faults is a father, but he that seeks for what is good in you is an envious person.
    You may be more thankful to the fault finder than to the good natured.

997. There is not a blameless man in the world.
    There’s none without a fault. (Scott.)
    Lifeless, faultless.
998. గుడి శరీరం బహువైపు, గుడి సంప్రదాయ శరీరాని.

God knows right and wrong; the Brahman knows Dāl and rice.

(For Dāl see No. 188.)

999. ఒక కూడా గొడ్డు.

A brand under one's head.

(See Nos. 1000, 1389.)

A dangerous companion.

1000. ఆ వంటి మనస్సు చెందిన, మనస్సు మేయింది.

There is no sentence beyond the head.

Do your worst, you can but cut my head off.

1001. సుందరం చాలా మలయితే, సుందరం మలయితే మలయితే.

Though you cut off your head and place it before him he would call it magic.

Incredulity.

1002. పచ్చి చెప్పి చెప్పి.

A snake under the pillow.

(See Nos. 999, 1389.)

1003. మనుష్య చరిత్ర నారాయణ నారాయణ.

When the head has been wet, the shaving must be completed.

When a man has commenced a business he must finish it himself.

1004. మనుష్య జీవితం నారాయణ నారాయణ.

The life in a man's head went into his tail.

Applied to strenuous exertions made to accomplish a difficult task.

(180)
TELUGU PROVERBS.

1005. తెలుగు పరిమితి పరిమితి పరిమితి.

Their heads are clean shaven, but are their thoughts clean also?

(See Vēmanu Book III. 375.)

1006. దీశి మూళ్ళి కాయలు చూడండి పుత్రుల కాయలు చూడండి.

A story without head or tail, a child without nose or face.

(See Nos. 157, 175.)

* A story without a head. (Greek.)*

1007. చెంది మన మన మనం చెంది.

A Talari's hate ends with one's head.

Talari is a village watchman.

1008. కేచున మూళ్ళి మూళ్ళి మూళ్ళి మూళ్ళి.

Cakes are trifles to a man that swallows doors.

(See Nos. 417, 484, 772.)

1009. ఉన్నత నిద్రల నిద్రల నిద్రల.

Unless the child cries, even the mother will not give it suck.

Nothing is got without asking.

Nothing for asking.

Asking costs little. (Italian.)†

1010. ఉన్నత స్వామి స్వామి స్వామి స్వామి.

The mother will look at his belly the wife at his back.

The mother will look to see how her son fares, the wife to see what her husband has brought home for her.

Come but come stooping.

* Άκιφαλος μυθος.
† Il domandar costa poco.

(181)
1011. Before he entered his mother's womb he was the prince of devils; after he was born into the world he became the god of death.

Said of an exceedingly wicked and relentlessly cruel man.

1012. Will he who is disliked by his mother, be liked by his nurse?

(See No. 1077.)

1013. Like a man who neglects his mother coming with a bold face to settle a dispute between others.

Shamefacedness.

1014. Throw scarlet water over your mother.

(See No. 148.)

1015. A child worthy of its mother, a Pandili fit for the house.

(See Nos. 176, 185, 1019, 1977—For Pandili see No. 61.)

1016. Evil may be predicted to the mother or to the child, but will any harm come to the midwife?

(182)
TELUGU PROVERBS.

1017. దూస రవాణం శిక్ష వాహిని సంచారం.  

When the mother dies, the father is equal to an uncle.  

He is not so affectionate as before.

1018. దూస రవాణం శిక్ష వాహిని సంచారం.  

When the mother dies, a man's gluttony is seen; when the head is dirty, [a woman's] top-knot is large [and untidy].  

As long as the mother lives her son's greediness is concealed.

1019. దూస రవాణం శిక్ష వాహిని సంచారం.  

Will the child (daughter) fail to follow in its mother's track?  

(See Nos. 176, 196, 1015, 1077.)  

She hath a mark after her mother.  

As the old cock crows, so crows the young.  

"As is the mother so is her daughter." Ezekiel xvi. 44.

1020. దూస రవాణం శిక్ష వాహిని సంచారం.  

The ears of the aunt are better than those of the mother.  

They are better supplied with ornaments.  

To neglect one having great claims, for another whose claims are inferior.

1021. దూస రవాణం శిక్ష వాహిని సంచారం.  

His mother's ear-ornaments went to pay fines, and his wife's necklace of beads to pay harlots.  

(183)
The man who tears [the ornaments out of] his mother's ears, will not care a rush for the ears of his great-grandmother.

Partiality belongs to a mother and to the earth.

A mother is partial to some of her children, and the earth is unequal in its favors, bringing forth more for one than for another.

A mother is a divinity, a father a treasure.

Look at the mother before you take the daughter; see how much milk the buffalo gives before you buy her.

Will you boast of your mother's family before your maternal uncle?

Will not the nurse hate the child which is hated by its mother?

A motherless child is like a curry without onions.
TELUGU PROVERBS.

1029. €§§yt5a80am 55653-05657".
Should a man strut who lives on bran?

1030. 55653-05657 55653-05657.
By digging and digging the truth is discovered.
(See No. 885.)

1031. €§§yt5a80am 55653-05657.
He dug and threw [the earth] on his own head.

1032. €§§yt5a80am 55653-05657.
The cat which could not drink, upset the pot.

1033. €§§yt5a80am 55653-05657.
Not a morsel to eat, but Aṭakali for his head.
(See No. 520, 1738.)
Aṭakali is an expensive preparation used for cleansing the head.

1034. €§§yt5a80am 55653-05657.
He smokes half a farthing's worth of Ganjāyi, and fouls the whole house with spittle.
Ganjāyi (Hind. Gānja) is the hemp plant (Cannabis Sativa) the leaves or young leaf-buds of which are bruised and smoked to produce intoxication. In its liquid form it is called Bhang.—A Dammidi is the twelfth of an anā (anna).
Great injury caused by a little evil.

1035. €§§yt5a80am 55653-05657.
The monkey ruined himself, and all the forest after him.
(185)
1036. Will hares be frightened by the rustling of palmyra leaves?

1037. Like the sun setting in a palmyra grove.
Left in great difficulty.

1038. Like sliding on a palmyra beam, against the grain.

The bark of the Palmyra (See No. 290) is scaly and rugged.
Injuring one's self by perverse conduct.

1039. Like ordering the well to be filled up when the rope was found too short.

1040. How far can you help the man who is climbing up a palmyra tree?
(See No. 287.)
A clumsy person must be helped to the end.

1041. Must you teach your grandfather how to cough?
(See Nos. 707, 985.)

1042. If Tātāchāri's brand misses your shoulder, you'll catch it on the back.

Tātāchāri was a wandering priest who branded his converts. If a man slipped away his shoulder, the seal caught him in the back.
Not being able to evade something disagreeable.
(186)
TELUGU PROVERBS.

1043. తాతయా ఎందుకు ఆదరించుకునేదు, కండ్రితాందితయా ఎందుకు ఆదరించుకునేదు.

When the grandfather was asked whether he would like to be married, he said, “Who will give me [a daughter,] my boy?”

1044. తాతయా ఎందుకు ఆదరించుకునేదు.

O grandfather! Sankrânti [has arrived] catch it! catch it!

Sankrânti is the transit of the sun from Sagittarius to Capricornus, when the Hindus celebrate the Pongal feast.—This is chaff; old people observe the feast very scrupulously.

1045. మన నాయకుడు చేసి, అధికంగా నాయకుడు ఎందుకు?

He has not even bran to eat, but he wants a pig every week.

1046. తాతయా ఎందుకు ఆదరించుకునేదు, సత్యం సాక్షి ఎందుకు?

He lives in a pit, but dreams of castles.

His ideas are far above his position.

1047. తాతయా ఎందుకు ఆదరించుకునేదు, సత్యం సాక్షి ఎందుకు?

The sin which a man commits goes with his body, the sin which his mother commits goes with the earth.

This is interpreted to mean that if a man commits the sin of adultery, his crime may be expiated by a punishment equal to loss of life, but if a woman is guilty of the same offence, it clings to her descendants as long as the world endures.

1048. తాతయా ఎందుకు ఆదరించుకునేదు.

The hare he caught had only three legs.

(See No. 187.)

Said of a pertinaceous person.

(187)
1049. The hen he has caught has four legs.
Exaggeration.
All his geese are swans.

1050. Like the ram reared by one's self being killed by one's own hand.

1051. When there is no room for him to pass himself, he hangs a big drum round his neck.
Said of a man who tries to provide for another, when he has difficulty in managing for himself.

1052. You should look what you can swallow, and what can swallow you.
Look before you leap.

1053. Is a cat to come as well as himself?
Said when a man who is already a burden upon others, brings some one else with him. Amongst the Hindus a cat is an evil omen.

1054. He calls himself a man, and the bran he eats, bread.
A vulgar person taking airs.
TELUGU PROVERBS.

1055. కాడు కాడు కాడు రామాయణం అసలాస్లుయను.

After sneezing he blessed himself saying "May you live a hundred years!"

(See No. 125.)

A joke. The blessing ought to come from another.

1056. ఆడి రోమ బార్డు బంపరు చిత్తు.

When he planned one thing, God planned another.

Man proposes, God disposes.

1057. అడి సత్తి సరిగి చిత్తి.

A mortar is a [sure] check to a runaway cow.

When tied to its neck.

Applied to measures which to check the progress of crime.

1058. అడి సత్తి సామరి సందరు విచితరిక చిత్తి.

What he has planted although it be Strychnine he must cherish.

Mushini Mokka is the Strychnos Nux-Vomica.

A patron must not forsake his dependent under any circumstances.

1059. అడి సత్తి అడి అది చిత్తి.

When about to go off herself, [she ordered] the white ox [to be fed with] rice washings.

Applied to the absurdity of a person troubling himself with affairs in which he has no longer any interest.

1060. అడి సత్తి అడి అది అది చిత్తు.

After being refused butter-milk, when he went himself, he ordered his servant to write for curds.

After being refused a trifling request, to demand authoritatively something much greater.

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Like a drop of water on a lotus leaf.
A very unsettled state.

Patience will save you and your neighbour.

The Palmyra trees have teats on their heads, the goats have teats (wattles) on their necks.
(See No. 731.)
The Hindus call the flower stalk (spadix) of the Palmyra a teat.
Useless appendages.

Part [of the book] is the poetry of Tallapakavaru, the rest is his own rubbish.
Said of a man who has spoilt the good work of another.

A man that kicks the heads of people who kick the tops of Palmyra trees.
More wicked than the other.

He thinks the woman he loves to be Rambha and the water he bathes in, the Ganges.
Rambha is the most beautiful of all the Apsarases or courtesans of Svarga, the Hindu elysium.
(190)
TELUGU PROVERBS.

1067. ఎప్పటి ముఖుందుడు, నా రెండు రాణ్యాడు.

If I eat I can’t move, if I don’t eat I can’t stir.

1068. ఎప్పటికి ఎప్పటి తీసుకుతున్నాడు, ఎప్పటికి ఎప్పటి తీసుకుతున్నాడు.

Without eating you can’t tell the taste; without going down [ into the water ] you can’t know the depth.

_The proof of a pudding is in the eating._

1069. ఈ మనం రెండికి నిర్మిరాడు.

He’s not worth his food, and is a burden on the earth.

( See No. 1306. )

_He is not worth his salt._

1070. ఈ మనం పాదం నిర్మిరాడు.

He is a Timma Rāzu (monkey-king) at eating; and a Pōta Rāzu (buffalo-king) at work.

( See Nos. 73, 518, 1301, 1305. )

_As greedy as a monkey and as lazy as a buffalo._

_Like the smith’s dog, that sleeps at the sound of the hammer, and wakes at the crashing of the teeth._

_He eats till he sweats, and works till he freezes._

1071. ఈ మనం విచారించి ఎందుకు స్త్రీలు?

Have you come to eat or to visit the shrine?

1072. ఈ మనం విచారించి ఎందుకు, ఈ సమయానికి సమయానికి ఇందుకు.

No man has ever died from cursing, or lived from blessing.

_No one dies of threats._ ( Dutch. )*

*Van dregen stort man nett.

( 191 )
1073. The abuse which is heaped on me goes to the winds, but the food which I eat goes within.

(See No. 397.)

A mean sycophant.

1074. I am not abusing you, my good son of a slut.

1075. The body accustomed to sumptuous living was distressed for want of food.

Applied to a man whose malpractices have been put a stop to, but who is eagerly seeking an opportunity of renewing them.

1076. When the dog which had eaten [the food] ran off, he caught hold of another dog and broke its leg.

Making the innocent suffer for the guilty.

1077. When a man was asked why he was counting the rafters of the house in which he had been well treated, he replied, "Would they allow me to do it in the next house?"

(See Nos. 397, 398, 595, 1075, 1076, 1080.)

Gross ingratitude.

I taught you to swim, and now you'd drown me.

(192)
TELUGU PROVERBS.

1078. మనం మనవుంది మనుష్యం మనవుంది.

A man that counts the rafters of his benefactor's house.

A story is told of a man who counted the rafters, &c., of a house in order that he might take possession of it and found his claim to it on this knowledge. Hence the term is applied to a person basely attempting to swindle another, who had befriended him, out of his property.

(See Nos. 267, 638, 665, 1077, 1079, 1850.)

All's lost that's put into a riven dish.

1079. మన మనత్వం మనము మనకలువ మనకలువ మనకలు.

When asked, "Why are you digging [for treasure] in the house where you have eaten?" he replied, "What do I know of a house where I have not eaten?"

(See Nos. 267, 638, 665, 1077, 1079, 1850.)

Do good to a knave and pray God he requite thee not. (Danish.)

1080. మన మనవుంది మనము మనము మనము.

He that ate prospered, and he that prospered became a Mahârâja.

1081. మన మనవుంది మనము మనము.

To a set of monkey-like scamps tasteless broth and plain rice [should be served].

1082. మన మనవుంది, మన మనవుంది మనవుంది.

He makes Timmi into Brahmî and Brahmî into Timmi.

(See No. 1215.)

Timmi is a familiar name for a she-monkey; Brahmî (in the Proverb incorrectly Brahmî) is a name of Saraswati, wife of Brahma.

He calls evil good, and good evil.

* Gjør vel imod Skalk, og bed til Gud han lønner dig ikke.
The more you practise the better you will sing; the more you groan the more will your illness increase.

Are there sweet diseases, and delicious medicines?

The feet which are wont to wander, and the mouth which is accustomed to abuse, will never be quiet.

Will a Mussulman become a Dásari by going to Tirapati?

Tirapati (prop. Tirupati) is a sacred hill about 80 miles from Madras.

Like the Tirapati barber.

Has it all his own way. Pilgrims visiting the place have to get their heads shaved, and as one man has the entire monopoly he keeps them waiting for hours, taking payment in advance and shaving a little bit of one man’s head and then a little bit of another, to prevent them from going away.

Applied to a person selfishly taking work out of others’ hands which he is unable to complete himself.

Like coming to beg buttermilk, and bargaining for the milch buffalo.

Pretended wealth.
TELUGU PROVERBS.

1089. సెసామం ముద్ర పొడి, చేర్ల మిరిని మిసితాం.

Sesamum seed always takes away sin, [give them] a handful of a head.

_Tila_ is the Sesamum Indicum.

A jocose proverb, half Sanscrit, half Telugu.

1090. కారము కారము అముకం.

Is the gourd too heavy for the creeper?

Applied to having a large family to support.

1091. కౌరు కొంతగా, మామ డామగడించంటే.

When the creeper was pulled the whole bush shook.

Injury to the head of the house reaches to all the members.

1092. పండితుడు పండితుడు సనకోడం సనకోడం.

The man with itch scratches himself.

(See No. 307.)

*Let him that itches scratch himself.* (French.)

1093. పోసిని చూచి మామ చిత్తం.

When the man received a blow on his back, he cried out that he had lost his teeth.

(See No. 179.)

Applied to inappropriate actions or words.

1094. తుడుము తుడుము హోము, హోము తుడుము హోము.

When the drum sounded "tuḍum, tuḍum" a man called out "durāyi, durāyi."

_Tuḍum_ is the (onomatopoetic) name of a kind of drum (Tom-tom).
_Durāyi_ is a form of adjuration in the name of Government.

(See No. 40.)

* Qui se sent galeux, se gratte.

(195)
1095. φοιλάπ τὴς κάπηλα, στεφάνι το θυσία.

The beauty of his slobberings, not of his mantras.

1096. εἰς οἴοι πήγαγον— αὐτάν δὲ συνεκινήσατε.

If your nose won't stand sneezing how long will it last?

(See No. 1188.)

1097. οὕτως εἴναι ἡ προμήνυσσα.

A sneeze warns you as a younger brother.

On the commencement of an undertaking, if any one sneezes it is considered a bad omen.

1098. τὰ τινὰ τοὺς αὐτόκεφαλος καιρός.

The butter-milk of a Mussulman mendicant is Toddy.

Applied to pretended sanctity.

1099. τότε ὁ Μουσουλμανὸς καθορίζειται ὁ ἄνθρωπος.

When a Mussulman raid is expected is one [afraid of] facing Venus?

Are omens observed in times of danger?

*Necessity has no law. (Latin.)*

1100. ἔνα τὸ μικρόν τοὺς οὐραίους ἀνθρώπους καταλαμβάνει.

In a village where there are no Mussulmans, the cotton cleaner is Saiyid Miyân.

(See Nos. 630, 1112, 1113.)

He is made much of.—The Saiyids are the high-born descendants of Husain, grandson of Muhammad. *Miyân* is a title. The cotton cleaners are 'mongrel Mussulmans.' (Brown.)

* Necessitas non habet legem.

(196)
TELUGU PROVERBS.

1101. మనిషి చంపుతున్న తులాశిని చంపుతున్న షాంయే అయితే తన విశేష నామం సాకలుగా ఉంటే.

When a man was asked why he spat on the Tulasi-Kõta, he replied that he thought it was an altar.

The irreverent answer of a sacrilegious sceptic, an altar being still more sacred.—Tulasi is the holy basil (Ocimum Sacrum). Tulasi-Kõta is the Telugu name for the altar-like bed in which it is grown, in the inner yard of a Hindu house.

1102. కాణడం అన్యం జ్ఞానం ప్రామాణిక. 

Like a hemp plant growing in a Tulasî garden.

(For Ganâja see No. 1054.)

A black sheep in the family.

1103. కొనే కండము పుష్పం మాచి.

A frisky bullock carries a good load.

A spirited man works well.

1104. ఉత్తమం చాము దీపా నిని మిగిలిన నన్నా చంపుగా కొంచె చంపాడు.

While he was winnowing one Tūm of rice, the rats devoured five Tūms.

(See Nos. 619, 1794.)

Tūm is the Indian bushel.

1105. మాటం మాటం, అంత అంత మాటం.

A straw as Mount Mûru, Mount Mûru as a straw.

The slightest favour done to a good man is gratefully acknowledged, but a bad man forgets the greatest benefits.
1106. तेरों अनसन्न निर्धारित तीनी तोड़कर् न जुटोऽ्न।
I have determined on being liberal, bring a handful of grain.

(For All see No. 82.)

1107. तेरों अनसन्न तृतीय दानम्।
The man who is determined [to worship] uses his ladle as a lingam.

Where there's a will, there's a way.
The will is everything. (Italian.)
The will is the soul of the work. (German.)

1108. तेरों त्रिशिव ब्रम्हाकार त्रिवेदी त्रिधारिणी।
There is no greater folly than turning back after having once ventured to run the risk.

(See No. 1860.)

Turning back after putting one's hand to the plough.

Fortune lost, nothing lost; courage lost, much lost; honour lost, more lost; soul lost, all lost. (Dutch.)

1109. तीन हृदीतेस जयंति।
Liberality leads to Indra's heaven.

1110. तीनुगुणौन्तरं शुरूवाच अनुभवस्त, तीनोऽनुभवस्त्व अनुभवस्त।
If you get any thing eat it O Jagannāyaka! if you don't get any thing do without it O Jagannāyaka!

Jagannāyaka is the idol at Jagannātha, in Orissa.

* La volontà è tutto.
† Der Wille ist des Werkes Seele.
§ Good verloren, niet verloren; moed verloren, veel verloren; eer verloren, meer verloren; niel verloren, al verloren.
(198)
TELUGU PROVERBS.

1111. చిరి బడి చునసమూహ చరిత్రే.
Like licking the ladle when you're hungry.

1112. తెలి తెలి అంతి, విద్యం తెలి అంతి.
One said "Where's the ladle?" the other said "Where's the stick?"
Two lazy fellows.

1113. కాయ కాయ రతనం సంప్రదాయం.
Burning his hand when he had a ladle.
To stir the rice with.

1114. సిద్ధం సిద్ధం సంస్థలు ఫోటికుల.
Like the oilmonger's stone seat.
Of permanent utility.

1115. చిద్ధ చిద్ధ, అంది అంది.
Little sense, great appetite.
Eating one's senses away.

1116. పాడి పాడి అరంగ కాలం.
Although he knew the pit well, he fell into it.

1117. బాయి బాయి అరంగ కాలం, బయ్యి బయ్యి కాలం.
Before you know it, it's hard; when you know it, it's easy.

(See No. 94.)

Every thing is easy when you know it.
All things are difficult before they are easy.

All beginnings are hard, said the thief, and began by stealing an anvil. (Dutch.)

*Alle beginnelen zijn zwaar, zel de dief, en voor de eerste maal stal hij een aanbeeld.
(199)
1118. సిద్ధకో సాహారం.

Your sluggishness is equal to a full fathom.

The word Bāra properly signifies the length of the arms extended as when a man stretches himself.

1119. చరిత్రేయ చిత్రహక్త కాలు సారపాలు.

What is the roughness of the ear to the man who gets grain for nothing?

(See No. 1499.)

1120. సిద్ధ అతినం, టానీకు వహి.

A horse for nothing, a Tangēdu switch.

Tangēdu is the Cassia Auriculata.—“When you ride gratis you use your cudgel well.” (Brown's Tel. Dicty.)

1121. సిద్ధ కాన్ని సిద్ధ స్మా.

Property got for nothing is Bira peel.

Bira Kāya is the Luffa Foetida.

1122. సిద్ధ చింటి సిదిసం సాసంగం.

Born to a scorpion and becoming a black ant.

An unworthy scion of a noble stock.

1123. సిద్ధ బాహిరి, సిద్ధం సాసాశిరిది.

When the scorpion was given power, it continued stinging until the morning.

(See No. 1540.)

Applied to the abuse of authority by evil persons.

1124. సిద్ధ కదిమ సారామానం సిద్ధం.

Who did evil to the scorpion?

Thoroughly bad by nature injuring others without provocation.

(200)
TELUGU PROVERBS.

1125. తల్లిను తొడలు, తాడానికి నాఇకు.

The sting among the scorpions, the hood among the snakes.
The worst among the bad.

1126. కొందరు తోడి తండరదు వీరు వారించి.

Like a man waking up the sleeping custom house officer to help him to put down his load.
A "green trick."

1127. బొడ్డి రెవియ నిషాలు.

The bear is witness for the bloodsucker or
The hedge is witness for the bloodsucker.

(For Tonda see No. 1128.)

According to the first interpretation, a band of Mahomedan freebooters, when seeking on one occasion to discover treasure which had been buried by the inhabitants of a plundered village, having perceived first a chameleon nodding on certain spots and afterwards a bear sniffing in the same places, spent much labour in digging up the earth, but all in vain.—The application is that natural habits are not to be taken notice of.

According to others, the hedge where the chameleon lives should be questioned as to the latter's veracity and character,—the application being that the evidence of one man should be corroborated by that of another.

Ask my chum if I am a thief. (Italian.)

1128. తొడి మామై తననకల మాయాక మానసం.

The Tonda grew old, and became an Usaravilli.

Tonda is a bloodsucker (chameleon) which when old is called Usaravilli.
Vice growing with age.

1129. నాలుగు వేలాడు వీరు వీరు తొడలు వీరు.

Ninety-nine persons joined together [attacked a man, but only] succeeded in scratching his skin.

. A cowardly mob.

* Domanda al mio caro se sono ladro.
The woman who couldn't pound, put water into the condiments.

She was too lazy to pound the condiments and therefore purposely spoilt them.

If a slut be inspired by the Deity, can one escape saluting her?

Respect must be paid to those in power, however low their origin.

He sprang up like a serpent when its tail is trodden on.

Applied to a sudden burst of anger in any one on his evil ways being exposed.

A stupid woman going to the marriage of her husband's brother's wife's sister.

Doing useless things.

The water which remains in greens after they have been washed is sufficient to boil them in.

When the Sudra saluted the Brahman, the latter in return asked him to pay an old debt due by his father.

Rudeness in return for civility.

( 202 )
TELUGU PROVERBS.

1136. రంపలాడు ప్రంతముండును, రంపలాడు ప్రంతం తెలియ కదిలుస్తుంటుంది.

Rupees to meet the exorbitant demands of Government, and vegetables for the annual ceremony of a deceased relative are never wanting.

Foolishly giving aid in matters which bring no personal profit.

1137. నాది తిరిగే, నాది కదిలుస్తుంది.

If you go to the wars, it will be one out of two.

Either victory or defeat.

1138. నేను వచ్చిన మనము వేసాలి వచ్చిన.

Will the nose that can't stand a cough bear a sneeze?

(See Nos. 468, 1090, 1324.)

1139. నేను తింటాలి సవాలు నేను తింటాలి నేను తింటాలి.

Beckoning to a religious mendicant and then telling him that one of his eyes is hollow.

Leading a person to suppose you wish to confer a benefit on him, and then insulting him.

1140. నేను తింటాలి తింటాలి.

Grief for an adopted son.

Slight grief.

1141. నేను తింటాలి తింటాలి నేను తింటాలి, నేను తింటాలి తింటాలి నేను తింటాలి.

When the kind husband went to the wars, he hung the mortar round his wife's neck.

(See No. 369.)

Kolu is a large heavy mortar used for pounding rice in.

Said ironically of a bad husband cruel to the last.

(203)
1142. When your favor answers my call with a Darr-rr my head will ache with a Ćurr-rr.

Darr is a whirring sound; Ćurr is applied to acute or burning pain. Said by a man to another in whose friendship he puts no faith.

1143. In the eye of a devil, parched grain is evil.

1144. When the devil attacks will the child live?

Said of a meddling fool.

1145. Could a child live in front of devils?

1146. When the poor man was about to anoint his head, it began to hail.

Difficulties always attend an unfortunate person.

He who is born to misfortune stumbles as he goes, and though he fall on his back will fracture his nose. (German.)

1147. A Poppy seed in the ocean.

A drop in the ocean.

( Corrupted from the Hindustani.)

* Wer Ungluck soll haben, der stolpert im Grase, stilt auf den Rucken und bricht seine Nase.

(204)
TELUGU PROVERBS.

1148. సహిత్య సంస్కృతం సక్సరాధి చేయండి.

For the ten gifts, [I give you] a bundle of greens.

(See No. 1321.)

The Daśa Daṇḍalu (ten gifts to Brahmans) are as follows:—

A cow; land; sesamum seed; gold; ghee; cloth; grain; molasses; silver; and salt.

Cheating the Brahmans.

1149. చాల తెలుగు కింద కమరిడు నివారిడింది.

The devils caught him in the place he went to hide in.

One ill calls another. (Italian.)

1150. వస్తు సంపాది మాత్రిక, జాతు సంపాది జాతు.

As for charity, I can’t give; as for fines, I can pay.

Said by a quarrelsome ruffian.

1151. సంప్రదాయ అధికు చాలించా, సంప్రదాయ అధికు హదించా.

Buying and bringing a suit which was going along the road.

Buying the right to carry on a heavy law suit from a stranger.

(See No. 294.)

1152. సంప్రదాయ కొట్టా కొట్టనాయి కొట్టం.

The crime of a Dāsari is excused with an apology.

(For Dāsari see No. 111.)

1153. సంప్రదాయ కొట్టా కొట్టనాయి కొట్టం.

For the song of a Dāsari an alms is the payment.

All that his singing is worth.

Small payment for bad work.

* Un mal chiama l’otro.

(205)
The troubles of a Dāsari are known only to Perumāl.

(For Perumāl see No. 761.)

When a mendicant was asked whether he was a Dāsari or a Jangam (i.e. a follower of Vishnu or Śiva) he replied “Oh that depends on the next village!”

A time server.

A man with money is a king though he be the son of a slave girl.

I have saved [money] live separate with me, husband.

Said by a wife to her husband to induce him to quit his father's house. After he had yielded to her importunity and left his father's house, he enquired the amount of her savings when she replied “I have saved myself for you.”

A government which affords no protection.

In a neglected house, devils take up their abode.

God is the help of the helpless.
TELUGU PROVERBS.

1161. మిలుకతుంది. సుమారు తెగిను.
If you fear, will the pain be less?

1162. సాముద్రి జీవించి చేయండి.

Daily danger of death, but duration of life a thousand years.
Snakes are believed to live 1000 years if they do not meet with a violent death.
Applied to a man always in danger of losing his situation.

1163. త్రవ్వ సాధారణ తింమ అడుగు సాధించండి.

Trusting to the “lucky day” the thief let the dawn overtake him.
Taking advantage of liberty.

1164. జాతి రాతి తిరితా.

A lamp under a torch.
One insignificant before the other.

1165. తల తల రామ సముద్రత.

Like a niche with the lamp taken out of it.
The reality wanting.

1166. అసమానమా సంధి చాంది రయుడు.

Like saying “O naked man! cover him lying at your feet.”

1167. అసమానమా గాతత్తు సమాహారమా చుప్పు సఫలించండి.

Like one naked man asking another naked man for a cloth.
1168. The lamp hides the life.

It is always dark underneath a lamp.

Roguery hides under the judgment seat.

1169. Put all things in order while the lamp is yet burning.

Put all things in order while the lamp is yet burning.

Make good use of your opportunities.

1170. Like the ox being away when wanted for the plough.

Like the ox being away when wanted for the plough.

Absent when most wanted.

1171. When the field was sown without being ploughed it yielded without being reaped.

When the field was sown without being ploughed it yielded without being reaped.

i.e. it yielded nothing.

If you neglect the use of the right means you must expect poor results.

1172. When one said "The male buffalo has calved" the other replied "Then tie up the calf."

When one said "The male buffalo has calved" the other replied "Then tie up the calf."

(See No. 73, 618, 1270, 1291, 1895.)

1173. When [wanted for] ploughing it goes among the calves; when grazing it goes with the cows.

When [wanted for] ploughing it goes among the calves; when grazing it goes with the cows.

The best at eating, the worst at working.

(208)
TELUGU PROVERBS.

1174. మాదిరి మాదిరి చెప్పింది కలుప్పించినంది.

Like pointing out antelope to ploughers.

Diverting the attention of people from their work.

1175. స్మారి పిని మేని మారిటి క్రియ సాధన చేసి కంటే నిద్రి వంటిది.

The stock of the millet is as large as you can embrace; the ear is a cubit in length; when you pluck the corn out it is a double handful; when you blow all goes.

Great show but no reality.

1176. మాదిరి మాదిరి చెప్పింది కలుప్పించినంది.

Shun a wicked man.

1177. కోడి కోడి కుమారి కుమారి అంది.

Is it that the calf has sucked, or that [the milk] has fallen into the pail?

In either way beneficial.

1178. మాదిరి మాదిరి చెప్పింది కలుప్పించినంది.

Unless the calf sucks, the cow will not let milk into her udder.

1179. మాదిరి మాదిరి చెప్పింది కలుప్పించినంది.

Where there is no calf, the milk is got with pain.

1180. కోడి కోడి కుమారి కుమారి అంది.

Like blaming the post when the calf or the she buffalo bellowed.

27 (209)
Mountains are smooth at a distance, but rugged when near.

'Tis distance lends enchantment to the view,
And robes the mountain in its azure hue. Campbell.

A devil even takes fright at a blow.
Strong measures will set things to right.

God will give, but will He put the food in your mouth?

God helps those who help themselves.

I adjure you by God to show me favor.
Attempting to obtain a person's favor by force.

At the marriage ceremony of a god all are rulers.
Where there is no head, every one does what he likes.

Although God grant a boon, yet the priest will not grant it.

The thief does not care if the corn be not quite ripe.

A man is not particular about that which does not belong to him.
TELUGU PROVERBS.

1188. మోహం సుద్ధి చిత్త శరాయిత్స మనమను.

He opens the door for the robber and then awakes his master.

A double dealing rascal.

1189. సూసూసూ ప్రభు అప్పడ.

A thief is content with what he gets.

(See No. 1187.)

1190. మోహం నియమం అటిత్స, కర్రిడిత్స బాంబా.

When one cried out "I have got the thief" the other said "Take care! he'll bite."

A cowardly fellow.

1191. మోహం మాయా సాధితాయి, అరాగణం మనస్తాతా సాధితం.

The thief's hand that was kept began to shake when the dark night of the new moon came.

The time it had been accustomed to steal.

1192. మోహం రావా సంస్చినం రావా సాధితం.

The devil follows close on the thief.

To urge him on.

1193. మోహం కాతా నిహూతి.

Like a robber stung by a scorpion.

A man does not cry out when he suffers from his own folly.

1194. మోహం కుత్త్సర అక్కద గాలిసిలం కుత్త్సర సాధితం.

He that created a knave will not fail to create a dupe.

A fool only is cheated.

(211)
1195. రోగుడు తండ్రి రీతిగా ఫుస్ఫుసింద.

A robber's mother fears to weep.

When her son is caught.

A person will suffer rather than criminate or bring shame upon himself.

1196. రోగుడు తండ్రి అందమైన పొలాడింద లేసినంద.

The dogs barked six months after the robbery.

1197. రోగుడు తండ్రి కొడుకు వింతే మలపంట నిర్భ నిర.

It matters not which ford was crossed by the stolen ox.

When one suffers a loss the cause matters little.

1198. రోగుడు ఆరోగ్య వస్త్ర వీటింది.

Putting your bed in the yard of a thief's house.

To watch his doings.

Outwitting a crafty man.

1199. రోగుడి సాధన వారి మధురమైన చిత్రాలకు.

A thief's wife is always a widow.

She is always in danger of becoming one.

1200. రోగుడు ఉంది.

A thief is but a man.

1201. రోగుడు తండ్రి మాంసాంయం సుకించింద.

When he went to steal, he only got an earthen dish.

Disappointment in evil designs.

( 212 )
TELUGU PROVERBS.

1202. తల్లి నామలు కొనెల నియత్ న్యాయం కొనే, కాక సరిది నియత్
ప్రపంచ నాతరు.

After the whole of the cattle had been stolen from the shed, the barren buffalo became as valuable as Mahā Lakshmi (the goddess of fortune).

1203. సరూరు అనుగు సామర్థ్ గురువు అందు నాద మను.

The share given by the earth is better than that given by the government.

Free lands are better when fertile, than shares of grain allotted by government.

1204. సామర్థ్ సరూరు రోమ అయ్యస.

Does a man become a thief by finding property?

1205. సరూరు సరూరు రోమ అయ్యస.

Sitting in the middle of the road and being abused by every passer by.

1206. సరూరుకు సరూరు విషయం వాస.

Like a pickpocket of Dvārapūḍī.

Dvārapūḍī is a notorious village in the Godavery District.

1207. సంభద్ సరూరు.

The coriander-seed caste.

Said of Kōmaṭis (No. 712) because treating a Kōmaṭi roughly is the only way of dealing with him, as rubbing the coriander-seed before it is sown is the only way of making it sprout.

(213)
1208. \[ The \ thief \] going to rob in Dharmapuri went crouching from Dhārwāḍa (Dharwar).

1209. There is no justice in oppression, and no sight in a blind eye.

1210. You must get a hero or a beggar [for a husband].

1211. A king without courage, a minister without judgment.

1212. Useless reading, like the blazing of millet stalks.

1213. “When the Nangi ate up the brinjals, the calf ate up the cocoanuts” said he.

A certain Sūdra named Vēṇu before going on a pilgrimage delivered over charge of his brinjal garden to a Kōmaṭi called Kustumbha. When he returned and applied for his garden his friend told him that the Nangi had eaten up all the brinjals. Vēṇu knew that no such animal existed, but remained quiet and waited his opportunity to pay off the Kōmaṭi. Shortly afterwards Kustumbha required a man to watch his cocoanut garden and engaged Vēṇu for this work. The Sūdra sold all the cocoanuts and appropriated the proceeds. On being questioned by the Kōmaṭi, Vēṇu told him that the calf had eaten all the cocoanuts. “How is that?” asked Kustumbha, “How could it reach them?” “Oh” replied Vēṇu “When the Nangi ate the brinjals could not the calf eat the cocoanuts?” The Kōmaṭi, knowing his own dishonesty, could give no answer.
TELUGU PROVERBS.

1214. సాగ్రహం మాసి యోగి ఫిట్టి, కుటుంబ వ్యాప్తం మానిస్తాని.

"Swallow without chewing, Nangi."—"The boiled fish are biting me" she replied.

(See Nos. 150, 462, 1299, 2004.)

Nangi is a name given to a woman who is never at a loss for an excuse however paltry.

1215. సాగ్రహం యోగి నాలు, సాగ్రహం యోగి నాలు.

If he says it's Siva's bull, it is Siva's bull; if he says it's a pig, it is a pig.

(See No. 1092.)

Said of the power of a great and unjust man.

1216. సాగ్రహం యోగి సాగ్రహం యోగి.

What the priest gives is sacred.

1217. సాగ్రహం, సాగ్రహం, సాగ్రహం నాలు, సాగ్రహం నాలు, సాగ్రహం సాగ్రహం నాలు.

If you meet a Nambi, a Tambali, a cobra da capello, or a hare, it will be worse for you.

(For Nambi see No. 274 and for Tambali see No. 178.)

1218. సాగ్రహం యోగి సాగ్రహం యోగి సాగ్రహం యోగి సాగ్రహం యోగి.

"O Nambi! Nambi! what assistance will you render at my marriage?" said one. "I will help you by my absence," replied the priest.

Meeting a Nambi is an ill omen. (See No. 1217.)

Negative advantages.

(215)
The jackal howls and brings evil upon its whelps.

Although I was as cunning as a fox, I was deceived by a tortoise.

A man sat on the back of a tortoise not knowing what it was, and sank with it.

Every one who sees a jackal hunts it.

After the jackal had departed, the hole lamented and wept.

Great sorrow in a household.

Where is the jackal? where is heaven?

What prospect has the jackal of entering heaven?

A hopeless idea.

Like the effect of the Cassia fruit on a jackal.

Rōla is the Cassia (Cathartocarpus) Fistula.

Are there holes unknown to jackals, or anthills to snakes?
TELUGU PROVERBS.

1226. తుంగ లేకందర మారిచింతా.  
Like a basket boat sinking as it reached the middle of the river.

A break down half way, in any business.

1227. దసరియన్నర రాతి పతి పదార్థాలకి తాళ్ళ.  
A man who has become a Dasari in middle age, is not punctual in his duties.

(For Dasari see No. 111.)

A man who has become a Dasari in middle age, is not punctual in his duties.

Business habits must be learnt in youth.

1228. సిద్ధం చింతా నా, సింయామయ సిద్ధం.  
A fortune obtained in middle age is like a boil on the sinews.

It spoils a man.

1229. లడిరా రతి శాసన రామ రామ.  
A lady who can't walk must have carriages on all sides.

Said of a lazy woman.

1230. షుంయ సాగర్, షుంయ కర్మ.  
As you walk you widen the path, as you put [earth] you raise the ledge.

Donka is a path between two fields. Kuduru is a ledge made with earth round a mortar in which grain is pounded.

1231. మహామారు కూడాన్ని, మాధ్యం తీమందం సాధించం.  
Common oysters are in one spot, and pearl oysters in another.

(See Nos. 735, 1639, 1646, 1669.)

28  (217)
He said "I don't know myself, how can I know you?"
Said of a supercilious fellow.

A cocoanut which cannot be chewed.

A difficult business.

When he went to pray, the mosque fell on his neck.
The management of the mosque was forced upon him.

When a man expressed his trust in Rāmanna, the latter promised to make him as great a man as himself.
Rāmanna was really a beggar though pretending to be a great man.

I trusted it and put it to soak, it became acid and began to ferment.

Misplaced confidence.

The tongue without nerves goes all ways.
When the conscience is dead, moral restraint disappears.

By the look of a man's eye, granite will be broken.
The power of an evil eye.
TELUGU PROVERBS.

1239. నాలా బాబుడు బాబూలాడు నయం.

It is like the cooking of Nala and Bhima.

Said ironically to a bad cook.

1240. బిడు బయా మందమై మాంస.

Beating a bedstead on account of the bugs.

(See No. 289, 1900.)

1241. కర్ణ సర్ మందమై కందాడు.

Like a cart running over Nalléru.

Nalléru is the Vitis (Cissus) Quadrangularis.

1242. సావా నాల్పొడి పొడి నయం.

Of the days of Nawab Sa'adat-ullah Khan's grandmother.

As old as the hills.

1243. నాల్లాంతి నల్పొడి నయం నయం కందాడు.

You must keep a Nawâyati lad and a bundle of betel leaves wet.

Nawâyati is a sect of Muhammadans (See the "Qanoon-e-Islam" page 12 et seq.).—Water is thrown on betel leaves by the bazar-men to keep them fresh and to prevent their being blown away.

1244. హిందు మాను కందాడు.

He who swallows is better off than he who chews.

He gets along at a greater pace.

(See No. 1900.)

Said of an energetic man.

(219)
He who speaks to make you laugh, speaks to your ruin; he who speaks to make you weep, speaks to your profit.

* A friend's frown is better than a fool's smile.*

The field of young millet which is laughed at will be fruitful.

Hindu cultivators assemble round a field which is in want of rain and laugh at it, taunting it with its unfruitfulness. By this means they believe that rain is brought down.

Laughing, you reviled, and you have fallen into hell!

Silly laughter produces much harm.

Laughter is the hiccup of a fool.

A laughing woman and a crying man should not be trusted.

Great in name, but little to look at.

The words of this proverb are Hindustani.

Let me have long life! let me have health!

A selfish man blessing himself.

Priests bless themselves first. (German.)

* Pfaffen segnen sich zuerst.*

(220)
TELUGU PROVERBS.

1252. నకు సమీకరించండి, యు చిన్న రావసక సమీకరించండి.

Am I to be examined, or is my copper pot?

Said by an ignorant Vaidika who, with great pretensions to learning, knew nothing, and wished his pot to be examined instead of himself.

1253. నదరా నద ఏమించండి నదీ చెట్టు అమరాయము, నద వేయియితే ద్రవ్యానాయ సమీకరించండి.

As for me and my children, let our age be a hundred years; as for my husband, let him take his chance in the world.

(See Nos. 1301, 1513.)

The prayer of a wife who did not love her lord.

1254. నదరా నద ఏమించండి, చిన్న నద ఏమించండి మనస్సనామన నదితో ఐదుసి నదిప్పి నదితో ఐదుసి నదిప్పి.

I am not ashamed, the Amavasya which is coming to-morrow is not ashamed.

1255. నదరా నద ఏమించండి నద చెట్టు, నద వేయియితే ద్రవ్యానాయ సమీకరించండి.

If it were not for my cock and chafing-dish, how would the world go round?

(See No. 750.)

A story is told of an old woman who fancied that the crowing of her cock woke the whole village, and that all the inhabitants were dependent on her for fire.

Daylight will come, though the cock do not crow. (Dharm.)

1256. నదరా నద ఏమించండి.

The last day of the marriage over.

Or, according to some,

The great day of the marriage has come.

Nagavalli is the concluding ceremony at a Hindu's marriage.

Dulness after gaiety, or festivity at its height.

* Det bliver vel Dag om end Hanen elgaler.

(221)
1257. नरमली उठीशिष्या ।

Squabbling on the fourth day of the marriage.

(For Nipponali see No. 1256.)

Any disputes with regard to the presents, &c., are brought forward on the fourth day; until then no one can open his mouth.

Forgetting many past benefits on account of one slight fault.

1258. नर नंगी नामसुल, न पानी संपूजको।

My hand is aching, beat with your hand upon your mouth.

Mourning by proxy.

1259. नर जिह नरसुल, इसीने हानी।

The pill in my hand, [will take you on] a pilgrimage to Vaikuntha (Vishnu's heaven).

(Say No. 678.)

Said jokingly to a quack.

Bleed him, and purge him; if he dies, bury him. (Spanish.)*

1260. नरजा कोभ अली, होजी नामसुल यत्ते जायते।

When the jackals slid on his delicacy, the dogs pulled out his grey beard.

Said of a hoary old humbug.

1261. नराधेयमाय मरणेकाल, नवरस्तिनायम यिह,'त्वम्

Plays are unreal, your wit is your beauty.

1262. नरसुल तीर तस्वाल नया तस्वाल तकादि

A kingdom without a ruler becomes disorganized in all ways.

* Sangrarte y purgarle; si se muere, enterrarle.

(222)
TELUGU PROVERBS.

1263. నచ్చ విరుదు నేవర్ణం.

Pine away day by day, Nāgambhotlu.

Said to a hypocritical Brahman, who was neglected when his tricks became known.

1264. నారాయణ మీరు నాయామయ రాచు అందఖలు సంపాది.

All kinds of savours run over my tongue, [and taste] just as if a firebrand was put on it.

Said by a man to a wretched cook.

1265. మే ఉడిన అరుదు నే సంగమె అంచి చెందడా.

My chastity is known to my first husband.

Said by a widow who had passed herself off as a maid, and married again.

1266. నా మహు కదిలేకోవ రాచు సోషా.

I will eat as much of the rice as my Dāl has been mixed with.

(For Dāl see No. 188.)

Said by the greater of two men who, when travelling together, had mixed their food, the big man having brought dāl and the other rice.

Applied to a grasping, selfish man.

1267. నా సరసు అలు తలమత.

My foot is my safety.

The disciples of a Guru on commencing to cross a river said "May the holiness of our master’s feet preserve us!" After they had crossed it in safety the self righteous Guru believing that his presence had preserved them, stepped into the water saying "My foot is my safety" and was carried away by the stream, and drowned.

1268. నా మచ్చి చెరు చుట్ట.

What is a big pot of gruel to me?

Said by a glutton.

(223)
I am the head of my house, I order you to put a Panganamam on the cat's face.

(For Panganamam see No. 700.)

The folly of a mean man in power.

O Tongue! Tongue! don't bring strokes on my back.

The tongue talks at the head's cost.

Let not the tongue utter what the head must pay for. (Spanish.)

Of all times, childhood is the best, or
Of all sects, the little sect is the best.

Nādu signifies a sect, it also means time. When Appāji the minister was asked by the king which sect was superior to the others, he cleverly evaded the question, by making a pun on the word.

Have you poked my eye with my own finger?

To confute a man's reasoning with his own arguments.

My sister's fortune is greater than mine, and my fortune is greater than my sister's.

One no better off than the other.

*No diga la lengua por do pague la cabeza.
TELUGU PROVERBS.

1274. మే చూసే మృగాలు.

A full pot will not spill.

(See No. 651, 502.)

True learning is humble.

Empty vessels give the greatest sound.

Deep rivers move in silence, shallow brooks are noisy.

1275. ఆమెనిది సంపూర్ణమైనం.

If you tell the truth [it causes] annoyance.

(See No. 590, 84.)

Truth is bitter food. (Danish.)

1276. తాత్కాలిక రాత్రిరోతి సమయంలో ఆమె చేయం.

Truth will be known in time.

Truth is the daughter of time.

1277. అంతే సత్యం నిర్ధిష్టం దినుండి ఆమెలు.

Who are the mourners over people that die every day?

Those who always say their death is near.

Said of a man continually requiring to be corrected in his work.

1278. యేసేయారుటియే సంకళ్పంలో, మిత్రాని ప్రమాడి చింతలు.

You can wake a person who is asleep, but not one who is awake.

None so deaf as those who won't hear.

None so blind as those who won't see.

* Sandhed er en suur Kost.

29 (225)
1279. Like falling at the feet of a sleeping man.
Useless endeavours at a wrong time.

1280. Yesterday there was a heap [of cut corn], to-day there is Állu [thrashed].

(For Állu see No. 82.)
Sudden advancement, speedy progress.

Yesterday a cowherd, to-day a cavalier. (Spanish.)

1281. Will white ants attack fire?

1282. The friendship existing between fire and water.

They agree like cats and dogs.

1283. If you cut fire it will be divided, but if you cut water will it divide?

(See Nos. 499, 190.)
Inseparable friendship.

They are finger and thumb.

1284. Don’t touch fire, and your hand won’t be burnt.

(See Nos. 149, 856.)

Don’t play with the bear if you don’t want to be bit. (Ibid.)

* Ayer vasnon, hoy caballero.
† Non ischern col’orso, se non vuol esser morso.
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TELUGU PROVERBS.

1285. ఒంటా మంచి గుడ్ మయు.  
A bowl of water to a bowl of fire.  
An answer to a threat.

1286. మిలుతేదు ద్రశ్చ సంశాల.  
He has fire in his skirt.

1287. ఎందుకంటా సేటింం.  
Like watering a lime tree.

1288. వాడుతున్న యు ఈరి, అధారం అడుగు.  
Sleep to an unfortunate man, hunger to a poor man.  
Over sleeping is considered by Hindus to be a sign of misfortune, and hunger a sign of poverty.

1289. ఒరి ఇడు తలం తెలింపు తెలింప.  
No shade to stand under, or branch to clutch.  
Helpless and forlorn.

1290. వంచివచ్చిన జీతు సారించి, రావించిన బలీలు మనిషి చేసి మనిషి.  
If you get a place to stand in, you will soon be able to get room to sit in.  
*Give me a seat, and I will make myself room to lie down.* (Spanish.)

1291. ప్రేమ సంపుర్ణ మనుష్య యోధ.  
Fire covered with embers.  
Said of a very learned and humble man.

* Dame donde me salen, que yo me hard donde me acuesto.  
(227)
1292. He ought to have died on the day of betrothal, it is my good fortune that he has lived until the fourth day of the marriage.

Said ironically by a girl who had been married to an old man who died before the completion of the ceremonies.

1293. His religious rites go to the water, and his Mantras to the Pariahs.

Said of a great formalist.

Most of the religious rites of the Brahmans are performed with water.
The sacred formulas (Mantras) ought according to the S'astras to be pronounced in a low voice, inaudible to the people.

1294. When teeth grow in the palm of your hand, I'll listen to you.

1295. Sing something that you don't know and that I cannot bear to hear.

Asking something which is impossible.

1296. Tell me something that you never knew, that I never heard, and that never existed in the world.

1297. A bow to you, a bow to your food.

Said when offered bad food.
TELUGU PROVERBS.

1298. నేను నాకు కదా, తల్లి లేకుండా విచామాణం. You and I don't like each other; let us throw the mortar over each other's heads instead of rice.

( For Rahu see No. 1141.)

Said by one of an ill matched pair at their marriage.—Talabralu is the rice poured over the head of the bride and bridegroom.

1299. నేను నాకు కదా విచామాణం. An unjust word is the throwing of a stone.

1300. నేను నాకు కదా విచామాణం. An unjust man is worse than a monkey.

1301. నేను నాకు కదా విచామాణం. Did the sun rise on your forehead only?

Are you the greatest in the world?

1302. నేను నాకు కదా విచామాణం. Ruin take your ten fanams, put my one fanam in heaps.

The words Pattu panaam and Oru panaam are Tamil.

Said by a Telugu man, ignorant of Tamil, who was owed one fanam, and owed ten.

1303. నేను నాకు కదా విచామాణం. Your marriage is rubbish, come to my marriage and betel.

(229)
If you refuse to admit me to the entertainment given in your house for the poor, I will come to dinner in a rich dress.

Said by a poor woman to a rich man.—At many Brahminical ceremonies gifts and food are distributed to the wives of the Vaidikas while a superior entertainment is provided for those of the Laukikas of the Niyyogi class.

Forcing oneself upon another.

If there are no alms for me, never mind, but tie up your dog.

Said by a beggar.

Take away your left hand, I will use my sinister hand.

As broad as long.

Water runs towards water.

Men haste to help those of their own caste, &c.

Water finds the low ground, God knows the truth.

When the jade went to the well, the water was too low.

Said of a lazy person glad of any excuse to get off work.
TELUGU PROVERBS.

1310. లంప్పుడు ఎక్కడ ఉన్నాడు, అసలు కొబ్బరు ఉన్నాడు.

Lime trees lived in the water, acacia trees lived in the jungle.

(For Tammara see No. 369.)

Very common.

1311. విడించి ఆకట్టుకుంటే.

Tying up water in a bundle.

_He draws water with a sieve._

1312. తప్పించండి ఈ ఎందుకంటే ఆధారంపై?

If you won't do it, your father will.

i.e. a better person.

1313. నా మరువాట తప్పనీ నమయుగం, నా నిప్పుడు మరువాట నమయుగం.

The day of your death has not come, nor the day of my mourning.

(See No. 1253.)

Said by a wife who hated her husband.

1314. నిండండి ఆని సమానం ఉన్నాడు.

If you were to die, would the whole earth be bones?

(See No. 1337.)

1315. అర్హించండి రవాంసాను ప్రతిపాదం కలిగించండి?

Though you don't give alms, point out a house where they do.

1316. నిండండి నిండండి ఉన్నాడు, నిండండి నిండండి ఉన్నాడు.

If you pour for one thing, I drink for another.

_A woman poured out stale rice-water to make a man eat less solid food afterwards. The drink however has the property of increasing the appetite._

_Diamond cut diamond._

(231)
May your Sākus become stones! Give me four Bēkus.

Said by a greedy Telugu man at an entertainment given by a Canarese gentleman. The servant handed round the dishes a second time with the usual enquiry "Sāku?" (enough?) Some of the guests would reply "Bēku" (wanted) and help themselves moderately. The Telugu man not understanding Canarese, cried out "None of your Sākus, give me some of your Bēkus."

When they began to dig a well, a devil came out.

Applied to a sudden and heavy misfortune.

A hundred diseases to the Sesamum.

Nuvuu is the Sesamum Indicum. The Sesamum crops are peculiarly liable to attacks of sap worm, blight, &c.

Oil seed and oil are one, the oil-crusher is another.

Joining to oppose a common enemy.


Is the sea near to a frog in a well?

Applied to a clumsy fellow.
TELUGU PROVERBS.

1323. మనుషి నిర్మాయించిన బంధ్రాలు, చోట్కోటండి నాహు మరియు తెలుగు నిర్మాయించి.

The man who lost the oil cried, and the cocoanut man cried bitterly.

A bullock laden with pots of oil belonging to one man and unpeeled cocoanuts belonging to another rolled over. The pots broke, but the cocoanuts were none the worse. The first man cried quietly, but the second was loud in his lamentations.

Making a fuss about nothing.

1324. నేను సారిపపడి సమేత సారిపపడాను.

Can she drink [medicine] who could not bear to grind it?

(See Nos. 466, 118.)

1325. సామరి బలగానం ఉండగా, దానా ఉంటుంది వాని అనానా.

You should save another even by telling a hundred lies.

1326. సామరి బలగానం ఉండగా, దానా ఉంటుంది వాని అనానా.

Among a hundred crows, what could a single cuckoo do?

What can one good man do among so many bad men?

1327. సామరి బలగానం ఉండగా, దానా ఉంటుంది వాని అనానా.

One act of adultery does away with a hundred meritorious deeds.

1328. సామరి బలగానం ఉండగా, దానా ఉంటుంది వాని అనానా.

Like a hundred blind men falling into a well.

An ignorant assemblage.

30 (283)
1329. అందులో సంపూర్ణమైన సాధనాలు సంక్షిప్తంగా తెలిసి పడింది.  
A hundred fingerless people together could not milk a barren buffalo.  
A thing in every way impossible.

1330. అందులో సంపూర్ణమైన సాధనాలు సంక్షిప్తంగా తెలిసి పడింది.  
A hundred words are not equal to one writing.

1331. అందులో సంపూర్ణమైన సాధనాలు సంక్షిప్తంగా తెలిసి పడింది.  
A thread joined in weaving.  
No strength.

1332. అందులో సంపూర్ణమైన సాధనాలు సంక్షిప్తంగా తెలిసి పడింది.  
Like demanding duty for a bundle carried on the head.

1333. అందులో సంపూర్ణమైన సాధనాలు సంక్షిప్తంగా తెలిసి పడింది.  
If the peacock shed tears, will the hunter's heart be moved?  
(See No. 309.)

1334. అందులో సంపూర్ణమైన సాధనాలు సంక్షిప్తంగా తెలిసి పడింది.  
He walks thirty miles in a month, as fast as a round plate can be thrown.

1335. అందులో సంపూర్ణమైన సాధనాలు సంక్షిప్తంగా తెలిసి పడింది.  
Never mind though you be a seven months' child, be born in a king's house.  
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TELUGU PROVERBS.

1336. తెలుగు ప్రౌడు నామం కేసుమన్.

A thread to the new moon.

When Hindus see the new moon, they unravel a thread from one of their garments and offer it, asking for a new cloth.

1337. మరు నాది రాత్రి నానా కోసు.

If you die to-day, to-morrow will be two.

i.e. the second day, on which milk will be poured on his bones, according to custom, after his body has been burnt.

(See No. 1314.)

1338. శిశ్రవి ప్రౌడు నామం కేసు.

What does a weaver want with a young monkey?

(See Nos. 306, 725, 1300, 1363, 1490.)

The monkey would do much mischief.

Imprudent association with bad people.

1339. శిశ్రవి శిశ్రి నామం కేసు.

A man that puts the pot of ghi on the floor, and the empty pot in the sling.

(For Uffi see No. 304.)

The eye is blind if the mind is absent. (Italian.)

1340. రిధిరితి మాత్ర జనం కేసు కేసు.

Mounting a ladder with a jar of ghi in one’s arms.

1341. కొందరి కుటుంబ లాభాలు.

Like a tasteless cucumber.

(See Nos. 236, 240, 278, 413, 1200, 1540, 1798.)

Netti birakaya is the ghi cucumber.

Grand in name but not worth anything.

* C'eeo è l'occhio, se l'animo è distratto.

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When a wife said "If I had not been born, you would not have had a wife," the husband replied "If you had not been born, I should have married your mother."

i. e. a better woman.

Rising off the ground and fencing in the air.

If you lose your footing you will lose your power. (Brown's Tel. Dict.)

The writing written on the forehead never fails.

Hindus believe that their fate is mysteriously written by the Creator's hand in the sutures of the skull.

No pollution is caused by the hand being put in the mouth.

Engili literally means saliva.

Said by a careless Brahman.

Would the pearls fall out of your mouth?

If you were to speak.
TELUGU PROVERBS.

1341. ముద్రలు ఉండండి జొండి నఇసుకోలు.

[By] a slip of the mouth, a bundle of food on the back.

In Ujjayini (Ougein) there lived a merchant called Dtipimanta. He went to Jangala to trade. There he met another merchant named Vivekamanta who on one occasion said to him "Tell me a story that is not known in the world, that has not come to your ears, and that I have not heard."

After being twitted often by Dtipimanta on account of his inability to comply with this unreasonable request, Vivekamanta undertook to perform the task, provided Dtipimanta should not pronounce his story to be false, and in the event of his doing so, should pay him 100 pagodas. Dtipimanta having agreed, Vivekamanta said "On one occasion my great grand-father Vanikpati when going to trade in another country met your great grand-father Prithikpati and they entered into partnership. Shortly afterwards they reached a spot where grew a large and beautiful Banyan tree near which was a tank. Liking the place, they agreed that Vanikpati should remain there and sell the goods which Prithikpati would send him from another country. This was carried on for some time and afterwards when they met and compared their accounts, it was found that Prithikpati was in Vanikpati's debt 100 pagodas. For long I have sought you," added Vivekamanta, "and now I beg you will pay me the balance due." Dtipimanta being unable to deny the truth of the story lest he should incur the forfeit, was compelled to pay the 100 pagodas, and beg his way to his own country, carrying what food was given to him in a bundle on his back.

Some people who met him enquired what bundle he was carrying to which he replied "By a slip of the mouth, have I been reduced to carry a bundle of food on my back."

The evil consequences of an idle word.

1343. ముద్రలు ఉండండి జొండి నఇసుకోలు.

Even a mustard seed cannot be hidden in his mouth.

A gossipping fellow who repeats all he hears.

1349. ముద్రలు ఉండండి జొండి నఇసుకోలు.

Your mouth is like a sweet plum and your hand is like a thorn-bush.

(See Nrs. 659, 1711, 1906.)

Ambalam is the Spondias Mangifera; Balusu is the Canthium Parviflorum.

You speak sweetly with your mouth, but you give nothing with your hand.

Fair words don't fill the pocket. (German.)*
If he has a mouth he will live.

The son of the minister of a king of Ayodhya (Oudh) was caught stealing the king's flowers.—As he was being taken to the palace, his father called out "It is of no consequence, if he has a mouth he will live" The son took the hint, ate up the flowers, denied the offence, and was believed by the king, who punished his accusers. (See Telugu Selections, 36th story.)

When the mouth gets fat, it is made to salivate.

A man suffers for his arrogance.

If your words are good, the world will be good to you.

Speaking with the mouth but mocking with the forehead.

Insincerity.

If you shut up her mouth she remains like a dumb woman, if you let her open her mouth she's a vixen.

What does a just man care for the favor of the priest?

"The five Pândavas they say are three like the legs of a bed, but there are only two," said he, showing one finger.

Said of a stupid accountant.
TELUGU PROVERBS.

1357. కొద్దికి కొద్దికండ.

Five good things, five bad things.

Differently interpreted to mean five good and five bad qualities; the five senses applied to good and to bad uses, &c.

1358. ఆల్మానాకు సమయం రసించి ఎన్నిని?

If the almanacks are lost, do the stars go also?

Can the original source not be applied to, when that derived from it has been lost?

1359. నంది వచ్చి తప్పనించండి అనుభవం.

Standing in the middle of five fires.

An act of penance.

Said of a person being unable to extricate himself from a difficult position in which he is surrounded by his enemies.

1360. మార్గాను వారి కొడి?

What has a beggar to do with the price of cotton?

1361. కొద్ది మనుష్యాలు పొలి రాసి, అందాన్ని అమలం రాసి, అందాన్ని చిన్నాడు మాత్రం రాసి.

The day before the festival, there is a scarcity of cloth; on the festival day, a scarcity of food; and on the day after the festival, a scarcity of buttermilk.

1362. మామె మదు మామె మామ మామ మామ

The fruit slipped, and fell into the milk.

(See Nos. 100, 1485, 1490, 1496.)

Happy go lucky.

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1363. तेन पररत्न तरुत कृति कृति.

What can a pig do with a rose water bottle?

Gindi is a narrow mouthed vessel used for rose water.

1364. तेन पररत्न, तेन पररत्न तरुत कृति.

He can make a common pig into Śiva’s bull, and Śiva’s bull into a common pig.

(See Nos. 1992, 1915.)

Ability in argumentation.

1365. तेन पररत्न तरुत कृति, तेन पररत्न तरुत कृति.

No men die from the falling of a Pandili; no men live after the falling of a house.

(For Pandili see No. 61.)

1366. तेन पररत्न तरुत कृति, तेन पररत्न तरुत कृति.

Though he eat ten Tūms of food he will say he is starving; and though he eat five Tūms, he will say it is a fast.

(For Tūms see No. 619.)

1367. तेन पररत्न तरुत कृति कृति.

Why do you increase the sore in my side?

1368. तेन पररत्न तरुत कृति.

A sword by the side [on a bed].

(See Nos. 599, 1001.)

1369. तेन पररत्न तरुत कृति कृति, तेन पररत्न तरुत कृति.

Talking in the day time spoils one’s business; talking in the night time spoils one’s sleep.

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1370. If he dies in the day, there is no rice to put in his mouth; if he dies in the night, there is no oil for a lamp.

Rice is put into the mouth of the dead at the funeral ceremony.

Said of a miserably poor person.

1371. Like a weaver saying in the evening to his wife "woman during the day I have woven two yards, if you bring a lamp now I'll undo it all again."

Said of an idle fellow.

1372. If alms are given ten times in an enemy's house, so much the better.

1373. Put green grass [between two rivals], and it will blaze up.

1374. Like an unripe wood apple sticking in one's throat.

Distress caused by continual worrying.

1375. A burglar being asked why he was house-breaking in the day time, replied "What do you know of my necessities?"

Distress tempts to crime.
1376. సంప్రదించండి గారి ఉద్దేశ్యం.

In the full light of day, he makes the stars appear.
Professing to do wonders. Applied to a great cheat.

1377. రక్షా రాగు వంద మనస్తుల రామ్యం జమ్మ.

What I am clinging to is a Tamarind bough, not a Mulaga.
The tamarind wood is pliable, but the Mulaga (Hyperanthera Moringa) is brittle.
Said by a parasite of his staunch protector.

1378. తెంచం రామకార్తూ పిండి, సాధారణంగా తెలియంది.

If there be a rainbow in the west, all the dry tanks will be filled.

1379. గల్గా రాగం పతాక కఠినం.

One cold in the head is as bad as ten diseases.

1380. సంప్రదించండి సానిద్దు, గిరిధారం వాసం.

A house full of young girls, and a fire of little twigs.
Difficult to manage.

1381. రక్షించండి తెంచం రామకార్తూ యాతి ఎక్కడ మడిసి, కాపం
సంప్రదించండి నామగా యాతి శాసకం వాసం.

When Basavanna was asked if he would eat cotton seed, he said "Âhâ"; when Basavanna was asked whether he would have on the pack saddle he said "Uhû."

(See Nos. 79, 518, 1070, 1385.)

Basavanna is the name of a bull sacred to Shiva. Bullocks are often familiarly called by this name. Âhâ is an exclamation signifying consent. Uhû signifies refusal.

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TELUGU PROVERBS.

1382. With many people death is equal to marriage.
Applied to an honorable death in a good cause.

1383. A snake falling among a lot of people will not die.

A bad man often escapes through the difference of opinion among others as to his guilt, as a snake does through the Hindu's superstitious dread of killing it.

1384. If you throw ten stones, will not one hit?

(See No. 107.)

1385. If you talk of work, my body becomes heavy; if you talk of dinner, my body swells [with delight].

(See Nos. 79, 518, 1070, 1381.)

The trade of thick-headed Michael: eating, drinking, and idling. (Dutch.)

1386. A man who does not work robs the house, a man who pays no taxes robs the government.

(See No. 1069.)

* Dat is het ambacht van dikken Michiel: drinken, eten, en wandelen.

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1387. When they asked what idle Papa Razu was about, they were told that he was carving lines on a hare's horn.

(See Nos. 319, 1388, 1389.)

1388. The barber without work shaved the cat's head.

(See Nos. 319, 1387, 1389.)

A man pretending to be fully employed.

1389. The jade who had nothing to do milked the cat.

(See Nos. 319, 1387, 1388.)

1390. If there is no Brahman within a hundred miles, I'll conduct the sacrifice.

An ignorant professor gets on well in the absence of the learned.

1391. When we hear of Dāl and rice we should run for it, even though it be hundred miles off.

(For Dāl see No. 188.)

Said of a greedy Brahman.

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TELUGU PROVERBS.

1392. దక్షిణం కలిగపడి నాటి, నీర్మాణ విషయం అవిప్పత్తి.

If one gets a few mouthfuls of rice with Dāl, why should one want vegetables dressed with acid? To throw among the ashes?

Said by an epicure.

1393. నుండి బాగా నుండి బాగా చాను, చాను చాను.

Is there a marriage without Dāl, or a vegetable dressed without salt?

(See No. 2076.)

Said to a great friend whose presence at an entertainment is indispensable.

1394. మనుష్యం చిత్రానం కషితి మనస్తా.

A man without money is chaste.

1395. మనుష్యం చిత్రానం, మన మన పట్టు పట్టానం.

Will an accusation [be forgotten], will water which falls in a banked field escape?

(See No. 1928.)

Throw much dirt, and some will stick.

An ill wound may be cured, but not an ill name.

1396. రాళ్ళాలు ఆలయం.

The property of others is as sweet as molasses.

(See Nos. 3, 910, 1560.)

Being liberal at others' expense.

To cut large slices of another man's loaf.

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It's better to stand and drink water, than to run and drink milk.

A comfortable berth with a moderate salary, is better than a bad situation with a larger income.

The man that runs away, is inferior to the man who follows him.

Give honor, get honor.

The people of ten villages cannot overcome men who won't open their mouths.

Water lies in the low ground.

As impossible as that a Komati who would not give away a bit of turmeric should allow his whole store to be plundered.

When turmeric was rubbed on her feet and a mark put on her forehead and she was invited to the marriage feast she would not go, but afterwards she went with a broken pot to beg for broth.
TELU GU PROVERBS.

1404. దీనియో నిరుద్ధ అంచ అవశేషం మిగిలినా.

He aimed at the bird and shot the deer.

_He fired at the pigeon and he killed the crow._

1405. పండవుల సందర్శించిని అవశేషం కుటుంబాని కొలువ కావడం కాని సాధనా కనుగొనడాని కాని.

The wealth gained by the Pāndavas was only sufficient for the funerals of the Duryodhanas (Kauravas).

(See No. 146.)

Ill use of well gotten gains.

1406. పాసాలా అరగులు చారిత్ర.

The war horn of the Pākalapati family.

Said of a loquacious person.

1407. పాసాలా అరగులు నిద్దేశ తీసుకు తీసుకు, రామనాయుడు రాంభాంధ తీసుకు తీసుకు.

There is no relation like your turband, there is no scamp equal to your jacket.

_A turband can be tied so as to hide all holes, which is not the case with the jacket; the turband is therefore likened to a trustworthy friend, and the jacket to an unfaithful fellow._

1408. పాసాలా అరగులు కార్యమాయి సంధానం అభిమానం.

The goddess Gangānamma who presides over the burial ground, thinks of nothing but eating [the corpses].

_Entirely given to the selfish pursuit of one object._

1409. పొన్న సిద్ధి సంభవి సహానం.

If you get work, will food be wanting?

1410. పొన్న సిద్ధి కార్యమాయి రక్షణ.

If you are industrious, you will become rich.

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Sing again what you have sung, O Dásari with dirty teeth.
Said to an ignorant imposter.

Give the piper a penny, and two pence to leave off.

A jackal is the watchman of a ruined village.
Applied to a person who gets on well with his work when there is no one to question him.

In a ruined village, the leg of a bed is Pôta Râzu.
Pôta Râzu is a rustic deity.

He said “in this ruined village there is no one to praise me, so I praise myself.”
Your trumpeter’s dead, and so you trumpet yourself.

Like the old widows assembling to break the marriage cord of a new widow.
A gang of rascals conspiring to ruin a new comer, who they fear will be in their way.

A bit of straw in sherbet.
TELUGU PROVERBS.

1417. నెల్లు ను యస్కదృష్టి అనిన్న నువ్వు యస్కదృష్టి.

A bramble is neither large enough to bite nor to place on a dish.

(See No. 590.)

Papata is the Pavetta Indica.

A quantity quite inadequate to one's wants.

1418. కరుణ ను యస్కదృష్టి అనిన్న నువ్వు యస్కదృష్టి.

The riches of a sinner go to strangers; the riches of a traitor go to thieves.

1419. మూన్ని ను యస్కదృష్టి అనిన్న నువ్వు యస్కదృష్టి.

The snake only knows where it's feet are.

(See No. 602.)

The Hindus believe that a snake has feet, though they are invisible.

A man knows his own business best.

1420. కరుణ ను యస్కదృష్టి అనిన్న నువ్వు యస్కదృష్టి.

Feeding a snake with milk.

(See Nos. 598, 605, 139.)

Showing kindness to an ungrateful person.

1421. మూన్ని ను యస్కదృష్టి అనిన్న నువ్వు యస్కదృష్టి.

The snake is your relation, and its hood your enemy.

Being on friendly terms with members of a family though on bad terms with the head of the house.

1422. కరుణ ను యస్కదృష్టి అనిన్న నువ్వు యస్కదృష్టి.

Friendship with a snake, fencing with a sword.

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1423. **He won’t allow the snake to die, and he won’t allow the stick to be broken.**

(See No. 45.)

Applied to a trimmer.

1424. **You may walk among snakes, but keep clear of Vaishnava priests.**

1425. **Like the ghi falling into the milk pudding.**

(See Nos. 195, 13!, 1430, 1792.)

When a pot of ghi slipped from a woman’s hand, it fortunately fell into a pudding.

*He is like a cat, he always falls on his feet.*

1426. **You must look for a thing in the place where you lost it.**

Seek redress from the person who has injured you.

1427. **A man who hears the noise of a creeping ant.**

*As wary as a blind horse.*

*He is so wary that he sleeps like a hare with his eyes open.*

1428. **Begging for milk and hiding his cup.**

(See Nos. 50, 858, 1066, 1792.)

*Poverty and pride.*

(250)
1429. Does every thing that comes from milk possess good qualities?

Good qualities are not always possessed by people of high birth.

1430. Like sugar dropped into milk.

(See Nos. 195, 1399, 1435, 1996.)

1431. Are we to look at milk or at the pot?

The pot is only valued for the milk in it.

The jewel is not to be valued for the cabinet.

1432. Although you feed a snake with milk, it will not refrain from biting you.

(See Nos. 987, 436, 1077, 1078, 1079, 1430, 1860.)

1433. He sucked the milk, and struck the breast.

(See Nos. 1077, 1078, 1079.)

1434. Can rotten food ever be made sweet?

Past reformation.

1435. When they made an image of an Ada Bidda of flour and put it on a seat, it shook itself about [in threatening postures] and gave itself great airs.

Ada Bidda (literally "a female child") is the familiar name for a husband's sister, who manages her brother's household in the absence of her mother.
1436. కెక్కర కరించి గల రూపం

The cake will be as much as the flour.

Payment in proportion to work. Results according to labor.

1437. క యూ రు క లే క లే ఉంది

Can there be a marriage without flour and a procession?

(See Nos. 1396, 9275.)

Indispensable accompaniments.

1438. ఫిరి జూడి సారి సారి

A fruit ripened after being plucked.

Said of a precocious youth.

1439. అనాగిలా తాగి మనము

Attacking a sparrow with a Brahmasthra.

(For Brahmasthra see No. 1029.—See Nos. 615, 890, 980.)

He takes a spear to kill a fly.

1440. సారి సారి సారి సారి సారి

How long does a gypsy’s marriage take? how long does an entertainment last?

Applied to the grandeur of arrogant people.

1441. పిల్లె సంచికా సంచికా నారు

A little bird with a great cry.

_A little man sometimes casts a long shadow._ (French.)

_A little dog, a cow without horns, and a short man are generally proud._ (Danish.)

* Un petit homme projette parfois une grande ombre.
† Stakket Hund, kuldet Ko, og liden Mand ere gerne hov modige.

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TELUGU PROVERBS.

1442. ఉత్తరం ఉత్తరం పడారు సాగపోయాడు.
Like the cat settling the dispute between two birds.
By eating them both up (See Telugu Panchatantra, page 94.)

1443. శుభాశ్వామి బిప్పపూరం చేసి ఉన్నాడు.
He went to Pithapuram, and brought a little potful of water.
(See No. 1667.)

1444. కాయగారం తీముంది పలుతారు కాయగారం.
[He has] one Mantra for the thunderbolt and for the rice.
Hindus believe that repetition of the ten names of Arjuna
అర్జున ప్రయోగం కాయగారం అర్జున ప్రయోగం

Hindus believe that repetition of the ten names of Arjuna drives away thunderbolts. An ignorant Brahman is said to have repeated this Śloka when receiving a dish of raw rice.
Applied to impostors.

1445. సాగు పాయా ప్రమాద పాయా మినుసాడు సాగు.
He bartered a milch she buffalo for a goring he buffalo.

1446. తుమ్మ మాహితి కావు మాహితి కావు, మాహితి కావు మాహితి కావు.
Your paternal uncle’s wife is not your maternal aunt; your maternal uncle’s wife is not your paternal aunt.

1447. ఉసి వివాద సాగపోయాడు.
A cowardly soldier is stopped by a sneeze.
A sneeze is considered a bad omen among the Hindus.
Ready for any excuse.
(253)
1448. असे सहिष्णुः वर्तन नि:स्य हि।

Attending a feast to which you are not invited, a fast you are not asked to observe.

(For Proverbs see No. 86.)

Fiddlers' dogs an’ flees come to a feast unca’d. (Scott.)

1449. वर्णे रामका गुरुला नरी अणु रक्तकारे।

If I invite him and he is too proud to come, it will be all right; but if he does come, how shall I manage it?

Said by a poor man who was obliged to show hospitality which he could ill afford.

1450. न्यागकाने संभल अक्षयस सुदृढ़ रच्ये।

What does a young crow know about the blow of a pellet?

Inexperience.

1451. बुधपुन्सकां हिरणकुमारा रविविक्रम।

Children and the legs of a stool do not feel the cold.

To a child all weather is cold.

1452. कृष्णानं भूयथ तीर्थं, श्रड्यानं सर्वं भूमीतमां।

When the father cried for his child, the sexton cried for his money.

(See Nos. 809, 807.)

Crows bewail the dead sheep and then eat them.

1453. बुधकाने धीरे नदिरकृति नरसि नामः।

Pinching the child while swinging the cradle.

Done by a lazy fellow who wanted to make it appear that the child did not like him.

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TELUGU PROVERBS.

1454. గొప్పలు మాత్రమే ఆది ఆది లిత్తించించారు.

Like a grandfather groping for the children in a house where there are none.

1455. సదా వస్తుంది, కొన్ని స్సుపాయం చేసారు.

The cat wishes to see your eyes out, and the dog wishes to see you have children.

Both will then be well fed.

1456. వర్షట్టు మాత్రమే చండు చండు రాయక్కను అందించగలిగి

Like a cat shutting her eyes, and fancying that no one could see her drinking the milk.

A man fancying that he is unseen when committing some crime.

The forest has ears, the field has eyes. (German.)

1457. పచ్చనం తింటాం పండితుడు పండితుడు.

Sport to the cat, death to the rat.

What is sport to the cat is death to the mouse. (German.)
What is play to the strong is death to the weak. (Danish.)

1458. జీవితం తింటాం సంతమను తింటాం, అందించించ పాపా పాప సంతకం చేసారు.

When they tied a waist cord of prawns round the cat's loins it went a little way and then ate up the whole.

Want of appreciation of honors conferred.

* Der Wald hat Ohren, das Feld hat Augen.
† Der Katzen Scherz, der Mause Tod.
‡ Stærke Mands Spil er kranke Mands Død.

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1459. ప్రమాదం దేదురుగా ప్రామాదం స్వాగతం.

Going to a marriage with a cat under your arm.

(See Nos. 310, 303.)

The cat is a bad omen.

Transgressing the rules of society.

1460. ప్రమాదం దేదురుగా ప్రామాదం చలించాడు.

You take the sin of killing the cat, I’ll take the sin of eating your molasses.

Said by a stingy Kōmaṭi to a Brahman priest to whom he had presented the cheapest possible offering that would expiate the sin he had committed by killing a cat, viz., a little image of a cat made of molasses, which he afterwards was greedy enough to take back again and swallow.

1461. చిన్తను చాలా చాలా.

Kill a cat, kill a Brahman.

Doing harm to a cat is considered as sinful as injuring a Brahman.

1462. కాను చాలా చాలా.

A cat [is as sacred as] a Brahman, and the stool (used for prayers, &c.) is as sacred as his wife.

1463. నితినవందు నితినవందు.

Enmity between the posteriors and the seat.

1464. పుష్పయాంత్ర పుష్పయాంత్ర పుష్పయాంత్ర.

The lady who lent a woman a silk cloth, must walk after her with a stool.

If you lend any thing good to a careless person you must take measures to prevent his spoiling it, as the silk cloth would have been spoiled had the woman sat upon the ground.

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TELUGU PROVERBS.

1465. కైలాస పిల్లర వచ్చి.

Carrying a corpse in procession.

(See No. 2002.)

A vain ceremony.

1466. పుణానంర నెడ్డి నిడుతుంది.

Like the Punganuru state.

Punganuru is in the North Arcot District.

No government.

1467. కాలారాదన రాకు 30వ రోజు, 3వ రాతి పెద్ద మార్పు సంభవించింది.

When the robber of the water melon was spoken of, he felt his shoulders.

(See No. 706.)

Guilty conscience.

1468. కవస కోడిగానా, కాచడి నీ మాం ఆడి.

Though the pepper be worm eaten, it will weigh as much as the millet.

A brave spirit under adverse circumstances.

1469. హత్తె ప్రదేశ సందర్భమయి.

To be born is but for death.

1470. హత్తె దిన్యే యోగే శివారు.

Tying beads round an unborn child.

(See Nos. 204, 298, 236, 1471.)

Don't reckon your eggs before they are laid. (L_fname.)

1471. హత్తె వెంటనే దాన ఉన్నాడా.

He gives a name to an unborn child.

(See Nos. 204, 298, 236, 1470.)

To celebrate the triumph before the victory. (Latin.)

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* Far conta dell' novo non ancor nato.
† Ante victoriarn canere triumphum.
1472. మరియు మరియు పడ్డాం రామేష్, సన్నని కొద్ది కర్తారిసారు.

If one is stung by a scorpion on an ant hill has it the venom of the snake-god?

Purga is a white ant hill, where snakes are found.

Applied to a person supposing himself to have been injured through the malice of an enemy.

1473. మరియు మరియు పడ్డాం రామేష్.

Would your Maker feed you with grass?

(See No. 906.)

The Creator provides suitable food for all his creatures; the benefactors of others need not therefore be proud.

1474. మరియు మరియు పడ్డాం రామేష్.

Has Pulligadu been my husband ever since I was born?

Applied to ungrateful servants or dependants.

1475. మరియు మరియు పడ్డాం రామేష్.

The faggots of the funeral pile alone remove the evil qualities with which a man is born.

(See Nos. 258, 371, 516, 571, 578, 628, 926, 1494.)

What belongs to nature lasts to the grave. (Italian.)

1476. మరియు మరియు పడ్డాం రామేష్.

When the children cried for food, the grandmother cried for a husband.

Wishing for something quite unsuitable to one's age.

* Chi l'ha per natura, fin alla fossa dura.

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TELUGU PROVERBS.

1477. న్యూస్ తండ్రు గోవింశుడు యుద్ధం బట్టి.

After living for so many years the man performed a sacrifice.

Good luck comes at last.

*Fortune knocks once at least at every man's gate.*

*Fortune is like the market, where if you bide your time, the price will fall.*

1478. చారిత్రను చంద్రం చేసే, చారిత్రను చంద్రం చేసే.

The younger brother of him who is born, the elder brother of him who is about to be born.

Said jokingly of a dwarf.

1479. అందరిచినచే చినిచినచే సంభవించాడి.

The natural colour will remain, but will the artificial colour stand?

False pretensions.

1480. గొర్రిపుడు గొర్రిపుడు పుడుపుడు బాయితి బాయితి బాయితి 

Although a man besmear himself with a Puṭṭi of castor oil and roll [among the grain] only what sticks, will stick to him, what does not, won't.

(See No. 1726.)

A Puṭṭi is 500 lbs.

A man can only obtain that which his destiny has prepared for him.

*Every man hath his lot.*

*No butter will stick to his bread.*

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1481. ఏకసామగ్రీ, ఏండయున్న సంపాదన.

A bushelful of good works, and a dishful of worms.
A great show of piety, but the prospect of future punishment for evil deeds.

1482. దారాధన ఆధారం. దారాధన ఉపయోగం.

When a man was given a Puṭṭi of corn he complained of short measure.

(For Puṭṭi see No. 1480—see No. 1119.)

Look not a gift horse in the mouth. (Lain.)

1483. దారాధన వంటి సంపాదన పరిస్థితి.

Like a beggar who said “O charitable lady, give me food like that which you give to your husband.”

An absurd request.

1484. ఏకసామాగ్రి, ఏండయున్న సంపాదన, ఏకసామాగ్రి, ఏండయున్న సంపాదన.

Shall I torment you as a son? shall I torment you as an enemy? shall I torment you as a nameless devil? or shall I torment you as a husband?

1485. దారాధన వంటి సంపాదన.

Like squeezing an empty civet bag.

You cannot get blood out of a stone.

* Noli equi dentes inspicere donati.

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TELUGU PROVERBS.

1486. పూబా రానం మాత్రమయ్యా పాలం అడవా.

If Pubba bursts forth (in rain) or if obscenity breaks out, they won’t stop.

Pubba is the eleventh lunar mansion.

If the first of July it be rainy weather,
’Twill rain more or less for four weeks together.

1487. బాణి సంజయ పుష్ప యాగం.

The child was demon-struck before it was ten days old.

A Hindu infant is not taken out of the house during the mother’s Puruṣu or ten days of ceremonial uncleanness after its birth. During this time the child is thought to be perfectly safe from the evil spirits, to attacks from which it is afterwards liable.

1488. ప్రశన పాలం సోయా ఫిడ్డి సేలా.

When a man was dying from diarrhoea, some one played pranks as if possessed by Pota Rāzu.

(For Pota Rāzu see No. 1415.)

1489. కాండ django న్యాయ నారి.

A ladleful of Dāl on Pulagam.

For Dāl see No. 183—Pulagam is rice mixed with pulse (called in Hindustani Khichri.)—To add more dāl is considered barbarous.

1490. సుప్రసిద్ధ తిస్తునా.

A ruffian even has his bugbear.

1491. శియా రామ హిస్తాము.

The tiger licked him and left him.

A marvellous escape.

(261)
1492. The jackal branded himself with spots like a tiger.

Vulgar display.

Apeing one's superiors.

1493. Like a gadfly on a tiger's side.

A safe refuge.

1494. A tiger-cub is a tiger-cub, a kid is a kid.

(See Nos. 860, 971, 971, 973, 882, 884, 973.)

Cat after kind.

1495. Taking hold of a tiger's mustaches and swinging one's self.

A rash enterprise.

1496. As soon as a flower is full blown, it's fragrance is perceived.

A man's worth is known when he is grown up.

1497. A husband according to the worship [of the wife], a son according to the good works [of the father].

1498. What have people buying cooked food, to do with the price of Puṭṭis [of grain]?

(For Puṭṭi see No. 1482.)

(262)
TELUGU PROVERBS.

1499. రెండో తోమరు తమ మనతాదూ స్మృతి.

The cateress has no conscience.

Said of the women who provide meals to travellers, and give them wretched food.

1500. చారు కాండ చారు మాపడ తరువాత.

Worm eaten before blossoming.

(See No. 1457.)

Premature. Precocious.

1501. చారు మారిని చారు చారు చారు చారు.

When a man plunges into the water does he care for cold or wind?

Overwhelmed with grief.

1502. చారు రక్త సిద్ధం.

Like lifting up a string of flowers.

A very easy business.

1503. చారు చారు చారు చారు.

Like stringing beads.

All in harmony.

1504. చారు చారు చారు చారు, మిత్రత్వ పాలన.

Although a man has necklace and earrings is he to sit on [another man's] shoulder?

Should a rich man be puffed up with pride?

1505. ఒకటి చారు చారు చారు, చారు చారు చారు.

One man said "Let us go to the marriage," the other replied "Let us leave the country."

(See Nos. 111, 222, 435.)

A spirit of contradiction.

(263)
Thinking of the good fare at the marriage when suffering from the effects of it afterwards.

The day after the marriage the goddess of misfortune appeared in the face of the bridegroom. The bridegroom looked a poor creature when stripped of all his finery.

Are the people coming to the marriage waiting in the back-yard?

i.e. "Why such haste?"

The buffalo you intended to buy has eaten up the vegetables I intended to plant.

(For Bucchali see No. 510.)

Taunting a man who is always talking but never acts.

A woman who does not give [alms] will never give; what evil has happened to the jade who does give?

(See Nos. 243, 284.)

Said by a beggar of one from whom he generally received alms.

(264)
TELUGU PROVERBS.

1511. తంత్రి తంత్రి అని, తంత్రి రాగిని సించి.
If you feed, [people] will eat; but if you abuse none will bear it.

1512. తంత్రి తంత్రి, తంత్రి తంత్రి మేలు.
If you feast me [I shall consider it] a marriage and if not, a funeral.

(See Nos. 915, 265.)

Fair and foul words.

1513. తంత్రి తంత్రి తంత్రి తంత్రి అని అందరాటా,
She that gives will lose her life, she that advised will lose [the advantage of] her birth.

The story runs thus: In the city of Matipuram, dwelt a king named Nayasali. He had three wives named Sumedah, Suvarchala, and Nitimati. Sumedah was blessed with a son; her rival wives, being barren, were less loved by the king. This caused them to be jealous of Sumedah, and Nitimati counselled Suvarchala to poison the son, saying that afterwards they would share the king's favor equally with their more fortunate rival. Suvarchala consulted in the matter with her intimate friend Vichitravati, the minister's daughter: Vichitravati after some deliberation replied "She that gives will lose her life, she that advised will lose her birth" (i.e. will be banished from the king's presence.) Suvarchala profiting by her friend's advice and perceiving the fatal consequences which would follow the commission of the intended crime, desisted from her wicked purpose.

1514. తంత్రి తంత్రి సించి సించి,
The treasure is known to the man who buried it.

1515. తంత్రి తంత్రి తంత్రి తంత్రి తంత్రి తంత్రి తంత్రి తంత్రి,
The alms received witness to those who gave; those who gave not, truly do not receive.

If the charitable become poor, they will not ask for help in vain; but the uncharitable will obtain nothing.

34 (265)
1516. *She that gave neither food nor drink, beat [me] and said “be off.”*
   
   Said by a beggar.

   
   *(See Nos. 1534, 1557.)*

   *While the pot boils friendship blooms.* *(German.)*

1518. *Will the meat and drink last for ever? Can one expect to live always on the bounty of others?*

1519. *The elder brother-in-law is like a woman.*
   
   Said of a stupid clumsy person.

1520. *A tooth projecting beyond the lip, a wick too big for the oil dish.*
   
   Said of an insolent fellow.

   *He is on the high ropes.*

1521. *If it passes your lips it will go over the Penna river.*
   
   *(For Penna see No. 1528—See Nos. 47, 525, 685.)*

   *A secret revealed spreads quickly abroad.*

   *Three may keep counsel if two be away.*

   *Two eyes, two ears, only one mouth.* *(German.)*

   *(266)*

*Stolet der Tofp, so bisnet die Freundschaft.*

† Zwei Augen, zwei Ohren, nur ein Mund.
TELUGU PROVERBS.

1522. ఆది సందడి సమయం, తవ తుంపలుభాడం

The eldest son's marriage, and the giant's dinner.

(See No. 99, 711.)

A giant had to be supplied with a man daily by the villagers in turn.
(See Vikramârka Tales in Telugu Selections Page 41.)

A happy event and a great misfortune coming together.

1523. ఆది సందడి సమయం, తవ తుంపలుభాడం

If you can't get a head for the family get a sheep's head.

(See No. 315, 341, 1906.)

Better than nothing.

When you can't get bread, oat cakes are not amiss. (Spanish.)

1524. ఆది సందడి సమయం, తవ తుంపలుభాడం

Though you be pursued by a tiger, you should not pass in front of the royal court.

(See No. 1928.)

Applied to a tyrannical Government.

1525. ఆది సందడి సమయం, తవ తుంపలుభాడం

You may face a royal tiger but you should not face a government official.

(See No. 1394.)

1526. ఆది సందడి సమయం, తవ తుంపలుభాడం

Disputing with the aged [is as wrong as] keeping company with ghosts.

1527. ఆది సందడి సమయం, తవ తుంపలుభాడం

The sorrow [you have caused] to the pious will come upon you again like a great serpent.

"His mischief shall return upon his own head." Psalm vii. 16.

* A mengun do pan, buenas son tortas.

(267)
When we have crossed the Penna we can visit Perumāl.

The meaning is "Let us get over the river first and talk of visiting Perumāl (Vishnu) afterwards.—The Penna (Pennar) falls into the sea near Nellore. It is rapid and deep during the monsoon, though its bed is nearly dry for 5 or 6 months of the year.

Like allotting glebe land in the Penna.

A doubtful benefit.

The tree in the back yard won't do for medicine.

That which is near is not valued.

Far fetch'd and dear bought is good for ladies.

A cow from afar gives plenty of milk. (French.)

To grow is but to be broken.

Ruin follows speedy exaltation.

Fortune and glass soon break, alas! (Dutch.)

Your curds take away the respect due to age.

Because they cause eructation.

Like mixing rice in the husk with curds.

Is he a blood relation, or a dinner relation?

(A table friend is changeable. (French.)

* Vache de loin a lait assen.
† Geluk en glas breekt even ras.
‡ Ami de table est variable.

(268)
TELUGU PROVERBS.

1535. చిత్త ఎదిది చెప్పిన కరం.

Must the effects of an evil eye be removed from a dunghill?

A cringing speech. "Should such a worm as I be honored?"

1536. చింత చిని సిద్ధించేది.

Like an onion set in cow-dung.

A bad man in like company.

1537. చిందు శైలు.

Poor men's superciliousness.

1538. చిత్త సత్త ఆధిత్త సందిద్దది.

When a poor man is angry, he only bursts his own lips.

*Anger without power is folly.* (German.)

Anger makes a rich man hated, and a poor man scorned.

1539. చిత్త రెక్క కారంరోడు, రోడు చేసరూ కారంరోడు.

[The monkey] may either kill the louse, or bite off the ear.

(See No. 2300.)

1540. చింత శితికింది, సిందు చిత్త ఇడించేది.

When power was given to a louse, it bit all over the head.

(See No. 1183.)

Abuse of authority.

1541. చిత్త లాసి సిద్ధించిన చరిత్ర తీత ఆవరం.

When she came to the marriage feast she began to enquire how the bridegroom was related to her.

i.e. she was enamoured with him.

Very unseemly behaviour.

* Zorn ohne Macht wird verlacht.

(269)
1542. तुम्हारो नाम हिमाल, शायरों में तुम्हारे नाम.

Your name is mother Ganga, but when I want a drink I find you have no water.

(See Nos. 220, 226, 276, 613, 1250, 1796.)

Where you think there are flakes of bacon there are not even hooks to hang them on. (Spanish.)

1543. तुम्हारा नाम है, तो है है.

His name is in the palankin, and his legs on the ground.

i.e. he once rode, but now walks.

(See No. 1546.)

1544. तुम्हारा नाम है, तो है है.

A great name but the village a heap [of ruins].

1545. तुम्हारा नाम है, तो है है.

The name is my husband's, the suffering is my father-in-law's.

Said by Sita to the Rishis' wives when they condoled with her on her husband's sufferings. She knew that Rama's misfortune was not to be compared with that of her father-in-law Dasaratha who died of grief, cursed by the old hermit whose son he had accidentally killed.

(See No. 7.)

The name with one, the reality with another.

1546. तुम्हारा नाम है, तो है है.

His name is borne by the Penna, and his body by the ground.

(For Penna see No. 1528—See No. 1543.)

Said of a wretched fellow with a great name.

Fame is a magnifying glass.

* Addo pensas que hay tocinos, no hay estacas.

(270)
TELUGU PROVERBS.

1547. Like the ant that crawls below a bird flying above.
       It has no chance.

1548. All that boils over goes to the fire-place.
       Said of a silly man puffed up with conceit, whose vanity ruins him.

1549. Fighting for the fire-dogs.
       Pokkati Rāllu are three clods of earth, or round stones used as a temporary fire place.
       Quarrelling for something of no value.

1550. There is no young corn for those who eat the ears.

1551. Having eaten a bushel of food, [ he begs ] for cakes as it's Sunday.
       Sunday is a fast day among some sects.
       Great greediness.

1552. Short and strong, tall and weak.
       A short man needs no stool to give a great lubber a box on the car.
       ( 271 )
The service of Potti Potta Razu.

A worrying fellow, of whom it is said that when his followers were behind him, he abused them for treating him as their (Pariah) guide; when they went before him, he accused them of acting as if they were his superiors; and when they travelled at each side of his palankin, he reprimanded them for daring to place themselves on an equality with himself.

A short man has a Potti of wisdom.

The joint-husband was neglected and died.

The ass that is common property is always the worst saddled. (French.)

Like cutting the udder, and drinking the milk.

RUining one's self by ambition.

If the fireplace cries out (i.e. if the wood sings) relations [are coming], if the dogs bark a famine [may be expected].

Let us have florins and we shall find cousins. (Italian.)

The cat in the fireplace is still sleeping.

No preparations for cooking, little prospect therefore of dinner.

* L'âne du commun est toujours le plus mal bâti.
† Abbiamo pur florini che troveremo cuoci.
TELUGU PROVERBS.

1559. పొరిగి పంప నిలిచి, పండి పండి సరిదైనా.

When asked to blow the fire, he broke the pot which was on it.

To do much harm when asked to do a little favor.

1560. పరిగి పండి నిలిచి పండి మనసం.

Look in my neighbour's house, and see how openhanded I am!

When I distribute his alms.

(See Nos. 5, 910, 156.)

*It is easy to be generous out of another man's purse.* (Daniel.)

*Broad thongs are cut from other men's leather.* (Latin.)

1561. పండి పరిగి పండి నిలిచి.

Quarrelling in one's neighbour's house is pleasant to listen to.

1562. పరిగి పండి నిలిచి పండి మనసం.

When his neighbour prospered he poured water on his own hearth.

(See Nos. 53, 895.)

An envious act.

*To lose one eye that you may deprive another of two.* (Spanish.)

1563. పండి పండి పండి నిలిచి.

Like trying to get rice by pounding empty husk.

(See No. 1055.)

1564. పండి పండి పండి నిలిచి.

Like breaking a pot full of areca nuts on a stone slab.

A noisy brawl.

*Det er godt at være kostfri af en andens Pung.
† Ex alieno tegore lata secantur lorn.
‡ Quebrarse un ojo para sacar a otro los dos.

35 (273)
Like the Boa Constrictor.

Applied to indolent persons; or to those who, from religious motives, separate themselves from the world and strive to quench all natural emotions.

To the men of Potepalli, Dāl is the money present.

Said of very poor Brahmins ready to rush to feasts for the sake only of the food, although they know that they will not receive a present in money.

Potepalli literally means "Going-village."

When he applied medicine to his bad eye, the sight of the other eye was lost.

That which is gone is the scabbard, that which remains is the sword.

"He who is dead is nothing to his successor." (Brown.)

"A near relation has come," said he "stoop and pluck the betel leaves."

The owner of the garden unwillingly complied with his relation's demand to be supplied with betel leaf gratis, and instructed his gardener with the ambiguous phrase "stoop and pluck," which the relation understood to mean that the order was to be obeyed with alacrity, the object really being that the worst leaves, which are always nearest the ground, should be given. The word translated "near" signifies literally "one who goes not."

Applied to that which is done because politeness requires it, but unwillingly.
TELUGU PROVERBS.

1570. నపుడని నిలువెనా చేయండి, గలాడు ఎక్కడ రసి కమాసేం.

If you go where you ought not, you will not escape scandal.
(See No. 148, 236.)

1571. పోయిని పోయిని చాల కంటడు సృష్టి.

[In] a quarrelsome neighbourhood there is no thriving, pots rubbing together will not last.

1572. సుగంధ, సుగంధ సాగమా.

Strife is loss, friendship is gain.
(See No. 461.)

Where there are friends there is wealth. (Lati.)

1573. పోలిగాడుల్యే చాల యంటి నిలువెనా లేదు.

Poli Gada's hand fell on the hole.

Where the money was kept.

A lucky chance.

1574. ఒకే తోగా పోయిన అంగం పట్టు తుందు నుండి నుండి ఎత్తనం నిలువెనా ఎత్తన."

One said to a wife "O Poli, Poli, how long will you enjoy yourself?" "Till my mother-in-law comes back from the Pariah quarter" she replied.

When the cat's away the mice play.

1575. పుత్తి చాల నిలం అడుగు ఎత్తం, ఏ మిగిలి ఉండడాని నిలువెనా ఎత్తం.

When a Putti of grain was sold in Ponnadu for an areca nut, she rolled herself on the ground and cried, for she could not even get that.
(For Putti see No. 1680.)

Very unfortunate.

* Uthi anteri, thir opes.

(275)
When Peddinayudu died for fame, the members of his household suffered greatly in dragging away his body.

*Peddinayudu* here means a Nayudu, (a title borne by certain castes) great both in social position and bodily frame.

The journey was a sham, but eating (the provisions prepared) was a reality.

Three causes of transient repentance, viz., the pains of travail, the effects of preaching, and the sight of death.

*The chamber of sickness is the chapel of devotion.*

*Vows made in storms are forgotten in calms.*

Is life sweeter than molasses?

Said of a peculiarly timid nervous man.

Though you lose your life, you must preserve your honor.

If given with love, a handful is sufficient.

Food given without affection, is as food offered to the dead.
1583. మంచితా కఠీ.
A golden knife.

Said of something of intrinsic value but of no utility.

1584. మంచితా కనంస్.
A golden sparrow.

The Telugu term for the grossbeak (Loxia Philippina).

Pretty to look at but of no use.

1585. మంచితా మంచితా కనంస్ మంచితా మంచితా చుకు.
There is dross in gold, but there is no defect in man.

1586. మంచితా మంచితా మంచితా.
Stealing a cart.

Open robbery.

1587. మంచితా మంచితా మంచితా మంచితా చుకు.
There is no greenness in Bandedu, nor newness in a daughter-in-law.

(See No. 282.)

Bandedu is the Dodonaea Burmanniana, a light wood that ignites like touch-wood.

1588. మంచితా మంచితా మంచితా మంచితా మంచితా చుకు.
You may live in the verandah of a hot-tempered man's house but you should not dwell in the middle of the house of a man who conceals his resentment.

(277)
Like tying bald heads and knees in a knot.  
Said of a very cunning person.

Debts for food and clothing do not remain long unpaid.

His arrogance is two yards long and his cheroot a cubit long.

When a woman said "O conceited brother-in-law," he answered "Well, one eyed sister-in-law."

Like asking Bare Sahib the astronomer on what day the feast of Toli Yekadasí would fall.  
Asking a man something which he cannot possibly answer.

When one says it is a she-buffalo's horn, the other says it is a doe's.

Foolish argumentation.

When the buffalo dies, it comes out how much milk she gave.

You should not stay near a young buffalo, or an old creditor.
1597. భక్తి చరిత్ర రంగాంషము.

Forced bathing in Magha.

The mornings of the month Magha (January—February) are cold.

A disagreeable duty.

1598. భక్తి చరిత్ర రంగాంషము.

Property is the strong man's not the poor Brahman's.

Might overcomes right.

1599. భక్తి చరిత్ర రంగాంషము.

You must be born a Balije to toss off Batavia arrack.

Balije is a caste.

1600. భక్తి చరిత్ర రంగాంషము.

You should not serve a Brahman or a white horse.

There is no end to your labor.

1601. భక్తి చరిత్ర రంగాంషము.

You have fallen like a log, who are you to worship our household god?

Bārakādi is a long yoke used for training bullocks.

Said to a stranger who, under pretence of worshiping the god, came for food.

1602. భక్తి చరిత్ర రంగాంషము.

Your wife's brother will wish you to live, your paternal relatives will wish you to die.

When a Hindu dies his widow is supported by her relatives, and his portion of the family property goes to his relations on the father's side.
When his brother-in-law said to him "O brother-in-law! your wife has become a widow," he cried bitterly.

Said of a blockhead.

You can see the depth of a well, but not the depth of the mind.

No one can see into another further than his teeth. (Dosth.)

A man that breaks his word and a vagrant are alike.

Saturn prevented the [eating of] food got by begging.

The sight of a beggar rouses a poor man's anger.

Said impertinently by a beggar when he gets nothing.

Although he goes to beg his pride is not diminished, although his cloth has gone the scarf is not removed from his neck.

There's nothing agrees worse, than a proud mind and a beggar's purse.
TELUGU PROVERBS.

1609. కురిస్తుంది కురిస్తాయి కాబట్టి నా నా, కాబట్టి అద్భుత నిదానలేదు.

When one said "the child has shrunk up like a Çakkilam" the child cried out "give me Çakkilams."

Çakkilamu is "a biscuit made of twisted rings of paste without sugar" (Brown.)

1610. ఏదో వీటి తేను కురిస్తాయి.

Like throwing a child into a well to find out the depth.

(See Nos. 1, 412.)

1611. ఏదో కాలి నిదాన అగస్తాయి.

As the child grows, the pot grows.

i.e. It eats more.

A growing youth has a wolf in his belly.

1612. ఏదో చాను నాను, అను చాను నాను.

Fondling without a child, a flood without rain.

1613. ఏదో నన్నా నిదాన వింతి తేను.

A poor man is even lower than a beggar.

1614. మానవ కొత్తం మానవ నానాను.

Like a pig in the mire.

1615. మానవ మానవ తొమ్మడి నానాను.

A man like an eel.

(See No. 1608.)

Sloth. Apathy.

1616. ఏమేరు నన్నా నాను, సర్వసమయ నన్నా నయి.

Every head has its idiosyncrasy, and every tongue its taste.

All tastes are tastes. (Rama.)

There is no disputing of tastes, appetites, and fancies.

* Tutul I gusti son gusti.

36 (281)
1617. ముద్రి మూలకం నడికండం.  
Like a dog lying in the warm ashes.  
Keeping quiet for a while, but soon returning to mischief.

1618. ముద్రి మూలకం నడికండం.  
Like pouring out an offering on ashes.  
(See No. 16, 1618.)  
A useless or unprofitable work.

1619. ముద్రి మూలకం నడికండం.  
Like sprinkling rose water on ashes.  
(See No. 16, 1619.)  
Wanton waste.

1620. ముద్రి మూలకం నడికండం.  
All her threats ended in making a hole in the molasses pot.

1621. ముద్రి మూలకం నడికండం.  
Offering the Molasses Gāṇeśa a bit nipped off his own person.  
Said of a stingy man.

1622. ముద్రి మూలకం నడికండం.  
"Go on with your lies Pōliga," said one, "The Tānguṭūru pepper is as big as Palmyra fruit," he replied.  
(See No. 252, 256, 251.)  
He may lie boldly who comes from afar. (Fench.) 

* A beau mautir qui vient de loin.

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TELUGU PROVERBS.

1623. యొగ్గ కుటుంబులు నంద రాజాతి చార్.

Can he who has sewn himself a quilt, not cover himself with it?

1624. ఇతి హితాయత్ కోశం ప్రామాణయం.

A beautiful parrot (Râmachiluka) among coals.

A good thing found in a bad place.

1625. ఇతి హితాయత్ కోశం ప్రామాణయం.

If you burn hair will it become charcoal?

Vain economy.

1626. ఇతి హితాయత్ కోశం ప్రామాణయం.

When he has chunam on his thumb, he is upset with conceit.

Having "chunam on the thumb" means ability to afford to eat a little betel nut. Chunam is rubbed on the leaf with the thumb.

1627. ఇతి హితాయత్ కోశం ప్రామాణయం.

There is no love in harlots or whiteness in coals.

1628. ఇతి హితాయత్ కోశం ప్రామాణయం.

Like decorating a bald man with a jasmine garland.

_Boddhu Malle_ is the Jasminum Sambac.

Something being thrown away upon a person.

1629. ఇతి హితాయత్ కోశం ప్రామాణయం.

Like beating a shaven head with a cocoanut.

As used to be done to a _Samayâsi_ (religious mendicant) by his disciples when he was about to die.

1630. ఇతి హితాయత్ కోశం ప్రామాణయం.

Training a hornless bullock to gore.

Leading the innocent to vice.

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1631. అయిన పంట పరంతి నేను.
The dead infant is always a fine child.

(See Num. 340, 341.)

Thought more of when dead than when living.

For folks fare well, and fair children die.

1632. అయిన పంట పరంతి నేను.
If I live, I can exist on Balusukûra.

Balusukûra is the Canthium Parvisorum.

Preferring hardship to oppression. "Submission to any necessity however grievous." (Elliot.)

What can't be cured must be endured.

1633. అయిన పంట పరంతి నేను.
While he lived no milk was given to him, but he was promised that a sacred cow would be presented [on his account] to a Brahman, after his death.

1634. అయిన పంట పరంతి నేను.
If the child is to live, why should there be such an offensive smell?

Said of a sure sign.

1635. అయిన పంట పరంతి నేను.
Brahmâ himself becomes enamoured.

1636. అయిన పంట పరంతి నేను.
If Brahmâ wishes, will there be any lack in the length of your days? If the husband wishes, will there be any lack of blows?

(284)
1637. అడిగుడ తనించండి సమర్థమైనట్టు అనుమతి.
Will the writing written by Brahmâ fail?
(See No. 1644.)

1638. తరచి యాదాద్రి బాగా తండ్రి.
There is no turning to a Brahmâstra.
Brahmâstra is the fabulous weapon of Brahmâ.
Said of anything which is irresistible.

1639. ఆంధ్ర కుండల తిమల్గ చెయ్యండి చతుర్తు మినియం.
A Brahman's hand and an elephant's trunk are never quiet.

1640. ఆంధ్ర కుండల తిమల్గ చెయ్యండి చతుర్తు స్రవస్తు సస్తు.
The prayers due by a Brahman will not remain [unsaid],
and the debt due by a Komati will not remain [unpaid].

1641. అనాధురితము సన్న సన్న రోగ.
The youngest among Brahmans, the eldest among fishermen.
Are made drudges.

1642. అనాధురితము సన్న సన్న రోగ నము రాము చిత్తానా.
You should not trust a black man among Brahmans, or a
fair man among Pariahs.

1643. వదిలి కేసి రాఘవ భూషణ.
Worship without faith is a mere waste of flowers.
Flowers are used in offerings.
(285)
The city of Bharata, the kingdom of Rama.

Said of any thing neglected, as Rama's kingdom was neglected during his absence by his half brother Bharata.

A bear's hug.

If you are rich, will you eat your gold?

A man, however rich, can only live by food, like other men.

A bad coin is a bad coin, a good coin is a good coin.

Bad is ever bad, good is ever good.

If the king of the earth fails in justice, what can all the people of the village do?

When one asked "Is rain good for the earth?" another replied "It is good."

The fun of setting food before a man who has had his dinner, or of anointing a shaven head.
TELU " PROVERBS.

1651. పెట్టడం జ్నమం, పారందం జ్నమం.

First to dinner, last to bathe.

The first at dinner gets the best of the fare, the last to bathe gets the best supply of warm water.

1652. భోజ రాం తాక రామి, జాతం జీవం జాత జివం జివం.

When a king like Bhôja Râzu comes, a poet like Kâlidâsa will follow.

Bhôja Râzu was a king famous for his liberality and for his bountiful patronage of learning and poetry.

1653. ప్రతి నాటక జోగిన కాలి, జోగి స్వం జోగి స్వం.

If you dig into the dunghill of a barber you will only find hair.

Unprofitable labour.

1654. ప్రతి కాలి మరాం రాసి రాసి రాసి.

The bullock began to limp when it saw the barber.

Who would take out a thorn, &c.

Malingering.

1655. ప్రతి నారి, మరాం నారి.

An old barber and a new washerman.

An old physician, a young lawyer.

A barber learns to shave by shaving fools.

1656. ప్రతి మాం మాం ప్రతి మాం మాం.

There is no fear for a good life for forty days.

A strong man can exist without food for that period.

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Death is witness to a good man.

A good man's character is borne testimony to, after his death.

*Good men must die, but death cannot kill their names.*

"The memory of the just is blessed." Proverbs x. 7.

To a good man silence is reproof.

Alas! has a death warrant come to a good man?

Regretting the loss of some good man.

A word is medicine to the wise.

*A word to the wise is sufficient.*

One word to a good man, one stroke to a good bullock.

A nod for a wise man, and a rod for a fool.

Mallubhoṭṭu to read the prayers, and Ellubhoṭṭu to eat.

It was Ellubhoṭṭu's part to read the prayers, but as he was an ignorant man Mallubhoṭṭu officiated for him, while he attended to the eating part of the ceremony.

For the Sandhyā without Mantras another pot of water.

A man who pretends to perform the Sandhyā without really repeating the sacred formula, uses twice as much water as is necessary.
TELUGU PROVERBS.

1664. ప్రాణాలు మాత్రం అవగాహి చేసింది.

Like covering the body before the midwife.

*Hide nothing from thy minister, physician, and lawyer.*

1665. మంది మంది చేసింది మంది చేసింది.

Can unripe mangoes be made to drop by magic?

*(See Nos. 611, 612, 677.)*

*Said of excessive leniency or ineffective measures.*

1666. యొక్కు అధికంగా అందింది వచ్చింది.

If there are more people, the buttermilk will be thinner.

*i. e. more water will be added.*

1667. గంగా హాంసము చేసింది మాకు వచ్చింది.

Going to Mekka and bringing back dog's dirt.

*(See Nos. 619, 618.)*

1668. క్రింది క్రింది.

A fly to a fly. *(Hind.)*

*(See Nos. 736, 1581, 1686, 1666, 1969.)*

1669. మాక యొక్కని చేసింది, పబ్బా యొక్కని చేసింది.

When there's a drought in Makha or Pubba, a great famine will follow.

*Makha and Pubba are the 10th and 11th lunar mansions.*

1670. మాక యొక్కదీ, పబ్బా యొక్కదీ మాత్రం చేసింది.

Born in Makha, he died in Pubba.

*(For Makka and Pubba see No. 1669.)*

1671. మాక యొక్కని, పబ్బా యొక్కని మీద చేసింది.

If Makha thunders, even the millet stalks on the coping of the walls will yield.

*i. e. there will be such fine rain.*

*(For Makka see No. 1669.)*

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1672. అనేకానులు లభించాడు కూడా నేను.

Even the goddess of pestilence passes over the woman unloved by her husband.

Because her misery cannot be augmented; death would only release her from her sufferings. Māri or Māryamma (Sans. Mārī) is the fury supposed to preside over the small-pox and other epidemic diseases.

*You cannot damage a wrecked ship.* (Italian.)

1673. కాలక్రమం లేదా సాధారణ అవసరాలు.

Don’t forget to pick up a stone for each loom.

Said by one of a party of weavers;—until thus betrayed, their sticks had been mistaken by robbers for matchlocks, and they had been permitted to proceed with impunity.

1674. చిత్తి అతనాయా కాలి చిత్తిపు ఆంసము.

Going into a river upon a mud horse.

*(See No. 631.)*

Relying upon a man who pretends to have influence.

1675. సత్యం చిరి ప్రమాణం చిరిపం చిరిపం.

He is like a snake which has eaten earth.

In a stupid state.

The Hindus say that snakes sometimes eat earth, when in want of food.

1676. సత్యం లాపాం, సత్యం లాపాం రాసం చిరిపం.

Although it is an earthen one, yet my ox will beat [the real ox].

*(See No. 1043.)*

Excessive obstinacy.

1677. సత్యం అనే రూపం సత్యం చిరిపం.

A person gets no answer when he transgresses the bounds of politeness.

A rude speech gets no reply.

* Non puoi mai fare a nave rotta.

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1678. సండుల సముదయం నాటి మనుషుడు.
Fetters set with gems.
Fetters still.

1679. అందులు చెయియి పను, అందులు చెయియి పను.
A senseless speech, a tuneless song.

1680. ఎక్కడ మరయు మూడు యుగాలు.
He is like the cat on the coping.
i.e. lying steadily in wait.
Said of a cool, calculating, selfish man.

1681. అనేక రాతిగా మనం కంచి చిమాను.
The grandson learnt his lesson, and the grandmother's itching was taken away.
The grandmother made her grandson write the alphabet on her back.
To kill two birds with one stone.
To bring down two apples with one stick. (Dutch.)

1682. తనా చంది సమీపం లేదా సమాధానం.
[Are we to put] ear ornaments on ears that we have never heard of?
Said of persons whose pretensions to learning are not acknowledged.

1683. మనం మధమమరు తమలుకు కాపటును, మనం గడం వచ్చి నీడ.
The mind travels over Mahammauru, but the foot does not pass over the threshold.
(See No. 1708.)

Muru or Mahamuru is the fabulous mountain on which Brahma is said to reside attended by Vishis, &c. It appears really to be the high land of Tartary immediately north of the Himalayas. (Wilson.)

* Twee appelen met éénen stok afwerpen.
(291)
1684.  ಅನಾಲ್‍ಂಡು ಸ್ವಾಭಾವಿಕ.  
An unhappy match.

1685. ಅನಾಲ್‍ಂಡು ಸ್ವಾಭಾವಿಕ.  
There is no medicine for the bite of a man.  
The bite of an enraged man is said to be fatally poisonous.

1686. ಅನಾಲ್‍ಂಡು ಸ್ವಾಭಾವಿಕ.  
Will [calamity] come to a tree and not to a man?  
Human beings are more liable to injury than inanimate objects.

1687. ಅನಾಲ್‍ಂಡು ಸ್ವಾಭಾವಿಕ.  
A man gets fat by doing nothing, a beast gets fat by eating.

1688. ಅನಾಲ್‍ಂಡು ಸ್ವಾಭಾವಿಕ.  
Although the man be poor, his word is not poor.  
(See No. 1706.)  
Great words with an empty purse.

1689. ಅನಾಲ್‍ಂಡು ಸ್ವಾಭಾವಿಕ.  
No man is useless.

1690. ಅನಾಲ್‍ಂಡು ಸ್ವಾಭಾವಿಕ.  
There is no medicine for mental affliction.  
*Gold is no balm to a wounded spirit.*

1691. ಅನಾಲ್‍ಂಡು ಸ್ವಾಭಾವಿಕ.  
Although Cupid himself were the husband of a bad woman,  
she would not give up her evil practices.  
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TELUGU PROVERBS.

1692. మద్దతి సెద్ది నాయా యదినందిత సుందర నానం

By mistake she poured buttermilk into buttermilk.
Abisence of mind, but no harm done.

1693. అంతపిడి సమను నడుడు సిద్ధనీ, ఎవ్వ నిదుడు సేవనం

Though the word of Maryada Ramanna fail, my blow will not fail.

Maryada Ramanna (the respected Ramanna) was a famous minister,
renowned for his judgment and the wisdom of his decisions.

1694. మద్దతి నన్న సిద్ధం యదినందిత సుందర నానం

The helpless Sannyasi and the jade are a match.

1695. మద్దతి సెద్ది యదినం

Like a field attacked by worms.
Sudden and overwhelming ruin.

1696. హందురాంమద్దిత అయిలే నాయా యదినందిత సుందర నానం

[Having heard that] they bore in Malayalam, she covered up her ears all the way from Mayavaram.

(See Nos. 481, 1999.)

Mayavaram is near Combaconum.

1697. మద్దతి సెద్ది యదినం

Like smearing anything with lamp black and making it like a rose apple.

Nirtruda is the Eugenia (Syzygium) Jambolana.
Deceit.
(293)
1698. Like a black faced villain joining an oily legged sinner.

(See Mos. 7:59, 1831, 1835, 1840, 1846.)

Burglars disguise their faces, and lepers oil their sores.

*Birds of a feather flock together.*

1699. When great men are under the coping, "Saranu! Saranu!" [is said] to those who live under the wall.

Saranu Saranu here means "you may go, you may go."

When a superior is in want, an inferior must expect to be neglected.

1700. Like the goddess of fortune emigrating.

Said of an avaricious person going to seek for some small gains.

1701. May we hang a string of bones round the neck, saying "we eat meat?"

1702. Flesh increases flesh.

1703. Word upon word spoils speech as weeds spoil water.

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TELUGU PROVERBS.

1704. పాయిన మానకు, మరియం స్వాగతం.

Great words, but small measure.

(See Nos. 681, 1705.)

A Manika is a dry measure.

The greatest talkers are always the least doers.

1705. మరియం చెప్పిన మానకు మరియం స్వాగతం.

He that breaks his word is a Pariah.

1706. మదనురు అయినాయ, హిన్న హిన్న.

He is not wanting in words.

(See No. 1890.)

He ruins himself in promises, and clears himself by giving nothing. (French.)

1707. మల్లి మనాచ నిందితం మరియం స్వాగతం.

He talks like Malli and works like Yelli.

Malli and Yelli are women's names. The former means 'again' the latter 'tomorrow.'

Applied to a man who is great in words, but slow in action.

Say well, and do well end with one letter;
Say well is good, but do well is better.

1708. పాయిన మానకు మరియం స్వాగతం, మరియం హిన్న హిన్న హిన్న.

His words leap over forts, his foot does not cross the threshold.

(See Nos. 681, 1895, 1704.)

Great vaunters, little doers. (French.)

* Il se ruine à promettre, et s'acquitte de rien donner.
† Grand vanters, petite falseure.

(295)
Let us have a talk in my house, and dinner in your's.

A regular screw.

*He is no friend that eats his own by himself and mine with me.* (Portuguese.)

*Tis good feasting in other men's houses.* (Italian.)

When "Hiss!" was said to the dog that had been taught to speak, "Hiss!" the dog replied.

The consequence of too much petting or spoiling.

She talks like a mother, but she feeds me like a stepmother.

*See No. 685, 1540, 1560.*

Said of a stepmother.

When he talks his words are jasmine, but when he wrangles they are hornets.

The head and the foot of a cobbler's bed are alike.

Said of an unprincipled sensualist.

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*Naõ me pago do amigo, que come o seu ed, o o meu coumigo.
† Le feste sono belle a casa d'alti.

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TELUGU PROVERBS.

1714. కాకపాటకారుడు, తాగాడు వారి.

Cobblers say "Again," goldsmiths say "Tomorrow."

Dilatory in work.

1715. మదహవబోఠు పదం చేస్తాడు తినగ దాడి తాడించడాన్ని, బుల నసందరు ఉండడాన్ని తెట్టుడాన్ని.

Madhavabhotlu gets a cold twice a year, and on each occasion it lasts six months.

Said of a man always in hot water.

1716. మహాత్మా పరామర్శి రచి తానికి మారిసకి.

When honor has gone, why life?

(See No. 1680.)

Take away my good name, and take away my life.

Either live or die w' honour.

1717. ఎందరు మరమైన సంహారం తప్పని, ఏపెట్రు పట్టి సంహారం పుషించడాన్ని ఆడించి అడు చేసి.

"Holloa Doctor! we don't want medicine for a cured disease, there's a bitch with pups in the house."

Doing the Doctor, when he called for his fees.

1718. ఎదిక పాట ప్రసంగం దాడి చిట్టివాడ.

Like irritating a healed sore.

Bringing up old quarrels.

To rip up old sores.

38 (297)
Will you look to the tree or the devil which has possessed the tree?

You must pay respect even to a low fellow in power, because of his influence with those in authority.

The tree's fruits fall below the tree.

What is in your lot, that you will have.

Every man hath his own planet.

A cat which kills a rat is a cat, whether it be of wood or mud.

If the work be well done, never mind the instrument.

Having named the tree, you may sell fruit.

As having been plucked from it.

You can milk down a Mânika, but you cannot put up a Chitti.

Mânika and Chitti are measures. One of the former equals 16 of the latter.
Although you may be driven to eat in a Pariah's house, you won't get any Dál there.

(For Dál see No. 183.)

Undergoing much and yet suffering disappointment.

The "Eight prayers" said in a Pariah hamlet.

Cots for Pariahs, stools for Brahmans.

Caste customs.

Máláya's priest is Kéláya.

Máláya means a Pariah; Kéláya is an imaginary name. Said contemptuously of a Pariah.

Not a grain to eat, but scented oil for his mustaches.

Love of outward show disproportionate to one's means.

A lump that cannot be swallowed.

A powerful oppressor who cannot be overcome.
There is no greater height than the sky, there is no greater oppression than that of the palace.

The harlot's affection is in proportion to the gifts of her paramour.

She who has used paramours, and she who has eaten the skim of boiled milk will never cease to do so.

Once an use, and ever a custom.

The prophecy of Midatambhotlu.

A man is said to have been given that name by a king for guessing that a grasshopper (Midata) was in the king's hand when the diviners were all at a loss.

Making one's fortune by a lucky chance.

Running on the terrace of a house.

A hasty beginning.

As if the sky had broken and fallen upon him.

Said of any one sustaining a great shock by suddenly receiving bad news.

Thunder-struck.

(300)
TELUGU PROVERBS.

1736. మా తను, నలు నారు.

A word to you, a bag to me.

An influential person can by a word do great things for others.

1737. మారుత మనుష చక్కలు కడం మాత్రమే తుంటా.

When a grain of rice fell on his foot, he started with conceit.

It is only when a man has plenty to eat that he lets a grain fall.

1738. మా సంచి సరిహద్దం మా అంతకం అందుకుని, మా సంచి సరిహద్దం అందుకుని తెరసాంటి.

"When will the marriage be in your house, swollen-insteps?" said [one woman,] "It was all over the day before yesterday, swollen-knees" retorted the other.

1739. మా సంచి అరి చకలు రోటు, మా పుత్రు అయ్య సంచి రెండు రోటు.

One said "Here is bran for your cow," the other replied "Here is milk for your child."

(See No. 53.)

Interchange of kindly acts.

One good turn deserves another.

1740. మా అంతకం వచ్చా, మా అంతకం వచ్చా, మా అంతకం వచ్చా, మా అంతకం వచ్చా.

When I come to your house what will you give me? and when you come to my house what will you bring?

(301)
Do you require a looking glass to see the bracelet on your wrist?

(See No. 119, 280.)

A thing obvious and plain, requiring no demonstration.

As plain as the nose on a man's face.

As clear as the sun.

A widow's son is a son, a king's son is a son.

A king's son and a widow's son are both greatly indulged.

A child brought up by a widow is like a bullock without a nose-rope.

The widow lost three quarters of a pagoda, the man lost a quarter of a pagoda.

(See No. 281.)

When a man asked a widow to lend him a pagoda, she said she would only do so on his paying her twenty-five per cent. discount. He complied, but never repaid the principal.

You may become a widow but you should not bring on yourself dishonor.

(302)
TELUGU PROVERBS.

1746. నేర్త్యా విదం, మత్తుండవారు గురింది.
Neither a widow, nor a married woman.
Said by a man kept in suspense, neither granted nor refused a request, and not knowing whether he was to be as fortunate as a married woman or as unfortunate as a widow.

1747. మనం నయి తొలుతుంది, నిదాన పూడింది కామా సభువింది.
If you take fright at a cupful of water, who will bathe with a boilerful?

1748. మొగ్గి తొగది, మనం మనదూరి గురింది.
A drop of buttermilk, the size of a pearl, to a whole pailful of milk.
(See No. 225.)

A little leaven leavens a great mass. (French.)

"A little leaven leaveneth the whole lump." I Corinthians v. 6.

1749. మనం నయి కరారు, కండి గురింది.
In front a ditch, behind a mound.
(See No. 1761.)

A precipice ahead, wolves behind. (Latin.)

To be between the horns of a dilemma.

1750. మనం సారం కరారు మనదూరి కండి గురింది.
The old men's feast is still to come.
i.e. burial.

Said of greater troubles still to be borne.

* Peu de levain alight grand'pâte.
† A fronte præcipitium, a tergo lupi.

(303)
If you come on, there's a pit; if you go back, there's a well.

(See No. 1749.)

Go forward, and fall; go backward, and mar all.

You should not trust a Mutaraça man going in front of you, a Bòya man going behind you, or a Patrátì man going along side of you.

The Mutaraças are "a tribe of Hindus, descendants from feudal tenants who were holders in black mail." (Brown.) The Bòyas are a tribe of hill men. The Patrátìs or Patras are a wandering tribe.

Dangerous companions.

The horns which came last are sharper than the ears which came first.

Said of a new comer wishing to usurp authority over his seniors.

The first one was a wife, the last one was a widow.

i.e. the first died while her husband was alive, the last was degraded to the position of a widow.

Old things are thought much of, new ones are not valued.

A noseless man with a running.

(See Nos. 801, 1896.)

Worse and worse.

(304)
TELUGU PROVERBS.

1756. మనుష్య నుండి నృషి ముందు రాణా.

Having entered the nose, he gets into the eye.

A skilful rogue.

1757. మనుష్య నుండి పాలు ముందు రాణా.

A pearl that does not suit the nose.

(See Nos. 253, 737, 1533, 1789.)

1758. మనుష్య నుండి పాల నుండి నృషిం ముందు.

Every finger fits the nose.

1759. మనుష్య నుండి పాలు ముంది పాలు ముందు.

As long as you have a nose, you will have a running from it.

Continual liability.

1760. మనుష్య నేరు కాని మామలు మామలు ముందు.

If you look at the face, will not the dropsy in the feet be seen?

(See No. 892.)

The face also shows the swelling.

Said of a man whose stupidity is shown in his face.

In the forehead and the eye, the lecture of the mind doth lie.

The countenance is the index of the mind. (Latm.)

1761. మనుష్య నేరు కాని మామలు మామలు ముంది పాలు ముందు.

A flickering lamp is unpropitious in a house; a faithless wife is a shame to her husband; a crying child is not fit for the hip.

Hindu women carry children astride on the hip. The word śankā literally signifies "armpit."

* Vul us est index animi.

39 (305)
1762. Alas! God has collected three of us.
Said by one of a number of helpless people.

1763. The large pot disappeared in the midst of three.
I.e. it could not possibly be carried off from the midst of a number of people without some one perceiving it.

1764. A knot cannot be lengthened a cubit.

1765. They won’t fail to rise up when the water reaches their posteriors.
(See No. 570.)
Alluding to a flood. Said of apathetic persons who won’t move to get out of danger until they are actually obliged.

1766. When hit in the back his teeth fell out.

1767. A child without face or posteriors, a song without beginning.

1768. An old tree has a firm core.
A brave heart in a weak body.
TELUGU PROVERBS.

1769. కొండల సంతమితి కనార రామాయం.

When extreme old age is reached there are three castes.

The distinctive rules of the three castes are no longer observed.

Dotage.

1770. నాటిసమతి కొండిగాను.

The quinsy in extreme old age.

1771. మాముల మండలానికి సంచితి.

Is your sweet face like Garudasaeva?

Garudasaeva is the name of a feast held at Conjeveram in honor of Varadarazulu (Vishnu) whose vehicle is the man bird (Garuda).

Said ironically to an ugly fellow.

1772. ముందం దోశల విస్తరణ గొడార వోం, వాసుల రామాయం

When an elderly bridegroom was jokingly asked to say something funny, he replied “All the married ladies who have come to the marriage are my old wives.”

A person making himself ridiculous.

1773. మాముల సమాజం సంచితం దీవు, సాధారణ సాధి జిరు దీవు.

The pedigree of a family numbering three hundred branches cannot be traced nor can a shoe be made to fit a maimed foot.

A hopeless task.

(307)
Three hundred Sikhas (i.e. men) may come together, but three Koppus (i.e. women) should not get together.

Sikha is the top-lock worn by men and Koppu is a woman’s chignon.

Would a necklace of three skeins of thread be heavy for Pōli who carries thirty baskets of cowdung?

A woman thirty years old and a man three years old are one [in strength].

Muradanna’s doubt is cleared.

Said of a man who while wavering and doubting about some undertaking is forestalled by another.

Three black beads for affection, and a mill stone for a clasp.

When a man was told that out of affection three black beads had been tied round a boy’s neck, he said “Then use a mill stone for a clasp.”

Encouraging beggars causes a great expenditure, an old husband is the plague of one’s life.
TELUGU PROVERBS.

1780. "659566326 (.no@ @6355) @FSATQP, 's'°s'°d§o%

As there are thorns on the nightshade so is there roughness on the Kākara.

(For Kākara see No. 226.)

Mutaka is the Solanum Trilobatum.

One man foolish in one way and one man in another.

1781. 5wg1e» 808.515s'méopéwoéer» @o'éo,egg) roots-m6.

While their priests are starving, [the Mussalmans] give sugar [in honor of] their standards.

Pers or 'Alians are representations of the standards of Ali and Husain set up during the Muharram festival.

(See Nos. 227, 230, 209, 178.)

Caring for the dead and neglecting the living.

1782. "659566326 (.no@ @6355) @FSATQP, 's'°s'°d§o%

Like filling up a hole in a drill-plough with a thorn.

1783. 5wg1e» 808.515s'méopéwoéer» @o'éo,egg) roots-m6.

Like taking out with a packing needle, a thorn which could have been extracted with a thorn.

(See No. 226.)

1784. "659566326 (.no@ @6355) @FSATQP, 's'°s'°d§o%

Does a beggar want three bags?

Applied to an ostentatious display unsuited to a man's position.

1785. "659566326 (.no@ @6355) @FSATQP, 's'°s'°d§o%

An old woman's tales.

(See Nos. 127, 1008.)

(309)
When an aged lady was asked "Why do you shake your head?" she replied "Because I have nothing better to do."

A foolish question, and a smart answer.

Fisticuffs under a veil.

Two men wishing to converse privately put a veil over their heads; having fallen out they took to pommelling each other.

Like scratching your nose in front of a dumb man.

This enrages him.

Deriding the defects of another.

If you join the three, there's nothing.

Various interpretations are given—One is that a man devoid of pride, modesty, and shame, cares for nothing.

Are three pairs of leaf-earrings [wanted] for three days of wedlock?

Earrings of palm leaves, coloured with lac are worn by brides.

Said of an unfortunate young widow.
TELUGU PROVERBS.

1791. మైన సోలు సమావిచింది, మనసుగా సమావిచింది తింభిది.

After practising fencing for three months he thrust through the old woman in the corner.

Learning to no advantage.

1792. మనసు సోలు సమావిచింది, మనసుగా సమావిచింది తింభిది.

Sir, three kinds of food have been prepared and the lamps are lighted, come to the dining room.

This was a clever speech of the maid servant of a proud but poor Velama to conceal the poverty of her master before visitors; the three kinds of food being the three divisions of the palmyra fruit, and the phrase used regarding the lamps being also susceptible of the meaning "The straw torch has burnt to the knot" i.e. to the end.

You can't fare well, but you must cry roast-meat.

1793. మనసు సోల సమావిచింది, మనసుగా సమావిచింది తింభిది.

Three cubits once round, thirty cubits once round [the body].

A woman on being given cloths of different lengths, complained in each case that the cloth would go only once round her body.

Not to be satisfied.

1794. మనసు సోల ప్రఖ్య, మనసుగా సమావిచింది.

Why advance a cubit, and sink a fathom?

(See Nos. 619, 1101.)

1795. మనసు సోల ప్రఖ్య, మనసుగా సమావిచింది.

A stick two yards long in a room one cubit square.

A defiant speech in answer to a threat.

(311)
1796. Small in body, great in fame.

(See Nos. 230, 237, 613, 1239, 1541.)

1797. When one said "root," the other said "rot."

One attempted to explain, the other pooh poohed him.

1798. When the great idols were begging for alms, the little idols asked for rice and curds.

(See Nos. 227, 339, 489, 1781.)

Malaivigrahas are the large idols made of stone which always remain in the temple; the Utsavaivigrahas are, as the name denotes, the smaller images that are carried in procession.

Forwardness. Impertinent demands.

1799. Bringing into the yard that which was in the corner. Treacherously revealing the secrets of another.

1800. Like a palmyra fruit falling on a groaning jackal. A misfortune caused by a strange coincidence.

1801. Groanings as before, but glutting as usual.

(See under No. 1178.)

A skulk.

(312)
TELUGU PROVERBS.

1802. ఆమె మంచిపోయినప్పటి, శిఖరానివచ్చిని.

When covered, [the food] became bad.

The evil consequences of a crime are aggravated by its concealment.

1803. మనుగౌరి సత్యపరమాథమ సత్యం జరిగిచేసి.

If they approve of you they will cover you with a goat-skin; and if they choose you, with a sheepskin.

1804. మామ్మతం మామ్మతం, ప్రపంచ చాలం.

The mother on the edge of the precipice and the wife on the brink of the pool.

The two having quarrelled each threatens to destroy herself unless the man takes her part.

A difficult dilemma.

1805. మనుగౌరి సత్యపరమాథమ సత్యం జరిగిచేసి.

The elephant is an elephant whether on high ground or low.

(See No. 441.)

True greatness is not affected by a change of circumstances.

1806. పది పది యోకంద మనం సత్యి.

Feeling the neck for beads.

Said of a wheedling scoundrel.

1807. మామ్మతం సత్యపరమాథమ సత్యం జరిగిచేసి.

Rice is not soft unless you put ghi.

1808. పది పది యోకంద.

The wattle on a goat's neck.

(See Nos. 731, 1063.)

A useless appendage.
1809. అగ్నిపుర్ణ కుతుబ్సు.

A goat-coloured tiger.

A wolf in sheep's clothing.

1810. నార్మాడ బిగి మంగళం.

The lustre of a green fig.

It often has worms in it.

(See Nos. 1809, 1811.)

Outwardly fine, but inwardly bad.

1811. కారనం గ్రాజి.

A Karanam to graze.

i.e. up to any amount of bribery and corruption.

(See Nos. 306, 307.)

1812. తిరుమల విపాతకుడి, తిరుడల భంధితం కాడు తింగి.

When they cried "Bravo! Bravo!" he jumped down and broke his neck.

Said of a vain man, who makes a fool of himself to please others.

1813. విషాడ చింతకుడి, మచాంపాం కండి తింగి.

A pig-headed fellow [feels] no shame, the trunk of a tree [feels] no wind.

1814. చిమ్మడి కృష్ణు చింతకం సంచాంపం.

Pig-headed people live for a hundred years.

1815. విషాడ కండిపురుషుడి సంచాంపం తింగి, కండిపురుషుడి సంచాంపం తింగి.

What can a husband do to a refractory wife? What can a king do to a woman who enters the hall of audience?

(314)
TELUĞU PROVERBS.

1816. ఆమెని వాటిని అడగాడు వుంచున్నాను.

Like beating one's mouth (lamentation) with a maimed hand.

Doing any thing clumsily.

1817. ఆమెని వాటిని అడగాడు వుంచున్నాను.

Like teaching a man without hands to eat Sesamum seed.

Attempting impossibilities.

1818. ఆమెని వాటిని అడగాడు వుంచున్నాను.

A nose jewel in a torn nose.

1819. ఆమెని వాటిని అడగాడు వుంచున్నాను.

An obstinate person is stronger than a king.

The power of importunity.

1820. ఆమెని వాటిని అడగాడు వుంచున్నాను.

The god he went to worship met him in the way.

(See No. 174.)

1821. ఆమెని వాటిని అడగాడు వుంచున్నాను.

As you say you have made no vow, feed at least one Dasari.

(For Dasari see No. 111.)

Importunity.

1822. ఆమెని వాటిని అడగాడు వుంచున్నాను.

Shall I fear those who salute me? or those who rap me with their knuckles?

(See No. 103.)

Yielding to force and not to entreaties.

(315)
1823. Like grinding pepper on the husband's head.

Said of a hen pecked husband.

The wife wears the breeches.

The grey mare is the better horse.

1824. I am not grieved because my husband beat me, but because his brother's wife will taunt me.

Ridicule is feared more than pain.

1825. My husband has done well in beating me, for [crying] has cleared my nose.

Assumed indifference.

1826. Beating her husband and then lodging a complaint against him.

1827. Senseless howlings O Muttana Setti!

Said of people wrangling without reason.

1828. Fighting for the profits after losing the capital.

Neglecting great things for small.

(316)
TELUGU PROVERBS.

1829. ఉడుదు కావితా, కాదుగా అమరితి.

Weak to begin with and pregnant besides.

(See Nos. 150, 468, 1214, 2034.)

Sick of the idle crick, and the belly-work in the heel.

1830. మార్పు వచ్చింది, శంబరు శుశు గుడింది.

Nothing but earth to begin with, and by want of rain, clods.

(See Nos. 801, 1756.)

Worse and worse.

1831. మనం యెడు చాలు మనం మామే.

The man without evil is the best of wise men.

1832. మనం యెడు చాలు రాకు.

A fool has a mouth a cubit broad.

1833. మనం యెడు చాలు చెకుతుందులు.

Trusting to the cloud, he cut open the tank.

Prematurely giving up what you have, in the hopes of getting more.

1834. మనం యెడు చాలు తెలా, మనం యెడు చాలు తెలా, మనం యెడు తెలా, మనం యెడు తెలా తెలా.

The heat of the sun emerging from the clouds—the passion of a meretricious woman separated from her husband—the violence of a bough bent and let go—the force of a pot lifted up and dropped—are great.

"Give the water no passage; neither a wicked woman liberty to gad abroad." Ecclesiastes xxv. 25.

A man under no restraint is a bear without a ring.

(317)
1835. They may tie a Lingam round a man's neck however much he resist it, but can they make him worship it?

A man may lead a horse to the water, but he cannot make him drink unless he will.

Ane may lead a horse to the water, but four and twenty canna gar him drink. (Scott.)

1836. Up the waist in grief, up to the knees in joy.

1837. O my friend alligator! If this root had been my leg you would have treated it in the same way, would you not?

An alligator enticed a man into the water with fair promises. But afterwards caught him by the leg. The man in turn deceived the alligator by a ruse and escaped.

1838. If the elbow moves, the wrist moves with it.

1839. A fastidious person suffers more than one who is less particular.

(See Roebuck's Persian and Hindustani Proverbs, No. 776, Part II. Sect. I.)

1840. A rough man does not fear the wind.
TELUGU PROVERBS.

1841. The weight of a load is known to him who carries it.

No one knows the weight of another's burden.

1842. When he went for salvation, an alligator carried him off.

He was bathing in holy water for the attainment of eternal beatitude.

1843. When asked what preparations had been made for the offering, he said "Here are swords and daggers."

A religious Brahman is not permitted even to touch a lethal weapon.

An impertinent, unbecoming reply.

1844. Will the woman who has learnt to play the harlot, not learn to lie?

1845. She slapped Rambhâ's cheeks, and then brought a spinning-wheel.

A woman thought she excelled Rambhâ (No. 1066) in beauty, but really was an ugly creature, only fit to sit at the spinning-wheel.

1846. All the gems in one place, all the snails in another.

Like will to like.

(See Nos. 735, 1031, 1065, 1066, 1068.)
To the bird that lives on gems, gems; to the bird that lives on stones, stones.

(See No. 1478.)

God provides all his creatures with that which they need.

As rider, so horse.

The horse goes according to the skill of the rider.

If the rider be bad, the horse will go on three legs.

If the headman be soft, the subordinates will be careless.

Are you to devour the man who has protected you?

(See Nos. 367, 328, 666, 1077, 1078, 1079.)

Save a thief from the gallows, and he will be the first to cut your throat.

Even if you perform a pilgrimage to Râmeśvaram, the predestinated evil will not fail to overtake you.

(See No. 1571.)

I for singing, my eldest sister for beauty.

Said by an ass of itself and the camel by way of praise.

Applied to a braggart.

Did you ever before hear an ass play upon a lute?

(320)
TELUGU PROVERBS.

1853. బ్రహ్మా నాయకుడు, శాసన కుమారు.

Blessings on Rāghava, blessings on Rāvana.

The deities were compelled outwardly to bless the tyrant Rāvana, but they inwardly blessed Rāghava (Rāma,) whom they wished to be victorious.

1854. తండ్రి తప్పను ఉండి చెందాలి అదని.

A king will not die alone.

The Hindus believe that when a royal personage dies, some other person dies at the same time to keep him company.

When a great man suffers he drags others with him into trouble.

1855. పండు సత్యాన శాసనానికి విద్యార్థి చిత్తాని విచారి.

There is no questioning the actions of a king or of Rāma.

1856. పండు సత్యాన పండు సత్యాన రామాని రావులు అనుసంధాని.

When she looked at her husband with the eye which had beheld the king, she had a mind to thump him.

1857. పండు సత్యాన పండు సత్యాన రామాని రావులు అనుసంధాని.

When the king’s wife went on the top of the palace, the potter’s daughter-in-law went on the top of the hut.

(See No. 22.)

1858. పండు సత్యాన పండు సత్యాన రామాని రావులు.

That’s the word, which pleases the king; she is Rambhā, who is loved by her husband.

1859. పండు సత్యాన పండు సత్యాన రామాని రావులు.

As is the king, so will the virtue [of the people] be.

(For Rambhā see No. 1066.)

41 (321)
1860. విలువు యువ, రాజారామ రుమలు.

Villages without a king, temples without worship.

1861. సమాధిస్తుండ� Gorgeous వినా నిలుతుంది.

Though the kingdom be lost, the air of royalty still remains.

(See No. 811.)

Applied to a man who bears the appearance of having seen better days.

1862. సంతులు తిగిపారదు, ముద్రల సత్యనిర్ధారించండి.

The spinning wheel is come, out the way with your cart.

I ask your pardon, coach; I thought you were a wheelbarrow when I stumbled over you. (Irish.)

1863. రాజా రద్దా విప్సిలు.

Like taking the bark off a stone.

(See No. 59.)

To milk a he goat. (Latin.)

1864. సాధ్య సాధ్య స్వాధ్య పిల్లడి.

An iron ladle for a stone pot.

Severe measures for stubborn people

To a hard knot a hard wedge. (Spanish.)

1865. సాధ్య సాధ్య స్వాధ్య పిల్లడి.

Shall we fall in the day time into the pit into which we fell at night?

Shall we not benefit by experience?

Bought wit is best.

Experience teaches. (Latin.)

* Mai gera hirrem.
† A mal Ero mal cuño.
I Experientia docet.

(322)
1866. సౌందర్యమైన చాము.

A stone on him who won't come!

An imprecation used with reference to a man who refuses an invitation.

1867. కండిలో తిమించి చేసాయి.

Like Râma's kingdom.

(See Nos. 148, 275, 1444.)

Neglected.

1868. రామలో పోస్తున్న సంపంబృ వంటి వంటి, లేదా సంపం బృండా.

The Râmâyana is [a tale of] adultery; the Bhârata is obscene; the Bhâgavata is a lie.

1869. రామరాయాణం భాగా రామరాయాణం భాగా.

Like pelting one another with cowdung cakes, during the reading of the Râmâyana.

Inattention and disrespect.

1870. సితా సాధకమైన సమయం వంటి చిత్రం చిత్రం ఎక్కడ మినుసాన్న.

Like asking what relation Sîtâ was to Râma after listening to the whole Râmâyana.

A dunderhead.

1871. రామరాయాణం రామరాయాణం రామరాయాణం.

When he went to Râmesvaram, Śânesvaram followed him.

(See No. 181.)

His bad luck followed him.—Śânesvaram is an incorrect name given to the planet Saturn; it appears to be a corruption of Śanaśichara.

(323)
Round the lord’s head, round the washerman’s waist.

i.e. the lord’s head cloth is used by the washerman for a lower garment.

Why thump a stone? Why should your hand be pained?

Why bring trouble on your own head?

Like harrowing a field of stones.

A foolish exploit.

Although the country be hid, adultery cannot be concealed.

i.e. it were easier to conceal the whole realm.

A man without money is not worth an areca nut.

Who has not, is not. (Italian.)

Like a bird with broken wings.

Utterly helpless.
TELUGU PROVERBS.

1878. తద్భవించాని, భాషార్థ పదార్థాలు.

The Reddi has come, begin your song again.

A person being continually asked to recommence his song or story on the arrival of every person of consequence.

1879. దేవత అంది చేసి నామయోగం నిర్వహించండి.

Like the old woman under the Regu tree.

(For Regu see No. 118.)

To knock off the fruit, boys were throwing stones into the tree, and they fell on the old woman who was too infirm to move away.

An unfortunate position.

1880. మాహితి అంటం విచిత్రము.

Like a row of houses in Repalle.

Repalle (or Vrepalle) is the Telugu name of Nandavreja, the scene of the youthful exploits of Krishna.

It was famous for its prosperity according to some—according to others, for the unchastity of its women.

1881. అయి అయి రైస్ నిర్వహించండి.

Is there a day called tomorrow?

Tomorrow comes never.

No one has seen tomorrow. (Portuguese.)

1882. రెపేలు చేసండం.

As the Cassia blossoms.

Reppu cheppu is the Cassia (Cathartocarpus) Fistula.

(See No. 289.)

* O dia de amanhã ninguém o viu.

(325)
1883. సహస్ర చేత చికే.
There is no fixed spot to a wheaten cake.
  i.e. there is no rule for breaking it.

1884. దక్కన చేత చికే హుగురు.
The monkey settled the bread dispute [between two birds,] by eating it up.
  (See No. 1446.)
Swindling others under pretense of arbitration.

1885. నామామాహు, సహస్రమాము మానము.
The beggar of crumbs gets more than the beggar of loaves.

1886. దక్కన మహ చికే కెదరు.
The bread broke and fell into the ghi.
  (See Nos. 136, 1362, 1429, 1330.)
  His bread fell into the honey. (Spanish.)

1887. దక్కన మహ చికే కెదరు.
Like a rice pounder budding.
  Said of a hopelessly ignorant fellow.

1888. దక్కన మహ చికే కెదరు.
Three half-pagodas for a rice pounder.
  Said of anything purchased at an exorbitant price.

1889. దక్కన మహ చికే కెదరు, తెద్దలగా మహ కెదరు.
The patient longed for milk, and the doctor too prescribed it.
  A fortunate coincidence.

* Cayóse el pan en la miel.
  (326)
TELUGU PROVERBS.

1890. పరిస్ఫైంగు మేరి పరిస్ఫైంగు, పరిస్ఫైంగు పరిస్ఫైంగు పరిస్ఫైంగు.

Putting one's head in the mortar, and then fearing the blow of the pestle.

(See No. 1106.)

Undertaking a business and then holding back through fear.

*The gladiator, having entered the lists, is taking advice.* (Latin.)

1891. పరిస్ఫైంగు మేరి పరిస్ఫైంగు.

The rice mortar feels not the famine.

(See No. 354.)

Some grain or other is always pounded in it.

Said of a person who is exempted by his position from the loss which falls upon others, or of one who escapes a general misfortune.

1892. పరిస్ఫైంగు మేరి పరిస్ఫైంగు పరిస్ఫైంగు.

The mortar complaining to the drum.

The mortar is beaten on one side (by the pestle)—the drum is beaten on both sides.

1893. పరిస్ఫైంగు మేరి పరిస్ఫైంగు పరిస్ఫైంగు.

A mean-spirited servant is in no danger [of losing his life.]

1894. పరిస్ఫైంగు పరిస్ఫైంగు పరిస్ఫైంగు.

Like tying the rice-mortar to his neck out of rivalry.

Two men were dancing.—One had a drum round his neck; the other, not to be out-done, hung the mortar round his neck.

1895. పరిస్ఫైంగు పరిస్ఫైంగు పరిస్ఫైంగు.

Every man that is born in Lankâ is a Râkshasa.

Coming from a bad stock.

* Gladiator in arenâ consilium capit.

(327)
1896. ఒకసిద్ద రెండ రామసామ.

A child is a hindrance to a harlot.

1897. ఒకడ కల్డ అడుమ్మ అవసరి.

The changed harlot became an honest woman.

Ironical.

Chastity gone once, gone for ever.

1898. ఒకడ నిష్నిత కట్టడ అవసరి.

Who is the father of a harlot’s child?

1899. ఒకడ నిష్నితం కొంత రామసామ.

To make swords when the war comes.

(See No. 2099.)

1900. కరారాడ ఇవె విలువలో విలువ, లేనిగాడే ఇవె విలువ.

The good looking brother-in-law has red mustaches, the ugly brother-in-law has none at all.

1901. కళ్ళ కూడా కంచి మహేంద్రి.

The profit has come into the drums of the ears.

A dealer in ghif suffering from the ear-ache put a little of it into his ears. This was all his profit.

Applied to any unprofitable transaction.

1902. ఒకిడే ఉమ్మేది ప్రతి చంద్రన.

Unless there is something to be gained by it, the Setti will not venture into the river.

(See No. 181.)

The Settis and Komaatis are very greedy and very cowardly.

People do not risk their lives unless they have some great object to gain by it.

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TELUGU PROVERBS.

1903. హై హై అందా పయనింది, అందా కాగ కాగ వలనింది.

When after being long childless, Lôkâya was born to them, Lôkâya's eye was sunken.

1904. హై హై అందా పయనింది, అందా కాగ కాగ వలనింది.

If you see he's not there, catch him and don't let him go.

Said by a cowardly man to another with reference to a thief.

1905. హై హై అందా పయనింది, అందా కాగ కాగ వలనింది.

The antelope has only to rise to be ready for a journey.

Said of a man ready to go anywhere.

1906. హై హై అందా పయనింది, అందా కాగ కాగ వలనింది.

A blind brother-in-law is better than none at all.

Better a bare foot than no foot at all.

(See No. 313, 314, 779.)

Better a blind horse than an empty halter. (Dutch.)

1907. హై హై అందా పయనింది, అందా కాగ కాగ వలనింది.

A rich stingy man is better than a poor liberal man.

1908. హై హై అందా పయనింది, అందా కాగ కాగ వలనింది.

A bed-ridden mother-in-law and a lazy daughter-in-law.

A useless couple.

1909. హై హై అందా పయనింది, అందా కాగ కాగ వలనింది.

If I get up, I'll give it you, my boy!

The story is that a certain custom house official had no legs, but he used to threaten travellers who attempted to evade payment of duty, until the secret was found out.

Applied to powerless threats.

If you cannot bite, don't show your teeth.

* Deter een blind paard, dan een leegs halter.
1910. The secrets of the heart are known to Perumāl (Vishṇu).

'God knoweth the very secrets of the heart.' Psalm xlv. 21. (Psalter.)

1911. Inwardly bad, outwardly fair.

_All saint without, all devil within._

1912. A miser suffers loss on all sides.

False economy.

_A stingy man is always poor._ (French.)

1913. If you wish to kill a miser, to ask him for a Dabb is sufficient.

_A Dabb is one-third of an Anā (anna), and is equivalent to a half-penny._

1914. A miser's property falls to the lot of the thief.

1915. You may cover the mouth of a pot but can you cover up the world?

* Homme chiche jamais riche.

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TELUGU PROVERBS.

1916. ఉత్తరా నిర్వాహ చదవడం నియమం దాని, అమ్మడె చదవడం దాని
నిచ్ఛు ఆముండే.

When she asked “What are those crooked pods?” they replied “The unripe tamarinds you sold in your youth.”

The story goes that the daughter of very poor parents who in her youth had to go about selling the unripe tamarinds she was able to gather from under the trees, afterwards became the wife of a rich man. Passing through the streets one day in her grand palanquin, she superciliously enquired what a tamarind girl was selling, when her bearers replied as above, “These are the tamarinds Madam, which you sold in your youth.”

To take one a peg lower.

You used to be a baker though now you wear gloves. (Spanish.)

1917. సారాళ సం స్వామ్మనం గుడించాం, సంభవించాం సం రెండు
అభిమానం.

The gardener knows the taste of the brinjal; the king knows the taste of the plantain.

(For Brinjal see No. 97.)

Brinjals should be cooked and eaten fresh from the garden. Plantains when used in an unripe state as a vegetable, should be kept a few days. Before the brinjals are set before a king they have lost some of their flavour, and as the gardener cannot afford to keep the plantains he plucks, he cooks them before they are ready for the pot.

1918. సారాళ్‌యాంగిరి రా ద్వారా, సంభవించాం రా ధర యున్ను.

The brinjal gardener is blind, though he sees; the betel gardener is deaf, though he hears.

(For Brinjal see No. 97.—See No. 1278.)

In the first case, the gardener on being asked to give brinjals pretends he cannot find any; in the second case, the gardener when called to by some one outside the garden for betel pretends he cannot hear.—(Brahmans and some high caste Sādhus are forbidden by their śāstras to enter a betel garden).

None so deaf as he that won't hear. (French.)

* Panadera erodes antes, aunque ahora trajes guantes.
† Il n'est pire sourd que celui qui ne veut pas entendre.
The dinner is quite ready, the paddy merely requires another drying.

Paddy is an Anglo Indian term for rice in the husk.

A hasty and ridiculous answer.

The lady who cannot cook seeks for much praise; the gentleman who cannot earn his livelihood is a great eater.

He earns a farthing and has a penn'orth of thirst. (Dutch.)

The lady who cannot cook seeks for much praise; the gentleman who cannot earn his livelihood is a great eater.

He earns a farthing and has a penn'orth of thirst. (Dutch.)

Taking one grain out of the pot and feeling [whether it is soft or not].

One action tells what a man is worth.

From one circumstance judge of all. (Latin.)

You may judge of Heracles from his foot. (Latin.)

When he said "[The sight of] your cooking makes me sick," she replied "Please stay and eat your dinner before you go."

Pretend to condole when you cauterize.

The feigning brinjal shrunk into half its size, when there was no heat.

Simulating fear.

* Hij verdient een' stuiver en heeft wel voor een' braspennig dorst.
† Ex uno specta omnia.
‡ Ex pede Herculem.
TELUGU PROVERBS.

1925. పాత పాత్రం పాత పాత్రం.
Like the fury of a weak monkey.
(See No. 1529.)
Impotent rage.

1926. వాసు వాసు వాసు వాసు.
Will the result of your deeds go away at your bidding?
(See No. 287.)

1927. వాసు వాసు వాసు వాసు.
It will go the way it came.
So got, so gone.
Lightly come, lightly go.
I illgot, ill spent.

1928. వాసు వాసు వాసు వాసు.
Calumny is not removed even by death.
(See No. 1396.)
Slander leaves a stain.
Give a dog an ill name, and you may as well hang him.

1929. వాసు వాసు వాసు వాసు.
I will grant a boon to those who come, and cast a stone on those who do not come.
Supposed to have been said by a deity.
Used threateningly by a great personage.

1930. వాసు వాసు వాసు వాసు.
The half articulated words [of children] are pleasant [to the ear] and half pickled vegetables to the taste.
(333)
1931. పాపి చారిత్ర రాను, నిత్య చారిత్ర స్మరణ.

The past is better than the future.

"The good old times."

1932. త్వరిత వచన్నన చోతుండ, మాత్రము వచన్నన చేసి.

Let what is to come come, and what is past be past.

_Let bygones be bygones._

1933. పికిసల సమాచార సమాచార.

Like sprinkling grains of rice over an empty house.

_పేచిలా చ is a superstitious rite in which a man having thrown grains of rice on a neighbour's house, listens for any words he can overhear, and elicits a meaning from them._

A profitless proceeding.

1934. మాత్రము మాత్రము కానుకం, మాత్రము మాత్రము కానుకం.

The barren cow bellow much, and in the year of drought there is much thunder.

_Much smoke and little roast._ (Italian.)

All talk and no go.

1935. జీవితంలో జీవితం, జీవితంలో జీవితం.

If you accuse others falsely, you will be accused truly in turn.

1936. నిద్రాకాలం సాధించిన, నిద్రాకాలం సాధించిన.

Will empty words fill bellies?

(See No. 855, 1348, 1711.)

_We must assist in deeds not in words._ (Latin.)

_Where don't fill the belly._ (Portuguese.)

* Mollie sumo, e poco arresto.
† Re opitulandum non verbis.
‡ Palavras naº enchem barriga.

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TELUGU PROVERBS.

1937. కాకుండా చేసి కార్మ ఎందుకు, ఎందా ఉండా సాధించడానికి

If the person who serves the food is your friend, your sitting at the end won't matter.

A friend in court makes the process short.

1938. కాకుండా చేసి కార్మ ఎందుకు, ఎందా ఉండా సాధించడానికి

By seeking usury, the principal suffers; if the wife be blind, the pots suffer.

1939. నలు ఖాళెల నిర్మాణ సాధారణ నువులంయం.

Like putting a bandicoot in a corn bin.

1940. నలు ఖాళెల నిర్మాణ సాధారణ నువులంయం.

The basket must bake in the sun with the paddy.

(See Nos. 256, 1246.)

Sharing the sufferings of others.

1941. నలు ఖాళెల నిర్మాణ సాధారణ నువులంయం.

Though the heap of rice be carried away by the flood, there will be no damage from the rain.

Though one suffer many will be benefited.

1942. నలు ఖాళెల నిర్మాణ సాధారణ నువులంయం.

She was thinking so much of the coloured cloth she had put on, that she did not know that she had been bitten by a mad dog.

Engrossed in pleasure, and blind to danger.

1943. నలు ఖాళెల నిర్మాణ సాధారణ నువులంయం.

Though he is old he is still a fop.

(335)
1944.  ఈంద్రం నాటి నాటి, నిర్మాణం నాటి అమర్లు.  
Interest is sweeter than the principal; a grandson is dearer than a son.

1945. ఎదురు ఎదురు, పుష్పం పుష్పం.  
Is one rain for paddy and another for Ùda?

(For Ùda see No. 303.)  
'[God] sendeth rain on the just and on the unjust.' Matthew v. 45.

Impartiality.

1946. ఎ దొరి ఎ మానం.  
A stream for a rice-field, a troop for a chief.

1947. ఎదురు ఎదురు, పుష్పం పుష్పం.  
When his uncle's daughter wanted to marry him, he excused himself on the plea that she was not of the right affinity.

Proudly refusing, because it was voluntarily offered, a good thing which at another time would have been thankfully accepted.

Note. Among Hindus (especially Kōmatia) it is obligatory for a man to marry his maternal uncle's daughter if there be one.

1948. ఔష్ధం ఎదురు ఖండితం ఎదురు ఖండితం కావడానికి.  
Viśvāmitra must have himself called a Brahmarshi from the mouth of Vasishṭha.

Vasishṭha was a celebrated priestly sage (Brahmarshi). Viśvāmitra, once a king, had by penance become a royal Rishi (Rājarshi) but persisted in austerities until Vasishṭha was compelled to acknowledge him as a Brahmarshi. (See Bālakāṇḍa of the Rāmāyana.—Also Muir's Sanscrit Texts Part. I.)

"దశవేదవిరం శేతి దశవేదవిరిదాలి.  
ప్రాణం విశేషం సమేతం బడం దీవటా:"
(336)
TELUGU PROVERBS.

1949. ముఖ్త రాణె స్వతంత్ర నిర్మాణ.

They are like fire dogs.

(See Nos. 469, 1953.—For Pukkaiprofession see No. 1549.)

Bosom friends.

1950. మైదనము నాటి నాలపాట సాధనాతము.

Like a man asking when he had just got outside his door, how far off Benares was.

Talking about the completion of a great undertaking before you have well commenced it.

1951. లాంటిది నిదర్శించాడు మనిషి, మనుణ అనే మన స్వదేశం నిదర్శించాడు.

When an ill-treated daughter-in-law at last got some bad food from her mother-in-law, she told the neighbours she had been sumptuously fed.

Real want is not dainty.

1952. ఫాసన ఫీలింగ్ సారచ.

Like the crew of a wrecked ship.

In a miserable plight.

Said of something sudden and alarming.

1953. జయి జయి లేదా సాధన జయి, బాకరి సత్రరించాడు.

As long as he was on board his ship, he was “Ship Mallappa” as soon as he landed he was “Bald-headed Mallappa.”

42 (337)
My half areca nut is in the ship, brother!

A merchant was returning to his country in a ship which he had laden with areca-nuts. A friend on board cunningly dropped half of a nut which he was eating into the hold, exclaiming "My half nut is in the ship, brother!" The merchant laughing replied that he would restore it, on which the other, pretending to carry on the joke, made him give a bond to the effect that his half areca-nut was in the ship. The phrase also could be construed as meaning that half the areca-nuts in the ship were his. On arriving at their destination the merchant was prosecuted by the swindler and cheated out of half his cargo.

Said of a clever cheat.

What has a harlot to do with degrees of relationship, and good manners?

Vāsi signifies those degrees of relationship within which cohabitation is incest.

His business has come into the niche.

(See No. 1956.)

He is on his last legs.

His business has dawned.

(See No. 1957.)

He's blown up.

He has shut up his shop windows.

His speech will answer for flour or for a thunderbolt.

Said of an ambiguous speech.
TELUGU PROVERBS.

1959. తన కలనీ నేను తన కలనీ నేను.

What he dances is a dance, what he sings is a song.

(See Nos. 1959, 1960.)

1960. తన కలనీ నేను తన కలనీ నేను.

What he says is Vasishtha’s dictum.

(For Vasishtha see No. 1960–See Nos. 1959, 1960.)


When he mocked you where were you maimed?

Words break no bones.

1962. తన కలనీ నేను తన కలనీ నేను.

There is no loss by rain, or poverty with a husband.

1963. తన కలనీ నేను తన కలనీ నేను.

The coming of rain, and the going of life, are known to none.

Sorrow an' ill weather come unsent for. (Sansk.)

Death keeps no calendar.

1964. తన కలనీ నేను తన కలనీ నేను.

If it rains, will brands disappear? If children be born, will adultery be discontinued?

1965. తన కలనీ నేను తన కలనీ నేను.

Rain will fall, frogs will croak.

Said of any thing which must be expected as a matter of course.

(339)
1966. అణిచెసే వస్తువు.

A thunderbolt without rain.

A useless thing.

1967. వేప మీద చోడే ఉమ్మడి గడువు.

His business is flourishing greatly, even to the extent of begging alms.

A sarcastic speech used with reference to the downfall of a bad man.

1968. ఆయన లోని లభించినవి పదార్థాంతాలు.

In his house neither Ili nor Bali is offered.

( See Nos. 369, 384, 387.)

Ili is applied to the grains of raw rice religiously offered to ants, &c.
Bali is the food given in the same manner to crows before commencing a meal.

He'll fly a Jint.

Dogs run away with whole shoulders.

1969. అణిచెసే రించి నిరోధం.

A peg for the rafter.

( See Nos. 785, 1381, 1465, 1650, 1864.)

A well matched pair.

1970. ఆయన పుష్పమలో వస్తు, అయన కళలో వస్తు.

If you listen, listen to the Bhârata; if you eat, eat cakes.

( 340 )
There is no yawn without a wonder.

Prataparudrudu king of Òrugallu, (Wurrangal) had a very sagacious minister, by name Yugandharudu, who was summoned by the Sultan to be employed in his court. The king refusing to send him, was taken prisoner and confined in the capital. His faithful minister having declared that he would rescue him and bring him back openly, went disguised to the capital and there feigning madness, ran daily through the streets calling out ‘'Ho! I am going to take away Òruganti Pratisparudrudu.'” The Sultan, suspecting that his madness was assumed, caused him to be watched. The spies discovered that he cooked under a tree at midnight, and a man was concealed in the tree to watch him when he thought himself alone. According to his custom the minister came at midnight to cook his food, and while doing so, yawned. He immediately thought to himself that there must be some cause for this, and glancing furtively up the tree perceived the spy. He then said in a loud voice ‘There is no yawn without a wonder,’ and commenced breaking his pots and acting the mad man. The minister was then reported as really mad and his ravings were unheeded. Shortly afterwards a ship laden with valuables, was sent by the minister's contrivance to the port. The Sultan hearing this, was anxious to inspect the cargo, and being informed that the imprisoned king was a connoisseur in gems ordered him to be brought with him on board the vessel. The minister also managed to get on board and while the Sultan was engaged in examining the precious stones, caused the anchor to be weighed. The Sultan then learnt the trick that had been played upon him and commending the sagacity of the minister, pardoned both him and the king, who returned rejoicing to Òrugallu.

* A somewhat different version of the story is given in the Madras Church Missionary Record for October 1866 by the Rev. F. W. N. Alexander:—

"I could get very little information from my informant about this ancient king, one thing only is certain that in his days the Mohammedans invaded this part of India and besieged Wurrangal, but the Fort was not taken in his days. The story told to me by several people is very contradictory and unlikely in many respects. The most credible version seems to be, that Wurrangal was besieged by the Padasha of Delhi in person, and for 7 years the assailants were baffled by the thickness of the walls and by the supplies raised within the Fort itself from the large space enclosed by the walls. Falling in this way, they at last took the king by stratagem. The Mohammedans feigned a desire for peace and decoyed Prataparudrudu outside the gates on pretence of making peace, and then seized him in a chariot and carried him off to Delhi and kept him there many days. Meanwhile things went on badly in Wurrangal. In the absence of their king the people refused to obey the minister, and anarchy reigned in the city. The minister resolved to deliver his lord from confinement, and restore him to his subjects. He went to Delhi and began to tell in the most public manner that he was some to release Pratisparudrudu, the imprisoned king. For this he was imprisoned and beaten. After a time he was released, and as before proclaimed everywhere that he was going to release the king. He was imprisoned and beaten again and again, till at last he was regarded as a mad man and no heed was taken of his sayings or doings. Roaming through the city, he at last found out where his lord was, and brought to him two legs of the carved ebony cot on which the king used to sleep in Wurrangal, and offered them for sale. They were recognized at once; and the pretended seller was asked where he got them and where the remaining pair was to be found. The king was told that the missing pair would be found on board a ship in the river, and he was asked to come and see them. To this the king assented, and somehow brought with him the Padasha of Delhi. They both went on board the ship indicated, and at the helm was seen the pretended mad man who was in truth the minister of the king. In an instant the ship was loose, and the sails spread, keeping in mid-stream they steered down the river before they could be apprehended, and entering the Godavari the king and the Padasha made their way to Wurrangal. The latter it is said was subsequently released by ransom, and Prataparudrudu died peaceably in his own city."
The day after a feast a dose.

After a feast a man scratches his head. (French.)

Food without a feast is medicine.
To dine alone is disagreeable.

There are thousand obstacles in the way of Vighnesvara's marriage.

Vighnesvara (Ganesa) is the god of obstacles, the deity 'supposed capable of either causing or removing difficulties or impediments.' (Wilson.)

Applied to an unlucky man.

If a horse gets loose it is like an ass.

i.e. it snorts and kicks.

Applied to wickedness unrestrained.

If you say "let it go" the snake will be angry, if you say "hold it" the frog will be angry.

A difficulty in pleasing both parties in the settlement of a dispute.

It is hard to please a' parties. (Scottish.)

Will the plant differ from the seed?

A chip of the old block.

He that was born of a hen loves to be scratching. (French.)

* Après la fête on gratte la tête;
† Qui nait de geline il aime à grater.
TELUGU PROVERBS.

1978. మండపం నాములు నుండి తాపంపు సాధనము.

The farmer who went for seed, returned after the harvest.

(See No. 28.)

Applied to a slow coach.

1979. తేరా సందర్భం తేరా సందర్భం సమానము.

The moon which does not come (i.e. cannot be seen) on the second [of the month] will come himself on the third.

Applied to the necessity of having patience.

1980. మొదలి పానము.

When fate meets you can bushes stop it?

(See No. 1984.)

Nothing can interfere with one's destiny.

*That which must be, will be.* (Daniel.)

1981. సంధి కారం కారం కారం కారం కారం.

Is it devotedness to Vinayaka or to the cakes?

Vinayaka is one of the names of Ganesha (No. 1974.)

Cupboard love.

1982. మీడ కారం, మీడ కారం.

When he was sent to find out, he ate and returned.

(See No. 597.)

1983. విననము విననము రుసాయ, కననము కననము రుసాయ.

Vinnamma's back burned, Kannamma's belly burned.

The first mourned the loss of a son-in-law, the second that of a son.—
*Kannamma signifies 'she who bore;' Vinnamma signifies 'she who heard' [of the death.]*
Your fate is under the Banyan tree at Villur.

(See No. 1980.)

A certain king consulting on one occasion an astrologer was told that he would in two years be hanged as a thief on the western bough of the Banyan tree at Villur. The king laughed at this but the astrologer only replied "Your fate is under the Banyan tree at Villur." The king afterwards believing his predictions, went far away to the Himalayas and there having caused himself to be maimed so that he could not walk, practised penance. At the expiration of the two years, Yama the god of death suddenly came and mounted the unfortunate king on a horse which flew with him through the air, and threw him under the Banyan tree at Villur. The same night a band of robbers having plundered a Raja's palace brought their booty and divided it under the Banyan tree. The doomed king enquired from them where he was, and having learnt to his dismay that he was at Villur, and on the western side of the tree, he crawled round with difficulty to the eastern side. There he was found by the Raja's men, and beside him a jewel which the robbers had accidentally left behind them. In vain he pleaded innocence. The Raja was informed that one of the robbers had been found, the jewel was identified, and the unfortunate king was hanged on the eastern bough. Immediately this was done the tree turned round and the astrologer's prediction was fulfilled.

This story is told as a wonderful instance of the power of fate.

He that is born to be hanged shall never be drowned.

What will be, will be. (Italian.)"
TELUGU PROVERBS.

1987.  మాత్రాంశము.

A mass of poison.

Wickedness.

1988. మొదలు చేత విధానం ముగించాలి దిన స్థానము చేయండి.

There are none who can remedy the defect in a platter or in a family.

It is difficult to entertain people to their satisfaction, or to remove all dissensions in a family.


When told to remove the leaves, he asked how many people had dined.

An impertinent question.

1990. పుష్పం అలంపు ఉదాహరణ.

What Vissanna says is the Veda.

(See Nos. 1959, 1960.)

All that he says is law.

1991. పండ్గిస్తే ఆట ప్రమాదం, స్మరణయం స్థానం.

You may beat on the back but not on the belly.

i.e. Punish me but don't touch my pay.


The time of a rich Reddi is taken up in untying and tying [his purse].

1993. చిత్తరాయ, అలాంటి మనం తినిచేసం.

When [a child] was told not to follow, it asked to be carried.

(See No. 1000.)

Asking much when denied a little.

44 (345)
If there is hair, it may be dressed in any fashion.

(See No. 89.)

If you have means, you can do anything you like.

A child born where there was no love [between the parents] suffered for want [of oil] for its head.

When one said "O Pōla! is it not work without pay?" he replied "Alas! Sir, there is no way to get out of it."

Said of any disagreeable duty, which must be performed without remuneration.

To have nothing but one's labour for one's pains.

Like the tailor who sewed for nothing and found thread himself.

Better sit idle than work for naught.

When the widow was saluted, she replied with "May you live like me."

A doubtful blessing.

Depending upon the helpless.

Live separately, you wretched creature.

Said when turning out any member of the household.

If you go behind you are kicked, if you go in front you are gored.

(See No. 188.)

Not to be pleased in any way.

(346)
TELUGU PROVERBS.

2000. తనసమయం రితునాటి.

Thinking over the past is folly.

Vain regrets.

2001. మరింత మంచు వ్యాసం దర్శించండి.

Having looked before and behind, speak, Sir.

A story is told of a corrupt judge behind whose seat one of the parties in a suit placed a bag of money and when he perceived that the case was going against him, called out "Look before and behind you Sir, and decide." The judge, perceiving the bribe, adroitly turned his judgment against the opposite party.

2002. లోను సాకు ప్రతి పాటు తెలిసిపోయాయ.

Looking for ghi when you have got butter.

(See No. 118.)

Asking others to help you when you have all in your own power.

2003. లోను పాసి పడినవి సొంత పాండాల పద్ధతి.

Will you throw stones on those that threw butter?

Returning evil for good.

2004. నేను రుచికి సమ్మాచారం చేస్తాను.

Like taking a hair out of butter.

(See No. 130.)

Said of a very easy business.

How easily a hair gets into butter! (German.)

2005. ఎన్నుకున్న గింటి.

A scolopendra with a thousand legs.

Said of a very restless man.

2006. ఎన్నికు మెమునంచే సరసాన, నేను పాండాల పద్ధతి సరసాన.

Do you want the thousand Rupees, or the widow sister?

Among the Vaishnava Brahmans the widows make themselves very useful and earn something for their livelihood. The proverb refers to a partition of the property.

* Wie leicht kommt nicht ein Haar in die Butter!

(347)
When the daft creature went to see the show, two had to search, and two to cry [for her.]

What has a dunderhead to do with the Vedas and the Sāstras?

A stone in a madman's hand.

A dangerous experiment.

Put not a naked sword in a madman's hand.

A madman's wife is common property.

The helpless are mocked and ill-treated.

Idiocy [takes] a thousand forms, and madness ten thousand.

The Velama bridegroom cannot ask, sweep it all on to his platter.

Men of the Velama caste are said to be reserved and modest.

Small in price, but great in value.

The hedge is [my] shade, and the village [my] help.

Utterly helpless.
TELUGU PROVERBS.

2015. శంయందాని నిర్ధారించండిక దండి నిదర్శనాలను కాదాని నిదర్శనం

Why should we, Sannyâsîs, tell you that the tortoise can be killed by one blow if you turn it over?

Hypocrisy. Feigned friendship.

2016. ముగ్గు యొక్క మండి ముగ్గు యొక్క మండి

Never dispose of a bullock in Vellaṭûru, or of a girl in Paruçûru.

The former village is bad for bullocks on account of the miry soil, the latter is bad for women as the wells are distant.

Don't bring on yourself another's curse.

2017. రచిశాయాల హనుమంతుడు కురుప్రాణి

When told to go away, he swung on the eaves.

(See Nos. 240, 305.)

Said of a parasite who could not be shaken off.

2019. తీమన తీమన, మైదం మనం మనం మనం

There must be a blow for a blow, and a word for a word.

One word brings on another. (Italian.)

2019. మాడాంచే మాడాంచే

There is no price [fixed] for a show.

i.e. you may remunerate performers as you please.

2020. చలుపిన చలుపిన, దాని దాని

Cold water to hot water, hot water to cold water.

The beneficial union of different dispositions.

2021. వెలపి మిలించండి పాలిచే ఇతర వెలపి

The woman who could not bear warm water said she would become Sati.

(See Nos. 204, 496.)

* Una parola tira l'altra.

(349)
2022. నా మద్దతుకు నా ప్రధానం ఒకర్ల హోస్టు శాసన లేదు యుద్ధ యుద్ధ.

There is as much coolness between you and me as there is in hot water and hot weather.

Coolness is here a term for friendship.

Said ironically.

2023. మా ప్రధానం పరిశ్రమ ప్రధానం సహా.

Can your house be burnt down with hot water?

(See Nos. 451, 1060, 2007.)

Applied to lenient or ineffective measures.

2024. విన్నలే.

Auction madness.

Said of foolish extravagance.

2025. మైని ప్రధానం మనం హోస్టు, మైనిసంకల్పం సంకల్పం ఉత్తర ఉత్తర అని కోసం

A nail has grown on my finger, let us go and live separately—come, come, silly husband.

Said by a cunning wife to her daft husband to persuade him to leave her father-in-law's house.

2026. మైని మైని అప్పటి మనం.

There is space between each finger.

Said by a distant connexion envying the favor conferred on a near relative.

2027. మైని బైరును యుద్ధ యుద్ధ శాసన లేదు యుద్ధ.

Even if one cuts his finger, he will not give a bit of chunam.

To stop the bleeding.

(See Nos. 286, 281, 1900.)

A heartless man.

(350)
TELUGU PROVERBS.

2028. పంచి నారి ప్రియి అవిభాగం.  
Pointing the finger and coming off worst.  
(See No. 918.)
Said of a man who accuses another without being able to substantiate his allegations.

2029. పంచి నారి ప్రియి అవిభాగం.  
Without bending the finger, even butter cannot be got.  
Without obsequiousness, nothing is to be had.  
(See No. 1008.)

2030. పంచి నారి ప్రియి అవిభాగం.  
With continued attempts, even a fool may win.  
A fool's bolt may sometimes hit the mark.

2031. పంచి నారి ప్రియి అవిభాగం.  
One leap leapt, one leg broken.  
Loss in the first venture.

2032. పంచి నారి ప్రియి అవిభాగం.  
O heap of bamboos, go to the houses which are burnt down.
Making use of an idle person on an emergency.

2033. పంచి నారి ప్రియి అవిభాగం.  
A harlot's love.

2034. పంచి నారి ప్రియి అవిభాగం.  
When the feigning woman became pregnant, she declared that she would not move from the place where she was.  
(See Nos. 150, 483, 1214, 1829.)

2035. పంచి నారి ప్రియి అవిభాగం.  
Every garb (i.e. occupation) is for food.  
(See No. 708.)  
(351)
"So you've broken into the house, have you?" [said a wretched woman to a burglar] "So you live in great style, do you?" [replied the thief].

Disappointed expectations.

Betel nut in the hand of a clerical Brahman.

There is not a man who knows not medicine, nor one who has not been wet by rain.

Every man is a fool or a physician at forty.

The rice will not be pounded except by the enemy. i.e. the rice-pounder.

Severe measures are required for the stubborn.

Is it the dictum of Vyāsa or Parāśara?

Parāśara was the father of the celebrated saint Vyāsa.

Said by one disputing the authority of another.

If the vow be broken, some enjoyment must be obtained.

There must be some inducement to transgress the bounds of virtue.
TELUGU PROVERBS.

2042. అశ్చరిఖాదమ.

A Karanam to write.

(For Karanam see No. 154.—See Nos. 660, 181.)

A mere scribe.

2043. ఆయుష్టీ సమేతున్నాయి, సంఖ్యలు మాను మానించి.

"It is your fate, my daughter" [said a mother] "My husband is a monkey" [replied the daughter.]

The allusion is to a bad match.

Finding things even worse than anticipated.

2044. బిన్ని కారంమ, కారంమ కారంమ కారంమ.

Writing, writing, a Karanam; coughing, coughing, death.

(For Karanam see No. 154.)

By working we become workmen. (Latin.)

Constant dropping wears the stone.

2045. సిద్ధుడు రామాయణాయి సిద్ధుడు సిద్ధుడు.

You should not trust a man who writes, cuts, or pares.

i. e. a village accountant, a butcher, or a toddy-drawer.

(See Nos. 354, 379.)

Put a miller, a weaver, and a tailor in a bag and shake them, the first that comes out will be a thief.

2046. బిన్ని బిన్ని రామాయణాయి రామాయణాయి.

"O clerical cat! you must pronounce with an accent"—"Mrâu, Mrâu" answered the cat.

A joke against the clerical Brahman who are fond of pedantic language. The words were used by a secular Brahman (Lawhika) to the cat of a clerical Brahman (Pradika) and are all ridiculously spelt with the pedantic r (which is admissible in certain words only). The cat replied in the same style mewing mrâu, mrâu, instead of mâu, mâu.

* Fabricando fabri amus.

45  (353)
The water is not holy, unless it be poured into the shell.

[One who can tell] a hundred lies, [one who can tell] a thousand lies.
Ten times as bad.

When ill fortune departs, the business will be completed.

"Lingappa I salute you" [said one deaf Jangam to a deaf friend,] "I have got three half pagodas' worth of Kandi" [replied the second;] "Are you all well at home"? [asked the first,] "The Dal will boil as soft as sealing wax" [said his friend in reply.]

(For Kandi and Dal see Nos. 32, 198.—See Nos. 927, 928, 929.)

Said jokingly when a person is inattentive.

Like the driving of Salya.

Salva, king of Madra having undertaken to drive the chariot of Karna continually endeavoured to dishearten him. (See Karna Parva of the Mahabharata).

A faithless ally.

The decoration of a corpse.

(See No. 1685.)

A foolish undertaking.

He paints the dead.

(354)
TELUGU PROVERBS.

2053. Having been born in the house of a Āstri, and having married into the house of a Somayāji, don't I know that Lavanām means calf-dung?

Somayāji is a sacrificing priest; Lavanam is salt.—Said by a stupid woman proud of her education, and acquaintance with pedantic terms.

Display of ignorance.

2054. "Singanna, Singanna, have you been to Addanki?" they asked. "I have been and come back" he replied.

Singanna was a simpleton who having heard that he was to be sent on an errand to Addanki, went off in the night without having received his message.

2055. Trumpet and cummin seed.

Similar to the English slang expression “Bosh.”

2056. When Singi brought forth a child, Singadu ate of the medicine.

Singadu and Singi are cant names for men and women of the wandering tribes (Erakadas and Enadis or Yandis). The men are polygamists and their wives out of jealousy often attempt to poison each other. The husband therefore tastes the medicine first.
Modesty is like garden greens.  
They sprout again after being cut.

_Tōtakura_ is specially applied to the Amaranthus Tristis.

Although I be disgraced, if I grow fat (i.e. rich) it is enough.

Old men's marriages are shameful.

A laugh is the ornament of the face without shame.  
Hiding a blush with a simper.

The style of living is according to one's means; a wife's decorations depend upon the husband.

i.e. upon her love for him, and the amount of attention he pays her.

Although the wealth has gone, the finery has not gone.

The fortune of a stone, a place, and a man cannot be foreseen.

The first may be formed into an idol and be worshipped; the second may be cultivated and made fruitful, or adorned with a beautiful edifice; and the third may become wealthy and be raised to a position of influence.
TELUGU PROVERBS.

2064. తెలుగు ప్రోభర్స్.

An inscription on stone is profitable.

Said of an honest man's word.

2065. ఇది ఏప్పుడు వీరు నానా కావు.

Without the permission of Siva, even an ant will not bite you.

2066. ఇది ఇది లా చారం చేసుకునందు ఎంచు, నాముడుడమయు అందులు.

When [the Guru] said "O disciple! disciple! are there shoes on my feet? [the pupil] replied "I don't see them between this and the stars."

The Guru and his pupil were both gluttons, but the disciple excelled his master. On one occasion when the Guru—who had eaten so much that he could not see his toes which were numb—asked his pupil to inform him whether his shoes were on, the latter—who was filled up to his neck and was obliged to keep his face towards the sky—replied as above.

To have a belly up to one's mouth. *(Spanish)*

2067. ఇది ఇది లా చారం చేసుకునందు ఎంచు, నాముడుడమయు అంటులు.

When the bridegroom was asked to use auspicious words, he said "What is to me whose wife becomes a widow? If you feed me with the rice ball offered to the dead, I will lie down and sleep like a corpse near the painted pots."

Annoying others with unsuitable speeches.

*Tenor la barriga & la boca.*

(357)
2068.  స్వీట్ విండ్స్, ఎంటములు నీటి నాండి.

Sweet words, empty hands.

(See Nos. 668, 1349, 1711, 1906.)

Speaking kindly, but rendering no assistance.

*Deeds are love, and not fine phrases.* (Spanish.)

*Words are female, deeds are male.* (Italian.)

2069.  సెట్టి నిపుణుడు చెందాడు, ఎంటములు నీటి నాండి.

By the time the Šetti had equipped himself, the whole town was plundered.

(See No. 880.)

He brings his machines after the war is over.

2070.  సెట్టి నిపుణుడు, ఎంటములు నీటి నాండి.

The Šetti [weighs] a seer and his lingam two and a half.

(See Nos. 117, 2074.)

2071.  సెంంటాలు సెంంటాలు దోహాయు, హోస్టాలు దోహాయు నాండి.

When eating Bengal gram he says it's horse gram, and when he gives it, it's cotton seed.

*Senagalu is the Cicer Arientinum; Ulasalu is the Dolichos Uniflorus.*

A man of crooked ways.

2072.  సెంంంటాలు సెంంంటాలు దోహాయు, హోస్టాలు దోహాయు నాండి.

Like washing one's hands after eating Bengal gram.

This gram is so clean, that the washing of the hands is a superfluous act.

Separating one's self wholly from anything.

*Obras son amores, que no buenas razones.*

† Le parole son femmine, e i fatti son maschi.

(358)
TELUGU PROVERBS.

2073. కురిచే కురిచే.
For one seer a seer and a quarter.
A greater ruffian than another.
To a rogue a rogue and a half. (French.)

2074. కురిచే కురిచే, కురిచే కురిచే.
The master is a seer, the servant is a maund.
(See Nos. 117, 2076.)
The servant is the master.

2075. గొడుగు కురిచే గొడుగు కురిచే.
No decoction without ginger.
(See Nos. 1236, 1437.)
An indispensable accompaniment.
No flying without wings.

2076. గొడుగు గొడుగు గొడుగు కురిచే.
What has a eunuch to do with taking a wife?

2077. గొడుగు గొడుగు గొడుగు గొడుగు కురిచే.
Will singing make the tamarinds drop?
(See Nos. 421, 1665, 3025.)

2078. గొడుగు గొడుగు గొడుగు కురిచే.
The embassy of Sanjaya.
Sanjaya was employed as an ambassador by the Kurus and showed no
zeal for his party. (See the Mahabharata.)
Applied to a person who takes no real interest in the performance of
his duty.

* A fripon fripon et demi.
(359)
2079. ౦సౌందర్ కింద కరాపాలక విలాసం.

Does the wretched harlot know [the virtues of] the Sannyasi?

2080. రామేష్వరం, తౌతుతును.

The decorations of a fair and of a loose woman.

Ornament which soon disappears and exposes the real wretchedness.

2081. రాసియో సాన్నా బయమా.

Happiness is half [a man's] strength.

2082. కొమంద శిప్పూ, రంగంపు మాచారి సిలికాడు కండి.

The honourable man is coming, put away the pots and pans.

Said of a plausible swindler.

2083. కొండిడీ సిహుమి అనుకం అరిడు.

A door opposite to the deliciously cool wind.

Said ironically of a bitterly cold wind.

2084. కొందరు అందు, అనరి రిం.

Family affairs [should be kept] secret, disease should be divulged.

2085. రామేశ్వరితంప్పు.

Endowed with every grace.

Said ironically.

( 360 )
TELUGU PROVERBS.

2086. రతలాండానిది హింస్సా ఉంది.

Whence have you come from to be a slave in the house of Satte Razu?

The Satte Razu family are said to have been noted for their uprightness; they would never keep slaves.

Said of an improbable story.

2087. కొంతాను కంటానికి, కాబట్టి హైదరాబాదు.

Will oaths bring harmony? Will adjurations bring profit?

2088. లాటాండా నాస్తండా నిడి.

As truthful as Harischandra.

(See Nos. 213, 214.)

Used ironically.

2089. రతు కనుమ కనిష్టంగా.

He is spinning fine thread.

Wasting away.

2090. ముది మిలి సుందరనేని ఆనా.

At a Sannyasi's wedding everything is on loan from his top-lock downwards.

2091. రతు ఎంతి, అంతి రావు.

When he says 'Tomorrow' [it means] six months.

(See No. 92.)

From tomorrow till tomorrow time goes a long journey. (French.)

One to-day is better than ten tomorrows. (German.)

* De demain à demain le temps s'en va bien loin.
† Ein Heute ist besser als zehn Morgen.
2092. Can the horn not [blown] in time, [be sounded] after death?

Said by a beggar, who blew his horn when he was being carried away
by a tiger, thus scaring the animal and saving his life.

2093. When you have come to the presence, why send a message?

Things done unnecessarily in an indirect manner.

2094. You may swim over the sea, but not over family [annoyances].

2095. The shore is the limit of the sea.

The word Chellelikaṭṭa signifies 'sister bank.' The idea is that the
shore is as inviolate as a sister.

Used in cautioning others not to transgress due bounds.

2096. Like fixing a pump to the sea.

For full description of the Śīlam, Śīlm or Šālam (the Indian snake
called by the English Picota) see Buchanan's Mysore.

He is building a bridge over the sea.

2097. Joking causes a breach [of friendship].

Better lose a jest than a friend.

A joke never gains an enemy, but often loses a friend.

Familiarity breeds contempt.

(362)
TELUGU PROVERBS.

2098. నిష్డకమండమే చ్యుకునే.

One who knows everything.

*Jack of all trades and master of none.*

2099. స్వయం సైన పాల్గొన్నును, మధమమండ లేండం లేండం.

When Mr. Grand-style went to the fair, the spinning basket met him in the way.

Said of a man being brought to his bearings.

2100. నా వో విషయం, అవి విశిష్ట.

If you can, you must give; if you slip, you must fall.

2101. కామఖ్యాతి సంచాల.

A Sātāni dispute.

The Sātānis (Bāmānujas) admit as members of their body all classes amongst the worshippers of Viṣṇu, who consequently dispute each other's rank in assemblies.

2102. సుస్తామన చక్ర కుంచి, రోమాష్టం మంచి తొంగు తుంగు చెప్పవా.

When an elephant feeds on the sugar-cane, can any number of mosquitos drive him away?

2103. సాహిబ్ సమయం సహాయ లంపు, భింగ్యా భింగ్యాతి.

However rich the Sahib may become, the Bibis will wear boring-wires in their ears.

It is customary for the Mussalman women to wear little rings (Dandigān) along the border of the ear, which resemble the wires used by Hindī women for keeping open the aperture, when not wearing their ornaments.

(363)
When the Sahib was asked how it was he had grown so thin, he said "We will grow thinner, and still thinner, and if we like we will even die, what's that to you?"

Said of a supercilious fool.

Can the weaver and the tailor be reconciled?

This is a joke:—the tailors cut up the weavers' cloth.

A Sātāni is a Pāndit among the weavers; the gad-fly is a cuckoo in the onion gardens.

To the unskilled the voice of the sparrow is music. (Laul.)

In a council of weavers a Sātāni presides; in an onion garden the gad-fly is a cuckoo.

A lion will kill an elephant, but will it eat a dead dog?

A noble-minded man is above mean actions.

Like saying to Siddanna "Here is Kavulūru."

* In this proverb Telugu is mixed with Sanscrit and the Telugu words are used in an absurd manner with Sanscrit case-endings. It reads as ridiculously as

Alum si sit stolium non est malum;
Beorum si sit cloorum est syncorum.
† Inter indoctos etiam corydas sonat.
TELUGU PROVERBS.

2110. సుద్దు, హెలమ్మ సుద్దు సంతానం.

"Silar!" [cried the Chief,] "Ready with my children" [he replied].

When a chieftain called his Mussalman retainer to go and fight the enemy, that worthy replied that he was ready with his family for the fight!

A sham warrior.

2111. శరి శరాడం శరి అంతాం.

Is the fate of Sita to be common to all?

Sita the wife of Rama suffered much during the greater part of her life.

2112. సాధ్యం సాధ్యం సాధ్యం.

Happiness [is followed by] trouble.

Grief borders on the extremes of gladness. (Latin.)

If you laugh to-day you may cry to-morrow.

2113. శరి శరి శరి శరి.

Was the hammer first, or were the tongs?

(See No. 805.)

2114. శరి శరి శరి శరి సాధ్యం.

Can food be expected in a village where chunam is refused?

A small quantity of fine chunam (lime) is eaten with betel leaf.

2115. శరి శరి శరి శరి శరి శరి.

In the chunam is the trick; in the Supreme Soul is salvation.

Chunam is an indispensable accompaniment to betel leaf—The word Sukshma signifies "ingenuity," "craft" and also "The Supreme Soul, the subtle and invisible spirit that pervades all existence," (Wilson) to know which is salvation.

* Extrema gaudii licetus occupat.

(365)
2116. As for "Suvvi," 'tis the rice pounder's song.

The word Suvvi is used as a chorus in songs sung by women when beating rice.

Said in disparagement of anything very common.

2117. His throat is like the eye of a needle, and his belly is like a large jar.

A slow eating glutton.

The eye is bigger than the belly. (German.)

2118. Coming like a needle and turning out a packing needle.

The reverse of No. 688 q. v.

2119. Sûranna is a delicately brought up man, Pèranna is an elderly man, so put the basket of fowls on the head of the priest.

Want of respect for those to whom it is due.

2120. Like the hindrance of Saindhava.

2121. Her beauty went on Monday, and her husband went to beg.

The jingle of the original is lost in the translation i. e. Monday—Nòmasàram, begging—Yàyavàram.

2122. Money went and madness came.

* Die Augen sind weiter dann der Banch.
TELUGU PROVERBS.

2123. అంటి కొడల విదిదని.

He searches for bones in a woman's breast.

(See No. 335.)

Applied to a very minute enquiry.

2124. మనం వినాయకం చరచిందు రాణి.

It is the strength of his position, not his own strength.

2125. మైనాంకం చక్రాంకం, నరైంది రాణి.

The eye-ball is large, but the pupil is small.

2126. సేవస్యమి సూపరనియుడి, రాతంతి పుణుణులాడి.

Independence is heaven, dependence is harassing to the life.

2127. సుఖుడు శమె.

There is only a span between you and heaven.

Said ironically to a hypocrite.

2128. సుఖుడు చనోను కాడు మాయా లంచి.

Even if you go to heaven, you will not escape spinning.

Said reproachfully to a very poor person.

2129. సుంతికంగ నాగ శాంతి మాయా.

Like a hawk attacking a flock of cranes.

Svātikonga is a kind of crane which emigrates in Svātī, the 15th lunar mansion. Śāhuva is a hawk used in hunting.

2130. సుంతి అంటి సూపరనియుడి మాయా.

Like oysters looking out for the rain in Svātī.

(For Svātī see No. 369.)

The oyster-shells are said to rise to the surface of the water and lie open until the rain falls in Svātī, closing and sinking to the bottom immediately after receiving the drops, which turn into pearls.

Anxious expectation.

(367)
A lie never came out of the mouth of Harischandra, truth never comes out of my mouth.

(See No. 2006.)

Said of an audacious liar.

He slapped (i.e. overcame) Harischandra and was born.

Said jokingly of a great liar.

Like a scorpion stinging a jester.

No one believes it.

One may cry "Wolf!" too often.

Knowing the soil, [sow] seed; knowing the worthiness [give] gifts.
1. बंगारकल्पितन कल्पित न मुच्चित

The blackness cannot be removed from charcoal by a hundred washings.

ख्रीको चार्को चार्क न अपातिक कराहन।

Whatever one's nature be, it never changes; the blackness is not removed from charcoal by a hundred washings. (Kavitāraṇākara 161).

"Can the Ethiopian change his skin or the leopard his spots?"
Jeremiah xiii. 23.

2. अंततोस्तपी जीर्णि

The stone is worn away at last.

3. अंतस्तापी वसिष्ठीति

Inward heat, outward coolness.

(See Telugu No. 4, &c.—also No. 2022.)

Outward friendship, inward hate.

47 (369)
Is a lamp pleasing to the blind, a song to the deaf, or science to the fool?

With fire, fire is kindled.

Like produces like.

"Agni, the ever young and wise, the guardian of the dwelling (of the sacrificer), the bearer of offerings, whose mouth is (the vehicle) of oblations is kindled by Agni." (Rig-veda-samhita 12, 6.—Wilson's trans.)

Hereafter treatment by fire.

An ambiguous phrase used by a physician: it may either refer to cauterization of the affected part, or to cremation of the whole body.

In the fighting of she-goats, in a Rishi's obsequial rites, in the gathering of clouds at the dawn, in the squabbles of husband and wife, the beginning is great, and the doings are small.

*"That is, the Śaṃvantya fire, into which the oblation is poured, is lighted by the application of other fire whether taken from the household fire or produced by attrition." (Wilson's note.)

(370)
8. अति सुवेच्छ वर्जयेत् ॥

Excess is to be avoided in all things.

अतिदानावृवत् । कर्ष्टेव्दतिलोभाद्युपोधनः।
अतिकामादायसीवस्तवित सुवेच्छ वर्जयेत् ॥

Karna was ruined by excessive liberality, Suyodhana by excessive avarice, Dasagriva by excessive lust—Excess is to be avoided in all things.

9. अति सुवेच्छ गच्छते ॥

Excess is blamed in all things.

10. अतिसेवः पापाङ्की ॥

Excessive friendship [causes] doubt of sin.

11. अल्पस्वास्यः पतनवेलः ॥

Too great exaltation is the cause of a downfall.

(See Telugu No. 1351.)

12. अदानादोषेऽभेदित्रो दारिद्रयोषेऽ करोति पापः।

By the crime of not giving alms, [a man] becomes poor; by the defect of poverty, he commits sin; by sin he certainly goes to hell; again [he becomes] poor, again [he becomes] a sinner.

(371)
In the country where no tree is seen, even the castor oil plant is called a tree.

Where there is no learned man, there even one of little intellect is to be praised; in a place without trees, even the castor-oil plant is considered a tree.—Hitopadeśa, Book I.

To-day the bow string is to be eaten.

Referring to the story of the parsimonious jackal in the Hitopadeśa, Book I.

Now a combat between thee and me!

Seven lions, five tigers, and three elephants have ere this been conquered by me; to-day a combat between thee and me, let all the gods behold it! (Kavitaratnakara 17.)

Servitude is the lowest occupation.

(372)
17. **अधिकाधिविं फलं ||**

More is the fruit of much.

18. **चन्दनयो विं शास्त्रमण्डलं भोजन विं ||**


(cf. Böhtlingk’s *Indische Sprüche*, 1. 87).

*A little knowledge is a dangerous thing.*

*Practise not your art, and ’twill soon depart.* (German.)

19. **अनायंतं तं रायतीयस्वयं समेतु ||**

By performing the obsequies of an unclaimed corpse, the reward of ten million sacrifices will be obtained.

20. **अनायों देवरक: ||**

The destitute has God for his protector.

(See TELUGU No. 1160.)

*"Thou art a God of the afflicted, an helper of the oppressed, an upholder of the weak, a protector of the forlorn, a Saviour of them that are without hope."* Judith ix. 11.

21. **अनामिका सार्वस्वं वचन ||**

The nameless has become possessed of a meaning.

Anāmikà ("having no name") is the ring finger.

* Wer die kunst nicht übt, verliert sie bald.*

(373)
Formerly on an occasion of numbering the poets, Kālidāsa having been placed on the little finger (i.e. first) and no poet equal to him having up to this time existed, the nameless (ring finger) has become possessed of a meaning.


22. अनायका विनयांति नम्बांति शिवुनायका: I
स्त्रीनायका विनयांति गम्बांति बजुनायका: II

Those without a leader perish; those with a youthful leader perish; those with a female leader perish; those with many leaders perish.

23. अनायाबिरुंदुःसिते मनवी श्वेमस्वादः II

When the mind is grieved and unconsolèd, all is disgust.

24. अनवाच्यि शरीराच्यि विभवोनीव भाषि: I
गितं बचिचितो मूहुः कर्त्यो धर्मसंपवः II

Bodies are transitory; riches are not lasting; death is always at hand; [therefore] virtue should be practised.

(374)
25. स्वस्तिक्षुणि भव ॥

O giver of food! be happy.

A phrase used in returning thanks.

26. श्रवमृत्व वलं पुष्कं ॥

The strength of men is rooted in food.

The strength of man is rooted in food, the life is rooted in strength; therefore the skilful physician should carefully preserve the strength.

(Kavitaratnakara 201.)

27. स्वस्तिक्षुणि पारेन ॥

The hungered is worthy of food.

28. श्रवमृत्वास्तनज्ञापुष्करं ॥

The body, form, and sense depend upon the food.

29. चन्द्रधा चिंतितं कार्यं दैवमन्यं चिंतितं ॥

A plan considered [by man] in one way is considered by God in another.

(See Telugu No. 1056.)

Human counsels are directed from heaven. (Latin.)

* Humana consilia divinitus gubernantur.

(375)
30. Although unasked, you should speak auspiciously.

31. Be it truth, or be it falsehood, Vināyaka was the son of Kunti.

32. In not having is disgust.

Disgust is simulated with regard to that which is unattainable.

33. Learning depends on practice, intellect on former deeds;
wealth follows exertion, and success, good fortune.

34. This pomp is for the protection of the clout.

Said by a Sannyāsī when asked why his style of living was inconsistent with his profession. To protect his rags from the rats he got a cat, to get milk for the cat he bought a cow, to tend the cow he hired a servant, and for his servant he procured a wife.
35. अनुभवकृत्यां वातापञ्चोऽस्वास्त्याङ्लकान्तः ||

To quarrel with a man of good speech is better than to converse with a man of rude address.

36. मुहर्षि पुस्तकः दासः ||

Man is the slave of money.

37. युज्में बुद्धस्वतंत्र गुद्धमं मुनीस्वतंत्र ||

Wealth stops at the house, friends and relatives at the grave; good deeds and evil deeds follow the dying man.

38. अधिकृतनाओऽ नुस्केन्यां: कामातुराणा न नर्व न स्वयाः ||

Those eager to amass wealth regard neither priests nor relations; those eager to indulge lust feel neither fear nor shame; those eager in the pursuit of knowledge care not for comfort or sleep; those eager to satisfy hunger regard neither the flavour nor the cookery.

(cf. Böhtlingk's Indische Sprüche 3. 5597.)
39.  There is pain in acquiring wealth, pain in preserving what has been acquired, pain in its loss, and pain in its expenditure—why have such a receptacle of sorrow?

40.  All are made subject by money.

The mother rails, the father is displeased, the brother speaks not, the servant sulks, the son accompanies not, the wife embraces not, and for fear of being asked for money even the friend addresses not—listen therefore O friend! Acquire wealth, for all are made subject by money. (Kavitāratnakara 20.)

41.  Little learning, much pride.
42. अनुभवं: चेंकर: ।
एकहुँदराप्य साधन होऽ॥
*A small beginning is good.
To attempt too much at first is unwise.
*Every beginning is feeble. (Lati.)*

43. अवश्यं पितुराराचरः ॥
अधिकरेऽत्त्वसंता विवेयः॥
*A father's rule is binding [on the son.]*
*Achāra is "an established rule of conduct." (Wilson.)*

44. अवश्येनो भोजयं तनं कर्म युभागुरुम् ॥
अत्कर्षणं कर्मणि चैत्यकालं न हुऽ॥
*[The reward of] deeds done, be they good or evil, will assuredly be received.*

45. अवश्यं पूवस्ते राजममिर्घीरं शरीरिकाः ॥
तत्तदासकेतान्य राम सप्तां नुपतां गतः ॥
*O king! the position, not the body of corporeal beings is worshipped.*

*Omne principium set debile.*

(379)
46. अष्टि अष्टि अष्टि अष्टि अष्टि

He who flees from an ill-governed town will live.

47. एवंवेदितविज्ञान प्रसादोपि अवंकरः

Even the favor of a man of ill-regulated mind is to be dreaded.

48. अद्वैते सुविदायते गव्यसंतुष्टि रब पारिष्ठः

A discontented Brahman is lost [to the world] like a contented king.

49. अचति धर्मसुधि वेषता वंतापकारणि

If bad men become charitable, it will be a cause of grief to the good.

50. अनित्वुदातः

An evil word from a cousin is insufferable.

Rāma’s dart is easier to bear than Vibhishana’s word; an evil word from a cousin is insufferable, like the fury in the clouds.

(380)
51. असारे खळुं संसारे मार शुद्धरमंदिरं।

Worldly pursuits are surely unprofitable, but there is something to be had in the father-in-law's house.

There is truly nothing profitable in the world, the father-in-law's house is best; Śiva sleeps on the Himalayas (father of Durgā) and Vishṇu sleeps on the great ocean (father of Lakṣmi). (cf. Böhtlingk l. 290.)

52. ब्रह्मा परमो धर्मं।

Non-injury is the highest duty.

(cf. Hitopadesa Book I. and Böhtlingk's Indische Sprüche I. 301.)

53. आकारे वर्णः गुणास्तु विपुषा:॥

The form is small, the qualities are great.

A little body often harbours a great soul.

54. असारे मचनो धर्मं।

The observance of ordinances is the first duty.

(381)
55. शान्तिकिंड्रे न जांतिः परस्क्रियापुराणिः

When the goddess of wealth came, it was like the water in a cocoanut; when she departed it was like the wood-apple eaten by an elephant.

(See Telugu No. 46.)

56. चातुरे नियमो नालिः

For the sick man, there is no rule.

He is exempted from the observance of the ceremonial law.

57. शान्तिकिंड्रे न जांतिः परस्क्रियापुराणिः

They know not their own defects who search for the defects of others.

58. स्वीदुःिः प्रशयंकरी

Woman's counsel is destructive.

One's own resolve is happy, the priest's advice is better; another's advice is for one's ruin, woman's counsel is destructive.

(382)
SANSCRIT PROVERBS.

59. आद्यवृवेदभूतानि च: पर्यति च पर्यति \n
He who looks upon all living beings as upon himself, sees.

मानृतवृवेदभूतानि पर्यति च पर्यति।

59. आद्यवृवेदभूतानि च: पर्यति च पर्यति॥

He who looks upon other men's wives as his mother, and other men's money as clods of earth, he who considers all creatures as himself—he sees [with spiritual wisdom].

(cf. Böhtlingk’s Indische Sprüche, 2. 2173).

Do as you would be done by.

60. आद्यवृवेदभूतानि अगत। \n
[Every man] thinks the world like himself.

61. आद्यवृवेदभूतानि अगत। जानति च जानति॥

He is wise whose wrath is limited by his power.

If you cannot bite, never show your teeth.

62. आद्यवृवेदभूतानि अगत। \n
You should always save yourself.

आद्यवृवेदभूतानि अगत। जानति च जानति॥

You should save money for [a time of] distress, you should save your wife even with [the expenditure of] money; you should always save yourself even with [the sacrifice of] wife and money.

Self is the first object of charity. (Lat.)

* Prima alibi charitas,
(383)
Money should be saved for a time of need.

Duration of life gives food.

Duration of life preserves the vital parts.

Life goes day by day.

People ask by way of compliment 'Are you in good health?' How can we be well when our life is waning day by day? (Kavitāratnakara 152.)
67. आस्तःस्याद्वतं विषं ||
संस्कृतम् नामो दशो।


68. आश्या वचाये झोकः कर्मणा वज्जितथा ||
संस्कृतम् मायिर्स नामिर्स ज्ञानसंस्कृतम्।

The world is bound by desire, fate, and much thinking.

69. आश्यार्थिन को गतिः ||
संस्कृतम् अंगं अदि।

Who has reached the limit of his desire?

70. आश्या परमं दूःख निराशा परमं सुखं ||
संस्कृतम् ज्ञानं नामिर्स ज्ञानसंस्कृतम्।

Desire upon desire [causes] the greatest sorrow; contentment, the greatest happiness.

71. आश्यरेव यथार्थिं यथास्मसुखि भवेन् ||
संस्कृतम् ज्ञानसंस्कृतम् ज्ञानसंस्कृतम्।

In eating and in business he who discards modesty will be best off.

(cf. Morton's Bengali and Sanscrit Proverbs 805.)

72. आश्यरोपिब मनुष्याणं जनना वच जायते ||
संस्कृतम् ज्ञानसंस्कृतम् ज्ञानसंस्कृतम्।

Food is provided with the birth of men.

संस्कृतम् सिद्धश्रुर्द्राणां खः नैव चिन्त्यते
आश्यरोपिब मनुष्याणं जनना वच जायते ||
संस्कृतम् मायिर्स नामिर्स ज्ञानसंस्कृतम्।

The wise should think of virtue and not of food: food also is created with the birth of men. (Kavitāratnākara 101.)

40  (385)
The Lord's creation is His mere will.

"He commanded, and they were created." Psalm cxlviii. 5.
77. उत्तमं च भरं कोपं मध्यं घटिकाद्वयं।
धब्धं आद्वरुरं पापि आर वर्णान्तः॥

cum via kro 40 5 6 4 5 2 6 3 8 8 5 4 3 2 6 3 8 8 5 4 3 2 6
In a good man, wrath [lasts] for a moment; in a middling man, for two hours; in a base man, for a day and night; in a great sinner, until death.

78. जनार्दनं जलेपारं मौक्यं फिरं प्रयोजनं॥

cum via kro 40 5 6 4 5 2 6 3 8 8 5 4 3 2 6 3 8 8 5 4 3 2 6
After the stream has been crossed what is the use of the boat on the other side?

79. जन्मं प्रतिपश्च परिधागी विद्धिचने॥

cum via kro 40 5 6 4 5 2 6 3 8 8 5 4 3 2 6 3 8 8 5 4 3 2 6
The forsaking of one who has gone out of the right way is enjoined.

80. जन्मं प्रभायिते विद्धिक्षेत मनोरम्य॥

cum via kro 40 5 6 4 5 2 6 3 8 8 5 4 3 2 6 3 8 8 5 4 3 2 6
The desires of the poor spring up and perish.

81. जन्मस्थानं धैर्यं युद्धयमिति: पराकम॥
वज्रं च निःतं तत्र देवोपि निःतं॥

cum via kro 40 5 6 4 5 2 6 3 8 8 5 4 3 2 6 3 8 8 5 4 3 2 6
Perseverance, daring, courage, wisdom, strength and valour—where these six are, there is God.

(387)
For the belly's sake many disguises are assumed.

With matted hair, with shaven head, with cropped hair, or in the honored garb of red-dyed clothes, the fool, [though apparently] seeing, sees not [Brahma] — for the belly's sake many disguises are assumed.

(Chaturdasaamanjarikastotra.)

Endeavour makes the man.

Fortune favors the persevering and stout-hearted.
85. उपकार भीतानमपकारोधि जायते ।

पत्र: पान भुजागाम अेववं विवधं नयां ॥
कर्मही निःश्रुतस्य तत्तथा श्रुति।
सल्ल्य सर्वविषयं तिष्ठासि अस्सिसि।

By doing good to base men, evil results; the drinking of milk is to snakes only an increasing of poison.

86. उपायेनानि वधकान्त गतकान्त पराक्षे ॥

कर्मही निःश्रुतस्य तत्तथा श्रुति।

That which is possible by stratagem is not possible by valour.

(See Hitopadesa Book II and Böhtlingk's *Indische Sprüche* 1. 498).

87. उपोदकसि समायाति तिल्लियंग्यिणा वस ।

पायास्य पायास्य रेरे शालविक्षवका ॥
कर्मही निःश्रुतस्य तत्तथा श्रुति।
सल्ल्य सर्वविषयं तिष्ठासि अस्सिसि।

Upodaki comes with his minister Tintriñi—flee, flee, ye pretended vegetables.

Said of the excellence of the *Upodaki* (Basella Cordifolia) when accompanied by *Tintriñi* (Tamarindus Indica).

88. उपोवितसि शास्त्रिक पारशा पायुमाराय ॥

कर्मही निःश्रुतस्य तत्तथा श्रुति।

The breaking fast of the fasting tiger is the killing of a cow.

89. घाँ: प्रवशोऽगर्मिप्रकाशतु दृष्टपति।

मनोहरसि मांडवी विवाहको जनाप्रय ॥
कर्मही निःश्रुतस्य तत्तथा श्रुति।
सल्ल्य सर्वविषयं तिष्ठासि अस्सिसि।

Gārgya [says] the dawn is best; Brihaspati, the omen; Māṇḍavya, the victory of the mind; Janārdana, the voice of the Brahman.

Said with reference to fixing a time for setting out on a journey.

(389)
90. In hot weather, [people say] 'Let there be cold'; in cold weather, 'Let there be great heat.'

91. Heat with heat [produces] cold.

-Like cures like. (Ldn.)-

92. Having incurred debt you should eat ghi.

93. Debt, a sore, and a stain will be effaced in time.

94. Cattle, a wife, children, and a house are the cause of debt; if the debt is cleared, they go to ruin—what sorrow is there in that?

* Similia similibus curantur.
SANSCRIT PROVERBS.

95. एकः पापाचि खुसि फलं चुके महाजनः ||

One commits sin, many persons suffer the consequences.

96. एका भार्या चुंबरोवा दरीवा ||

One wife; a beautiful woman or a cave.

97. एकनेववऽ चक्रेण न रथसं नितभित्ति ||

A chariot will not go on one wheel.

98. एति जीवंतमांबं नरं वर्षस्थापिण ||

Happiness attends a living man even after a hundred years.

(391)
Many sons are to be desired.

Many sons are to be desired; for one at last may go to Gayā, or may give away a pure virgin, or free a black bull.

The flowers of the fig tree, a white-coloured crow, a fish’s foot in the water, one may see—but not what is in a woman’s mind.

Udumbara is the Ficus Glomerata—(See Telugu No. 59.)

Whom on earth will a handsome woman not subdue?

Whom on earth will a handsome woman—her body besmeared with saffron paste, a necklace dangling on her fair bosom, bells tinkling on her ankles—not subdue? (Bhartṛihari.)
SANSKRIT PROVERBS.

102. क: पापिषो ममाधिकः ॥
What great sinner is greater than I?

103. कथवति यंद्वितिरेव कामिनाति ॥
Concealment itself reveals the wishes.

104. कृतमीवंशा काकेरणा ॥
Barren as a plantain, barren as a crow.
A woman who has one child and then dies is like the plantain which produces one bunch and then perishes; a woman who brings forth once and is afterwards barren is like the crow which lays eggs but once.

105. कर्तवयामलकं ॥
Emblic Myrobalan in the palm of the hand.
To have a thing at one's fingers' ends.

106. कर्त्यो नातिउचयं ॥
Great accumulations should not be made.

107. कर्ता भोक्ता जनार्दनः ॥
Janárdana is the doer and the enjoyer?

The merit of offering a sacrifice, as well as the favor of receiving it, is to be ascribed to Janárdana (Vishnu.)

50 (393)
The mind is ruled by fate, not fate by the mind.

Fate rules the mind; not mind the fate;—with all his wisdom, Rāma pursued the golden deer!

From labour, fruit.

* The gods sell us everything for our labours. (Lath.)*
112. काकतास्फलक्षयः ||

The crow and the palm fruit.

As a crow happened to perch on a ripe fruit, it fell.
Said of a coincidence.

113. काकामांश भुगोल्लतरं कोष्ठ तद्विं दुर्भिम् ||

The leavings of crow-flesh by a dog are small; that even is not obtainable.

A churl, when asked to give away a little of his food, first said it was crow-flesh; then, on being pressed, said it was the leavings of a dog; and at last swallowed the whole of it and said he had none left.

114. का कव्य परिवेदना ||

Who feels pain?

एकदिव्यमाश्र्या गानादेशविद्वानं.
प्रभातितु दिशी यांति का कव्य परिवेदना.

Birds of various countries alight upon one tree; but at the dawn, they each go their way—which of them feels pain?

बुद्धारूपित्वाचातं क्रियायां च श्रीतां.
श्रीताः पुनयांति का कव्य परिवेदना.

Wayworn travellers come under the cool shade (of a tree; but as soon as they are refreshed, they start again—which of them feels pain? Kavitaratnakara 88.)

(395)
Glass is glass; a gem is a gem.

A diamond is trodden under foot and glass is worn on the head; let them be even in that state, glass is glass and a gem a gem.

What fear is there in death or the battle-field?

If we O Krishna! contemplate, if we have faith in your lotus-like feet, what fear [ need we feel] in trouble or difficulty—in death or the battle field?

In work, a slave; in business, a minister; in form a Rambhā; in patience, [like] the earth; in [providing] food, a mother; in conjugal enjoyments, a courtesan:—is not she who possesses these six qualities, a dutiful wife?
118. काष्ठ: क्रीड़ति गङ्गङ्गाय: ||

Time sports; life goes.

Day and night, evening and morning, winter and spring, come again and again; time sports, life goes, but nevertheless the chain of desire loosens not.

(cf. Böhtlingk's Indische Sprüche 3. 4181.)

119. काष्ठखः कृतिला गति: ||

The ways of time are capricious.

Stones float on water; men kill giants; monkeys perform works; the ways of time are capricious.

120. काष्ठखः रि चक्कतः ||

Time is stronger [ than all things else. ]

Death awaits all.

(cf. Morton's Bengali and Sanscrit Proverbs 871.)
He lives, who has acquired fame.

Mind is transitory; wealth is transitory; life is transitory; youth is transitory; all this is fleeting: he [only] lives who has acquired fame.

As a family [is ruined] by a bad son.

By the fire generated in its hollow, a single small tree burns a whole forest, even as a single wicked son brings ruin on his whole family.

The production of a flower in a flower, has never been heard of, nor seen.

A riddle propounded by King Bhoja, through his mistress, to Kālidāsa.

O girl! two blue lotuses (eyes) are seen in the lotus of your face.
Sanscrit Proverbs.

124. ज्ञातस्य करणं नाहिस्तु मृतस्य मरणं यथा।
गतस्य शोचना नाहिस्तु परदेशबिन्दं मनं॥

There is no doing of a thing done; there is no death for a dead man; there is no [advantage in] grief for that which is passed—this is the opinion of the learned in the Vedas.

125. क्षयस्य धनं याति वञ्जितस्वरपारधिष्ठि॥

A miser's wealth goes by fire, robbers, and kings.

126. कीविकानां खरोष्णं पातिष्ठयं तु अकारिनां॥
विष्णु ऋषं विश्वपारणं चमा रुपं तपस्यानं॥

The voice is the beauty of cuckoos; chastity is the beauty of women; learning is the beauty of the deformed; patience is the beauty of ascetics.

127. कौ: पापस्य कारणं॥

Anger is a cause of sin.

128. कौस्वः सिद्धमितभुक्॥

Who is without disease? He who eats what agrees with him moderately.

Kalidasa's interpretation of a bird's cry "koruk, koruk."

129. कीवशवान: पंडितः खशु॥

Is not the man possessed of books a Pāṇḍit?

(399)
130. कौपीनवंत: खनु भाग्यवंत:
स नमस्तेः कृपयांकुमारी

Are not those who have a clout the fortunate?

i. e. Anchorites.

Said jokingly of a stingy fellow.

131. क्रियाशिविवस्त्रवे भवति महतं नोपकरणे:
सक्षम मानो गंगाततिष्ठन्

Success in an undertaking rests in the strength of great men,
not in the means.

132. कृषेमनोधावति

मनः मात्रानं मिष्टानं

The mind runs to the [mother's] breast.

"The love of native country prevails in all." (Morton).

वास: कांचनपंजी नृपकर्मोऽजे सन्नामर्जनं
भक्ष्यं कारुण्यालालाचित्तशं पेंयं सुभाषं पयः
पाठशास्त्रश्री रामनाम चतुं धीरस्य कीर्त्यमेव
हास्य चतुं तथापि ज्ञावितिपिकोऽभिः मनो धावति

My residence is a golden cage; my body is stroked by the lotus-like
hands of kings; I am fed with the delicious mango and pomegranite; milk,
equal to nectar, forms my drink; the repetition of the name of Rāma is
my constant task in the assembly; I am a clever parrot; yet still, alas!
my heart yearns for the hollow of my native tree.
133. कैसे कौनँ नवायत? ||

By what can a wicked man be checked?

The serpent is cruel; a wicked man is cruel; a wicked man is more cruel— a serpent yields to spells and medicines, but by what can a wicked man be checked?

134. कर्मानं वूर्जनानं च विद्विषेष प्रतिक्षिता ||

For the wicked and the evil, the remedy is of two kinds;—either to disgrace them by strategy, or to leave them at a distance.

135. गंदुसुम्बमाचेस्वरारी फर्फारायती ||

The Saphari splashes in even a mouthful of water.

Saphari is a small fish (Cyprinus Sophore.)—"Said of a low person unduly elated with a small advancement, and so assuming a ridiculous importance," (Morton).
136. गणांकृतिति कृप्तम मफस्य तु न किंचन।
गणप्रदर्शनी शीतलम गणस्य तु न किंचन॥

He who takes from a number will gain—it is nothing to a number; he who gives to a number will lose—it is nothing to a number.

137. गतं न शोभामी तृते समाजम॥

I mourn not for the past, I remember [the benefits] done [to me.]

( cf. Morton's Bengali and Sanscrit Proverbs 836.)

Vain repining is unprofitable but gratitude is a duty.

138. गतजवेतुबंधनम॥

Repairing the tank-bund after the water had escaped.

(See TELUGU No. 77.)

To cover the well when the child is drowned. (German.)

139. गतानुगतिकृ खोकी व खोकं परामार्जिन॥

Following those gone before, people reason not; by making a sand lingam at the bridge, my copper pot is lost.

A man having buried his copper pot to go and bathe at Adam's bridge near Rāmēvaram made a sand lingam over it to mark the place; crowds of people following, senselessly did the same, so that it was a hopeless task for the owner to look for his property.

Silly sheep, where one goes, all go. (Spanish.)

* Den Brunnen decken, so das kind ertrunken ist.
† Ovejas bebas, por do va una, van-todas.
140. गाना बजतारा कानी खण्डाना तिरदैतिर शर्यारी।

O beautiful woman! The night has mostly passed, little remains, bear this in mind and please the people.

Said to an actress, who had danced long but received no present.

141. गाना बजतारः कालस्वर्य एवाक्षियते।

Time has mostly gone, little only remains.

Therefore prepare for another world.

142. गुणधर्मो वुधी गुणसिद्धेग्राकार्येन।

The wise man deals with virtues and faults as Śiva [dealt with] the moon and the poison; he praises the former with his head and keeps the latter in his throat.

i.e. he does not expose the faults of others, though he praises their good qualities.

Alluding to the 'Churning of the ocean'.

143. गुणधर्मो रमनी नागुणशीलस्थ परितोषः।

An appreciator of good qualities is pleased with a good man, but no pleasure [is experienced] by the bad man; the bee goes from the forest to the lotus, but not so the frog, though he lives with it.

(403)
A good man appreciates virtue; a bad man appreciates it not.

The virtuous man appreciates virtue, the bad man appreciates it not; the strong man, and not the feeble, understands strength; the cuckoo, and not the crow, feels the influence of the spring; the elephant, and not the mouse, justly values the strength of the lion.

Reproaching a Guru is the road to perdition.

You should practise virtue as if death had seized you by the hair.

One night in a village.

Does the vessel hold the ghi, or the ghi hold the vessel?

Said by a would-be logician, as he turned the jar upside down, and so lost all the contents.

Applied to foolish argumentation.
There is no sandal in the forest.

"The sandal tree grows not in every wood—Eminent persons are rarely seen." (Morton.)

A hundred shares of a sparrow's flesh.

To make two bites of a cherry.

He'll make nineteen bits of a bilberry.

Chewing the chewed.

Said of a man repeating a foolish speech.

Sorrow is the fever of men.

(See Böhtlingk's Indische Sprüche 1. 913.)

By slitting the ears and cutting the tail, a dog is but a dog—not a horse, not an ass.

(See TELUGU No. 871, &c.)
One should act according to the people's voice.

The voice of the people, the voice of God. (Lata.)

He who brought you forth; he who invested you with the sacred thread; he from whom you received instruction; the giver of food; he who saved you from danger—these five are to be remembered as fathers.

There will be poverty from birth, ten years' imprisonment, death on the sea shore, and [then] a little enjoyment.

The divine writing on a skull (See Tazwce No. 1344) picked up by Bhoja Raja; the "enjoyment" was interpreted by Kālidāsa to be a ride in Bhoja Raja's palankin.

To him who is born, death is certain.

A son-in-law is the tenth planet.

*Vox populi, vox Dei.*
159. जामाचर्य अपितस्य सूप्यातितिप्रिः ॥
प्राधम परिवेशे न प्राधाम शीत्ये ॥

The pre-eminence of the son-in-law is not diminished by first serving the guests with the pulse cooked for him.

160. जिघांसं जिघांबीयात् ॥

You may kill him who wishes to kill you.

You may kill a man on the field of battle who attempts to kill you though he be learned in the Vedanta; you will not by that become a Brahman-slayer.

Self-preservation is the first law of nature.

161. जिघांसं वर्तणव बायिरिन्द्यायम सिजघांसं वर्तणव ॥

Fortune rests on the tip of the tongue; friends and relatives rest on the tip of the tongue; suffering imprisonment rests on the tip of the tongue; death rests on the tip of the tongue.

162. जीर्णमंच प्रशंसीयादीयों च गतावतना ॥

You should praise food digested, a wife whose youth has gone, a hero returned from the battle-field, and the grain which has come to the house.

(407)
Superiority is not in seniority; superiority is attributed to virtue.

After a fever, a purge.

The commentary requires a commentary.

Oscurs facere per obscurius.

I see not the country where a brother is.

Wives can be procured in all countries, and relatives as well, but I see not a country where there is a brother born of the same womb.

Half yours, half mine.

Said by a Brahman impostor who was caught repeating sham Mantras.
SANSKRIT PROVERBS.

168. तस्करस्य वधो इंद्रो दर्शि रंगस्य मुनिन ।
भार्यादुः दक्षिणा सिद्धं दवभाष्यं ॥

Death is the punishment of a robber, the punishment of a harlot is shaving the head; separation a toro is the punishment of a wife, the punishment of a friend is not speaking to him.

169. तावच शोभते मूखी वांचलंसिच भाषते ॥

A fool shines so long as he says nothing.

A fool looks well at a distance with his flowing garments; a fool shines so long as he says nothing.

Every fool is wise when he holds his tongue. (Italian.)

A fool, if he holds his tongue, passes for wise. (Spanish.)

170. तिसतिकुलायण: ॥

Sesamum seed and rice.

Though mixed, their difference will always be seen.

* Ogni pazze è savio quando tace.
† El bobo, si es callado, por sesudo es reputado.
Like the leaping leech,
which jumps along holding on by its head and tail alternately, not letting go its hold at one end until fixed at the other.

A bird in the hand is worth two in the bush.

Cotton is lighter than grass and a beggar is lighter (more insignificant) than cotton—why is he not carried away by the wind? "Lest he should beg of me" [fears the wind.]

Who has reached the limit of desire?

He who has nothing wishes for a hundred; he who has a hundred wishes for ten hundred; the possessor of a thousand desires a lakh; the owner of a lakh desires a kingdom; the ruler of a kingdom longs for an empire; the emperor again wishes for Indra's possessions; Surapati desires to be in Brahma's place; Brahma to be in Vishnu's; Hari covets Hara's dominion—who has reached the limit of desire?
174. यहेङ्गे खुर्सार्य रामराय खुर्स याजेत। यातं जनपदराय भासार्य धर्मी याजेत॥
हसुर्तिका काचाकाहु अहंपुधु । सुसु भुचिका।
अहं भवाकाखु हाँय यातं भुचिका॥

You should forsake a man for the sake of your family; you should forsake your family for the sake of your village; you should forsake your village for the sake of your country; you should forsake the earth for the sake of yourself.

175. विष्णुक्षणीरीक्षण॥
हसुर्तिका काचाकाहु ॥

Triṣānku’s mounting to heaven.

King Triṣānku, a descendant of Ikṣvāku, having been exalted to heaven by the power of Viśvāmitra was hurled from thence headlong by Indra, and remained ever after, in mid-air, head down and heels upward! (See Muir’s Sanscrit Texts, Part I, pp. 100-103.)

The result of ambition—Applied also to a matter kept in suspense, neither settled one way nor the other. (cf. Morton’s Bengali and Sanscrit Proverbs 810.)

176. दंडे दशगुषो भलेत॥
हसुर्तिका काचाकाहु ॥

A stick has ten uses.

177. दूधरा चम बाराहसन भीं दु सरोि॥
हसुर्तिका काचाकाहु ॥

Where frogs are the croakers, there silence is becoming.

(411)
Cuckoos do well to keep silent in the winter; where frogs are the croakers, there silence is becoming.

178. द्रश्माता चरीककी II
हरितकी is [equal to] ten mothers.

_Haritaki_ is the Terminalia Chebula; "the tender buds of this tree are formed into galls which are much prized as an astringent medicine and also as a mordant in dyeing." (W. Elliot's _Flora Indhrika._) The fruit is used as a purgative.

179. दाता दृढः: ऊपरो भनाख: पापी चिरायुक्ताकालः गताःः।
राजाकुशीनसुकुशीन सेव: कली कुणे पशुनामास्वर्थति II

In the Kali Yuga men will suffer these six changes: the liberal man will be poor; the miser will be rich; the sinner will be longlived; the good man will be short-lived; the king will be of low birth; and he will be served by a man of high birth.

180. द्राढंत्विमिथवृत्तं धीरत्वमुचित्वता I
िमहास्व न लघ्यते चलारस्वहास्तागणः।

Liberality, sweetness of speech, courage, judgment: these four natural qualities are not attained by practice.

(412)
181. दानं दायतं ||

Giving is in the power of the giver.

Giving or not giving depends upon the will of him who has the means of giving.

182. दातिब्रह्मीयो गुणराशिनायकः ||

The defect of poverty is the destroyer of a host of virtues.

The poet, who has said that the blemish of a dark spot is lost in the many beauties of the moon, surely did not observe that the defect of poverty is the destroyer of a host of virtues.

Poverty is no vice, but it is a sort of leprosy. (French.)

183. दारियाँब्रह्मीनायमः ||

Complaisance empties the purse.

184. दिवा काक्षतास्मीता ||

In the daytime she was frightened by the cawing of a crow.

The feigned timidity of a loose woman. (See the Bhojacharitra.)

* Pauvreté n'est pas vice, mais c'est une espèce de leproserie.
185. दीर्घमुंगमन्द्वं मिल्लिण्यां विख्यान्तिः सिन्धुं।

Keep clear of a bull with long horns, a widow without shame, and an educated Sudra.

186. दुर्विन्न दूरवस्यंजेत॥

Keep clear of a bad man.

Keep yourself from the anger of a great man, from the tumult of a mob, from a man of ill fame, from a widow that has been thrice married, from a wind that comes in at a hole, and from a reconciled enemy.

187. दुर्बि: परिस्थितो विग्यायास्वलोपि वन्॥

Though he be adorned with learning, a bad man is to be shunned; is a snake adorned with a gem not to be feared?

A jewel called Sarpa Mani (snake-stone) is said to be found in the head of a snake.

188. दुर्बि: प्रथमः पूर्वस्वमनस्तद्गातरः॥

The bad man to be honored first and the good man afterwards; the feet to be washed first, and the mouth afterwards.
189. दुर्भाग्य: भ्रष्टवादी च नैतिकिश्चार्यकारणं।

मघु ति किंतु निकाले यद्ये तु दुखास्यं॥

कालुः कालसम्भवं न कालत्तुकोऽवपदानोऽधिकरणं॥

Though a bad man speak soft words, that is no ground for confidence in him; it is honey on the tip of the tongue and poison in the heart.

(See TELUGU, No. 4, &c.)

190. दुर्भाग्य बलं राज्य वाचानां रीढान्त मचं॥

कालुः कालसम्भवं न कालत्तुकोऽवपदानोऽधिकरणं॥

The king is the strength of the weak, crying is the strength of children.

Because they obtain what they want by it.

191. दुर्भिचमकचो स्मरणं चिराय ष॥

कालुः कालसम्भवं न कालत्तुकोऽवपदानोऽधिकरणं॥

Famine for a short time, the remembrance of it long.

(See Morton’s Bengali and Sanscrit Proverbs 830).

192. दुष्ट्रा भाशा घट सम्बंधो कथियोंकारणसंपवत:॥

सच्चे च चर्चे वाही छाप्तरेव न बंगः॥

कालुः कालसम्भवं न कालत्तुकोऽवपदानोऽधिकरणं॥

A wicked wife, a false friend, a servant with pride, living in a house with a snake are [causes of] death, without doubt.

(415)
Mountains are beautiful at a distance, rugged when near.

A foul mouthed man, a man without employment, a low fellow, a revengeful man—these four are base from their evil deeds; the base-born are better.

The foot should be placed [on a spot] seen to be clean, water should be drunk after having been strained through a cloth; a word should be spoken with truth, [a business] should be done with consideration.

God in the form of man.

God works through men, as His instruments.

Various are the ways of fortune.
SANSKRIT PROVERBS.

198. देवाधीनं जगद्धर्मं मंत्राधीनं तु देवता।
ततों भ्रमणाधीनं भ्रमणं मम देवता।

The whole world is subject to God, God is subject to a
Mantra, that Mantra is subject to the Brahman, the
Brahman is my god.

199. देवे वशे दुर्बशे॥

When fortune fails, [nothing can be done.]

200. देशा वाचा गुरोरापि॥

The defects, even of a Guru, should be told.

Virtues, even in an enemy, should be acknowledged; defects, even in a
Guru, ought to be pointed out: always, and with all endeavour, should
the son and the scholar be taught wisdom.

201. द्रुवं सुधीनं प्रसंति॥

A thing is valued for its price.

A fruit becomes purified by washing; so a house by cow-dung; and a
cloth by the use of fuller's earth; a thing is valued for its price.

53
202.  धनमूल्यमिदं जगत् ॥

In this world, money is the means.

203. धर्मं च संतेष्यवासः ॥

A wise man should think of virtue.

204. धर्मसं सूक्ष्म गति: ॥

The way of justice is mysterious.

Making over all the earth to Hari, Bali went down to the bottom of Patāla; with the offering of a measure of flour of fried corn, the celebrated Rishi [Kuchela] procured his elevation to Heaven; in spite of her unchaste character from youth, Kunti rose to the region of angels; while, alas, Sītā, in spite of her devotion to her husband, went down [into the earth];—the way of justice is mysterious.

(418)
205. धनी वर्धिति वर्धिति ||
चतुरां तलुकां लतुकां
Virtue increases and increases.

206. धारां तु प्रभात न कछू स्वगिन्धः ||
तुरं तु तु तु तु तु तु
No gifted Yogi can see the stream.

In the city of Anandatandava, in the house of a Dravida, there is a wonder—the ghi pot is like Vasishtha's wife, the spoon dances in it; Aha! Aha! no gifted Yogi can see the stream.

(VSee TELUGU No. 511.)

Vasishtha's wife, Arundhati, is the personification of one of the Pleiades. The allusion here is to the smallness of the star.

207. धृतीर्षिदानं धृती ||
ध्रुतीर्षिदानं ध्रुतीं
The world is deceived by the wicked.

208. धृती धृती धारियं ||
ध्रुती ध्रुती ध्रुतीं
Courage is in all things a means [of success.]

(419)
209. संदो राजा भविष्यति ॥

Nanda will become a king.

210. न गुर्गेघ यद्विभाजयश्रिष्टी रूपमुखते ॥

It is not a house they call the house, but the housewife.

It is not a house they call the house, but the housewife; one possessed of her enjoys all the pleasures man is capable of.

211. न च दैवायां वलं ॥

There is no power greater than that of fate.

No relative is equal to learning; no enemy is equal to disease; no affection is equal to that for a child; there is no power greater than that of fate.
212. न च धनगौत्तबंधवसम् ||
स च धनगौत्तबंधवसम्

Be not dependent on a purse-proud relation.

Better is the edge of a sword, or to live under a tree—better is it to
beg, to starve, or even to fall into the dreadful hell, than to depend on a
purse-proud relation.

213. न वचनात् खसु वाकं वसुनांगं कदाचित् ||
स गोप गद्ध गद्ध गद्ध गद्ध गद्ध गद्ध गद्ध

The words of the good will surely never fail.

Even if the sun should rise in the west, even if the lotus should bloom
on the peaks of the mountains, even if Meru should shake, even if fire
should feel cold,—the words of the good will surely never fail.

214. नदींनां सागरो गति: ||
नादींनां सागरो गति:।।

The ocean is the course of rivers.

Death is the common lot of all. (Lati.)

* More omnibus communis.
With five [others] there is no sorrow.

You should stop along with five [others]; walk along with five [others]; eat along with five [others]; with five [others] there is no sorrow.

Company in distress makes trouble less.  

God is not the destroyer of his creation.

A mother curses not her son; the earth suffers not harm; a good man does no injury; God is not the destroyer of His creation.

The Earth does not feel evil.

*Qui ne souffre pas seul, ne souffre pas tant.

(422)
218. न भूति न भविषयति ||

It has not been and it will not be.

A greater gift than that of food, has not been and will not be; by food this whole world, animate and inanimate, is sustained.

219. नमंति फलिनो चुचा नमंति गुणिनो जना: ||

Fruitful trees bend down, men of wisdom stoop.

The truly great are humble.

220. नमंति चंतस्वेतोक्स्मार्यि समु बनुषितं ||

Good men bend to obtain the highest elevation, even above the three worlds.

221. न माता शप्ते पुत्रं ||

A mother curses not her son.

(See No. 218.)

(423)
222. नराषाण नातिवो घूर्णः ||
कर्मसङ्गो भक्तिष्कृतः गिन्दउ।

Among men a barber is the [greatest] knave.

223. न नव वर्षे खंड ||
सदाश्च न वर्षे जहा॥

Nine, Nine—we [know] five.

When on one occasion, a voice was heard crying "Nava, Nava," Kālidāsa replied "we [only know] five [grammars]."

224. न विधा कारणं पुंवा भाषामेव हि कारणः ।
पाणास्खः कूटि विष्णु देवलमुपति ॥

c एङ्गों से धरितका लोचनुङ्गी ।
कंदकी शास्त्रोऽभिप्रेताम्।

The learning of men is not a cause [of greatness]; what learning has a stone? but it obtains divinity.

(See TELUGU No. 3065.)

225. नाष्पः कान्या गति: ||
स्वप्नः सिद्धः खः।

What other resource has a ruined man?

भिचि मांसनिष्वेधः किमुचितः किं तेन मध्य विवा।
मध्य चापि तव ग्रीन्य प्रयासी कारांगनानि भिष्मः।
वेदार्थं च: कृत्तव धर्मं चूमेन वीर्यं वा।
बौद्धगुरुप्रियं संस्कृतं भवती नाष्पः कान्या गति:।

"Is it right, Hermit, to eat flesh?" "What is the use of it without liquor?" "You like liquor, too?" "Aha! I like it in the company of harlots." "A harlot is fond of money and how can you get it?" "Either by gambling or by theft." "Are you accustomed to gamble and steal?" "What other resource has a ruined man?"

(424)
226. न स्वी शांतांचार्यति ॥

A woman is not fit for independence.

227. न हिंसा कुलते साधुः ॥

A good man does no injury.

228. न जिम अंदानामुन्तरराष्ट्रीयमेवे ॥

There is no law for living beings of life for the next moment.

(See TELUGU No. 1963.)

229. न जिम यवनयं आनाति ॥

No one knows everything.

230. न जिम यवनं महाक्षणेऽः ॥

All are not like you.

231. न जिम सुखं दुःखैरिना सामये ॥

No pleasure is obtained without pain.

No rose without a thorn.

232. मानूसं बदेत ॥

A lie should not be told.

54 (425)
233. नागुतान्तरकः परं ||
स्रवाज्जुवयैः ४० ||

There is no greater sin than a lie.

234. नारदः कवचश्रविः ||
चौपेयः चचाः भाः ॥

Nārada was a lover of strife.

The Muni Nārada had a knack of sowing discord between others.

235. नारीशां भूषणं पति: ||
संहिता मपौ० एकौः ॥

A husband is the ornament of women.

236. नाविष्णु: हरिभीपति: ||
संहिता ज्ञानासि ॥

There is no king who is not Vishnu.

i. e. in whom divinity does not dwell.

(See No. 196.)

237. नास्ति याम: कुस्म्वीसमा ॥
संहिता ज्ञानासि ॥

There is no village—how can there be a boundary?

नास्ति याम: कुस्म्वीसमा नास्ति विष्णुकुम्नी यमः ॥
नास्ति ज्ञानं कुमो शुक्लां विभिन्नाङ्गानिविष्णुकुस्म्वी ॥

There is no village—how can there be a boundary?
There is no learning—how can there be fame?
There is no wisdom—how can there be salvation?
There is no faith—how can there be understanding?

(426)
There is no greater enemy than self-conceit.

No love is equal to that of [a parent for] a child; no power greater than that of fate; no relation is equal to knowledge; no enemy greater than self-conceit.

Death is always present.

Who can control fate?

On the battle field lies Abhimanyu, whose maternal uncle is Govinda, and whose father is Dhananjaya! — Who can control fate?

A man without money is a beast.
A man without money is like cotton.

i.e. as insignificant as cotton is light.

(See No. 172—all also TELUGU Nos. 1876, 2113, 2160.)

What is the use of oil to an extinguished lamp? What is the use of care after the thief has gone?

(See TELUGU No. 77.)

When the head is broken the helmet is put on. (Indian.)

To stop the hole when the mischief is done. (Spanish.)

Every ditch is full of after-wit. (Italian.)

Base men love contention, good men love peace.

The protection of the base should not be sought, the protection of the great should be obtained; the great serpent protected by Isa (Siva) enquired after Garuda's health.

(See TELUGU No. 751.)

A mean fellow promises and does not; a good man promises not, but does.
247. नीषज्ञ किमीश्ये: II

Why medicine for a healthy man?

Support the needy, O son of Kunti! bestow not your riches on the wealthy. Medicine is proper for a patient; why medicine for a healthy man?

248. नैषध विद्रीष्यं II

The Naishadham is medicine for the Doctors.

It tests the powers of the learned.

249. पंजिता सूचंजोजवन: II

Pandits live on fools.

250. पंचा वातेन जुष्मति II

The road is cleansed by the wind.

Wood is beautified by chiseling; copper is polished by tamarind; the road is cleansed by the wind.
251. O Sûta! in killing those ripe [for death], blades of grass even are equal to Indra's weapon.

252. [His] pomp is dreadful.

253. A leaf, a flower, a fruit, water. Said apologetically by a poor host to a grand guest.

254. A fallen mountain is [thought] light [of].

255. The Margosa tree will not sweeten, though it be constantly watered with milk.
256. परम्परारथे पांडिकां ||

Skill in defrauding others.

257. पराप्राणां प्राणवर्तम ||

Another's food is distressing to the life.

Dependence on another for one's livelihood is a miserable state of existence.

(See TELUGU No. 2126)

258. परसे रज्जव योधिय न चक; ||

No one is devoted to the supreme Brahma.

259. परीपकैर पुष्पाच पापाय परीपरी ||

To do good to others is meritorious, to injure others is sinful.

260. परीपकैरच चतां विभवचय ||

The riches of the good are [employed] for the benefit of others.

The rivers themselves drink not [their] water, nor do the trees eat [their own] sweet fruit: the clouds eat not the crops—the riches of the good are [employed] for the benefit of others.

(431)
This body is for doing good to others.

Our bodies are given to us as the means whereby we may assist our fellow men.

Proficiency in advising others is easy to all men; few are the great men who themselves practise virtue.

Every one thinks himself able to advise another.

Nothing is so freely given as advice. (French.)

Of judgment every one has a stock for sale. (Italian.)

Though not of your kin, a friend is your [truest] relation.

Many kinsfolk, few friends.

One interested in our welfare is a relative, though a stranger; one injurious is a stranger, though a relative; disease is hurtful, though born in our body; medicine is beneficial, though produced in a forest.

* Rien ne se donne autant libéralement que les conseils.
† Del judicio ognun se vende.

(432)
264. पिन्येश्वरम्।

Like a bird and a tree.

265. पापात्मानं पापशतेन किं वा॥

What of a hundred sins to sinners?

Milk is spoiled even by a little of cow's urine, what harm does a quantity of it do to buttermilk? The pure are involved in trouble by the smallest sins, how will even a hundred sins affect those already sinners?

(cf. Morton's Bengali and Sanscrit Proverbs 811.)

266. पिता च अनुवादस्य ज्ञानं गृहरूपिणी॥

A father in debt is an enemy [to his son]; a mother of bad conduct is an enemy [to her son]; a beautiful wife is an enemy [to her husband]; an unlearned son is an enemy [to his parents].

267. पितुद्रः च तु पिताः अबुद्रः च तु वधः॥

Sorrow for [the loss of] a father [lasts] six months; sorrow for a mother, a year; sorrow for a wife until a second wife [comes]; sorrow for a son, for ever.
268. Devils should be answered in devils' language.

269. A man of evil repute is, though living, as one dead.

270. In the absence of men, all women are chaste.

271. A book, a woman, or money, when gone into the hand of another, is gone [indeed]; or it returns worn out, corrupted, or by bits.

272. Learning, in the book, is not learning, and money in the hand of another is not money when the time [of need] arises.

273. Falling out of the teeth by a stroke on the back.

(See TELUGU No. 1706.)

Applied to inconclusive reasoning.
SANSCRIT PROVERBS.

274. प्रथमकबले मंदिरापान्।

Fall of a fly into the first morsel [of food].

Said of an obstruction at the very commencement of an undertaking.

275. प्रयोजनमनुष्ठियं न संदेहपि प्रवतने।

Without an object in view, not even a fool undertakes [a business.]

276. प्रतितिप्र्रिति जनवापूतासानं कारणं।

Knowledge of the possibility of the act is an inseparable motive to perseverance.

277. प्रवाहिनान्ति पंक्ष्य दूरार्दश्यं वर।

Keeping away from the mire is better than washing it off.

278. प्राणसेव परिश्रमा मानमेवाभिरचात।

Even at the cost of his life, one should preserve his honor; life is transient, honor is as lasting as the moon and stars.

(435)
279. ग्रामकाशी न जीवति

He whose time has come, lives not.

No one dies before his time even though pierced by hundreds of arrows; touched merely by a blade of grass, he lives not, whose time has come.

280. ग्रामो गक्ष्यति च दैवज्ञकस्तैत्रेय यात्यापदः

Wherever the fate-stricken goes, there calamities generally go also.

When a bald headed man having had his head scorched by the rays of the sun, seeking a cool place, went quickly under a palmyra tree, there by the falling of a large fruit his head was broken with a noise! Wherever the fate-stricken goes, there calamities generally go also.
SANSCRIT PROVERBS.

281. वकः परमधार्मिकः

The crane is very virtuous!

Ironically "applied to one of outward decency and pretence of virtue, but inwardly aiming at injury to others." (Morton, 832.)

मने: रने: चिपेत्तार्दः प्राणिनां वध्यक्या

Behold, Lakshmana! for fear of destroying life it places its feet softly in the Pampa lake, the crane is very virtuous!

282. वक्षायं

A crane's meditation.

Cranes appear to be meditating when they are ready to pounce on the fish.

Hypocrisy.

283. नम्बुरञ्ज्ञा मूलं इं मन्दैरतरो रिलिन: ||

Women are the great root of the firmly-rooted tree of enmity.

Women and dogs set men together by the ears.

A woman's vengeance knows no bounds. (German.)*

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* Weiberrache hat keine Grenzen.

(437)
The strongest should be cured.

When there are divers diseases sprung from bile and the like, the strongest (most dangerous) should be cured, leaving alone those less injurious.

A drop is as the ocean [to the good]; the ocean is as a single drop [to the base].

Referring to recipients of charity.

He who is wise, is strong; the foolish man has no strength.

He who has wisdom, has strength; how comes strength to him who has no wisdom? Consider how the lion Madoumatta was drowned by the hare.

By the knowledge of Brahma, a Brahman.

Spiritual wisdom makes the Brahman.
SANSCRIT PROVERBS.

भ.

288. अंपव्वर्नाम्नुद्वर्ण प्रधानं
हृदयमांकसंथकायाम्

For rivers, water is the chief thing.

289. मच्छंगिरीििि न माते बाधि: ||
युद्धमच्छंगिरीिि न माते बाधि: \|

Though an onion was eaten, the disease was not cured.

To eat onions is forbidden by the Hindu Law.

Said when an object has not been gained even though a considerable sacrifice was made to secure it.

290. भाष्यं फलति सर्वच न विपत्ति न च पीलाचं
हृदयमांकसंथकायाम्

Fortune is fruitful everywhere, not learning nor human efforts.

समुद्रमंथं सेििे चरिष्ठाटं छोरि विखं
भाष्यं फलति सर्वच न विपत्ति न च पीलाचं
हृदयमांकसंथकायाम्

At the churning of the ocean, Hari obtained Lakshmi and Hara, poison; fortune is fruitful everywhere, not learning nor human efforts.

291. भाष्यं पूर्वपवि खच विनितानि
कालं फलति पुरस्वर्य पदाव दथा: ||
हृदयमांकसंथकायाम्

Fortune, acquired by former penance, brings forth fruit to a man in [due] time, as do the trees.
292. मुख्य राजवर्धीत।
केमुत्स समस्तकिनु।

One should eat and sit like a king.

293. मुख्य शतपदं समृद्ध म
केकुत्स समस्तकिनु।

After eating, walk a hundred paces.

After eating, either stand, or walk a mile. (Lain.)
After dinner sit a while, after supper walk a mile.

294. मुख्ये वय जानिते मुख्यवचनं शंभे।
केकुत्स ५५ वर्षिनी। केकुत्स ५५ वर्षिनी।

O friend! the serpent only knows the serpent's feet.
(See Telugu No. 1419.)

295. भुते पश्चिमि ब्रह्मः।
भुते पश्चिमि ब्रह्मः।

Fools learn by the past.

राजा पश्चिमि कर्णामां धिया पश्चिमि पंडिता।
पप्पि: पश्चिमि गंगेन भुते पश्चिमि ब्रह्मः।

A king perceives by his ears, the learned by their intellect; a beast perceives by scent, and fools by the past.

Experience is the mistress of fools. (Lain.)
Experience is a dear school, but fools learn in no other.

* Post epulas stahle vel paseus mille meable.
† Experientia stultorum magistra.
296. वृषकीट्रायः

Like the bee and the worm.

The large black bee is said to hum round a worm until it makes it, like itself, a bee. — "The similitude is used to point out the entire change produced in the mind of a pupil." (Brown.)

297. मेकी वाकवाण्येन

A frog croaks.

The cuckoo feels no pride in the possession of a delicious mango; a frog is set a croaking by a gulp of muddy water.

298. अमरकीटन्यायः

Like the bee and the worm.

(See No. 296.)

म.

299. मस्तूंजरवंचाः भिन्नेकोणी लेखरी

Even a single lion tears to pieces a herd of mad elephants.

300. मधवे मिहिति माधवः

Madhava stands in the middle.

When two persons salute each other, it is as pleasing to Vishnu as if he were himself worshipped by them both.
301. The mind of men is the cause of bondage and release. It depends upon man himself to obtain final beatitude and release from mundane existence.

302. At heart, in word, and in deed the good are one; in the wicked, heart differs from word and word from deed.

303. Enmities end with death.

304. The monkey and its cub.

305. Pounding improves the disposition.
306. महानायक: पत्ताने महाकान्त यु न कागा? 

When huge elephants run away, what hope is there for mosquitos?

307. महासागरो चेन मतस्स पंथा: ॥

That is the road which is trodden by the great.

308. ममिक्या माधोते वेशम धार्यको मुखस्तथा ॥

A fly, the wind, a harlot, a beggar, a rat, the head of the village, and the village accountant—these seven are annoying to others.

309. मास वाशिन वर्तनी ॥

Flesh is increased by flesh.

i.e. by eating it.

( 443 )
Salutation, salutation to the gold [which caused] enmity between the mother and the son.

The story runs as follows: A man found, while ploughing, a pot of money. His mother perceiving this from a distance, determined to kill her son and mixed poison with his food; the son noticing that his mother had seen the treasure and fearing that he would be made to divide it with his brothers, killed her with a blow of the yoke and soon afterwards himself died of the poison. The goddess of money then invited a Brahman, who was in a neighbouring tree, plucking leaves for platters, and had seen all that had happened, to appropriate the treasure, but he declined to have anything to do with it.

Vain is the life of a motherless child, so is the prime [of a woman] without a husband; penance without quietism is fruitless, so is food without tamarind juice.

Virtue lost, takes away honor.

Like the cat and her kitten.

The stronger carrying and protecting the weaker; used to illustrate the free grace of God.—The doctrine of the Tengalais.
SANSCRIT PROVERBS.

314. अनिमीतानीयम् II
कपिल-मुनि
Anointing a cat.

If oil be put on a cat’s head, it is said she will scratch herself to death in a week.

Injuring another by indirect means.

315. बुध्मृकसँकारेण विशयं निर्बृक्तिःः II
चलस्तरीयम् चातिविनो घूर्तिजयम् II
कपिल-मुनि

A face shaped like the petals of the lotus, a voice as cool [pleasing] as sandal, a heart like a pair of scissors, and excessive humility—these are the signs of a rogue.

316. मुखे मुखे दर्शति II
कपिल-मुनि
Sarasvati is in every mouth.

i.e. all have the power of speech.

317. मुनिनां च मतिभयमः II
कपिल-मुनि
The minds of Munis are [sometimes] confused.

जिष्का टस्तिः धीरस्य पारस्य पारस्यिती दसिनः II
भीमस्थापि रचे मंगो मुनिनां च मतिभयमः II
कपिल-मुनि

The tongue of the brave, [sometimes] falters; the foot of the elephant shakes; Bhima even is discomfited; and the minds of Munis are confused.

318. मुरादेश्चतुय: पंचा: II
कपिल-मुनि
Murāri’s is the third way.

The poet Murāri’s style differs both from that of Kalidāsa and that of Rāvaṇabhūti.
319. भ्रान्त: बिचाराचे

The rice pounder sprouts.

(See TELUGU No. 1957.)

320. मूर्खव गुणेन विधवा च कन्या

A stubborn son, a widowed daughter.

Residence in a hamlet, service under a low fellow, coarse food, an ill-tempered wife, a stubborn son, and a widowed virgin [daughter] burn the body without fire.

321. मूर्खव गळायिवर्ण

There is no cure for the headstrong.

It is possible to stop fire with water, rain and heat with an umbrella, a must elephant with a sharp hook, a bull or ass with a stick, a disease with medicines, and venom by the use of various spells; for every thing there is a remedy provided in the Sāstras—but there is no cure for the headstrong.

(446)
322. मूडस्क मूडः गति: ||

A fool's refuge is a fool.

323. मूढः फिं भाषण ||

What speech with a fool?

"Talk not much with a fool, and go not to him who hath no understanding." Ecclesiasticus, xxii. 13.

324. ऐतिकं एको भ्रमांकुप्सुवर्णेकं भ्रमाउषाथः ||

One lump of clay [is moulded] into vessels of many forms, one gold [is made] into ornaments of many shapes; [all] cow-milk is one though yielded by many cows; so the one Supreme soul resides in many bodies.

325. महुः प्रापिना भ्रुवं ||

Death is certain to all living creatures.

(See No. 180, 814.)

Man is a bubble. (Gmel.)

326. मौंं स्वारच्छाखं ||

Silence gains all objects.

Silence is wisdom, when speaking is folly.

Who speaks, sows; who keeps silence, reaps. (Italics.)

* Παμφάλω δ ο άνθρωπος.
† Χρι παρι σεμινα, χρι λασε ρακογιλε.

(447)
Silence is half consent.

Silence is consent.

Who keeps silence, consents. (Italian.)

He who says nothing, consents. (French.)

By silence there is no quarrel, by vigilance there is no fear.

By silence all occasion of strife is avoided, and by vigilance is removed all cause of sudden fear.

Silence seldom doth harm.

Silence is wisdom, and gets friends.

Where there is justice, there is victory.

Success be to sons of Pāṇḍu, on whose side is Janārdana; where Krishna is, there is justice; where justice is, there is victory.

Where there is a virtuous man, there also is God.

God helps the good.
331. यथा धर्मं यथार्थम् सत्यं यथानूतिनं च।

Where virtue is destroyed by vice, and truth by falsehood, there the courtiers who witness it become themselves depraved.

332. यथा स्वास्त्यच यथा कर्म:॥

Where smoke, there fire.

Where there's smoke, there's fire.

No smoke without some fire.

Where there is no fire, no smoke rises. (Porongom.)

333. यथा पिता तथा पुत्र:॥

As the father, so the son.

(See Telugu No. 170.)

334. यथा सीजन तथासुबु:॥

As the seed, so the sprout.

(See Telugu No. 1977.)

Bad crow, bad egg. (Greek.)

335. यथा राजा तथा प्रजा:॥

As the king, so the people.

Like king, like people. (Latin.)

*Onde fogo não há, fumo não se levanta.
†Κακοῦ κόρακος κακῶν ὁ ὁφέν.
† Qualls rox, talla gres.
336. बुधार्यावांक लोकविरोधी ||
एकत्रिवक्तव्या ्स्ूँकरत्स्यक्तक्षे
A speaker of truth is the world’s enemy.
(See TELUGU No. 320, &c.)

337. जङ्गले विश्र वृक्षभार ||
जाँगले विश्र वृक्षभार वि मल्ल
O king of bulls, roam freely at your will.
(See No. 66.)

A phrase used when liberating a bull in obsequial ceremonies. "The sacrifice of a cow or calf formed part of the ancient śraaddha. It then became typical, or a bull was turned loose, instead of being slaughtered.”
(Wilson’s note on Vishnu-purāṇa, Book III, Chap. 15.)

338. यदि फिलिडे दूरत्: किं घनेन कुलेन किं ||
यदि फिलिडे दूरत्: किं घनेन कुलेन किं
If there be a defect in the son-in-law, what is wealth and what is birth?

यथा तातो वरं पश्चित्त तति विच तत: कुलषः
यदि फिलिडे दूरत्: किं घनेन कुलेन किं
A father should first look to [the person of] his son-in-law, then to his wealth and then to his family; if there be any defect in the son-in-law, what is wealth and what is birth?

339. यदि चदर्ममोक्षः तथा वर्ण विस्रू ||
यदि चदर्ममोक्षः तथा वर्ण विस्रू
If the heart be impure, all [the actions] will be wrong.

This can also be rendered "If a man’s heart be impure, all things will appear opposed to him."
(450)
340. यद्यं प्रकोण मलं ||
   यत्रौ तृतीय करो ||
What is gone, is gone, gone.

(See TELUGU Nos. 2000, 2162.)

341. यद्यं प्रकोण वासिन्त सदिशं दुर्भिनं मम ||
   यत्रौ तृतीये अर्थू दृष्टिकारं करो ||
What day is not a "That-day", that day is a bad day for me.

(For Tuddina [lit. "that day"] see TELUGU No. 37.)

Said by a poor Brahman who lived by attending obsequial ceremonies (Srūddha.)

342. यदिष्ठेषनि रिक्यं ||
As Fate wills it.

करोतु नाम नोतिसी वभावभिनिधतं।
फलं पुनसदेवास्वदिष्ठेषनि सियं ||

Let a politic man certainly attempt this and that, but the fruit shall be as Fate wills it.

"There's a divinity that shapes our ends,
Rough-hew them how we will." Shakespeare.

343. यमकं कर्णं वासिन् तस्मााचायत जापं ||
Yama has no mercy, be careful therefore, be careful!

Yama is the god of death, "the deity of Naraka or hell: he corresponds with the Grecian god Pluto and the judge of hell Minos, and in Hindu mythology is often identified with Death and Time." (Wilson.)
344. वसा नासित खल्च धन्य वर्षा नासित तस्त करोनि किं?

Who has no sense of his own, what will the Sāstra do for him?

345. वसा नासि तिंच ख म नष्टः कुलोनसंविविधमहः विभिनः किं?

Who has wealth, that man is of high birth, he is learned, he is a bearer [of the Vedas], he has a knowledge of the precepts, he is eloquent, he is handsome—all qualities follow gold.

Ironic.

Money makes the man.

Money is the god of the world.

All things are obedient to money. (Latin.)

346. जीविति जीविति जयजयति तु जीविति

He [truly] lives by whom many live.

He lives a worthy life who supports many lives besides his own.

* Ti τυφλοι και κατόπτροι.
† Pecuniae obediunt omnia.

(452)
In every country, that custom prevails which has come down from generation to generation.

In Magadha, there is no crime in [drinking] liquor; in Kalinga, in [drinking] arrack; in Orissa, in co-habitation with a brother's wife; in Gauḍa, in eating fish; in Drāviḍa, in marrying a maternal uncle's daughter:—that custom obtains in every country, which has been handed down from generation to generation.

Every country has its custom. (Spanish.)

So many countries, so many customs. (French.)

Every land its own custom, every wheel its own spindle. (Portuguese.)

As a man's heart is, so does he speak.

As the life is, so will be the language. (Greek.)
As is the perception, so is the fulfilment.
Success depends upon faith.

Like mother, like daughter.

I shall make offerings all my life

As long as there is food in the mouth, so long will the words be sweet.

A reasonable word should be received even from a child or a parrot.

Yours is the jujube root, mine is the jujube tree; ours is a jujube relationship—You are you, I am I.

Said by one who had pretended to be a relation.—Badari is the Zizyphus Jujuba.
355. वेन कैन प्रकारे आष्टिक: पुष्पिण्य भव ||
सन्त इस हृतकं ते त्रजये जयाजये जयी ||

In some way or other, become a famous man.

356. चेतामयं गतिर्वाचि तेषा वाराणशी गति: ||
सावधानन्नु कर्मसूत्रं वैत्तर्त्रेक्सा ||

For those who have no other resource, Varanasi (Benares) is a refuge.

(See TELUGU No. 2680.)

357. चोम्यं चोम्यं चुययते ||
कृष्णकृत्वा कर्मसूत्रा सद्यशुक्ल ||

Like joins with like.

(See TELUGU No. 735, &c.)

भार्ती ने नर्तकी चिकमान्त च यवनाधमः ||
जामाता वज्रकैव चोम्यं चोम्यं चुययते ||
कृष्णकृत्वा कर्मसूत्रा सद्यशुक्ल ||

This my wife is a dancing girl, and I am the lowest of Yavanas; [so are] my son-in-law and wife's brother-in-law: like joins with like.

Like loves like. (Greek.)

* "Omoson όμοιων φιλοι."
(455)
358. **What is dear to one’s heart is not far off.**

(See Telugu No. 196.)

359. **A son should be treated as a prince for five years, as a slave for ten years, and in his sixteenth year, as a friend.**

360. **A king, a drunken man, a child, a madman, a purse proud man desire what is not obtainable—how much more that which can be had?**

(456)
361. राजा राजकुलं पाणं राजस्यां युक्तिः।
भर्ता च यस्त्रीकरं पाणं श्रीवापां गुरुजंतु॥
सम्भूच च यस्त्रैव देवताः स्वामिनि जुयी।
भृगुवंशानां तु यस्त्रैव हृदभूमि अभिभृत॥

The king must answer for his country's sin; the priest for the king's sin; the husband for the wife's sin, and the Guru for the disciple's sin.

362. राजन मनस्रवाशिषि नमि वर्षच वर्षित।
अभावायुतमयं स्मि मार्यंति विण्डव॥
जस्तीशस्त्रो च चिन्दु च चिन्दु च चिन्दु।
एवं त्रिपुराण्यं नापरं नाचर्यं दीर्घं॥

O king! a rain of gold falls from thee in all places, but no drops reach me, covered with the umbrella of misfortune.

363. रामावशिष्योदूरं रामावशिष्योदिव॥
रामावशिष्योदुरं रामावशिष्योदिव॥

The battle between Rāma and Rāvaṇa is like that between Rāma and Rāvaṇa.

i. e., like nothing else—nothing can be compared to it.

गमन गमनाकारं सागरस्यावरोधम:।
रामावशिष्योदूरं रामावशिष्योदिव॥

The sky is like the sky, the ocean is like the ocean; the battle between Rāma and Rāvaṇa is like that between Rāma and Rāvaṇa.

58 (457)
364. रामाय खसित रावणय खसित ||
श्रवणे दुःख कर्त्तव्ये कर्त्तव्ये ||

Blessings on Rāma! Blessings on Rāvaṇa!
(See TELUGU No. 1933.)

Applied to keeping on good terms with both parties in a quarrel, and not espousing the cause of either.

365. कुपोसवंशया विदुहुदवंशया: ||
विद्याश्रीमा न शोभन्ते निर्गण्या द्रव किंयुक्ता: ||
कुपोसवंशया न किंयुक्ता ||

Though possessed of beauty and youth and sprung from a pure stock, the unlearned shine not, as the inodorous kimśuka flowers [are valueless].

Kimśuka is the Butea frondosa.

366. संघर्ष परसीष्यं ||

Fasting is the best medicine.

Feed sparingly, and defy the physician.

367. लक्ष्मा स्त्रीमुखण ||

Modesty is the ornament of women.

"I will therefore that women adorn themselves with shamefacedness." 1 Timothy, ii. 8, 9.

368. लक्षात् लिन्तिता रेखा परिमाणू न शक्यते ||

The line written on the forehead cannot be effaced.
(See TELUGU Nos. 1344, 1067.)

(458)
The writing on the forehead will never fail.

(See Telugu No. 2431, 2550.)

Man obtains what wealth he is to obtain, even God is not able to prevent it; hence I neither grieve nor am surprised—the writing on the forehead will never fail.

The world is divided in tastes.

(See Telugu No. 1618.)

Who is poor in speech?

Good words cost nothing, but are worth much.

The spring is the youth of trees, wealth is the youth of men, beauty is the youth of women, intelligence is the youth of the young.
373. वस्त्रेण अपूर्णा वाचा ||
हतिकहस्त परमी ||

By dress, by body, and by speech.

374. वाक्यें चतुर वयं ||
किर्तिकाल वस्ती ||

We are ruined by foolish speech.

(See TELUGU No. 1547.)

375. वास्तवे वस्ते लक्ष्ये: ||
साहसिकवस्तुतन्त्र तन्त्रे ||

Fortune dwells in trade.

वास्तवे वस्ते लक्ष्याभियम भवायां भैषज्यां नेप नेवच ||
साहसिकानुसार वस्तुतन्त्र तन्त्रे शिष्य प्रदेशां जन्मां जनं ||
तन्त्रे राजेवायां भिषायां भैषज्यां नेप नेवच ||
साहसिकानुसार वस्तुतन्त्र तन्त्रे शिष्य प्रदेशां जन्मां जनं

Fortune dwells in trade; she is half in agriculture, half of that in Government service, and not at all in begging.

376. वाद्यस्तो वैष्णेष: ||
साहसिकवस्तुतन्त्रतन्त्रे ||

A ruined alchymist [makes] a capital doctor.

377. विद्या वह मर्यादा न चैतन्यावरः वपेन् ||
कार्यसमापत्ति नास्तिकूर्ती राज्यामहारक्षिण ||

One should die with his learning, not sow it in a barren soil.

Better that a man's learning should die with him than that it should be thrown away on the foolish.

(460)
378. सन्तत्त्र प्रेमयास वर्तनाशय श्रेष्ठम्

Marriage is ruin to learning, and the consummation of marriage is ruin to everything.

379. विद्यार्थ्य सशक्तम्

The gem of learning is great wealth.

380. विद्याडम धनवान् भवेत्

The possessor of learning becomes the possessor of wealth.

"Get learning with a great sum of money and get much gold by her." Ecclesiasticus li. 28.

381. विद्याविशेषः पद्मः

One void of learning is a beast.

Learning is honored by kings, not wealth; one void of learning is a beast.
The learned only know the labour of the learned, the barren woman knows not the great pains of childbirth.

(See TELUGU No. 897.)

Lo! Fate is all powerful, that's my mind.

Seeing the seizure of the sun and the moon by Graha, the restraint [exercised] over elephants and serpents, and the poverty of the wise, lo!

I am of opinion that Fate is all powerful. (Bhartrihari.)

Graha is a name of Rahu, the personified ascending node.

Mind follows what Fate has decreed.

In the time of calamity, the sense is perverted.

Let misfortunes come upon us often, by which Hari (Vishnu) is remembered.

(402)
Fortitude in misfortune, forbearance in prosperity, eloquence in the assembly, valour in battle, eagerness in seeking fame, attention to the Vedas—these are natural to a great man.

Among Brahmins, seniority is attained by knowledge; among Kshatriyas, by valour; among Vaiśyas, by corn and money; and only among Śūdras, by birth.

Silence is the ornament of the ignorant.

An assembly is poison to a poor man; a young wife is poison to an old man.

Poor men's words have little weight. (Greek.)
A young wife is an old man's post-horse to the grave. (German.)

* Τῶν γὰρ παιδῶν ἔστιν οἱ λόγοι κένοι.
† Jung Weib ist alter Mann, das Postpferd zum Grabe.
(463)
391. **A vessel of poison, with a face of milk.**

(See TELUGU No. 4, &c.)

**Such a friend as, like a vessel of poison with a face (i.e. covering) of milk, ruins [a man’s] business behind his back and speaks soft words to his face, must be shunned.**

392. **Like the worm living in poison.**

393. **It is not right for one to cut down even a poisonous tree which he himself has reared.**

**Hence has the Daitya derived his prosperity and for this very reason he does not deserve destruction: it is not right for one to cut down even a poisonous tree which he himself has reared.** (464)
394. विषविषमीषयं
Poison is the remedy for poison.

Caste your sight, broad fawn-eyed damsel, once more [upon me]—have we not heard from the olden time that poison is the remedy for poison?

Poison quells poison. (Italian.)

One nail drives out another.

395. विषायमक्तं यादं बालाद्यपि सुभाषितं
Nectar should be taken even out of poison; a well spoken word should be received even from a youth; rectitude should be acknowledged even in an enemy, and gold should be taken even out of filth.

396. द्रध्य द्रध्यमुद्रे च द्रध्य द्रध्येऽतु भोजनं
Useless is rain to the sea, and useless is food to one satisfied; useless is a gift to a rich man, useless is youth to a poor man.

*(cf. Böhtlingk's *Indische Sprüche*, 2890, 5031.)*
397. ज्योति नारी पतिमता ॥

अनेकां तपस्विनोऽणीः

An old woman, a chaste wife.

398. ज्योति वेष्या तपस्विनी ॥

अनेकां तपस्विनोऽणीः

An old harlot, a female devotee.

399. वृक्षम वचनं याज्ञामापकाले चुपचापं

अनेकां तपस्विनोऽणीः

An old man's advice should be taken in a time of misfortune.

400. वृक्षम विषं पुष्पं सजिकाया विषं घिरः ॥

सजिकाया विषं दंगा सत्यं दुष्यं विषं ॥

The poison of a scorpion is in his tail; the poison of a fly is in his head; the poison of a serpent is in his fang; the poison of a bad man is in his whole body.

401. वृक्षम विषं वासपादंगः ॥

In a fight between bulls, the calf's leg is broken.

(See TELUGU No. 212.)

(466)
402. वैष्णो विषालालकः ||

A Vaisya is a betrayer of confidence.

403. शापारं द्रोहवितनं ||

Trade is treachery.

An ungrammatical, but common saying, corrupted from "Praṣādo droha chintanam" in the Amarakośa.

404. व्यासकेतु: ||

Vyāsa's pass.

Said of "any difficult passage in the Mahābhārata" or of "any puzzle or stumbling block." (Brown.)

405. यष्टिपित्रमेवचा वा ||

Is not Śachipati Maghavā?

Both names of Indra.

406. श्रे यायं यमाचरेरू ||

Deceit must be practised towards the deceitful.

One must be upright towards an upright man and deceitful towards a deceitful man.

(467)
407. श्रृंववाय भोक्यते

Leave off a hundred [works] and eat.

Food is the first thing.

408. श्रृण्वलोकेन पंजितत॥

A Pandit by a hundred stanzas.

Said derisively.

409. श्रेष्ठ जानते मुरस्स्वर्णवेणुः च पंजितत॥

In a hundred, one hero is found; in a thousand, one Pandit.

410. श्रवणः पंचा: श्रवणः कथा॥

Slowly along the road, slowly through the quilt.

A quilt of patch work is referred to.

Slowly along the road; slowly through the quilt; slowly over the mountain; slowly through your business; slowly in your charities—slowly, slowly, through these five.

The admonition, nothing rashly, is everywhere useful. (Gow.)

* To μηδέν εἰπή, πανταχοῦ 'στι κράτισμον.

(468)
411. शनि: पवृत्तसंघमं ||

Slowly over the mountain.

The right path will gradually be found in a forest by wandering in it; so wisdom will be gradually acquired by study of the Vedas, as a mountain is slowly crossed.

412. शनि: चिपेत्वाद् ||

Slowly, slowly, place the foot.

Be careful in each step you take in any business.

413. शरीरं वाचिमंदिरं ||

The body is the abode of diseases.

That soul, in which there is no perception of sorrow, beneficence, or virtue [in others], bears in vain a body, the abode of diseases.

(469)
414. शरीरमात्रं खलु धर्मवार्तम ॥

Is not the body the chief instrument of doing good?  
(See No. 261.)

415. शाकाचं वा खाज्जवाचं वा खात ॥

It will do for vegetable, or it will do for salt.  
Said by a beggar.

416. शापादिपि शरादिपि ॥

By curse, and by arrow.

With the four Vedas before me, and the bow and arrow behind me, I am powerful both by curse and by arrow.  
Said by Parasurama.  
(470)
417. शिरो मास्ति शिरोऽथाया ||

No head, but head-ache.

Applied to irrational argument, &c.—(cf. Morton 861.)

418. मीलं शर्वेः भूवणं ||

Moral rectitude is everywhere an ornament.

i. e., it is an ornament to a man wherever he goes.

419. दुष्टे न पावाणः पावाणे च न कुश्चने।

When a dog is seen, there is no stone; when a stone is found, the dog is not seen; when both the dog and stone are seen, then what can we do to the king’s dog?

420. मुम मम स्वर्ण अस्मस्ति कालास्य ||


421. मुक्कोऽ तिवारः च न कुष्ठाक्षेत्रविचार ||

Entertain not groundless enmity towards, nor quarrel with any one.

(471)
422. यथ: कार्यमुद्य कर्मवर्तय II
Do to-day what must be done to-morrow.
Be beforehand with your business.
Take time by the forelock.

The business of to-morrow should be done to-day, and that of the after-noon in the forenoon: Death waits not, whether the thing be done or not done.

423. भुद्यर्गुद्य परमसुख विराचाल्कुलकामान् II
In the father-in-law's house is the greatest happiness, but after the third night [the son-in-law is treated] like a dog.

424. सानारीवेद कुत्सोखः II
Where is the pleasure in mounting a dog?

425. बुल्लीं भिषजी मंच॥
The six-eared counsel is split.

[Knowing] that counsel is divulged by six ears and spread by report, a king should take counsel [only] with a second, his minister.

(cf. Hitopadesa, Book III.)
(472)
426. विष्णुः कर्णो निपालितः ॥

By six, was Karna made to fall.

427. विष्णुः कर्णो लघुप्रधानं ॥

Of the six flavours, salt is the chief.

The others are sweet, pungent, bitter, sour, and astringent.

428. घनस्लं विष्णुः विष्णूभिभोगः ॥

Good men are energetic in seeking the good of others.

429. घनस्लं घनुं वने ॥

Happiness is in the Nandana garden.

_Nandana is Indra's pleasure ground._

60 (473)
430. भक्तिभोज्यायन्यानि ||
रोकिष्णेन तथा सुनिष्ठानि।

Food should be eaten with affection.

(See TELUGU No. 1581, &c.)

431. दोषगुणा भवति ||
दोषगुणो दोषगुणोऽस्तिः।

Vice and virtue spring from association.

The mother and the father of me and of that bird are one; I was brought
by Munis and he was taken by Gavasanas; I hear the Munis' speech and he
hears that of the Gavasanas; neither are his defects nor are mine good
qualities—vice and virtue spring from association.

Gavasanas [lit. "beef-eaters"] are outcasts.

432. यद्गराये दुःख ||
रोकिष्णेन कस्तो दुःखोऽस्तिः।

In the world's ocean is grief.

433. यद्यारी दुःखी वध्वानी सुकी ||
रोकिष्णेन तथा सुनिष्ठानि।

The worldly man is a man of sorrows, the Sannyasī is a
man of joys.

(474)
A good disposition gains all.

A friend can be gained by transparency [of conduct]; an enemy, by prudence and power; a miser, by money; a master, by service; a brahman, by kindness; a young wife, by tenderness; relatives, by patience; a passionate man, by praise; a priest, by reverence; a fool, by stories; a wise man, by learning; a man with a taste, by humouring him; and all, by good conduct.

Where there’s a wall, you can draw on it.

A good son is the light of his family.

The moon is the light of the night, the sun is the light of the day; virtue is the light of the three worlds; a good son is the light of his family.
437. वचः शृवःश्रवः शृवःश्रवःश्रवःश्रवःश्रवःश्रवःश्रवः।
प्रथमः ओ नानूतं शृवःश्रवः धर्मस्वप्नातनः॥

Speak the truth, and speak to please; speak not the truth, to displease; speak not untruth, to please; this is eternal virtue.

438. सत्येव जीवान्ययति ॥

By truth, he conquers the worlds.

439. वचः अमुकमेठ निर्मा ॥

Eating in a Satram, sleeping in a Matha.

Satram (Chuttrum) is a travellers' rest-house; Matha is a convent.

Said of one who leads a wandering life.

440. सत्यमति: कथमं किं न करोति पुर्वं ॥

Say, what does not good association do for men?

Say, what does not good association do for men? It removes the dulness of their intellects; it sprinkles truth in their speech; it gains the highest honors for them; expels sin from them; it purifies their mind; and spreads their fame towards all quarters.

(476)
441. \textit{sanskrit proverb:}\ The effect of music is immediate.

442. \textit{sanskrit proverb:}\ A wise man gives at once, a wiser man at once refuses.

443. \textit{sanskrit proverb:}\ If there be great learning, what of money? If there be an ill name, what of death?

444. \textit{sanskrit proverb:}\ Who befriends, he is a relation; who supports, he is a father; he is a friend, in whom there is confidence; she is a wife, in whom there is pleasure.

445. \textit{sanskrit proverb:}\ Either go not into an assembly, or if you go, speak well; if a man speak not, or speak badly, he becomes a sinner.
On the strength of his position, the serpent dwelling on the wrist of Pinākapāṇi (Śiva) asked Garuḍa when going along the road, whether he was well.

(See TELUGU No. 751.)

All entrusted to another is grief, all undertaken by one’s self is joy.

Endeavour should be made to relinquish whatever business is in another’s hands; that which is in one’s own hands should be done earnestly: all entrusted to another is grief; all undertaken by one’s self is joy; these should be known, in short, as the characteristics of joy and sorrow.

Self do, self have.

If you would have a thing well done, do it yourself.

The master orders the man, the man orders the cat, and the cat orders her tail. (Portuguese.)

* Manda o amo no mopo, o mopo no gato, e o gato no rabo.

(478)
SANSCRIT PROVERBS.

448. श्रवणं जगजाहे ||

dhman pada 40 समये इँ\%\%

At Jagannatha, all are one.

No caste distinctions in eating.

449. यद्य गातास्त्र ग्नयते प्रभानं ||

In the whole body, the head is chief.

450. यशवसार्थे समीचने ||

All seek their own object

Let the Pāṇḍava sacrifice; let Indra protect Svarga; let the sun shine;
we will kill our enemies—all seek their own object.

451. यशस्वार्थे: फक्तेक साध्यं ||

By every means, one's object must be accomplished.

Though a dwarf, he (Vishnu) became Trivikrama and Sūkara and
Nrisimha; by all means, whether base or not base, or the basest of the
base, one's object must be accomplished.

(479)
452. Of all the senses, sight is the chief.

453. All people seek gold.

454. May all people be happy!

455. By association good qualities are acquired, by association bad qualities are acquired.

456. No business should be done rashly.

457. A companion is an additional strength.

Whether he have talent or be without it, a companion is an additional strength; if deprived of husk the rice will not sprout.
SANSCRIT PROVERBS.

458. वास्तवार्थेः सत्यः
वस्तुतः सत्यार्थाऽस्मिन

Fortune is secured by boldness.

Fortune favors the bold. (Latin.)

459. वास्तवार्थेः सत्यः
वस्तुतः सत्यार्थाऽस्मिन

Fortune is in boldness.

460. विकताकालिः
विविधतमाः

A flower-bed of sand.

461. विद्वानं परियोज्य भिषामटति दुःस्तिः
दुःस्त अनुसरणं बिद्वानं स्मरिन्तिल

A foolish man leaves the food which is ready for him and goes to beg.

462. सुखाणांतरं दुःखं दुःखाणांतरं सुखं
सुखाणांतरं दुःखनिः दुःखनिः सुखाणां
सुखाणांतरं दुःखनिः दुःखनिः सुखाणां

After happiness, sorrow; after sorrow, happiness; happiness and sorrow revolve like a discus.

(See TELUGU Nos. 361, 365.)

Joy and sorrow are next-door neighbours. (German.)

463. सुधीकरणाय.
सुधीकरणाय

A needle and a boiler.

The first takes a short time to make, it should therefore be made first.

*Fortes fortuna adjuvat.
†'Freund' und Lied sind nahe Nachbarn.
A servant and food [are good] old.

A new cloth, a new umbrella, a new wife, a new house are everywhere good new; a servant and food are good old.

A brother-in-law is the ruin of the house, a maternal uncle is the ruin of everything.

The gods know not a woman's conduct and a man's fortune, how then can men?

Women are the cause of mischief.

Women are said to eat twice as much [as men], to have four times as much sense, six times as much pluck, and eight times as much desire.

(Cf. Böhtlingk's *Indische Sprüche* 412, 5306.)
469. स्त्रीशास्त्रार्थं विना ||
Without the advice of women.

i.e. Admit not women into your counsels.

470. स्त्रीरथं दुःखुशार्दुपि ||
Take an excellent woman even from a bad caste.

An assiduous man should receive good learning even from a low fellow; excellent virtue even from an outcast, and an excellent woman [lit. a woman-gem] even from a bad caste.

471. स्थानस्थितं कापुषवोपि संस्खः ||
In a strong position, even a coward is a lion.

(See TELUGU No. 215.)

जानामि रे सर्व तव प्रभावं कुंडसितं गर्भिं शंकरं ।
स्थानं प्रधानं न वलं प्रधानं स्थानस्थितं: कापुषवोपि संस्खः॥

O Serpent! I know thy power; dwelling on the neck of Sankara (Siva), thou dost hiss: position is the chief thing, not strength;—even a coward is a lion in a strong position.

(483)
472. The pot and a grain of boiled rice.

The disposal of what remains should be thought of.

Without vain regrets for what has gone.

473. Where there is friendship, the friend is never far off.

Where there is friendship, the friend is never far off.

474. Hard working men in their own business, but rogues in their master's business.

475. A wise man gains his object; in failure is foolishness.

Disregarding honor and even courting dishonor, a wise man gains his object; in failure is foolishness.
477. **What deliberation is there in one's own house?**

Said by very intimate friends, meaning that no formality is required to be observed by them in each other's houses.

478. **A fool is honored in his own house; a proprietor is honored in his own village; a king is honored in his own country; a learned man is honored everywhere.**

479. **The natural disposition stands at the head.**

The natural disposition of every one is investigated, not the other qualities; the natural disposition excelling all other qualities, stands at the head of them.

480. **Having crossed yourself, get others across.**

Help yourself first and then others.

*Self is the man.* (Dutch)
481. त्वाल्हामश्च समवे मुनयोपि न पंडितः ॥
सत्यगुरुत्वं नंस्ती ज्ञानात् स कोट्सः ॥

In their own actions even Munis are not wise.

482. हस्तांत व्रजार्जुनः ॥
सन्तोषं यज्ञवधूसः ॥

Sanctity as far as the plough.

If a Brahman commences to till the ground, he loses his sanctity.

483. चक्रिका: कियते कर्म देविर्गुर्भवते ॥
सिरसिमा देवमन्त्र भवते सिमान्त्रिसिरसः ॥

Laughing, a thing is done; weeping, the fruit of it is suffered.

(See TELUGU No. 2425.)

484. इतिसमशकांतः ॥
सत्याग्रहसः ॥

The difference between an elephant and a muskito.

485. च्यं विन्यं च्यं चित्रं च्यं जीवितमायोऽः ॥
सच्चाय चात्मकामाय चात्मकाय अपि ॥

Wealth for a moment, the mind for a moment, our life for a moment.

च्यं विन्यं च्यं चित्रं च्यं जीवितमायोऽः ॥
वस्तुं कर्मण नागिन भर्तुव्य लरिता गतिः ॥
सच्चाय चात्मकामाय चात्मकाय अपि ॥

Wealth for a moment, mind for a moment, our life for a moment; Yama has no pity, [therefore] do good works quickly.

(See No. M.)

(486)
486. चीरे कशास्ति गोरवं ||

Who is honored in adversity?

वनानि दश्ति विक्रस्खला भवति मारतः ||
स एवं दीपं निषाध्य चीरे कशास्ति गोरवं ||

Fire burns forests and Wind is a friend [ assists ]; but that very Wind proves destructive to the lamp. Who is honored when reduced [ in circumstances? ]

487. चीरे पुष्चे मद्यलोकं विग्रंति ||

When the reward of good deeds is ended, [ souls ] come back to the world of men.

488. चीरोकन्यायः ||

Like milk and water.

(See TELUGU No. 1389, &c.)

Close friendship.

( 487 )
A SUPPLEMENT
TO THE
COLLECTION
OF
TELUGU PROVERBS:
CONTAINING
ADDITIONAL PROVERBS, AN INDEX VERBORUM, AND AN INDEX TO THE EUROPEAN PROVERBS QUOTED IN ILLUSTRATION.

BY
CAPTAIN M. W. CARR,
Madras Staff Corps.

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TELUGU PROVERBS,
SUPPLEMENT.

2135. సోదర బిడుగా చెందిన నాటుడు కాడను సరిగా అడవించడం వల్ల తలుగు చుండి.

Having put his wife to bed in the Bazaar street, he complained that the comers and goers stepped over her.

2136. సోంఘా మాడిన చెన్నిదడు అక్కడ ఎందుకు, అమలయాడి నిత్యానలు ఎందుకు శివాయ అసలు.

Without touching or handling I offer it to the deity, don't wish for it O children! Be off!

(See No. 492.)

2137. సాధనారాయనం మోట్యాం, సాధనేందు తండ్రి వల్లమరణం.

If I had so much, would I not live with piles of pots?

2138. సమయ సత్యం, మానవ గ్రంధ.

An offering to the deity of the flowers which cannot be reached.

(See No. 786.)

2139. సోంఘా సారాంశం అనే వా, సాధనేందురు గ్రంధం.

The lizard which tells the fortunes of all fell itself into the tub of rice-washings.

The sound of the lizard is believed to be auspicious or ominous according to the quarter from whence it is heard, the hour, &c.

1 (1)
2140. లేకుంటే విల్లు పిలుసేందుకు, నీతొకు నడిపించండి.

If all get into the palankin, who will be the bearers?

You a lady, I a lady, who is to drive out the sow? (Quoth.)

2141. అంతే మేలు చేసేవారు, అది కాలు లేకుంటే.

Ornaments worn for beauty will be useful in the time of want.

2142. ఎండి ఎల్లా పాపారు, మేరా సంచారం కంటే.

Wishing for porridge and also for mustaches.

(See No. 117.)

The two don't go well together.

2143. అందు మరో అందు ఎల్లా పండుతుంది, యాదాది మాత్రం.

The sister is ours, but is the sisters's husband ours also?

(See No. 118.)

2144. ఎండి ఆస్తే వంచితమంతంగా.

Like wind assisting fire.

2145. మారు వంచి స్థానం చేసి సంతానం, అత్యంత మధురం సంతానం, కొండలు నిర్మాణం మధురం, కొనసాగగా మధురం మధురం.

There's half a loaf on the cross wall, when he comes tell him to eat it; something is groaning in the yard, tell him to bring the Moringa stick that's in the corner.

The language of the above is barbarous and partly Hindustani. It is supposed to have been said by a Mussalman and is used in ridicule.

*Vos dama, yo dama, quien botara & porca fora?

(2)
Six months after the death of the mother-in-law, tears came into the eyes of the daughter-in-law.

If you break a fig, it is all worms.

When good fortune comes, your wife will become your spouse.

If that be a village, will the cocks not crow?

In an unsuitable place we should not assert our superiority.

If the food is reduced, all will sink with it.

Food is the source of all vices.

Sustained by food, dependent on life.
2154. **May you break into the house of him who has fed you?**

(See No. 1977, etc.)

*Konnam* is a hole made by burglars in the wall of a house.

2155. **Let all your rice be chunam and all your cakes frogs!**

A certain sage was, on account of his eccentricities, treated as a crazy fellow and not received into society. On one occasion, irritated by being refused admittance to an entertainment, he uttered the above imprecation which to the consternation of the assembled company took effect. They begged his pardon, whereupon he restored in the same miraculous manner the chunam into rice and the frogs into cakes!

The power acquired by austerities.

2156. **All the flavours are right, but there is no salt in it.**

Said of badly prepared food.

2157. **There is no one who knows everything, there is no one who knows nothing.**

2158. **If you do tell a lie, let it be like a wall.**

(See No. 171.)

2159. **Like fire inaugurated with water.**

*Abhisheka* is the term used for bathing or anointing an idol.

2160. **Can you get new-moon food every day?**

The Hindu Law prescribes one meal only on the day of the new-moon, and it is in consequence a good one.
2161. తమిళు తిరుమల, రాత్రి తిరుమల.

If it's not Sunday it's Monday.

If to-day will not, to-morrow may.

2162. ప్రమాదం మరియు గంగా మరియు గంగా.

He who grieves over that which is past is a man of little sense.

2163. బొనగారు సంధనారు, బొనగారు సంధనారు.

The husband like a spindle, the wife like a mortar.

*Kuduru* is the upper and larger part of a stone mortar.

2164. గ్రెంట్ర వారించిని, గ్రెంట్ర మనం ఎండించిని, కొరకు రాకున్న క్రమాని రాకున్న క్రమాని, రాకున్న క్రమాని రాకున్న క్రమాని.

The priest, the priest is like a pot with a large mouth, the priest's wife is like a small basket—when the basket was put in the corner a jackal walked off with it, O Narâyana!

2165. సెకందు సెకందు సెకందు సెకందు.

"Come father and eat" [said the daughter] "I'm coming directly Śingāma" [replied the father.]

The daughter waved her hand to display her new gold bangles, the father nodded his head to show his new gold earings.

Said of people "showing off."

2166. అలాసం అలాసం అలాసం అలాసం.

If you say "Alas!" it will equal six months' sin.

Applied to pitying an atrocious sinner.

(5)
2167. "Arjuna, Bharjuna—Ah! the thunder bolt has fallen," he cried.

The man in a fright tried to utter the spell given under No. 1444, but lost his head and broke down at the second word.

2168. A man without money is useless.

2169. A man without money is vain.

2170. In his haste about the Alli kāyas he forgot the marriage.

Alli kāya is the fruit of the Memecylon Capitellatum.

2171. The grandmother and the horse were one.

A man and his grandmother started on a journey, the former riding, the latter on foot; the grandson rested frequently on the road and eventually only reached his destination just as his grandmother had completed her journey.

The tortoise and the hare.

2172. While she was going round the holy fig tree, she felt for signs of pregnancy.

Pradakṣhāna is "reverential salutation, by circumambulating a person or object, keeping the right side towards them." (Wilson). Aśvatiḥa is the Ficus Religiosa.

Expecting the result to be obtained at the very commencement of an enterprise.

* Een man sonder geld is een schip sonder zeilen.
TELUGU PROVERBS—SUPPLEMENT.

2173. అదన వక్షోతూ బాణాలు ఆణండ, కు అవల స్తు నాకు వదులు అనే వివరాం.
I'll give you medicine to keep away hunger, give me your cold breakfast.
Said by a quack.

2174. అపుర్ధం నివాస అనే వివరాం.
The hungry man will not refuse leavings.

2175. శనిర కు నాలుగు సారాగారి.
The sky was kicked away by the kite.
Said in answer to an impertinent question.

2176. శనిసము బట్టు శనం మందప.
A man who plants a ladder on the sky.
Ambitious.

2177. శనిర కు నాలుగు, అంచన రంగా.
Purity first and impurity after.
Impurity always attends purity.

2178. శనిర తెలుగుదుంగం శిఖరు, ఏపుంది శిఖరు రాకుండా.
Though you cheat your priest you should not cheat your own life.
Take good care of yourself, even though you treat your priest badly.
Said by a selfish, greedy man.
( 7 )
2179. A woman's sense is wrong sense.

(See No. 425.)

Lit. in the back of the head.

2180. They who beget female children must cut off five of their badges of honor.

A man though raised to a distinguished position in the world has yet to humble himself before his sons-in-law for the sake of his daughters, who might otherwise not be well treated.

2181. A dancing foot and a singing mouth are never quiet.

(See Nos. 255, 1065, 1439.)

2182. If you cheat your life, it will then and there ask [for food].

2183. [Talk of] that burning and this burning, this Brāhmaṇārtha is belly burning.

Said by a greedy Vaidika Brahman.

Brāhmaṇārtha is an invitation issued to two or three Brahmins on the anniversary of the death of a relative.

2184. Shall we have that word said? O father-in-law!

When a Komati was dying and the word "Nārāyaṇa" had to be pronounced in his ears, all his relations tried to shirk this disagreeable duty.

The allusion in the proverb is to a proposal made by one of them that the task should be imposed upon the oldest man present.

2185. Will castor oil seeds become fine pearls?
TELUGU PROVERBS—SUPPLEMENT.

2186. అయితే ప్రతిభ, మాతే అందు చేసేవా.  
If he were here, he would at least stitch the leaf platter.  
(See No. 46.)

2187. వేప కాలికత.  
Valour in the beginning.  
Dash, but not steady unflinching courage.

2188. సంచారంగా హన చందనం నంద చందనం.  
Six chafing dishes and a fire of roots were the cause of the uproar.

2189. అయితే వేపసంచారం అందు చేసేవా, సేవే సంచారం.  
If the wife is of good disposition, good will accrue.

2190. పురు సంధ్య అందు చేసే అందు చేసే.  
Though the Állu be new, are the mill stones new?
(For Állu see No. 35.)  
An answer to a lame excuse.

2191. సంసారం మన తను అంతు మనం నందం నందం అంతు.  
A man who saves a mustard seed and thinks a pumpkin worth a shell-coin.  
(For Gummaidi kabya see No. 517.)  
Penny wise and pound foolish.  
They drink their water by measure, but eat their cake without. (Omn.)

2192. అయితే వేపసంచారం నంద అందు చేసేవా వేప సంచారం.  
There is no meekness in cows, nor poverty in Brahmans.

* మిత్రా సంచార ప్రత్యేకం ప్రతి ప్రతి ప్రతి ప్రతి.*

2  (9)
2193. తి బి తియి, తియిత ఆం తియి.

His desire is on his wife and his support on his mat.
Nothing for it but resignation.

2194. నిత్తియితియి చిత్తబిరికి.

Why should a man without desire be in the world?

2195. తిరి తిరి తిరిత తిరి తిరి.

The neighbour's cat is the ally of the house cat.
Both join in mischief.

2196. తిక్కడం మామే తిక్కడం మామే తిరిత తిరిత.

Sycophants scratch pimples for a livelihood.

2197. తిరిత తిరిత తిరిత తిరిత తిరిత.

Giving is like Kāma's festival, taking is like the feast of Dipāvali.

Kāmadaññaka is the mournful commemoration of the burning of Kandarpa or Kāmadēva (the god of love) by the fire from Śiva's eye, when he interrupted the god in his devotions. Dipāvali or Dipāli is a joyous festival with nocturnal illuminations in honour of Kārtikeya. The name signifies "a row of lamps."

2198. తిరిత తిరిత తిరిత తిరిత తిరిత తిరిత.

When the Ityapis cried, and Konanga shot [his darts,] Apyekadanta mounted the Punnapumsakam and danced O lady!

An absurd couplet composed by a would-be poet. He attempted to make use of the synonyms given in the Amara Kosha; in his ignorance he mistook Ityapi ("so also") for a name of the cuckoo, divided the words Darpakāna (names of Kāmadeva) wrongly, taking Konaṅga, used Apyekadanta ("also Ekadanta") as a name of Gaṇeśa and read Punnapumsakam ("masculine and neuter") as a synonym of Vaṃśika ("an anthill.")—(See Colebrooke's Amara Kosha 2nd edn., pp. 5, 7, 76, 131.)
2199. తనికప్పు తీసినప్పుడు భార్య ఇచ్ఛితే భూమి నడిండి

O lady neighbours! see the conduct of my husband.
Inviting the sympathy of those who cannot interfere.

2200. వాతాకప్పులు పోగడాలను, ప్రపంచం ముందు మంగాలాలు.

Without grease to the axle, even Parameśvara's car will not run.

2201. అన్న సుందర అందాడు, కాని కాని అన్న కాని.

If the house be burnt or the goodwife die, there will certainly be lamentations.

2202. అ పచ్చికన్ ఉపయోగమైనా సందర్శించండి.

Are twenty-four Namams for this porridge only?
Said by a formalist who had put on twenty-four sectarian marks instead of twelve (the prescribed number) and was disappointed at not being treated accordingly.

2203. యా సుందరం నేలాడు, మరు సుందరం మాంసలనేలాడు.

There is no interest for you this month, and no principal for you next month.
Said by a cheat to his creditor.

2204. యా శంఖా నామాంశం

Would this cat have drunk that milk?
(See No. 239.)
A demure humbug.

2205. తుంగి పాట, కోడలు ఎత్తించవలసినా.

If he can't keep quiet, put him in the stocks.
(See No. 308.)
(11)
While there is butter in the net why hunt through the whole village for ghi?

(For Utj see No. 304. — See Nos. 116, 2002.)

I am a man who eats boiled rice and lives in the village, what have I to do with others?

(See No. 755.)

A washerman will only wash for one who thrashes him.

There is a pun here on the word Utuka : it is the term used for beating clothes—the Indian washerman's mode of cleansing them—and it also signifies in jocular language to "drub" or "thrust."

He has but one daughter, but the whole village is [full of] sons-in-law.

i.e. they all wish to marry her.

(See No. 509.)

The word [taught] on the day of Upanayana will not be forgotten.

At the Upanayana or investiture of the sacerdotal thread the novice is taught to repeat the words 'Bhavati bhikṣam dehi' (Bhavati bhikṣam dehi) "Madam, give alms."

Said by a lazy fellow.

If you have with salt the thirty-six a stupid woman even can cook.

There are thirty-six requisites, it is said, for cooking, salt included.
2212. పల్లి పుష్పం చంద్ర మాత్రం లవస్తుందని హామ మనిప్పండు.  
Like putting a palmyra fruit on a sparrow.  
(For Palmyra see No. 290.)  
Expecting a person to do what is beyond his power.

2213. బారి బారు మరో సమయ మంచిప్పని.  
Is a sharp Vajrayudha [to be used] on a sparrow?  
(See No. 148.)  
Vajra or Vajrayudha is the mythological thunderbolt of Indra.

2214. పసు సమగ్రం ఉత్తరం శుభాంగాయ, తాత్కాలిక సమగ్రం బయటయ అరాంగాయ.  
The washerman knows the reduced state of the village;  
the peon knows the reduction [of his superiors] in office.

2215. హీ పండి మరో పడ సమాధానం దిద్దిత చాడు తాత్కాలిక అసిచిపోయాని.  
He came to the outskirts of the village and asked "How are  
my wife and children?"  
A few yards more would have enabled the man to judge for himself.  
Said of impatience.

2216. ఆ ప్రాంతం, ఆ ఇస్తం.  
There is the village and here is my cup.  
Said by a beggar.

(13)
Whom have you come to cheat with dried mango stones in your skirt? O Viranna!

A glutton attempted to get more food from a cateress after he had eaten the ordinary meal at the fixed rate; she refused, adding—by way of excuse—that she had no more condiments and could only give him plain rice and buttermilk. Not to be done in this way, he came again with dried pickled mangos hidden in his cloth. Tādu āpace means literally to break the cord, i.e. to make a widow. (See No. 878.)

Wherever you strike a dog, he will limp.

(See Nos. 580, 1307, 1001.)

If you say "Mount," the bullock is angry; if you say "Get off" the lame man is angry.

(See No. 1978.)

*It is hard to please every one.* (Dutch)

Are you to ask the bullock before putting on the packsaddle?

He who rides on a bullock is Lingadu (Siva), he who rides on a kite is Rangadu (Vishnu).

i.e. the two are but one under different forms.

Said by Smārtas.

As much as the bullock can carry, as much as the bag will hold.

No more can be taken.
TELUGU PROVERBS—SUPPLEMENT.

2223. ఉత్సకు కంటా అంటాలా కొలుచడంతో.

He eats like a bullock, and sleeps like a log.

2224. ఉదానం పాలుగానే చేసి ఉండంటే కోసం చేసి ఉండడానికి.

When she said “O Reddi! your buffalo has calved,” he replied “O Boddi! what’s that to you?”

The woman wanted some milk.

2225. ప్రమాద సంపాది వాయిచ్చు నా ప్రమాద.

The woman who always comes gets only a plain cake.

*Nippati* is a kind of damper.

2226. మనిషిసారు కసారి నిశ్చితం అయిస్తాయి.

The boneless tongue turns in any way.

(See No. 1357.)

Said of a liar.

*He lies as fast as a dog can trot.*

2227. పండువ పండువగా నడవ లాడకం బాలం రద్దులో మాసు చెపుతుంది నిర్నయం.

When the lenders take back the ornaments lent, it is like sprinkling cow dung water on the face of a bridegroom.

(See No. 1567.)

2228. పండువ పండువ కారం, కారం కారం కారం.

Lent property is not lasting, speech is not help.

You cannot always depend upon getting a livelihood by your pliability.

2229. కుంతు కడు తీస్తాను, సిద్ధ హంయ చేసాన తో.

However much the rat may cry, the cat will not let go her hold.

(See Nos. 406, 1037.)

(15)
What if the rat is carried down the river? What if the tiger is caught in the trap?

Who cares?

To ruin whom are you disguised as a Jangam?

(Said to an impostor.)

[Measured] with his own span, every man is eight spans high.

When Kätamarāzu said "O Viranna! by whom have you been ruined?" he replied "I have been ruined by my own mouth O Kätamarāzu!"

(See Nos. 1347, 1347.)

When asked "Who gave you the freehold?" he said "I gave it to myself."

(Said of one who helps himself without regard to the law of man and turn.)
One widow and household broils, two widows and ruin to a family, three widows and ruin to a village, four widows and ruin to a city, five widows and ruin to Brahma-pattana.

"What! are you anointing your head on the Ekādaśi?" said one, "That is a daily task, which I have commenced today," replied the other. When asked next day "Why have you not anointed your head?" he said "Yesterday completed my task."

Said in joke of a man who does not observe the ceremonial laws.

Tamarinds mixed in the river.

What matters it who drinks the water flowing in the river?

There is water in the river, O Sūryadeva!

Said by an irreligious fellow, too lazy to bring water as an oblation to the Sun.
There is no rival song to the Etam song.

(For Etam see No. 2096.)

The song of drawers of water is not composed according to the rules of music and cannot be compared with any other.

When the elephant is in rut, he throws earth on his head.

Pride goes before and shame follows after.

If a mosquito light on an elephant, what weight?

In the quarrels of elephants, a king-crow the ambassador.

Said of an insignificant person, who has no influence.

Even a river will forgive three offences.

Referring to the three times which a man is said to sink before drowning.

The duty of forgiveness.

However many twists the river take, it must fall into the sea at last.

"What village [do you come from]? O Etam!" [said the beam] "From Duvvuru, O beam!" [replied the swape.]

An answer given to a foolish question.—Duvvuru is in the Cuddapah District.
2247. 25 श्लोकम रंगच्चरितं सूक्तं समूक्तं रतवम।
To hide one lie a thousand lies are wanted.

One lie makes many.

One lie draws ten after it. [Italian.]*

2248. 25 ज्ञो पण्डितैरं प्रभु, रज ज्ञो पण्डितैरं रजनी।
If you slap one cheek, milk [comes]; if you slap the other cheek, water [comes].

Said of a very tender, delicate boy.

2249. 25 नन्देत अन्नम, रज नन्देत अन्नम।
In one hand turmeric, in the other hand a hood.

Turmeric is much used on auspicious occasions such as marriages. Every woman, except she be a widow, also rubs it daily on her body before bathing. Musuku is the skirt of a woman's cloth thrown over the head (by widows) as a hood.

2250. 25 नारकं मुक्तं रजतं सिंहासं।
Two swords cannot be contained in one scabbard.

Said of two masters in a house, &c.

Two cats and a mouse, two wives in one house, two dogs and a bone, never agree in one.

2251. 25 नन्देत नातिके नातिके सप्तम नाते।
One man's gains are shared by ten.

A man's relations live on him.

2252. 25 नन्देत नातिके नातिके सप्तम नाते
Does a dog know what a fast means?

* Una bugia en tira diez.
In O teach me half, O father!

Said by a spoilt child who wished his father to teach him half a letter at a time.

O father! they have discovered us.

(See Nos. 298, 300.)

Two Tambaîis (No. 173), father and son, went to a Brahman feast disguised as Brahmans. When the sandal was handed round for making the horizontal Sectarial mark on the forehead, the son took it with his right hand instead of with his left. The server thereupon called him a Tambaî when he stupidly cried out to his father that they had been discovered and brought him too into trouble.

A lid to the eye, a shoe to the foot.

The protection necessary.

Like blindfolding [and pinioning] a man and leaving him in the jungle.

Putting a man into great difficulties.

The winking woman ruined families.

A pun on the word Āryu.
TELUGU PROVERBS—SUPPLEMENT.

2258. గోప్యములు గోప్యిములు మన్న విస్తీ.

A goldsmith's fraud is only known to a goldsmith.

A story is told of a young goldsmith who disguised himself as a Brahman and married a Brahman's daughter. He perceived and disclosed on one occasion the fraud of another goldsmith who had cheated his father-in-law; this man in revenge exposed the young impostor.

2259. గోప్యములు గోప్యిములు మన్న విస్తీ.

It must be with the goldsmith, or in the chafing-dish.

Said of gold made away with by a swindling goldsmith.

2260. గోప్యములు గోప్యిములు మన్న విస్తీ.

The builder [of a house] is one and he who lives in it is another.

"He that buildeth, [let him be] as he that shall not dwell therein." 2 Esdras xvi. 42.

2261. స్వాహ స్వాహ స్వాహ స్వాహ స్వాహ స్వాహ స్వాహ.

Svāhā to the wood, svāhā to the twigs—svāhā to the shares of you and me.

Svāhā is "an exclamation used in making an oblation to the gods" (Wilson). When an ignorant impostor was heard repeating the pretended formulae contained in the first part of the above, he added to it the second to shut the mouth of the man who had found him out, by promising him half his fees. (For the first part of this story see No. 2282.)

2262. కై కై, సంపత్తి సంపత్తి, సారి సారి కొంత కొంత, ఖాససాధనావి అనేక.

There is no firewood, there is no dry cowdung, there is no water to boil—come away to the well O son-in-law!

The son-in-law should have been provided with a warm bath, but his wife's parents were too poor.

(21)
Has she a right to say "there is" or "there is not"?

A beggar once asked alms from a daughter-in-law when her mother-in-law was out. She told him there was nothing for him. As he went he met the mother-in-law who enquired whether he had received alms at the house. On being told by the beggar that he had been sent away, she brought him back to the house and after chastising her daughter-in-law said to the man "Now you may go, has she any authority to say there are alms for you or there are not?"

Told as an illustration of the fact that a daughter-in-law has no authority whatever in the house.

Like pulling away your own mother by the legs and saying "Offer the rice-ball for the maternal aunt."

If you shut your eyes, a dream.

After death the unreality of things temporal appears.

Like selling needles in the blacksmiths' street.

(See No. 2286.)

To carry coals to Newcastle.

I shall never forget the lady who burnt my stomach [i.e. who fed me insufficiently] in the famine time.

Like selling a child in a famine.

Selling in a bad market.
TELUGU PROVERBS—SUPPLEMENT.

2269. గర్భగృహాలు చింత, గుడిపాయ బంధనాలు చింత.

There is no end to religious ceremonies, and there is no finding the times [fixed for the observance of them].

2270. స్వాముల అరుదు ఉద్ధరణ అటుడు.

All are relatives of the rich man.

(See No. 1587.)

A full purse never lacked friends.

2271. శంఖాంశుడు శర్మం నిందిసి ప్రతిస్థాపించండి.

Blows with stones to the bearing tree.

The liberal only meet with ingratitude.

The best bearing trees are the most beaten. (Italian.)

It is only at the tree laden with fruit that people throw stones. (French.)

2272. సుసాంస్కృతం వేయస్తాం మాత్రం సేయండి స్పంగడి.

In an evil time birds flew away with the cloth off his body.

Alluding to the story of Nala.—See the Nalopakhyānam Book ix.

2273. సమరాద సమర కామ పలాయించండి.

One must watch and ruin an enemy.

Wait time and place to take your revenge, for it is never done well in a hurry. (Italian.)

2274. సంప్రదాయ రెండు ఈతిహాసం కింద, సంప్రదాయ రెండు ఈతిహాసం కింద.

"If done at the right time it is pleasing to the gods, if done at the wrong time it is pleasing to the Asuras—I'll disappoint them both" said he.

Said by an irreligious Brahman on being asked why he neglected his daily prayers (Sandhyāsandānam). The Asuras are "demons of the first order and in perpetual hostility with the gods" (Wilson.)

* I miglior albert sono i pic battuti.
† On ne jette des pierres qu'à l'arbre chargé de fruits.
‡ Aspetta tempo e loco a far la tua vendetta, che la non si sa mai ben in fretta.

(23)
Time will go, an accusation will remain.

If you walk on your feet you may go to Kāsi, but if you walk on your head can you even pass over the threshold?

When one said "Kimālasyam?" the other replied "Ālasya, Arasasya, Pungasya, Puliyasya, Vēpasya."

A learned Pandit once asked, in Sanscrit, an ignorant but witty Village priest who had named an unlucky day for an auspicious ceremony "Why this delay? [in explaining the matter]"; the other replied, punning upon the word Ālasya, "Banyan tree, holy fig tree, Punga tree, Tamarind tree, and Margosa tree." (The words used are Tamil.) The Village priest had previously to the disputation agreed with his fellow villagers that the man who spoke most words should be considered the more learned of the two; they therefore thrashed the Pandit and turned him out of their village.

A Kuncam of raw-rice and a gourd.

A thousand Brahmans went on an auspicious occasion to bless the king and on being asked how much rice and vegetable they would each have for their meal, replied as above. The king angry and disgusted at their greediness ordered that each should be forced, with the penalty of his life, to eat the whole quantity demanded. The Brahmans however cheated the king at the suggestion of a cunning Kōmaṭi, by distributing one Kuncam of rice and one pumpkin at a time among the whole number of men.
TELUGU PROVERBS—SUPPLEMENT.

2279. కుక్క సింధి రాయ చిననీ.
A dog's greed will be satisfied with a grinding stone.
(For Gungadi.—See No. 770.)

2280. కుక్క సింధి రాయ చిననీ.
Can a dog ever retain ghi?
He always throws it up.

2281. కుక్క సింధి రాయ చిననీ, రాయ చిననీ.
When the dog comes, a stone cannot be found; when a stone
is found, the dog does not come.
A thing can never be found when it is most wanted.

2282. కుక్క సింధి రాయ చిననీ రాయ చిననీ.
If a dog crosses a wet wall and recrosses, the Reddi and his
lady with all the family perish.

If it stings it is a scorpion, if it does not sting it is a mole
 cricket.
A man's character is known by his acts.

2284. కుక్క సింధి రాయ చిననీ.
When asked to dine he comes to stab.

4   (25)
How can the potter's bride help coming to the kiln?
She must appear in public, however bashful.

Like selling pots in potters' street.

By decaying and decaying the fruit is destroyed, by burning and burning the wood is destroyed.

If you sit still and eat, even a mountain will be consumed.
If you spend your principal, it will soon disappear, however large.

Like rolling a boulder down a hill.

When he went to raise a new loan, the old debt fell upon him.
I. e. His creditor reminded him of the old score.

If you take it away by degrees even a mountain will be removed.
TELUGU PROVERBS—SUPPLEMENT.

2292. కృష్ణం చిరించిన, కృష్ణం వాటితేసి. What he bought was a brinjal, what he got to boot was a gourd.

(For Brinjal see No. 97.—For Gummadi Kapa see No. 517.)

2293. కుంభం పండించిన చిరించిన యునిఫి కరువడా. The crime of Brahman slaying at Kolléru fell on Krāpa.

(See No. 353.) Kolléru and Krāpa are adjacent villages in the Krishpa District.

2294. జింది చిరించిత అంతిము, జింది ఆస్థాన నాటి. If the daughter-in-law be black, the whole family will be blackened.

i.e. a bad daughter-in-law will bring disgrace on her husband's family.

2295. గాంట గంట చిరించిన ఖాటి. The fowl was carried off by the kite.

(See No. 2178.)

2296. కుంభం జింది, కుంభం జింది. A monkey's death, a Komati's adultery.

Both are concealed from the eye of the world.

2297. జేటి జిందిరంగణో. Anger is a cause of sin.

Anger is a sworn enemy.

Anger is the fever and frenzy of the soul.

2298. జేటి జింది, జేటి జింది. If you shake the stick the monkey will dance.

* Holder man el Kloppe til, agter Hundon intet Bud.

(27)
2299. KoXe'i"moms we awe-e waééoorr.

Though it bathe in the Ganges, will a crow become a swan?

(See Nos. 609, 1066.)

2300. xoqss'na.aro'é reams.

Like a donkey carrying sandal powder.

2301. xoqiai» age 6%: egos aging).

Like selling firewood where sandal had been sold.

Said of the ruin of what once was beautiful.

2302. xoqiai» age 6%: egos aging).

Don't jump about saying you have got through [your difficulties.]

Don't hallow till you are out of the wood.

2303. xoqiai» age 6%: egos aging).

The horse without grass, dried up and went to Devaloka.

Devaloka is heaven, the 'gods' world.'

2304. xoqiai» age 6%: egos aging).

When he went to lap, his livelihood went.

When a greedy man went to spoon upon another for his breakfast he was kept waiting so long that he lost his situation.

2305. xoqiai» age 6%: egos aging).

Like a snake seeing Garutmat.

Garutmat or Garuda (No. 751) was "the king of the feathered tribes, and the remorseless enemy of the serpent race." (Vishnu Purâpa—Wilson's trans.)

Garutmat or Garuda (No. 751) was "the king of the feathered tribes, and the remorseless enemy of the serpent race." (Vishnu Purâpa—Wilson's trans.)
TELUGU PROVERBS—SUPPLEMENT.

2306. జాతియొంద కన్నా కూసిడిందని నాసి దేవారి.

Will a large gem be found in a crystal bead mine?

2307. కొప్పా పెద్దు, కొప్ప పెద్దు.

An ass is an ass, a horse is a horse.

(See No. 1699.)

2308. కంఠలేదారంకొలు సందర్భ నీరుభావి.

Is it not when the wind blows that you must winnow?

(See Nos. 318, 506, 1109.)

Strike while the iron is hot.

Take time while time is, for time will away.

2309. కలననిర్రా కలనని తీ తీరించి, అప్పుడు కప్పి కేసి చేయడాని.

If a blind man lead a blind man, both will fall into the pit.

2310. కంఠలేదారం రామ రామచంద్ర, రామచంద్ర.

Will a blind man wish to have an eye or not to have one?

2311. కంఠలేదారం ఉదాహరణ పంచమి వచ్చండి.

In a quarrelsome family not a handful of grain will be left.

2312. కంఠలేదారం వి కాయలి సముంద్ర మచి సమాప.

A man who misses the mark by a span.

A bad shot.

2313. కంఠలేదారం చూప మినంగి.

A disciple worthy of his Guru.

Both blockheads.

(29)
If the Guru drink standing, the disciple will drink running.

According to Hindu practice, water should always be drunk sitting.

Like putting the bridle on the horse's tail.

To put the cart before the horse.

If a horse is Gōḍa, then a saddle is Maduru—I don't want to be told more.

Said by a Kōnaḍi who was learning Hindustani from a Mussalman at so much per word. He mistook Ghorā (Hind.) "a horse" for Gōḍa (Tel.) "a wall," and with the stinginess common to his caste said he did not want to be told what a saddle was as it must be Maduru "coping."

If a horse be starving it will eat even Ārika grass.

(For Ārika or Āraka see No. 92.—See No. 606.)

Whispered counsels are a cause of ruin [to others].

[As soon as] the light [is] in the niche, [he puts his] food into his belly.

To save the oil.

Gontamma's wishes.

(30)
TELUGU PROVERBS—SUPPLEMENT.

2321. నిద్రా హింది రథముడు, మూడదారం.
   Will a barren woman bring forth a child at your bidding?

2322. నికీ తిడికతు తుంగను తేంద పరిషా.
   When the sheep cries will the wolf be grieved?
   (See Nos. 200, 1332.)

2323. నద్రా ఎరి రాయయా, సురమ ఎరి రాయయా, సంతు ఎరి రాయయా,
   అను ఎరి లింగా.
   If the nail swell, [it will be] as big as the finger; if the finger swell, [it will be] as big as the leg; if the leg swell, [it will be] as big as a mortar; if the mortar swell, how big [will it be?]
   Said in ridicule of a logician.

2324. జాతి మరి మరి ఎగారి సంఘసంఘ.
   Like dogs barking at the moon.
   (See Nos. 40, 441, 603.)

2325. రాతల మరి రాతల తెంటన తెంటన సంఘసంఘ.
   Like honey raining on a sugar Pandili.
   (For Pandili see No. 49—See Nos. 195, 1362, 1425, 1430, 1556.)

2326. సంత చిత్తి ఆమ్మా పుశ్రుదు ఆమ్మా.
   After his death the state of the Setti's affairs will be known.
   He is very close in his lifetime.

2327. సంత మండల చాసు మండల చాసు మండల చాసు.
   What does it matter whether a dead man's head lie towards the east or towards the west?
   (31)
When he was at the point of death he cried "Śankara! Śankara!" (Siva.)

Deathbed repentance.

I have become acquainted with all the secret mysteries of learning.

The allusion is to the story of Prahlāda son of Hiranyakasipu. The words of the Proverb are found in the Telugu translation of the Bhāgavata Purāṇa, (but not in the Sanscrit original,) as having been used by Prahlāda to his father.—(See Vishnu Purāṇa Book I, Chapters 17—20.)

Said of a man who pretends to be learned.

[He has] no learning and [says] no prayers but [has] numerous issue.

Said of an ignorant, irreligious, sensual man.

A dog attached [to his master] will not leave him though he be beaten [almost] to death.

"No matter" said one, "Then if there's no tamarind, there's no acid" said the other.

There is here a pun upon the word Chinta which means both "thought, sorrow" and also "tamarinds."
TELUGU PROVERBS—SUPPLEMENT.

2333. గయు ఇందులో ఏకసాగి జరుపించి మూడు శతాబ్ది కాపడం అనుకుంది ఉండాలి.

When by saving and saving they married the younger son, the elder son's wife went to her ancestors.

2334. పిల్లలు వందలు వందలాడు చేసంచాల వందలాడు.

Will the tanks be filled by drizzling rain?

2335. పిల్లలు వందలు వందలాడు చేసంచాల వందలాడు.

He makes the younger sister the elder, and the elder sister the younger.

(See No. 1982.)

Said of an unprincipled, untruthful man.

2336. పిల్లలు వందలు వందలాడు చేసంచాల వందలాడు.

Build a small house, and become great.

The Hindus consider it unlucky to commence housekeeping in a large house.

2337. పిల్లలు వందలు వందలాడు చేసంచాల వందలాడు.

The boy's father is a learned man, if the boy acquire learning he will be of use.

2338. దినాలు కంచి అని, మందానం కంచి అని.

Darkness for some days, moonlight for some days.

(See Nos. 581, 582.)

Joy and sorrow are equally divided.

2339. వందలు వందలు వందలాడు చేసంచాల వందలాడు.

Anthills raised by ants become the dwelling of snakes.

One enjoys what another has acquired.
2340. **Before seeing him, before he turns, and looking at him, you must do it.**

i.e. Before you see the sun in the morning, before it passes the meridian, and at sunset you must perform *Sandhyāvandanam* (daily prayers).

2341. **If seen it's yours, if not seen it's mine.**

The trick of a thief or a shoplifter who, if noticed, pretends that his intentions were not dishonest.

2342. **Ruined, go to Chennapattanam.**

To recover your fortune.

2343. **If you tell it—shame; if you hide it—sorrow.**

The allusion is to adultery.

2344. **Are you to cut your feet because your shoes are too small?**

2345. **Ants come of themselves to the place where there is sugar-cane.**

*Where the carcass is, the ravens will gather.*

2346. **When the tank fills, the frogs assemble.**

2347. **Non-current cash will never pass [in currency]; an unloving husband will never love [his wife].**

(For *Cash* [రంగు] see No. 613.)
TELUGU PROVERBS—SUPPLEMENT.

2348. సంప్రదాయం చూస్తే శండిలు లేదు సాధారణం.

The fastidious Somidevi has a Veda-teacher for a husband.

(For Somidevi see No. 28.)

A pair of hypocrites.

2349. అవిచ్ఛిన్నం ఉంది, అనానంతం ఎక్కడు.

As long as successful, the drum of victory; when unsuccessful, the war drum.

By smooth means if possible, if not, by force.

2350. అందించండి కలుపు రేపాలకాని ప్రదర్శిస్తాం.

Will Pârijâta flowers grow on a Jillèdu tree?

Pârijâta is the Nyctanthes Arbor Tristis, a very celebrated tree said to grow in Svarga, Indra’s paradise (W. Elliot). Jillèdu is the Calotropes Gigantes.

2351. స్థానం రాకలే నిశాచరు విస్తరిస్తాం.

Has the Jemudu fruit or shade?

Jemudu is the Euphorbia Tirucalli.

2352. సమూహం నిషిద్ధ అంశాలు స్థానం సంస్ఫతి.

The hand which touches a Dabb, will touch a pagoda.

(For Dabb see No. 1912.—See No. 2359.)

A man who is dishonest in trifles will not be scrupulous in greater matters.

He that will steal an egg will steal an ox.

2353. జలుప్రఫుల్తుంది కళ్లు ఉత్తరం విస్తరిస్తాం.

There is a link between money and life.

2354. ఇమాటి విమితి, ఇమాటి హద్దు మారింది.

I won’t give a Dabb, I won’t give the dust on a Dabb.

(For Dabb see No. 1913.)
Delhi to Delhi, village to village.
Great people with great, little with little.

Honey in the Tangadu tree.
(For Tangadu see No. 1120.)
Easy to get at because the tree is small.

The sin of intending to kill your father will be effaced if you go to your mother-in-law's house and stay there till the porridge dish is burst.

A man was in the habit of telling his friends when they enquired how his son progressed with his studies that he was very stupid and idle. This he did from a superstitious dread of his son being struck by the evil eye of an envious person if he praised him. The son, not understanding his father's motive and being greatly irritated, determined to kill him. He got upon a beam over his father's couch and was about to drop a large stone on his head when he fortunately overheard him explaining to his mother the reason of his strange conduct. The boy then came down and fell at his father's feet confessing his murderous intentions and begging for forgiveness and to be shown a way of expiating his sin. The father replied to him in the words of the Proverb, telling him he was to remain in his mother-in-law's house until the porridge dish was broken. He went, and after having been paid the usual attentions for a day or two was afterwards treated with rudeness and fed with poor fare. At last the butter milk was one day poured so roughly into his porridge that the side of it gave way. He was then released from his expiatory ordeal and returned home rejoicing!
2358. యుగ్మాన ఱింద అధికారం.

The sacerdotal thread given on the day of obseual rites.
(For Todtiana see No. 271.)
It is worn temporarily by Sudras on such occasions.
Said of any temporary honor.

2359. ఇద్దు ఇద్దు అదిష్టం.

His shadow is his devil.
Afraid of his own shadow.

2360. ఇద్దు ఎందుకం సరిపి రాను వచ్చి, ఇమెకు చేసి.

If it is not his own gold, it has no colour and no touch (fineness.)
The purchaser depreciates the value of an article brought for sale.

2361. మాత జాగిత్తే జాగిత్తే అదిదం.

The mother knows the birth of the son.
i. e. she knows who is his father.

2362. ఇందు అందకు రాయాని సరి జాగిత్తే.

Is there a broken ladle which knows not its own people?
(See No. 197.)
A man serves his friends well.

2363. చూపటా తెలింగు నాగడి, తెలుగు నాగడి నాడమ.

He who beats a drum is a Dásari, he who sounds a conch is a Jangam.
(For Dásari and Jangam see No. 111.)
(37)
2364. Head solid, belly hollow.
(See No. 760.)

2365. Although it goes round the head yet the mouthful must come to the mouth.
(See No. 764.)

2366. What a mother does, falls on her children.
(See No. 1047.)

If she sin, her children are disgraced.

2367. Though the gold were his mother's, the goldsmith would not stick at stealing it.

2368. Though the mother and child are one, the mouth and belly are separate.

Two men may be great friends, still their wants must be separately provided for.

2369. The hand which touches bran, will touch money.
(See No. 2352.)

He that will steal a pin will steal a better thing.

2370. The knave gets rice and curds, the honest man gets rice and warm water.

The more rogue the more luck.

The devil's children have the devil's luck.
2371. ధత ఆ లక్షి సంచారం కలిగి, నామ ఆ సబ్బరు

Thinking it a rope, you should not take it up and throw it away; thinking it a snake you should not step over it.

A very difficult person to deal with.

2372. యస్తున్ని యయదుచే ఉరు, ఉపితుగా సంచారం మాత్రమే వస్తుంది విమర్శించే మామల్లో ఇంతి నస్తానం ఉండటానం.

"O grandfather! do you know your Sandhya," [asked a boy];
"If you who have just learnt it don't know it, can I who learnt it sixty years ago remember it?" [replied the old man.]

2373. పాత కర్తీ యయదు చేసి మామల్లో.

Wealth unenjoyed returns to the earth.

2374. చేత పూర్తి అభివృద్ధి, అభివృద్ధి సంచారం ఉరు మిత్ర.

If she herself be virtuous, what though she dwell in the house of a harlot?
If a man be upright it matters not if he be among bad men.

2375. యస్తున్ని యయదు చేసి సంచారం.

Will a fruit which ripens not of itself ripen if you kick it?
Advice is thrown away upon the headstrong.

2376. పాత కర్తీ యయదు చేసి మామల్లో.

By anger a man is burnt up.

_Anger punishes itself._

(39)
2377. అన్ని ముద్రాలు కండి పాటే.
An abusive mouth will not be quiet though you sew it up.
(See No. 1086.)

2378. మూసు లేనం తప్పింది సంచాని ఒకభాగ నందయా.
Will one who receives alms lack rice and curds?

2379. సానీషెయుడు సంచారం, ఎటియి సంచారం.
Are you going for the festival (lit. holy days) or for the feast?
(See No. 1301.)

2380. పొంది సంచాని పొంది సంచాని.
Like a cannon being born in the belly of a musket.
Great things from small.

2381. కార్పుడి ప్రతృతి మనకు పదమ.
A Sannyasi's alms in Mussulman street.
Not the place for him to go to.

2382. చిత్తు చిత్తు, అది చిత్తు.
A rope in pieces, a pot with holes.
Useless instruments.

2383. తొమా లోపలి తొమా సమానా.
To the bold man his ladle is a weapon.
(See No. 1197.)

2384. సానీషెయుడు మాతాతరి భూపి మానసక సంచాని.
Salvation awaits the wise.
(40)
TELUGU PROVERBS—SUPPLEMENT.

2385. ఇటుడి చెప్పింది మాకు నూతనం మావు.
If it's white it's milk, if it's dark it's water.
Said of a simple minded, guileless man.

2386. యాదాదు పోయిని లేకుంటుంది మానవులు.
Flies collect in the place where there is honey.

2387. గుడి చెస్తున్నాను ఎగడి పేరు చెప్పండి.
Like putting a wolf to watch the sheep.
You give the wolf the wether to keep.
To entrust the sheep to the wolf. (Latin: ἀπετίθηκεν τὸ πρόβατον τῷ λύκῳ.
He sets the wolf to guard the sheep. (Italian:)

2388. కాడు పడవి పప్పు పిషిపోయింది.
One who swallows fruit without taking off the skin.
A glutton.

2389. స్వదేశి సుత్తు సులుకు ఎక్కడ చెప్పండి.
If [the daughter-in-law] even salute her unkind mother-in-law, it's a fault.
(See No. 151.)

2390. యాడిదండి స్వాతంత్రు ఎప్పుడు చేసాండి.
He went to hide and entered the house of the village watchman.
To run into the Lion's mouth.
To break the Constable's head and take refuge with the Sheriff. (Spanish.)

* Ovem lupo committere.
† Eglî da le pecore in guardia al lupo.
‡ Descalabrar el algucifl, y acoperse al corregidor.

(41)
2391. దినం సంకోసా సారుసం వీరసారు.

When there is a lamp, why should you search for fire?

2392. దినం సంకోసా సారుసం వీరసారు.

A torch lighted from a lamp.

Said of a great man sprung from a humble family.

2393. నావు సాధన సాధన నస్తారు, సాధన సాధన నస్తారు.

"The male buffalo has calved" cried one, "Then bring the pot and we'll milk him" replied the other.

(See No. 280, 1171.)

2394. కంటా కంటా బ్లాక్ బ్లాక్ విలదిసా.

One must work like a buffalo, and eat like a gentleman.

2395. సాధన సాధన సాధన సాధన నస్తారు.

The rice water which he drank was equivalent to the field which he ploughed.

Pay proportionate to labor.

2396. జింపో జింపో జింపో జింపో జింపో జింపో జింపో జింపో 

In the ploughing season he went about the country, and at harvest time he came with his sickle.

(See No. 1171.)

2397. జింపో జింపో జింపో జింపో జింపో జింపో జింపో 

If the plougher look into his accounts [he will find] that the plough even does not remain [as profit].

The expenses of cultivation.

(42)
TELUGU PROVERBS—SUPPLEMENT.

2398.  నీవు నేను అయి సేవించండి.

Like making porridge of dust.
Labour wasted in a hopeless scheme.

2399.  దాసి దాసి నాకు ప్రతిఫలం.

Idleness is the father of vice.

Idleness is the root of all evil.

Idleness is hunger's mother, and of theft it is first brother. (Dutch.)

2400.  కల్లు ప్రపంచం కంటే నీడం.

If the calf dies there will be Kammalam, if the she buffalo dies there will be quiet.

Kammalam, corrupted from the Tamil Kaimulam (కాయంబాల్) is a name given to milk drawn from a cow or buffalo which has lost its calf.

2401.  స్తృతి అనిని జగిని, నీడి అడుగు అని రాంగుడా.

God gives [food] but does He cook and strain it and put in the mouth?

(See No. 1183.)

God gives every bird its food, but does not throw it into the nest. (Dutch.)

2402.  సంప్రేతం వివిధం నోదీ.

The body is like a water bubble.
Frail and transitory.

2403.  సమాధి సమాధి నీడి సమాధి.

If one say "Dehi" (give) you should not reply "Nastī" (there is not).
Alms should never be refused.

* Liedheid is hongers moeder, en van dieste volle broeder.
† God giver hver Fugl Sin Føde, men kaster den ei i Reden til ham.

(43)
2404. పాలిత అధిక పరిశీలించండి.

The thief suspects every one.

* A thief thinks every man steals. (Daniel.)*

2405. పాలిత పాలిత నిషేధం, పాలిత పాలిత నిషేధం.

A thief has a thief's thoughts, a gentleman has a gentleman's thoughts.

2406. పాలిత పాలిత నిషేధం.

A thief is known by a thief.

* A thief knows a thief, as a wolf knows a wolf.

2407. పాలిత ముంది ముంది సంచారం నిషేధం నిషేధం, నిషేధం నిషేధం నిషేధం నిషేధం.

If the thief had said before that he was coming, I would have obtained witnesses.

2408. పాలిత పాలిత నిషేధం నిషేధం.

The thief's eye is upon the bundle.

2409. పాలిత పాలిత పాలిత పాలిత పాలిత పాలిత పాలిత పాలిత.

When I have such power of stealing shall I submit to the injustice of asking?

Said by a thief.

2410. పాలిత నిషేధం.

Troops without a leader.

* Tyre tenker Hvermand stiesler.

(44)
2411. ద్రావిడాలు గహిని సేయారు, మేణు మేణు సేయారు.  

There is no ghi among the Dravidas, [they serve it] always in spoonfuls.  

Said by a Telugu man of the Tamilians who eat very little ghi with their food. Mitti is a very small spoon used in offerings, &c., called in Sanscrit Darvvi.

2412. శంక శంక సత్యంది.  

Virtue protects the head.  

The reward of virtue in this life is protection from evil.

2413. శంక శంక సత్యంది.  

Virtue alone is success, God alone is a refuge.

2414. శంక శంక సత్యంది.  

If you offer incense, sin will be removed.

2415. శంక శంక సత్యంది.  

He threw mud into the mouth of the jackal.  

i.e. he cheated him.  

Said of the surprising recovery of a sick man who had been given up, and whose body it was expected might provide food for the jackals.

2416. శంక శంక సత్యంది.  

O Jackal! Jackal! look at my Namam, if you look again see my Tirumani.  

(For Namam see No. 789.) Tirumani (lit. sacred earth) is the name given to the outer lines, made with white clay, of the Namam.  

(45)
2417. 何人将其财物抛弃于街市中而置之信乎？

Who throws [his property] into the middle of the street and trusts it there?

(See No. 218.)

2418. 何人将其财物抛弃于街市中而置之信乎？

"I trusted you O Râmanna!" said one "Then I'll drown you in the middle of the river O Lakshmann!" replied his friend.

Misplaced confidence.

Trust makes way for treachery.

Trust, beware whom! (German.)

Trust was a good man, Trust-not was a better. (Italian.)

2419. 长宽之论, 需信之信之。

Leniency is injurious, severity is profitable.

Applied to children.

Spare the rod and spoil the child.

2420. By mildness or severity.

If one does not answer, the other must be tried.

2421. 非黑之非白之非, 非白之非黑之非。

For the black bead there is no white bead, and for the white bead there is no black bead.

Said by a wretchedly poor woman who could not afford to buy white beads when she had black, or black when she had white. The beads are strung alternately and used as a necklace by poor women who have not the means of getting gold or silver ornaments.—Hindu married women are not permitted to appear without some neck ornament however trifling the value of it may be.

* Träue, scheue Wemm!

† Fidati era un buon uomo, Non fidare era meglio.

(46)
TELUGU PROVERBS—SUPPLEMENT.

2422. నీరు నర్మ త్రిగురుడు, తూతి కృతమము.

The bug is crushed but the remains are not to be seen.

Robbers' slang, referring to a murdered man.—Chetta means literally 'rubbish,' 'sweepings.'

2423. కథాపథ్లాడు కప్పు కరుణ.

As if the nine planets were out of their course.

Said of a family at sixes and sevens.

2424. రామచంద్ర చిరుమను, రామాయణ నన్ను.

As poor as a Nawâb, as mild as a tiger.

2425. హింస లక్షణా, హింసక ఆత్మమతా.

Laughing, they do it; weeping, they suffer for it.

(See No. 1827.)

Said of criminals.

2426. నీటి విద్యార్ధిడు, మత రాగింది.

What do I care for beauty? If it is good it is enough.

2427. నరుడు మచ్చికం ఉండి, ప్రవాహం చెంది తల చివరి.

When he said "What! Bebbe to me?" "Yes, Bebbe to you and Bebbe to your father" was the reply.

A great man pressed by his creditors was advised by a friend, himself also a creditor, to escape from their importunities by feigning madness. He accordingly did so, replying to them all like an idiot "Bebbe." The plan was successful, and the friend then asked that his debt should be paid, but he himself received the treatment he had prescribed for others.

Trickery comes back to its master. (French.)

* Tricherie revient à son maître.

(47)
Neither on that day did I put it on, nor on this day have I torn it.

(See No. 2429.)

Said by a poor fellow who had never had the pleasure of putting on a good cloth or the annoyance of tearing it.

I was never rich one day and poor another.

(See No. 2429.)

Said by a man who had not experienced the ups and downs of fortune, but had remained in a mediocre state throughout his life.

If he has a country, Nawab Sahib; if he has food, Amir Sahib; if he becomes poor, Fakir Sahib; when he dies Pir Sahib.

The Mussulman sticks to his title of Sahib under all circumstances.

Will he who wrote at that time, now cancel it and write again?

(See Nos. 2430, 2431.)

One like a worm born in the Nabhi.

Nabhi (Sansk. Vatana labha) is an active vegetable poison, the root of the Aconite ferox brought from Nepal (Wilson).

Said of a treacherous villain.

How can you live before me!

What are you when compared with me?

Said by a conceited Pandit.

(48)
TELUGU PROVERBS—SUPPLEMENT.

2434. నరిగడు—నరాదు—నరాయాడు—నరాయ—నరాయయా—నరాయయనాయయా—నరాయయనారాయయ—నరాయయనా రావు—నరాయయనా రాయయ పంతులు—నరాయయనా రాయయ పంతులావరు.

When a person is in a very indigent state he is called by the first name (Narigadu) and he receives the other names—each form being more respectful than the last—as he advances in social position. The highest position he could possibly attain to would give him the last and most honorific form (Narayana Rau Pantulavaru).

2435. నరిగడు నరాదు నరాయయా నరాయయనాయయా నరాయయనా రావు నరాయయనా రాయయ పంతులు నరాయయనా రాయయ పంతులావరు

They who yesterday were to-day are not.

The uncertainty of life.

To-day stately and brave, to-morrow in the grave. (Danish.)

2436. నరిగడు నరాదు నరాయయా నరాయయనాయయా నరాయయనా రావు నరాయయనా రాయయ పంతులు

He won't be burnt with fire, he won't be wet with water.

Said of an obstinate blockhead.

2437. నరాయయనా రావు నరాయయనా రాయయ పంతులు

The word of an unstable man is a bundle of water.

(See No. 170.)

A fool's speech is a bubble of air.

2438. నరిగడు నరాదు నరాయయా నరాయయనాయయా నరాయయనా రావు నరాయయనా రాయయ పంతులు

Where you are doubtful, there I am dubious.

A joke among Pandits when one is not able to help another through difficult passages.

2439. నరిగడు నరాదు నరాయయా నరాయయనాయయా నరాయయనా రావు నరాయయనా రాయయ పంతులు

If your wife becomes a widow, who will cook for you?

(See No. 162.)

* Heden in figuur, morgen in het graf.
“Who will watch your buffalo?” said [a herdsman]—“The money in my purse will do it” replied [the master].

A fit answer to an impertinent servant.

A word written on water.

When you wish for it, I must bring forth a child.

Said by a wife to an unreasonable, exacting husband.

Oil according to the [quantity of] Sesamum.

One who feeds a hundred and shaves (i.e. plunders) a crore.

He kills a hundred and cries “Selaga!”

*Selaga* is a term used in counting or measuring, signifying the completion of a lot of one hundred.

Said of a great hero.

Save me up to a hundred, and after that I will support you.

Money’s advice.

*Take care of the pence, the pounds will take care of themselves.*

(50)
TELUGU PROVERBS—SUPPLEMENT.

2447. అలా ఉండటానికి కూడా మాటు, ఆఖా ఉండటానికి నిషిద్ధుడు మాటు.

Thinking it to be Ghi you must not drink it, thinking it to be oil you must not rub it on your head.

(See Nos. 4, 1863, 2871.)

2448. సంయోగం ఎందుకంటే ఆశించే సోధకీ, సంయోగం ఎందుకంటే బహస్తుడు.

When the clever lady had fried the cakes in Ghi, the patient lady walked off with them in her lap.

Atirasam is a sweet cake made of rice meal and syrup and fried, or rather boiled, in ghi.

A cool trick.

2449. అసలుతో అనాయా రోహితలం రహిదు.

O unfortunate man! sow Sesamum.

Advice given to a farmer very unfortunate in his crops. The Sesamum crop is generally profitable.

2450. నాద అని అరడానం, నాద పండితు తస్తా తేదు.

Though you think for a hundred years you will get no more than has been written on your forehead.

(See Nos. 1364, 1887.)

2451. ఇతర ఎత్తి తిని మేరుతున్న కటకం.

If he has a mouth he'll win the fight.

(See No. 1860.)

2452. ఉత్తరంగం తిని ఉపాఖయం.

What! my old husband on the feast day?

When everything else is new.

A joke.

(51)
2453. esoéjwéi'léniiokaj-swia'xm.
A pig's sense is in its occiput.
(See No. 48.)

2454. 2453. 6085s 'imfiévwog
However fat the pig may grow will it ever be equal to Nandi?
(For Nandi see No. 1264—see Nos. 696, 1998.)

2455. 6X00 652,5143?,ares,we was: 4%..
He calls her a mother in the day time and a wife at night.
An unprincipled rascal.

2456. 6X00 see/e3,17°33)a'r-werfié-vofi.
When you speak in the day time, look around; at night don't speak at all.
Hills see, walls hear. (Spanish.)

2457. 68.23280115268:éa-sgvé55350.
Night blindness in the day time, running about at night.
(See Nos. 304, 486, 2021.)

2458. 68. 246. 52. 466. 466. 68. 466. 52. 466. 68. 466. 52. 466. 68. 466. 52.
You should speak as silk is cut.
i. e. give a decided answer, as unmistakable as the cut of silk is clean.

2459. 6X00 see/e3,17°33)a'r-werfié-vofi.
When the boat reached the shore the ferry-man was made a fool of.
(See No. 1568.)

2460. 6X00 see/e3,17°33)a'r-werfié-vofi.
Sleeping within ruined walls, but talking in his sleep of upper storied houses.

* Montes veon, parades cymn.
(52)
TELUGU PROVERBS—SUPPLEMENT.

2461. పెళపిండి, తరువాతి ప్రత్యేక ప్రత్యేకం పొందితే విద్యుచ్చు.

The property of others is Pēlapindi, his own property is the property of God.

It is kept as sacred as that which has been offered to the deity.—
Pēlapindi is flour made of fried grain.

(See Nos. 9, 110, 1321, 1596, 1600, 1740.)

2462. ఎందుకు లేకుండా ఎందుకు లేకుండా మనం పరిమాణం మంత్రుతుంది.

Like making a present of a milch cow and merely milking her for himself afterwards.

2463. వేయించిన తాను తోడ్డ అంటే తద్వారం విశిష్టమనం.

The old thief will be one day caught.

(See No. 551.)

2464. తయారు తయారు తయారు మనం తయారు మనం తయారు.

Where there is sin there will be fear, where there is low ground there will be water.

2465. లేదు అందా అందా అందా అందా.

Like showing Badanika to a snake.

_Badanika_ is the Loranthus Longiflorus; the term is also applied generally to all plants of the order. (W. Elliot.) It is said to be used as an antidote for snake bites.

2466. చెల్లించిన వాయించిన వాయించిన వాయించిన.

A snake's poison is in its fangs.

Said of a man ready for any villainy.

2467. సుమారు తామిలు తామిలు తామిలు తామిలు.

A snake is the same whether small or big.

2468. ప్రతిపాదం సంపన్న సంపన్న సంపన్న సంపన్న.

Friendship with a snake and friendship with a king are one.

Both treacherous.

(53)
2469. A lump according to the flour.

(See No. 1436.)

2470. Will an umbrella stop a thunderbolt?

2471. Is there a bad day of the week for the falling of the thunderbolt?

Does the thunderbolt observe auspicious and inauspicious days?

(See No. 936.)

2472. Adorn the child and look at it, whitewash the wall and look at it.

2473. They make themselves fools for a child.

Lit. They eat grass.

Foolish vows are made and silly ceremonies performed to propitiate the gods and obtain children.

2474. That is a cloth into which Punjam has been put, that is the word into which a bribe has been put.

A Punjam is a skein of 60 threads; the word is here used to signify the proper quantity of thread required for good cloth.

The only way of obtaining a good recommendation is to purchase it with a bribe.

2475. Is this natural fragrance, or borrowed perfume?

Said of a man of great pretensions but of no real learning.

(54)
TELUGU PROVERBS—SUPPLEMENT.

2476. మహా సంపుర్ణ, నాయదు సంపుర్ణ.

Is he a born Sastri or a deplomated Sastri?

Said also of a Somayji (No. 2053).

2477. సందర్శించి సందర్శించి, నిరామియన నిరామియన.

When he went to do good, evil met him.

(See No. 282.)

2478. అలంకార అనుమతి, నిషేద నిషేదం.

Though the tiger be hungry will it eat grass?

2479. నేను మిల్లి సందర్శించి సందర్శించి.

Like selling firewood where flowers were sold.

(See No. 306.)

2480. నేను నాడు సందర్శించి సందర్శించి, నిరామియన నిరామియన నిరామియన.

If all the flowers which blossom should become fruit, there would be no room for the earth to hold them.

2481. జెంకి జెంకి తండ్రి జెంకి జెంకి.

In the bustle of the marriage he forgot to tie on the Botru.

(For Botru see 578.)

2482. నంకి నంకి నంకి నంకి.

When the hen clucks, the cock clucks.

2483. నన్ను నంతా నంతా నంతా.

The coming down of the Penna is quicker than butter melts.

(For Penna see No. 1235.)

(55)
Growing and growing the big brother-in-law became a monkey.

Not being able to tell him to go he smoked him out.

Will she who blows the fire not even get a mouthful?

He is a very bad manager of honey who leaves nothing to lick off his fingers. (French.)

He who manages other people's wealth does not go supperless to bed. (Italian.)

When he was being rolled over and over and beaten, he said that earth had not stuck to his mustaches.

Said by a defeated coward.

As long as life remains, there is no fear.

Until the destined period of life has come to a close death need not be feared.

While there is life there is hope.

Of the morning Sandhyā, half is known in my heart, and half is known by the book; the noon Sandhyā is neither known to me nor to my priest; as for the evening Sandhyā I don't know it very well.

i. e. He did not know a word of it.
2490. రాణ కడి మోసు ఎలా ఎంత.

A relation and rain coming in the morning don’t stay.

2491. మరణ సమయం వాసు సరి తెలాదనమ.

Though the slippers be of gold they can only be worn on the feet.

2492. మోస అధి సంహతి మదాన.

He runs about like a Bhanged monkey.

(For Bhanga see No. 1034.)

2493. మడధందవ తరి గారద తోడికసుకు తోచి చిగి.

It is true you are a relative, but don’t put your hand into the corn.

i.e. I won’t allow you even to pluck the ears.

(See No. 274.)

2494. పుల్లు చోటు చేసి నిచ్చిత.

Like lice infesting a bald head.

2495. మరణ నాట ప్రతి దుష్కంచి విచితరి.

Kicking [a man] when out of doors and falling at his feet in the house.

Disgracing him in public and cringing to him in private.

2496. మనం మానసందర్భ ఓటి, మాన అసంచార.

Though the she-buffalo eat filth, will the milk be spoilt?

8 (57)
When one offered his daughter unasked to another, he was answered "What is your caste and what is your Gotra?"

When a man goes out of his way to make an unusual offer, his intentions are apt to be suspected.

Having many leaders, having a youthful leader, having a female leader.

Said of people, an army, &c.

A time for misfortune, a time for fortune.

The Brahman is fond of Dāl, the mother-in-law is fond of her son-in-law.

The Brahmans' rule for intermarrying is a disgusting rule.

Is there any poverty in a beggar's food?

Does he feel any want?
2503. అనుకటనే మనము లేదా అత్యంతం.

He sank down like a snake in a basket.

i.e. his pride was humbled.

A snake charmer’s covered basket is here referred to.

2504. మామితి మంచిలో కుబ్బా కింద ఉడుంది చిన్నమను.

Like a beetle (lit. a cowdung worm) fallen into a mire pit.

Said of a man being in an harassing service from which he cannot escape, etc.

2505. మాల్సం మాదిరి మరింత కరిమును.

Like a parrot waiting [to eat] a Būrugu pod.

Būrugu or Bāraga is the silk cotton tree (Eriodendron Angranduorum).

Vain expectations.

2506. సునుకు మాత్రిచే చేసుకుని.

Like throwing away the molasses and licking the leaf.

2507. సునుకు మాత్రిచే సామాన్యం చేసుకుని.

In the place where there is molasses flies swarm.

(See No. 2345.)

Daub yourself with honey, and you’ll be covered with flies.

2508. తిరిగి చేసుకుని మిత్ర మాత్రిచే చేసుకుని.

Trusting to his corpulence and throwing himself into the river.

2509. తిరిగి చేసుకుని, మాదిరి మాత్రిచే.

Unless the Botṭu be tied, she cannot become a widow.

(For Botṭu or Nalbanna see No. 578.)

Fortune must come before misfortune.

(59)
2510. Like tying a bald head and the knee in a knot.

2511. A toothless fellow likes Pēlapindi.

2512. Am I to weep on account of the writing written by Brahma? Am I to weep on account of the coming Sankati?

Sankati is a coarse porridge generally made with Ġulū (Eleusine Coracana) commonly called Bagi.

2513. According to your fear, so you must build your fort.

2514. Bran-bread from the hand of a mother is better than the five cakes and rich food from the hand of a wife.

Panchabhakshyam are five kinds of cakes.—Paramāṇnam is a rich dish of rice boiled with milk, sugar, spices, &c.

2515. One must be a master of alms or a master of lakhs.

i.e. either a beggar or a very rich man.

(60)
2516. చెప్పి చెప్పి చెప్పి మరణంపడి చేసింది.

Although it did a good act, death overtook the Mongoose.

The Mongoose tore in pieces a snake which approached a sleeping child. The mother, who had been out, met the little animal covered with the blood of the snake and killed it, thinking it had killed her son.—
(See Telugu Selections 20th story.)

2517. మనం మనం మనం మనం మనం మనం మనం మనం మనం మనం.

A word to a good man, [a blow with] a sieve for an obstinate blockhead.

(See No. 1061.)

A blow with a sieve, a broom, or a slipper is very degrading.

2518. తిచ్చా తిచ్చా తిచ్చా తిచ్చా తిచ్చా తిచ్చా తిచ్చా తిచ్చా తిచ్చా.

Like saying "Take the gun and shoot" when there is no powder and no ball.

2519. మొదటి మొదటి మొదటి మొదటి మొదటి మొదటి మొదటి మొదటి మొదటి మొదటి.

When Jasmine flowers were given to a boorish woman, she folded them up and sat on them.

Instead of putting the garland round her neck.—Malle (prop. Jasminum Sambac) is a general name given to all common jasmines (W. Elliot.)

2520. సమానం సమానం సమానం సమానం సమానం సమానం సమానం సమానం సమానం సమానం.

You must cut a gem with a gem.

2521. చెప్పి చెప్పి చెప్పి చెప్పి చెప్పి చెప్పి చెప్పి చెప్పి చెప్పి చెప్పి.

However much advice you give her, she will not mend her stubbornness.

(See No. 704.)

(61)
If our gold be good, what can the goldsmith do?

The purest gold is the most easily tested, and a goldsmith cannot easily cheat with it.

A good character is proof against slander.

Is there a lie unknown to the heart?

The mind is witness to the mind.

i.e. A man is judged by his own conscience.

When the good match was broken off, the jade became wise.

Trusting to the good match, she turned every thing topsy-turvy.

But she was disappointed after all.

Men remain not, but words last.

You get gold out of earth and earth out of gold.

i.e. you buy land with money.
2529. ఒకేసాంగా జీవనం స్వామిసాంగా సందేశించాయ, మరియు నిరాకరించాయ.

If one says "O life! I died by mistake, come back," will the life return?

2530. మొదట మనుష్య సందేశించాయ, మరియు మరియు సందేశించాయ.

A word is the ornament of a word, a fort is the ornament of a town.

2531. మొదట మనుష్య సందేశించాయ, మరియు మరియు సందేశించాయ.

However much you talk, I won't give up eating with my maternal uncle.

Said by a woman who had been brought up from childhood by her uncle.

Force of habit.

*Continuance becomes usage.*

2532. మనుష్య మనుష్య మనుష్య మనుష్య మనుష్య మనుష్య మనుష్య.

Though a shoemaker's wife, she has no shoes for her burning feet.

*A shoemaker's wife and a smith's mate are always the worst shod.*

2533. మనుష్య మనుష్య మనుష్య మనుష్య మనుష్య మనుష్య మనుష్య.

Like the raw rice beggar going to the house of the boiled rice beggar.

Some beggars will only receive raw rice which they cook for themselves, others receive boiled rice.

2534. మనుష్య మనుష్య మనుష్య మనుష్య మనుష్య మనుష్య మనుష్య.

My boy has the thirty-two qualities, only he is two short.

*Continuance diventa usanza.*

(63)
Having woven the cot with her maternal uncle, she came to put up the mat with her grandfather.

Will Mari care for a ‘bad day’?

(For Mari see No. 1671.—See No. 3471.)

One must be threshing, and the master must be cheated.

Said by a dishonest servant.

“ When a man gets up and sits on a man, the weight kills me” said he.

A stupid lout was persuaded by his wife to go and hear the Rāmāyaṇa read as she thought it might improve his mind. While standing leaning his head on his stick, a scamp got upon his shoulders and sat there. The blockhead thought this was a necessary part of the performance. When he returned home he was asked how he liked the Rāmāyaṇa and replied as above.

To look at you are a great man, but you are a mean fellow at heart.

Lit. You have the sense of an ass.
TELUGU PROVERBS—SUPPLEMENT.

2540. బోమాణి జాకల్లు నాటి నాయకం పై స్థాయి తోడ్డు యోగం.

Bomani jackals cried in our army.

A reader complained that he received less pay than an expounder. He was told that much less learning was required. On the next occasion he read the Andhrabhārata in such a manner that the expounder was completely puzzled. The passage, correctly written, is as follows:—

పుస్తక తాదేయి నాయకం పై స్థాయి తోడ్డు యోగం.

The sun (Nabhomani) turned dark; the jackals cried.

Which was interpreted in the above ridiculous manner.

2541. నీ తోమనం వినికొని మనము నాయకం పై స్థాయి తోడ్డు యోగం.

Giving me back my own money will be giving me glebe land.

Said by a creditor.

2542. యుగించండి నాయకాణం నావించండి సంధరం నానం తండ్రి.

You must not desert the leavings of chunam or a deposed king.

The chunam will be wanted again to eat with betel leaf (See No. 823). The king, if restored to power, will reward those who were faithful to him in adversity.

2543. తవు హనిచే అతిమాకనుడు నాయి చేసి.

If you exceed the bounds of moderation nectar too is poison.

2544. ఆమూడం కేలం తపస్సుతుంది చాలం నాయి చేసి.

Your Guru learnt from my pupils.

Said in a disputation between two rival Pandits.
2545. పుష్పాలక చేతుంట కొండల ప్రతిష్ఠ నాయకు మతానం.

The cloth which has fallen upon thorns must be taken off slowly.

2546. ఆమక చేతి మనామనకు మందమలన చేయకు నిర్ణయమి.

A man who ties the fore legs together and breaks the widows' cords.

Said of a crafty swindler, who having made his victim as helpless as an animal whose fore feet have been tied together proceeds to plunder. Widows wear no cords (See No. 1415); the expression signifies a state of helplessness.

2547. ప్రత్యేక అనధిక మందమల రాతి, కను చేతి
రాతి ప్రతిశ్రుతి రాతి.

Looking from the front it seems to be the Brahman's horse, looking from behind it seems to be the Şahib's.

The Kămaśī's evidence (See No. 729). The words are ambiguous and bear another meaning viz. "Before, this was the Brahman's horse—now, it is the Şahib's" (i.e. the Şahib has taken possession of it).

2548. కామాస్యం కావికం కామాస్యం హముద్రి కామాస్యం, కను
చేతి కామాస్యం ప్రతిశ్రుతి ప్రతిశ్రుతి కామాస్యం.

When you came before you cost me three hundred pagodas, why have you come again, you deceitful jade?

A man married a bad wife. After getting 300 pagodas' worth of jewels from him she went off to her mother's house and left her husband to shift for himself. After some time, the jewels having been sold and the proceeds spent, she returned to try her old trick, whereupon the husband accosted her as above.

(66)
TELUGU PROVERBS—SUPPLEMENT.

2549. యాహనం నీటిను ఎదిగి పండు.

If I touch your nose will you lose your life?

A Guru was endeavouring to initiate his disciple into the mysteries of Prāṇāyāma (see Wilson) and touched his nose which the unwilling disciple pretended caused him intense pain. "This ceremony is performed in the following manner: 1st he [the Brahman] presses in the right nostril with the fourth finger of his left hand, repeating the name of each Deity; and counting them nine times over upon the joints of the fingers of his right hand with great rapidity, half closing his eyes the while, and drawing in his breath; then gently pressing in the left nostril with the thumb, he breathes out, repeating the same name as many times over. Then releasing the right nostril, and still pressing in the left with the thumb, he terminates the Pranayama [Prāṇāyāma]." (The Sundhya by Mrs. S. C. Belnos.)

Said of a lazy sculk.

2550. అనేయం అనాచా నాటి, నాంచి కలి తిను బాడు నికి.

When three women join together the stars come out in broad daylight.

The above is taken from the following verse:—

పోషనాయం నారాయం నిర్చితం!

మిగతానే అంతకాణ్ణ సందర్భసముఖాండం!

మారుతున్నా నాడు నాడు!

పోషనాయం నారాయం నిర్చితం!!

[At the sight] of one woman, will not the worlds tremble? When there are two the oceans will greatly sink; when three women join together the stars will appear in broad daylight, O Possessor of good qualities!

2551. పాలకం నామక్.

The old bough will not bend.

(See No. 101.)

*It is not easy to straighten in the oak the crook that grew in the sapling.* (Guth.)

(67)
2552. If [a man] ripens and dies, if [the grain] goes into pieces there is no grief.

When a man dies at a good old age, his relations do not greatly grieve for him; and if grain goes into pieces when pounded on account of over-dryness, people do not care much, as the grit is nearly as good as the whole grain.

2553. The name is spoilt by affection, the gait is spoilt by strutting.

A child's proper name is corrupted into a familiar name as śīnayya for śrīnivāsayya, Kākāsī for Kanakamma, &c.

2554. Thirty-three crores of gods joined together can make me hold my nose, but can they make me say Narāyana?

(See No. 1885.)

You cannot make an ass drink if he is not thirsty. (French.)

You may force a man to shut his eyes but not to sleep. (Danish.)

2555. There is no one who has suffered thirty years of trouble, there is no one who has enjoyed thirty years of happiness.

2556. An old man is fond of women.

* On ne saurait faire boire un âne s'il n'a pas soif.
† Man kan nøde en Mand til at blunde, men ikke til at sove.

(68)
I can tell my state in three births—in the last I laid up nothing by generosity, in this God has given me nothing, and as I can give to no one here there is nothing for me in the next birth.

If you scatter grains [of boiled rice] will there be any lack of crows?

The days of bedding are gone, the days of straw have come.

Like the monkey that drew out the wedge.

You know the story of the Monkey, don't you? [said Karatka].

The Monkey drew the sawyer's wedge, and died:

Let meddlers mark it, and be edified.

No! said Damanka. How was it?

In this way, answered Karataka:

In south Behar, close by the retreat of Dhurmma, there was an open plot of ground, upon which a temple was in course of erection, under the management of a man of the Kayeth caste named Subhadatta. A carpenter upon the works had partly sawed through a long beam of wood, and wedged it open, and was gone away, leaving the wedge fixed. Shortly afterwards a large herd of Monkeys came frolicking that way, and one of their number, directed doubtless by the Angel of death, got astride the beam, and grasped the wedge, with his tail and lower parts dangling down between the pieces of the wood. Not content with this, in the mischief natural to monkeys, he began to tug at the wedge; till at last it yielded to a great effort and came out; when the wood closed upon him, and jammed him all fast. So perished the monkey, miserably crushed; and I say again,—

Let meddlers mark it and be edified.

(Arnold's Book of Good Counsels from the Hitopadesa pp. 49, 50.)
2561. A master fit for a skulk.

2562. After her husband's death, the jade came to her senses.

(See No. 256.)

2563. What does a woman without a husband want with a midwife?

2564. At first one Mānika, after the calf's death a potful [of milk].

(For Mānika see No. 170.)

2565. Will [a branch] bear Mōduga flowers at one end and Sampenga at the other?

Mōduga is the Butea Frondosa, the flowers of which have no perfume. Sampenga is the Michelia Champaca.

2566. A neck-sprain in the knee.

Like saying "He has a head-ache in his big toe."

2567. Because the water is up to the knee are we to plunge above the nose?

Because we experience a little difficulty, are we to give way to despair?

(70)
2568. వేటం చందుని మంచుడు నెన్న నాడు.
The rough man's anger is on his nose.
Said of a very bad tempered man.

2569. పేమాయ పొత్తు, మాయ నచ్చిక.
Where there is no love, there is no delight.

2570. ప్రభు పిని మతమండి అబ్దా బుద్ధ నచ్చిక.
After all the great men had been carried away by the flood,
the leaf dish said "What is to become of me?"

(See No. 719.)

2571. కరుతి మంచి వేడా వేసం వేడా తీసి.
For the truth seven twists are not required.
When you tell the truth you can be outspoken.
Truth seeks no corners. (Latin.)

2572. సుంతి సూప్రా తాతా చెప్పించి.
A Yudhishthira of the olden days.
Applied, ironically, to a great liar.
He shall have the king's horse.

2573. నేని ఎరెంటి పురుషం సంతి.
There is no sleep for an ascetic, a sick man, or a rake.

2574. సారం సారం అనాననం చేసాక సంతి.
There is no one who cannot hum a tune, there is no one free from disease.

(See No. 663.)

* Veritas non quasit angulos.
(71)
There were two clerical Brahman brothers who were very poor, but well versed in the Vedas. Vexed at their poverty, they proposed to go to the king, present him with a cocoanut and obtain a present in return. Having arrived at Court, the elder brother held out the cocoanut to the king and attempted to say राजा सोमता कुट्टिकोटि (Rājā somkāyā pucchukondi) "O king! accept the cocoanut" but being quite confused, mumbled nonsensically राजा काया पिच्चिकोदा (Rājān kāyā pichchikonda). The younger brother attempted to apologize but was equally flurried and stammered out मा अन्नगरीकि ब्हाद्धप्प-काम (Mā annagarīkī bhaadhopam) instead of saying मा अन्नगरीकि सभ्भाकुम्पम (Mā annagarīkī sa-bhākampam) "my elder brother is agitated at the sight of the Royal Court." The king was greatly amused and gave them each a present.

A bargain with the consent [of both parties.] (Hind.)
i. e. the purchaser and the seller.

In the days of Muhammadan Government free trade was unknown and the poor were forced to sell at the prices fixed by their oppressive Rulers.

Even the king's daughter must be some one's wife.

The wealth of kings goes to stones and harlots.

Kings addicted to debauchery spent their wealth in constructing houses, temples, &c. and also lavished much on their concubines instead of spending their Revenue for the good of people they governed.

(72)
When I heard of the Ramayana I did not know what it was, but [I find] it is the weight of a man.

(R See No. 2579.)

When there is a king like Rama, a servant like Hanuman will at once be found.

(See Nos. 1862, 2008.)

He speaks like one rolling stones and boulders.

Said of a man who speaks boldly whether right or wrong.

10 (73)
A calf which has drunk the milk of two cows.

It is common among Hindus for childless persons to adopt children of their friends and treat them as their own. Such children are petted both by their real and by their adoptive parents, and are in consequence often spoilt.

The disease is one, the medicine is another.

i.e. the one is not fitted to remove the other.

Said of unsuitable remedies.

The man who burnt Lanka is Hanumán.

(See No. 511.)

Like a bastard performing his father's annual ceremonies.

(For Taddiaen See No. 271.)

A harlot made an offering to the manes of her ancestors and looked towards heaven.

If there were no harlots the temple would not shine and men's minds would not be fascinated.

An apology for the impure accompaniments of the Hindu's religion!

(74)
TELUGU PROVERBS—SUPPLEMENT.

2590. చుట్టే లాత యుద్ధం, చుట్టే బ్రహ్మా.  
A man got [for nothing] has much work, a miser has great expenses.  
(See No. 1918, 2590.)

Labdhu is applied to a prisoner taken in war and made a slave.—The false economy of misers costs them much in the end.

2591. దాను తరువాత యుద్ధం.
If Lakshanam is neglected it becomes Avalakshanam.  
There is a pun here on the word Lakshanam which as a noun signifies the 'rules of classic composition,' and as an adjective 'handsome.'—Avalakshanam means 'ugly,' 'deformed.'  
(See No. 1918.)

2592. ఎక్కడ మగినా కొండపై రాను.
A lakh of stars won't make one moon.  
"Better one virtuous son than even a hundred fools; the one moon dispels darkness and not hosts of stars." (Hitopadesa Book I. 17.)

2593. పోల్లు తరువాత అవసానం.
A rat on the Lingam.  
One is afraid to knock the rat off lest he should strike the Lingam, and at the same time he cannot bear to see the emblem so insulted.  
A difficult dilemma.

2594. చేనికా నేలు చేనికా.
One who has not is as one who is not in the world.  
i.e. A penniless man has nothing in the world.

2595. ఎక్కడ వస్తు సాగి.
A miser loses both ways.  
(See Nos. 1918, 2590.)

వరమెకొంచి గుణి పుణి న చ మూర్ఖోమైతే కపపి।
ఏకాదిస్తవి హని న చ తారాగేమి పి। (75)
Will the evil born in the family go by offering Pongali?

(For Pongali see No. 232.)

I don't know whether it comes from his family or from his wife's tail.

i.e. whether the man's mean actions are the fruit of his low birth or whether he is instigated to such conduct by his wife.

Welcome the coming, speed the parting guests.

Swigatam signifies literally "well come."—Asimantam is an abbreviation of Asimantamanuvaseyam, "I follow you to the boundary," used to Brahman guests at the conclusion of a Sraddha.

If you measure cubits with an empty hand, what is the use of it?

i.e. what is the use of measuring the air.

(See No. 812.)

Vain hopes.

That which is in the paddy is rice.

Said to an inquisitive person.
2601. మెయి హుద్దు, హుద్దు హుద్దు.

Three Tums of paddy and six Tums of sparrows.
Losses keeping pace with gains.
(For Tums see No. 110.)

2602. మేడ ఐది మేడ ఐది కుండిక కుండిక.

His father and my father are real males.
An answer given to an impertinent question regarding relationship.

2603. మన్ అనువాద చాచనికపోయి, మన్ రా కూడిక చాచనిక చాచనిక అనువాద.

Hang the drunkard! Pour me out a potful of toddy.

2604. మాటకు సొంతి వికృతి సొంతి వికృతి సత్యం సత్యం.

When Vasi Reddi Venkatadri Naju was weighed in gold
Karella Kamakka was weighed in brinjals.
It was an old custom for Indian princes and wealthy landowners to
give their weight in gold to the Brahmans.
(For Brinjal see No. 97—See Nos. 33, 1557.)

2605. ముద్రణ మాటకు మాటకు మాటకు.

For feasting or for medicine, three times.
A man will not be treated as a guest for more than three meals and he
is not expected to stay longer.—The effect of medicine should be tried
by three doses after which, if it fail, it should be given up.

2606. మాటకు సొంతి సొంతి సొంతి సొంతి సొంతి సొంతి.

When there is a prince like Vikramarha, a minister like
Bhatti will at once be found.
(See Nos. 169, 331.)

(77)
2607. Stoutness of body, consumption of food.

The only advantage of obesity is expensive living.

2608. In proportion to the wealth there will be enjoyment, in proportion to the learning there will be humility.

(See No. 654, 1871.)

2609. Humility subjects the world, learning subjects kings.

Humility often gains more than pride. (Balam.)

2610. Don’t believe all you hear, don’t divulge all you believe.

Do not all you can; spend not all you have; believe not all you hear; and tell not all you know.

2611. The world-governing Nakula became a horsebreaker.

(See Virataparva of the Mahabharata.)

The will of Providence.

2612. One who gives a Visam and expects a Vasam.

(See No. 902.)

For Visam see No. 876; the word here means of 1/8 of a Rupee (anna).—Vasam is a rafter; (the original word has been retained to preserve the jingle.)

(78)
2613. ఇక వర్ణ వ్యాకరణం, స్త్రీలింద అందు.

If a rafter and half goes for a Visam, how much for a beam and a half?

(For Visam see No. 2612—See No. 2828.)

Chaffing an arithmetician.

2614. సిద్ధు రో బాలుడు రాహిలే కృష్ణ.

Did [my parents] beget me for nothing and throw me into the hedge?

Said by a disciple ill-treated by his Guru, or by an apprentice ill-treated by his master, &c.

2615. దశ సత్తు మాత్రమే, తీయ సత్తు రెండుసాగి.

If you give him butter he cannot swallow it, if you give him your finger he cannot bite it.

(See No. 239.)

As demure as if butter would not melt in his mouth, and yet cheese will not choke him.

2616. సొంత నివేదం హయా నా సంప్రదాయం తదు.

What is it to him who has a thousand cows, if one will not be milked?

(See Nos. 212, 304, 1510, 1512.)

Said by an impertinent beggar, when refused alms.

2617. సొంత నమ్మ జీయి చందు ఇది వినా అందు.

One Chilakapurugu is enough for a thousand Puṭṭis of Paddy.

(For Puṭṭis see No. 976.)

Chilakapurugu (lit. parrot-worm) is a small worm found in stored grain.

(79)
2618. Should one buy an elephant for a thousand pagodas, and grudge half a Visam for a hook to drive him with?

`Visam (No. 876)` is here used for an anna.

(See No. 215.)

2619. A madman's feast is never certain till he gives it.

2620. One valuable gem of the first water is sufficient—though of pebbles there be a basketful, of what use are they?

(See Vamana Book I. 4.)

One grain of pepper is worth a cart-load of hail.

2621. A ruby without price.

Said of anything of inestimable value.

2622. If you spit when lying on your back it will fall on your face.

_Who spits against heaven, it falls on his head._ (French.)

_He who spits against heaven will have it fall on his face._ (Spanish.)

"Whoso casteth a stone on high casteth it on his own head." Ecclesiastes xxvii. 25.
2623. తెలుగు జీవితం జీవితం నాటినం.

To dig out the roots and pour in hot water.

To ruin a man utterly.

2624. దొండడం ఏకేనం దొండడం అచీటాడు సానుండా.

Will the postures of an actor be of use in war?

2625. ఓష్ణా ఎవ్వడ్డు తెలుగు పురావస్సు.

O Physician! have you hot water in your bag?

A lazy woman consulted a doctor: he gave her a prescription—she said that she had no one to send for the medicines; he then gave her a powder which he told her to mix with honey—she could get no honey; at last he gave her some medicine which only required to be mixed in hot water—thereupon she asked whether he had any hot water in his bag!

Said of a helpless, feeble creature.

2626. నిత్యం మాతా తానికిరా, బహిర్ముడు బహిర్మవా.

There is a remedy for disease, but is there a remedy for fate?

(See Nos. 1844, 1827, 1800, 1894.)

2627. ఆముడు చాల చెప్పడానికి చాహం, ఇందులో ప్రారం స్వరూపం ప్రామాణికం చాహం

When his fortune would have him govern a kingdom, his misfortune would have him graze asses.

The man was so unlucky that even the decrees of Brahmā were overruled by his evil stars.—(See Nos. 1344, 1637.) Grahachāra literally signifies the rotation of the planets.

2628. పక్షము పక్షము చెప్పడానికి, పొడియా పొడియా చాహం.

If you pour it into the conch shell it is holy water, if you pour it into a potsershet it is common water.

(See No. 2047.)
Has Shaikh Bhái a Gokulâśṭami?

Gokulâśṭami is a festival observed in commemoration of the birth of Krishna; it falls on the eighth day of the dark fortnight of the month Srâvana.

The corpse which has gone to the cemetery does not return.

The protection of the great Râma.

(See Nos. 186, 275, 1044, 1087.)

Said in cases of absolute want, &c.

As long as there is breath there is hope.

(See No. 2498.)

If I were a smuggler in the fair, where could I sell my thread?

Who are witnesses to the [blow] struck in the fair?

In a crowd, no one can tell by whom a blow was struck.

If you perform Sandhyâvandanam there is no merit, but if you neglect it there is sin.

(82)
2636. లైంగాలో లాంచాను ఉంచాం, మన్నాం ప్రశ్నించాం.

The Sandhyavandanam is known to my heart, the praise of Vāyu is known to the book.
(See No. 2638.)

2637. నిత్య విధి రామద్యిగిన అంశం.

Why an order of Government for [eating] the food [given] in an alms-house?

2638. సంప్రదాయ రామాయనం.

A salutation in an assembly.
A general compliment.

2639. సెన్టీటు ఆయన చోట్లు కనుగొనారా, నా రేము అంశాదారు.

When will the waves of the sea cease [to roll]? When will you bathe?
i.e. Will you wait to bathe until the sea is motionless?

2640. సితారా సంప్రదాయ రామద్యిగిన అంశం.

Like tying a Sātāni's top-lock and a Sannyāsi's sacerdotal thread in a knot.
A joke—Sātānis (Rāmānujas) do not wear the lock of hair common to other castes,* and Sannyāsīs wear no thread.
Said of a ridiculous scheme.

* నికిచి మొడించిత సంఖ్యాంగాతిసభా అసాధారణమైన అవసరానికి పరిమిట్ క్రమంలో ఫాలింగ్ యోగాన్ని పిలుస్తారు.

Without a top-lock, with shaven head, marked with the shell and discus, and having the upright streak [on the forehead]—he is called a Vaishnava.
(cf. note 1 p. 41 Wilson's Essays and Lectures vol. 1.)

(83)
2641. Better fall at the feet of the prosecutor than at the feet of the witnesses.

2642. Sītā was born for Lanka's ruin.

2643. You must beat his delicate body with a soft slipper.

2644. The command of Sugriva.

2645. The best son is the ruin of the house.

2646. When he went to the oracle to find the needle, his old sins came out.

2647. You should not trust a needle-worker, a hammer-wielder or a bottom-thrower.

i. e. a tailor, a blacksmith, or a weaver.

(See Nos. 1776, 2045.)

A hundred tailors, a hundred millers, and a hundred weavers are three hundred thieves. (Spanish.)

* Cien sastreros, cien molineros, y cien tejedores son trescientos ladrones.
2648. సత్తుప్రేమ్మ కాలంగా కాలంగా నిద్రిస్తుంది.

He sits down at sunrise and gets up with Venus.
Said of a glutton who sits long at his meals.

2649. సేవంద పడుతుంది వృద్ధిలోకం దుర్భంగా, వున్నతిలో దుర్భంగా ఎంపాడి ఉంటుంది.

Putting on the wedding cord at sunrise, and taking it off when Venus rises.
In the morning a bride, at night a widow.
(See Nos. 99, 111.)

2650. ఎంతో పండ్తుడు, ఎంతో పండ్తుడు.

What good is there in money? what purity is there in man?

2651. ఉదయంపండి కృష్ణేణ సిద్ధి హోదుయు, సిద్ధి హోదుయు మూర్తి నిద్రిస్తుంది.

One who cooks rice for lazy fellows and makes beds for idle scamps.
Said of a good-for-nothing fellow.

2652. భూమితక్కువగా ఇస్తుంది, ప్రతిభు పరిపాలన చేస్తుంది.

In his own business a great worker, in his master's business a great cheat.

2653. నాయకిప్పు పెట్టినితీ బాధ్యందిది.

A ruiner of himself and of others.

Nirdhūmadhāma signifies literally "one who has flame without smoke."
(85)
2654. He is reading the Svargārohaṇaparva.

Svargārohaṇaparva is the last or 18th Chapter of the Mahābhārata which contains the story of the Pāṇḍavas ascending to the heavens.

The saying is applied to a person on his death-bed.

2655. What! will you jump before Hanumān?

i.e. Who can jump like the monkey-chief?

Applied to a ridiculous attempt.

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ADDITIONAL.

2656. It is wrong to live in a village that has no protection; it is wrong [for a woman] to ask [for anything] in the house where she was born if there is no love [for her].

2657. 'Ali Şahib who went to set out [the departing guests], and Pir Şahib who went to call him, both disappeared.

2658. If the mother-in-law live by begging will the son-in-law have a feast?

Manugudāpu is "a final entertainment given by the bride's parents to the bridegroom, after the conclusion of the whole marriage ceremonies."

(Brown.)
TELUGU PROVERBS—SUPPLEMENT.

2659. ఈ సిద్ధాంతం దశలేయం యొక్కుడు, అయితే ప్రత్యేక సిద్ధాంతం అయ్యుడు.

Perhaps a female child, if not, a male child; if neither this nor that, it is all a lie.

Said by an astrologer when consulted regarding a pregnant woman.

2660. బ్రావో! బ్రావో! బ్రావో! బ్రావో!—Wale! Wale!

A man was once fed with porridge (īpā) in his mother-in-law's house. Never having tasted it before and wishing to have some at home he enquired its name—on his way home he had to jump over a nullah; on his clearing it, a bystander cried out Aisarabozza "Bravo! Bravo!" The man in his excitement forgot the word īpā and substituted for it Aisarabozza and beat his wife because she could not make the dish until wales rose on her body. There is a pun here on the word īpā.

2661. హొల్లో! పాల్యం నుంచే నుంచే, అమలు సంక్షేష నామము అగ్రభాగం; మాకు సంక్షేష నామము అగ్రభాగం అయిన యొక్కుడు అగ్రభాగం.

"Hollow! grass-eating Komati," said [a Mussulman], "Well! molasses-eating Sahib," replied [the shopkeeper]: "How is it you speak in this way?" asked [a bystander], "He is accustomed to that and I to this," said [the Komati].

i. e. He meant to say that the Mussulman was accustomed to grass and he to molasses.

2662. సంకతి (సంకతి) బంతు చమకం, సంకతి బంతు చమకం, సంకతి బంతు చమకం సంకతి బంతు చమకం సంకతి బంతు చమకం.

At home the form of the Lingam, in the road the form of the Chakra, here the form of matted hair, but no where is there the form of rice.

Said by a disappointed man. At home he was too poor to eat anything but Sankati (No. 2512) which being coarse food stands up in the dish like a Lingam. When travelling to visit a relative he could only get in the road common round cakes (Dōso) in shape like the Chakra (Vishnu's discus) and when he arrived at his kinsman's house instead of being treated with good fare he was only given Zantikalu (country Vermicelli).
2663. అయినాయసా, కానంంచారు.
Is it a village that I have lived in? Are the people those with whom I have been intimate?
Said of a strange place.

2664. మేని సరసు. రుతాన నాటుడాన సమాధి కత్తి.  
All my patience is swept away, but I am not at all angry.
An ironical speech used by a man boiling with indignation.

2665. మని సమాధి అంటాతాకన్నడ.  
Every man feels his own upper cloth heavy.
(See No. 411.)

Every one has his care.

Every one feels his own burden heavy. (French.)

2666. మని సమాధి అంటాతాకన్నడ.  
To him who has fallen into a river how many thoughts do not arise?
Said of one in utter despair.

2667. మని సమాధి అంటాతాకన్నడ సాగించాయి.  
If he does not die in any way, send him to Bapatla.

i.e. If you can't get rid of him in any other way, send him to that place. Bapatla is a village in the Guntur District, once notorious for the rascality of its inhabitants. The Revenue officers sent there to collect the land tax are said to have been killed one after the other by being accommodated on the day of their arrival with a dwelling infested by hornets, which came out in the night and disposed of the obnoxious visitor!

* A chacun son fardeau pese.
TELUGU PROVERBS—SUPPLEMENT.

2668. ఎప్పుడు పాట వద్ద సంతాపాయం చేసేవాడు చూసి.

After the whole body is wet even an invalid does not feel the cold.

(See Nos. 1501 and 2668.)

2669. తెరిచగా పచ్చి విస్తరిసి.

You should not wish for food thrown up.

Don't wish to get back what you have given away.

(See No. 81.)

2670. పాట సంతాపాయం కొరకు వద్ద సంతాపాయం చేసేవాడు చూసి.

Better be the eldest daughter-in-law in a poor man's house, than the youngest daughter-in-law in a rich man's house.

The eldest son's wife has authority in a household next to a mother-in-law and in the case of the latter's death she becomes mistress of the establishment. The youngest son's daughter, though generally petted, is allowed no voice in the management of the household affairs.

2671. సమీకసా పాట సంతాపాయం కొరకు వద్ద సంతాపాయం చేసేవాడు చూసి.

After the food has boiled the fire burns well, after the caste has been lost [a man's] sense comes.

i.e. He comes to his senses after losing his caste.

2672. ఓ సహిత సంతాపాయం కొరకు వద్ద సంతాపాయం చేసేవాడు చూసి.

O Kesava! O Narayana!—O grandmother! give me food.

A boy began his Sandhya but soon broke off to ask for his food.

2673. ఎప్పుడు పాట వద్ద సంతాపాయం కొరకు వద్ద సంతాపాయం చేసేవాడు చూసి.

If the hem be wet, cold [is felt], but if the whole garment be wet, what cold [is felt?].

(See Nos. 1501 and 2668.)
O Madam! Gangadhara is dead.

The story is as follows:—The washerwoman of a certain Queen had a female donkey which was pregnant. The woman vowed to Siva that if the donkey was safely delivered she would call the young one Gangadhara (one of the names of Siva, signifying "the receiver of the Ganges"). The birth took place and the vow was fulfilled, but after a short time the young donkey died. The washerwoman was in great grief, neglected to bring the Queen's clothes, and weeping cried out "Gangadhara is dead!" The servant sent from the palace, thinking that Gangadhara must be some important person, went crying to the Queen. The Queen believing that a relation of the king had died commenced to weep, her whole household joining in her lamentations—the king on enquiring the cause of his consort's grief received the same information that Gangadhara was dead, whereupon, imagining that he was a relation of the Queen's, he joined in the general howling, in which he was assisted by all his court! When the truth was at last known, all were ashamed.

The horrible Kali.

Referring to the Kaliyuga "the Iron Age."

Applied to crimes of great enormity.

Though you die the money must be forthcoming—O Achchamma! Don't abuse me any more.

A Brahman after eating is bound by the ceremonial law to repeat the following:

O Amrita! thou art a covering. May the water given to the hundreds and thousands of [thirsty] askers in hell, the habitation of the wicked, endure without diminution.

The above is a parody, the allusion being to a hard-hearted creditor and hypocritical formalist.
I had them not in childhood, nor in age, am I now to have earrings in Chandraśekhara's time?

Said by a father to whom earrings were offered when, in his old age, a son had been born to him.

He has gone to fetch Çakkilams from star-town.

i.e. He has died. For Çakkilam see No. 1609.

If seen—duty; if not seen—bragging.

The allusion is to a person attempting to smuggle goods through a custom house—if caught, double duty was exacted.

If one is unfortunate, Chëbrôlu is a refuge.

Chëbrôlu is a village in the Guntour District.

Eating to excess, he forgets his caste.

Said of a man who, being sumptuously entertained, forgets his low origin.

Put the faultless man into the salt.

If you cannot ruin him in any other way, put him into the Salt Department—there, you can easily bring a charge of dishonesty against him and get rid of him.
"The tamarinds have flowered," [said one]. "When the time of blossoming and bearing fruit comes, will flowers and fruit be wanting?" [said another] "You are both alike," [said the third].

Three sisters suffered from an impediment in their speech—each thought she spoke better than either of the other two. The first instead of "Chintalu puchinavē," said "Tintalu tūtnavē" the second pronounced "Puchē kāchē kālam vastē, pūyaka kāyaka pōnā?" as "Tūtē tātē tālam tattē, tātaka tātaka tōnā?" and the third, taunting both her sisters, said of their speech "Dondu dondē" for "Rendu rendē" (literally, "the two are two").

If you abuse—anger; if you beat—pain.

Well, you affected creature, did you see my sister? Did you see my brother-in-law at the festival?

An affected woman sees no one but herself.

Perhaps they'll ask you to dine with Timmanna.

Timmanna is a jocose term for a monkey. The boisterous fun at the time of investing a Brahmacārī with the sacerdotal thread is called in joke Timmannabanti, the monkey feast.

"Timmanna! Timmanna! I salute you" cried one—"How do you know my name?" said the other. "I knew it directly I saw your face" replied the first.
TELUGU PROVERBS—SUPPLEMENT.

2688. తెలుగు ప్రభుత్వం తెలుగు ప్రభుత్వం ప్రతి పదాని. 
From the tom-tom to the worship of the idols, he has but one word.
(For Tpum see No. 1094.)
Said of an ignorant man, who has but one idea in his noodle.

2689. ఈస్తే ఎందుకు, ఈస్తే నందితుందు.
One must work like a slut and eat like a gentleman.
(See No. 2394.)

2690. మర ఆవిష్కరిస్తుంది సంస్కృతి.
He casts my blood into my mouth.
 i.e. He harasses and annoys me exceedingly.

2691. నిస్తోటిడి ముందు ప్రాంతానికి ప్రతి పదాని.
We think on blue-throat, we meditate on eye-corners; may the eyeball-village stimulate us.
A parody on the Durgā-gāyatri:

We think on Katyāyant, we meditate on Kanyākumārī; may Durgā stimulate us.
Said in joke to a boy about to cry.

2692. మాత్రమే మనం ఉమ్మడి మనం ఉమ్మడి.
The rotten vegetables to the Brahman.
(See No. 2694.)
Spurious benevolence.

When Tom's pitcher is broken I shall get the sherds.

2693. కానుశించగాను అవట్ కానుశించగాను అవట్.
When sought after, many become proud.
(See No. 1817.)
(93)
2694. ఎమ్మెదుకున్న ప్రశ్నామాలు సారమునుండాలా?

The rotten brinjals to the Brahmans.

(For Brinjal see No. 97—See No. 235.)

2695. సందర్శించిన మత్తు తొలికి యయాసదుర.

Can a Jillèdu live in the midst of Règu bushes?

(For Jillèdu see No. 235.—For Règu see No. 119.)

How can a good man live in the midst of the wicked?

2696. అందరామె జిబ్బారి ఉండడాన్ని?

A Brahmachări [ is equal to ] a hundred monkeys.

2697. మలసెలెనే పిండపెన్ని ఉంటే నారాయణం సందర్శించడాన్ని?

We will see about it when the hair in the nose comes into the top-lock and the dumb man calls out "Mother!"

2698. సాంస్కృతిక అవకాశం సందర్శించడాన్ని?

Like the deaf blind man under the Règu tree.

(For Règu see No. 119.)

The story runs as follows:—A deaf blind man insisted on being taken to a comedy, and begged his friends to nudge him when anything very amusing was acted so that he might laugh. They pretended to agree to this, but left him half way under a Règu tree, telling him that the performance was going on there. He sat there all night laughing whenever the slender branches of the tree, moved by the wind, touched him.

2699. సేవర్తి సుదూరప్రాంతం సోంతు సందర్శించి, సందర్శించి శంకలు కాల్చే అనుమతి సందర్శించి.

When the bride was asked to cook, she said she would take a pot and go for water.

2700. ఉందించిన ఫొటో యొక్క అందామను?

One who drowns fortune and extinguishes lamps.

Said of a man who causes the ruin of others.

(94)
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CORRIGENDA, &c.

TELU GU.

Proverb 55, for *As long I was*, read *As long as I was.*—Pro. 87, transpose the * and †.—Pro. 105, for Aithampudi, read Aitampudi.—Pro. 150, for large, read lazy.—Pro. 160, for gain, read game.—Pro. 172, for a hook, read a good hook.—Pro. 252, for Rivaling, read Rivalling.—Pro. 226, for his weel, read his house weel.—Pro. 330, for Sanyasi, read Sannyasi.—Pro. 515, for inclination, read inclinations.—Pro. 536 & 1918, *ko* in these sayings is a vulgarism coined to rhyme with *sok*.—Pro. 560†, for Lente, read Leute.—Pro. 610, for Great labour, &c., read Great labour, &c.—Pro. 823, for तात्तात्तम, read तात्तात्तम.—Pro. 849, for Sandhya, read Sandhya.—Pro. 1341, *Nétí bira* is the Luffa pentandra.—Pro. 1343, for loose, read lose.—Pro. 1790, for three pairs, read six pairs.—Pro. 1864, for kust, read knot.—Pro. 1921, for Herles, read Hercules.—Pro. 2293, for तु, read तु.

SANSCRIT.

Proverb 44, for मा भुसं, तर्के, read मासुज, तर्के.—Pro. 165, टूका is a mere expletive.—Pro. 204 & 247, for Kunti, read Kunti.—Pro. 337, for 111, read III.—Pro. 343, for जायत जायत, read जायत जायत, and for या या या, read या या या.—Pro. 390, for German, read German.—Pro. 414, for Kusa, read Kusa.

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