TELUGU PROVERBS

1. చిత్త ప్రణాళి శర్తా శర్తా, అన్ని వ్యాసంతో సరస్వతి యోగా.  
   When addressed [by his son] in the bazar as "Father," he replied, "Son! unto whom wert thou born?"  
   (See Nos. 418, 1010.)  
   Want of natural affection. Selfish indifference.

2. చిత్త ప్రణాళి శర్తా శర్తా, అన్ని వ్యాసంతో సరస్వతి యోగా.  
   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. చిత్త ప్రణాళి శర్తా శర్తా, అన్ని వ్యాసంతో సరస్వతి యోగా.  
   Offering the molasses in the bazar to the idol in the temple.  
   (See Nos. 910, 1279, 1340.)  
   Nāśīdyaṇa is the ordinary oblation.  
   Willing to be liberal at the expense of others.
4. అందమనం, అందమనం.  
Molasses in the roof of the mouth, and poison in the heart.  
(See Nos. 5, 831, 832.)

_Honey in his mouth, words of milk;  
Gull in his heart, fraud in his deeds. (Latin)^

5. అందమనం, అందమనం. 
Poison in the palate, sweetness on the tip of the tongue.  
(See Nos. 4, 834, 837.)

_Full of courtesy, full of craft._

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

An Agrahāram is a Brahmān village or quarter.  
Said of anything that should scrupulously be avoided.

7. అందమనం సృష్టిన స్ఫుంక్షనా, శ్రవస్థ అందమనం. 
All the offerings go to the priest, the noise to Gangānamma.  
(See No. 1545)

Gangānamma is a certain village goddess.

8. అందమనం కన్నా ఈ సంస్ఫుంక్షనా మారచే సూర్యాస్తం పైన పైన మారచే మారచే మారచే. 
The wife's maternal uncle's son, who had nothing to do with  
ceremonial uncleanness, went and sobbed under the bean  
tree.  

_Chilkuda Chitta_ is the Lablab Cultratus, often grown over a shed in the  
yard of a Hindu's house.  
Claiming relationship.

9. అందమనం స్ఫుంక్షనా హెచ్ పరిపాలి హెచ్ పరిపాలి సంస్ఫుంక్షనా. 
Am I so well off, my son, that you should feel my ears?  
(See No. 818.)

Said by an old woman to a thief.

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^ Mal in ore, verus lactis,  
Fel in corde, fraud in factis.
10. అవశయుడు ప్రారంభం అత్యంత మాయ. 

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

(See No. 266.)

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. ఆస్మానుడి సహా సంఖలని లేదు.

His beauty has overflowed and his politeness has gone.

(See Nos. 12, 16.)

Said ironically of an ugly ruffian.

12. ఆమోసకం చిత్త లేదు, భూమి మతం కచు.

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

(See Nos. 11, 16.)

13. అనేక రోగ సాధారణ చింత.

Like wishing for fruit which cannot be reached.

14. అస్మానుడి సంఖల లేదు, సంఖ లేదు సాధారణ నిల.

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

15. అసాధారణుడి వింతాలు, నామాన్ని భార్యం, ఇక్కడ మరిలేదు నిల.

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 Kailâsa, 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 afterward required at Kailâsa, he transferred his virtue to his jar of holy waters, left it to balance the earth, and obeyed the summons.
16. వసాయడి కోట రాగియాం, ఏడాది టిగి తరవాం.

Two holes in beauty; two cymbals in a dance.

(See No. 11, 19.)

Said of an ugly and bad dancer.

17. అదవాల్ రాచియాం, అధనాల లావలమియాం.

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. అంటకట్‌ట చెల్లియాం మారియాం.

Like giving a blind man a looking glass.

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

19. అసాధి చింత నిర్మాణుడు యుద్ధం అతకు, సన్న మాతిరికే నిర్మాణ కాడు కొని ఉయాం.

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

(See No. 133, 181.)

20. అసాధి చింతయాం మాతాము మేమడ కాడా రాయతాం.

Do people that live on porridge keep men to hold up their mustaches?

(S. No. 93. 104. 1-2-1)

Said of a poor man trying to appear grand.

*An proud mind on a poor purse is all met.*

21. అసాధి మహారాజు జాతి విరాగు, అధనాల లావలమియాం.

A foolish minister, and a clumsy retinue, to a perverse king.
22. అక్కను అనంతం దేవానందే, సరాపా నిదర్శి జరగానంది.

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

(See No. 1857.)

Envyng and mocking the wealthy.

Puppies imitating their mistresses. (Lat.)

23. గిరితాంగచ్చ కొడ మిరి గిరి లక్షణపోతా.

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

It cannot possibly escape, and dies.

An inextricable difficulty.

24. అస్తుడి విప్ప.

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. బిందు విస్త్రి అంతే రామాయణా.

When it is cheap, it comes to the bazar.

(See No. 957.)

26. బిందు విస్త్రి అంతే సూది సమాయా.

When it is cheap, all will buy.

27. బిందు యాత్రి కమచి.

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

(See No. 177.)

To try, they say, to extinguish it.

Applied to rash acts.

* Catulus dominus imitantes.

(5)
28. సోమిదేవమ్మ గుడి గుడి గుడి బయటం కావానికి

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. సోమిదేవమ్మ స్నాని చిత్తి.

Like ghee poured on fire.

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

30. యితో తిరుములు ఉంటి కుంగ, పులా కూతురి సితికి.

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

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

*Halt not before a cripple.*

31. యితో తిరుములు ఉంటి కుంగ, పులా కూతురి సితికి.

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

*Luck is all.*

32. అప్పుడు సొదర్భు, అప్పుడు అడమం.

In the one case Kandi, in the other Pesara.

(See No. 31.)

*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.

(6)
33. 

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

(Sec. No. 32.)

A cow is presented at funerals to a Brahman to ensoul the soul of the deceased to get across the burning river Vaitaranī 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 முப்பு.

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 ].

Feigned modesty.

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. (Danish.)

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* Etre entre le marais et l'enclos.
† No lo quiero, no lo quiero, mas échadme lo en la capilla.
‡ Hasbe og vente ar Gikheranta.
39. మూడు రెండు డిబుయేటు చేస్తాను.

Like moon-light in the jungle.

(See Nos. 1014, 1019.)

Wasted on a spot where it is not appreciated.

40. మూడు ఎక్కువ రాత్రి బాగా ఉంటుంది.

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

(See No. 1004.)

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

41. ఏమి దివిస్సే, నికిచి నా శివితూ.

Like salt from the sea being mixed with Emblica Myrobalan grown in the [distant] jungle.

Ushikakaya is the Emblica Oficinalis.

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

42. అయిన రెండు స్మరణాదా.

What! a caret in the commencement?

Said by a man to an ignorant scribe who, in writing the customary invocation "Sri Ramajaya" 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. అయిన రెండు నస్తి రోయాల్.

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

(See No. 44.)

Said of a time server.

To sit on two stools. (Latin.)

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* Was Kümmer's den Mond, wenn ihm die Hunde abellen.
† Cit mal comitio, peggio antice.
‡ Dumbus sedes sedere.

(8)
TELU GU PROVERBS.

44. రసాయనం కల్పలాడం
Like the cat on the cross wall.

(See No. 61.)

It can jump down either side.

Applied to an unprincipled, double-dealing person.

Jack o' both sides.

45. లెక్కలు పాడలు పేరు లేశాం పాడలు తెప్పక తొలబా.
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. ఆహార పాట మాత్రం కంటే పాట గడాడవల.
[ 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. విషయానికి గుర్తుగడు.
The great secret is laid bare to all.

(See Nos. 53, 66, 181.)

Tom Noddy's secret.

48. పత్రికి పాకం చేసిన అంశం పాకం, రాణయనే పాకం చేసిన పాకం.
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. 81.)

49. అందూ నాటాను.
The rancour of a mother-in-law.

(See Nos. 51, 27, 231.)

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.
60. சுந்தரி ராஜ்ய மீறையும்.

Like the daughter-in-law lamenting the death of her mother-in-law.

Feigned sorrow.

_Crocodile tears._

51. என்று பாத்திர என்று திகியும்.

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

(See No. 49.)

52. சுந்தரி என என் என் மீது எனக்கான், என் மீது எனக்கான்.

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.

53. சுந்தரி என்று பாத்திர என்று திகியும்.

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

(See Nos. 305, 407, 1583.)

_Cutting off one's nose to spite one's face._

54. சுந்தரி, மீது என்று சிறுக்கியும்.

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

(See Nos. 48, 37, 531.)

_Vēmu_ is the Azadirachta Indica.

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

55. சுந்தரி என்று பாத்திர என்று திகியும்.

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.)

*அவள் என்று பாத்திர என்று மீறையும்.
†_En quanto fue nuera, nunca tuve buena suegra, y en quanto fue suergra, nunca tuve buena nuera._

(10)
56. దుస్తుల నౌసంకలనము, మాముదు రాతుము సంతానము.

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.)*

57. మాయకోసి కలపకు మరెకు సంస్థానాలి.

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

(See Nos. 49, 51, 529.)

Happy is the wife who is married to a motherless son.

58. దుశింద పధిరి నిషేది.

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

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

59. మించి నిలితి.

Like the fig blossoming.

(See No. 195.)

This tree (Ficus Glomerata) bears no apparent blossoms.

That is as likely as to see a hyd fly.

60. మాయకోసి మయకోసి, అయోపరి సంచారి రాతుము.

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

61. పటిటియు, గుడికంపి, కండ తిమతికి.

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

(See No. 162.)

Pandili is a verandah thatched with leaves.

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* See in maghie pheen, non e il marito innocente.
...↑ No se recorda la mujer que fue mujer.
62. అంటే అంటే అంటే

When he says, "here you are," it means six months.

(See No. 501.)

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

63. ఇది నేనకు మరో అభినాయం

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

Patakam (Sansk. Padakā) is a valuable ornament attached to the Kandhasara (necklace). The allusion is to one made of false gold, and set with false gems.

Disappointment.

The treasure turned out charcoal. (Luna.)

64. అదేద నా నా రాగారు, అనారువరు వాడి

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

Habit.

65. ఈ మార్పు కర్తారాలు రసినం

Like a Pesara seed on a looking glass

(For Pesara see No. 21.)

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. (Daub.)

66. అది యరరా మాత్రము

Like a bag of money in a looking glass.

Visionary prospects.

67. అందులు వాను వాను అందులు వాను

Will hired horses leap over ditches?
TELUGU PROVERBS.

68. ఎటు నిశ్చయం, ఇటు నిర్దేశం.

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

Pirantam 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 unscreeched.

Go neither to a wedding nor a christening without invitation.

69. అస్కాంపి అదిపిల్లలాంటి, వంచించి ఆనందం చేయండి.

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. అండి అమృతం.

An intercalary Ashadha.

The month Ashadha 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. అమితం ఆరోశిస్తుంది.

Excessive cupidity leads to excessive poverty.

Avarice bursts the bag. (French.) *

72. అం అందిసంసారమే సిద్ధం.

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

(See No. 720.)

Those who live in glass houses should not throw stones

73. అయిన సాధించాం, అయిన సంహరించాం.

Clever at his meals, but stupid at his books.

(See Nos. 515, 1070, 1261, 1366.)

Well fed, but ill taught. (French.)

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

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* L'avarice rompe le sac
* Il est nourri de boul et jeté.
74. మణ్ణమెట ఆపి కిద్దిదాడితే, పులవింది విద్దిదాడితే, అంతా మాట రాసగలు సంపండి.

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. మణ్ణమెట ఆపి కిద్దిదితే ఆపి, అంతా మాట రాసగలు సంపండి.

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

(Sec No. 1607)

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

76. నరరాసాంనాహ సంపండి కిద్దితే.

A kind reception is better than a feast.

Welcome is the best cheer.

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

77. మయాముడడి కంపు రాము చాలడు గిగరస్తి.

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

(See Nos. 507, 509, 1169.)

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

To lock the stable door when the steed is stolen.

78. మంగా చూరు, అమ్మరాసాహ కిద్ది.

I lack nothing, but I am a widow.

79. మయాముడడి కండి సంపండి చాలడు గిగరస్తి.

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

80. మయాముడడి కంపు రాము చాలడు గిగరస్తి.

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

"If there come to him who has given him bread to eat, and water to drink; turn not away from him;"—Proverbs xxxi. 21.
81. సంగమగడల సంపాది సాధారణమైతే, సాహసం కాని అందగా అంటారు.

I presented you with the robe in return for the compliments you then paid me, but did I intend you to wear it for ever?

(See No. 290)

A liberal gift regretted and withdrawn.

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

82. ఉగుణ్పాక చర్చాశుకొంది, సుభిశాస్త్రాన్ అందవిందు.

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. చెన్న చరిత్ర రాయగడు.

Will a debt be repaid when you are hungry?

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

84. చెన్న చరిత్ర రాయగడు.

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. చెయ్య రాయం.

Debt is misfortune.

Debt is the worst poverty.

86. చెయ్య సాధారణమైతే దర్శించినాని, సేంపాడన అందం రాయం ఆంపకాయి.

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. (1 vs. 29.)

*Dhikalo esteppastee, many manyasts.

(10)
87. ఇతి చిత్రసారి చారిత్రానికి మంచు.

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. మాట హైకా కాలికా చావాకా.

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. అన్నప్రేయం అభావించం.

No meaning can be given to erroneous expressions.

Applied to discrepancies in a statement.

90. అన్నప్రేయం ఓదరాఖారం అలాగి ఉండానాడు.

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. అయినవే నేను మారు నేను.

If the boy dies, that cloth is mine.

Want of feeling.

92. అయితే ఇంకా, అయితే నేను.

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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TELUGU PROVERBS.

93. అంశంగా పిడి సహితము, కనుసగా సీత రచి వంశానం.

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

(See No. 1779.)

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

94. అదుంచితా సరిసీము.

Practice [makes] art easy.

(See No. 1117.)

Practice makes perfect.

Custom makes all things easy.

95. అమరితపాండిత చెంద అయలురకరి తెలు ఆలు ఆలుబా బాలబా.

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

(See Nos. 154, 396, 72.)

96. అమేరినాసారు సన్న చెంద సద్యం. 

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

No work and all the credit.

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

97. అమరితపాండిత కాళబా కాలబా రాయబా.

Will the new-moon bring out the brinjals?

Vanya (called by Europeans "brinjal") is the Solanum Melongena.

98. అమేరినాసారు సన్న.

The only goat remaining unsold.

A wretched fate.
99. అప్పు నుండిపోయింది, అప్పు రంగాను విచింది.

The bride enters her husband's house, and the bridegroom enters the tomb.

(See No. 111.)

Regarding Grihapravása ("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. అప్పు అప్పు చీతుడు మామలం దరిడం.

Is this miserable wretched woman to wear a veil?

101. అప్పు చెరి చేసం, అందఽను అందరిడం.

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

102. అప్పు ముని సాధారణ నిపుడి, అప్పు సాధారణ నిపుడి.

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 roads. (Spanish.)

103. అప్పు చెరి నవుడు అప్పు పొందం విదుదై.

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.)

* Por do quiera hay en legua de mal camino.
: No hay tal resolución en la del hastón.

(15)
TELUGU PROVERBS.

104. అలహ్యం హిం, తాతార రవాం.

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. ఒంటించుకున్న గుర్తించిన ఓంటించు ఒంటించిన, అనే సమయాలు

ఒంటించిన, అనేక పర్యాయాల పర్యాయాలి సంఘిణ్ణ ఇప్పుడు.

"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. చిత్రి చిత్రి అరామ, చిత్రి చిత్రి అరామ.

"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 Caste or nobody. (Lain.)*

107. సాయి సాయి కండ, సాయి కండ కండ.

If the Aruga fails, we shall have Kandi.

(For Aruga see No. 86. For Kandi see No. 86.)

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.

* And Caesar not Walius.

(19)
108. ఉద్యమంయున్న యారు నుండి, ఆసక్తి జంగాన్యు అడవి
నిలుసేవారు.

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. అన్నాడి మూడు సోషలు ఆ సోషలం కారణం, అమృతం కలిగం
యు సంచలం.

[ 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. అన్నాడి మరియం ఈక్కి, ఆముస్ నాగరపా ఈక్కి.

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

111. అన్నాడి సారాపత్ర సంచలంం, అమృతం సానిగం సంచలంం.

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

Applied to a spirit of contradiction.

112. అందుగా అధిషమ్యం, ఆముస్ కాన్నిలుసేవారం సంచలంం
చావతం

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

113. అందుగా బాధితు అధిషమ్యం ఆముస్ చావతం

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

Time and tide wait for no man.

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TELUGU PROVERBS.

114. అయితే మనం పరుగు అయితే.

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

Said of a clumsy fellow, who makes a mess of every thing.

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

115. అయితే అయిదు రావడంతే జిడి అయితే.

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

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

A ridiculous failure.

116. అయితే అయితే, అయితే తెలపడం అయితే.

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

Spoken of things which do not match.

117. అయితే డుడు, డుడు అయితే.

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

(See Nos. 2078, 2074.)

118. అయితే బిడుడు బిడుడు బిడుడు.

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

(See No. 2005.)

119. అయితే చిందిన చిందిన చిందిన.

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

(See No. 1741.)

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

*As clear as crystal.*

*As plain as a pike-staff.*

*Fui para me benzer, a québrad hum elho.*

(21)
120. అందులో రాగు అవిచితం అనుమతి నామ

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

The duty of gratitude.

121. అందులో సమీక్షలు శక్తి

He offers heaven in the palm of his hand.

Deceiving by false hopes.

122. అందు సుందరం

Lamentations in the jungle.

Of no avail.

123. అందు సుందరం

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.

124. అందు రెండు రెండు చెరి చేసే

When sixty years have passed, dotage.

125. అందు శితిక్కో సంబంధం ఉంది అవి

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

Second childhood.

Old men are twice children. (Lat.)

126. అందు సంధిని చేస్తూ, అందులో సంధినీ వారికి అండరానన్

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

An ironical speech.

An old dog will learn no tricks.

* His part comes.
TELUGU PROVERBS.

127. ఇవి నరసరి ఆడించి ఆలంపి వారిని చారిస్తున్నా.

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. ఆడించే నది చారి చేస్తుంది.

A barking dog never bites.

Great barkers are not biters. (Scotch.)

A barking cur does not bite. (Italian.)

129. బొర్రి బొర్రి మాపిస్తానీ నదు ఉండించి గిరిసి, మనుగ
నదు ఉండించించి నదు ఉండించించి గిరిసి.

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

(See No. 618.)

130. ఆడించే కల్ల్ తుంప చేస్తుంది.

Like placing peeled plantain in one's hand.

(See No. 2004.)

Applied to any thing made perfectly easy.

131. సునుిర సాహాయం, బలసుమనం సాహాయం, పురు సాహాయం
మనిఃమం సాహాయంచిను.

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. ఆడించే ఉమా అసలు, సంధా అసలు ఉమా.

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. 978). The "grief of the womb" signifies the loss of a child.

* Can ch'abtain none worse.

(23)
133. అలాంటి సమయంలో ఓడించినం, సహాయ చేసేవారు ను
అడిగారు.

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. ఏమయాడి చాల అండాలో ముందుగా నిర్మించి.

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

(See Nos. 35, 356, 476.)

135. దయలు మనం సందస్తాదు మనాన్ని సందాదు.

The miserable fellow is ruined by his wretched marriage.

The folly of being headstrong.

_Marry in haste and repent at leisure._

136. అందిస్తే అసంతానం నా అరుదు తెంచాడు.

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.

Get a beggar on horseback, he'll ride to the devil.

There is no pride like that of a beggar grown rich. (French.)*

137. అలి అలియా, అలి అలియా, అలి అలియా నిష్ఠ.

Alli asked for it, Illi gave it, Malli made away with it.

* Il n'est orgueil que de pauvre enrichi.
TELUGU PROVERBS.

138. తెనారి వేయడం హుద్ద నాయకు.

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. తెనారు వేయడం వృత్త యుగ్మం కుతుంబం శ్రుతి మాయం

There is neither ghi 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. తెనారు నాయక అసుంత తీరవంత కర సూపంలాయం

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. సంగహపన మొత్త మనుష్య

Mallu is a great man among the weavers.

Great among low people.

Among the common people Scoggyn is a doctor.

142. అభిమానం కారయిద్ధం మహావృతం అరుద్ర, అవిశ్వరేశ సాగితే రాకమనస్తుడు

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.
143. 

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. 

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

145. 

Like playing games with your grand-mother.

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

Disrespectful and unseemly conduct towards elderly people.

146. 

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. 

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. (English.)

* Man kan ikke drinke og pilke paa samme tid.
TELUGU PROVERBS.

148. ఎందూరి యొక్క పుష్పానికి, సమనవంట మనమయపోయింది.

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

(See No. 128.)

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. పెట్టడానికి మిలించండి నాటిను.

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

Tarpaṇa is a drink offering to the manes of deceased ancestors (Pitris).
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. నేను మేనేశ్వరు, సంతానం నిద్రి.

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

(See Nos. 125, 124, 120, 226.)

A double excuse. Applied to idle persons.

Sick of the idles.

A large sheep thinks its wool heavy.

151. ఆయి ఎవరు సాగుతుంది, నేను ఉన్నాను వాడాడాను.

If I say "Â" (yes), it's wrong; if I say "Nārayana," it's obscene.

(See Nos. 109, 325.)

Faults are thick where love is thin. (Welsh.)

152. అయిదు అద్భుతం, సమూహం నాటి బహుతం.

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.
Eating when the appetite is satisfied; unfaithfulness to a wife.

Both bad.

The hungry Karanam looked into his old accounts.

A Karanam is a village accountant.

When the daughter-in-law said she was hungry, her mother-in-law told her to swallow the pestle.

Rokali 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.

Hunger is the best sauce.

A sky calendar.

A fanciful tale.

A trader in the air.

A swindler. An impostor.
TELU GU PROVERBS.

159. అప్పట అస్తా, చాల్డు చాలస్తా.

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

Quite inadequate.

160. అప్పడి మామకు బంధం, సరిభాగు విస్తరి విస్తరి.

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._ (Psalm.)

161. అప్పడి తెరిచే అభయం అక్కడ, సరిభాగు మరింత సరిభాగు మరింత ఎన్నుకు ఎన్నుకు.

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

(See Num. 16, 15. )

162. అప్పడి సిద్ధ కృతయ, సోంత మందియన్న జొన్న సుదిస్తా న్య.

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. సంప్రదాయ విస్తరించారు.

Like taking an oath in a fit of passion.

164. సారి సారం నా పదార్ధం, కున్నక పెంచి పదార్ధం, సారి సారం సారం తింటారు సారం సారంతింటారు.

Let our sanctity be scandalized, let the censuer be shocked bring a new pot and let us cook sprats.
165. అమ్మం అమ్మం ఇల్లం లేదు - ఇల్లం, ఇవా అడి చేసి - మాంగి చేసి.

[Seeing a hypocrite] they cried out, "O Annambhotlu! purity! purity!" He answered "Alas! a dog has touched the big tank."

166. అమ్మం అమ్మం ఇల్లం, అమ్మం అమ్మం ఇల్లం.

There is no limit to purity, nor any beginning to impurity.

Man is sinful from his birth, and never attains to perfect purity.

167. అమ్మం అమ్మం ఇల్లం అమ్మం ఇల్లం రాడం?

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

(See No. 761.)

168. మెమ్మెమ్మే, మెమ్మెమ్మే, భారణ భారణం చారాంకరం.

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

(See Nos. 279, 1644, 1887.)

169. అది అది, అది అది, అది అది అది అది అది.

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

170. అది అది, అది అది.

A woman’s word, a bundle of water.

A woman’s mind and winter wind change oft.

171. అది అది అది అది అది అది, అది అది అది అది అది అది.

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

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172. వేరు వేరు మాత్రమే చిన్నం తెగదు.
Not being able to dance, she abused the drum.

_A bad workman complains of his tools._
_An ill shearer never got a hook._ (Sansk.)

173. చెరువు అసమ్మాను, కోసం మృదుకులు.
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. ఆచురాంతును ఇతిపతా అసమ్మాను కాలు.
The sacred water in which the man was going to bathe came to meet him.

(See No. 1800.)

_A thing sought for to come to hand without trouble._

175. శాంతం తేండు, శిశి శారమా.
Having promised, you should not fail; having spoken, you should not lie (retract).

176. అ చూపి సౌకర్యం సుడ.
Is he not the son of that father?

(See Nos. 195, 1918, 1977.)

_Like father, like son._
_Such a father, such a son._ (Portuguese.)
_He is his father's son._ (Latin.)

177. తింమూర్తి తింమూర్తి మాద.
A hasty man is not wise.

(See No. 27, 153.)

_He that is hasty of spirit exaliteth folly._ Proverbs xiv. 29.
_A hasty man never wants wo._
178. న లోగించే నువులు నుంచి కాలి.

That profit and this loss are equal.

179. కొంతాడు, లేకపోయిన, అంతర్భాగం, చాచ సంప్రదాయం నాయా సంఘా, కొన్ని తరసి కడజ కానా.

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. 788.)

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

180. హుదా సాధి కంచకులు యొక్క, కంచకులు తొలం యొక్క కొంత రామాయన అంతా కానా.

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. అంతర్భాగం నుంచి దివ్య నాయా కానా.

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

(See No. 1692.)

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

182. హుదా కంచకులు యొక్క, కంచకులు యొక్క కానా.

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

(See No. 1876.)

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

* According to the See, a number has been left out;
Previously a sentence without a date but.

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183. సుమారు అయిన చిన్నకు సమాధి

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. అమావాస్యా అలపసేల అయింది, సంపూర్ణమంచు శాసనం, సమయం
అలపసేల శాసనం, ఏనానితము మిచ్చినం అడవి

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

Utter ignorance of religion.

185. మామ విదేశి

They are seeds out of the same bowl.

(See Nos. 179, 1819, 1877.)

Coming from the same bad stock.

186. ఉచ్చా విప్సరు, ఉచ్చా నివారణ దర్శను

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

An Āmda (4 Kds) is a distance varying from 8 to 10 miles.

Distance cannot alter true friendship.

187. అంశా చిదిమా, మిను అమరికం వచ్చా

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

Useless endeavours.

188. అమావాస్యా మామ కాయలు తిరిగా సమాధి

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

To look like a drowned mouse.
189. అదన అనిని అసమానం మావనగం నిన్నా.

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

An invalid receives every attention from his friends.

190. నాకు మాట సంధర.

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

An ambiguous phrase used by a bud wife.

191. శికాంచా కొండ అహాంటి సారిలా.

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

(See No. 39.)

192. యారకు సాంప్రదాయ తింగా సారా సాక్షి మంద ని.

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

193. శాశ్వత సంధర సంధరవరా రోగ సంధర స్థాయిలో.

Reap the Aruga and Kandi together in the same propitious hour.

(For Aruga see No. 2, and for Kandi see No. 32.)

Applied to hasty actions.

191. శాశ్వత సంధర సంధరవరా రోగ సంధర స్థాయిలో.

Like asking if the drum is cracked or strong, after using it
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195. అంద సత్తించాదు మరింత కారం సమాధించండి.

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

(51. Nos. 1399, 1423, 1430, 1996.)

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

Great luck.

196. ఆత్మానం, ఆత్మానం, అంటే నాదు మామిడిమా.

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. ఐదుడిపోరి సత్తని భీం, భీమనం తడి.

There are comforters but no real helpers.

198. ఆనా సమాధానం వింటిమి నుండి సమాధానం.

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

(51. Nos. 1399, 1423)

199. అత్యంత తాడి మరింత మా కారం పెంచడి.

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

(51. Nos. 1399, 1423)

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 pretext to whip a dog, it is enough to say he ate up the frying pan.*
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 Vamanama Book 11, 22.)

201. ఆ వల్ల, ఆ అభి.

She is not his mate but his fate.

(See Vamanama Book 11, 10)

202. ఆ వస్తుడు వస్తుడు చిత్తయం, సమకా సక్కరాత్లం వంచిదిండి,
పరిపాలించడం ఐంతిండి.

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. ఆ సంగమకు మరణయే సంప్రదాయ అద్భుతం భిత్తియున్నం.

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

(For Pesara see No. 26.)

204. ఆ చేసి, ఆ చేసి, ఆ చేసి చేసించాడు.

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

(See Nos. 398, 399, 1476, 1471.)

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

Count not your chickens before they are hatched.

* El'te la karm, lombere lo gones. (Spanak.)

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205. ఆంశం నోందుమంటి, తాం నిదం తముటి తేనా.

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. అ సిద్ధ అనంత నిద్రగ నాగది.

The woman who fed on mustard grew strong.

Fattening on poor fare.

207. చింతలు చింతలంపాడువారు, సంస్థల సంస్థలమాసం చేసే.

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. అమమం రంకు శరిగా.

Making mustard seed into a ball.

An impossible combination.

209. అడ్డం చిరిచా చిరి, అందా పంపిన పంపాను.

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 bâleur en fait bailler deux.
210. అరుదు అదిని ఏమిటం అనిని, అంతము అదిని నాణు అనిని.

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. 211, 872.)

Said to a man proud of his good fortune.

Riches have wings.

211. అరుదు అదిని ఏమిటం అనిని.

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

(See Virâtaparva of the Mahâbhârata.)

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

212. అరుదు అదిని ఏమిటం అనిని, ఇంటా రికు గేయింది.

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

When the great fall out, the poor suffer.

213. అరుదు అదిని ఏమిటం.

There is no limit to desire.

Much would have more.

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

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

214. అరుదు అది ఉండగారవల అనిని, తెన్న సంపాదం సంచలింది.

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.

* Nimarova an pondenta vada sun soorte.
+ Spiken mouslern, manspier.
215. చు భూపిల్లు ఏ సమయం అంక్కరం చేయండి.
Desire incites, the fear of shame prevents.
*Shame may restrain what the law does not prohibit.*

216. ఇది కాలి దూసి వచ్చి.
There is no appetite for food unhoped for.

217. చు చణ అతి చహాద, ఇప్పటి చేసారంది.
Avarice knows not shame; sleep knows not comfort.
*(See No. 156.)*
When sleep overpowers, comfort is not thought of.

218. చు అయితే చాపా రుదారిచి కనసా కాటిచేయండి.
The avaricious Brahman tied up a tūmu [of grain] in his clout.
*(For Tūmu see No. 619.)*

219. చు మనిషి అయితే ఈ నామ సాగ, అప్పుడు సాగిన తిప్పక తిప్పక.
There is no sense in words of condolence nor sight in a blind eye.

220. చు మనిషియారు రామంత్రాల్లో ఇకి కాదండి.
In eating and in business you should not be modest.
*(See Nos. 21, 315.)*
*A bashful dog never fattens. (German.)*
*A modest man at Court is the silliest wight breathing.*

* Es wird kein bläuler Hund fett.
221. వుగు మంది కూడా.

A rag which had held assafatida.

(See No. 1881.)

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. అందరిని కల్పించి దండి.

Every house has an earthen fire-place.

(See No. 547.)

Every man has his faults.

223. అందరిని రా కండంతరాము అవి, రామావాం కా రామి.

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

Acknowledging one's failings.

224. అందరిని కల్పించి కాయండా.

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. అందరిని సంగీతులు, సారం సంగీతు.

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

Bad to his own, but good to others.

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226. దురికిందం సోదరుడు శుభరాధించ, రామసేనెవంత పీడితాడమ.

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

Undue familiarity. Extravagant demonstration.

A man may lose his weal, and no ride on the riggin o't. (Sonn.)

227. జ్ఞానవాయు సంభావించ, దాండిపాలిక మోహకాడ అధిశికత.

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

(See Nos. 739, 922, 1791, 1765.)

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. సూర్యకాంఖా సంసారం మహాసాన.

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

229. ఘరస్థులు బలం గాల సాగినం, పాండియలకు వ్యామి తీసి.

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

(See No. 942.)

Said of useless people.

230. జ్ఞానవాయు శ్రీరాము, సైనం నపుడు మాయా.

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

(See Nos. 946, 976, 913, 1926, 1866, 1796.)

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

A fine name, but a paltry fellow.

231. జ్ఞానవాయు రామ రామ తేండి సంసారు.

Having thrown a stone on the top of the house, he stoops to catch it on his back.
When the owner said his she-buffalo was barren, the neighbour said it was milch.

Applied to a spirit of contradiction.

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

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

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

He brought the house forward by going behind it.

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

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

*Ippapindi* is the refuse of the nuts of the *Ippa* tree (*Ba. sia Latifolia*) and is remarkably bitter.

Applied to a niggard.

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

238. గడ్డి మరి ఈయే, గంగా కాల సంచి.

A marriage in the house is a fine thing for the village dogs.

(See No. 21.)

Men crowd to enjoy that for which they don't pay.

239. గడ్డి వసరిబ్య, వసరి వంతుబ్య.

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. గడ్డి వసరిబ్య, వసరి వంతుబ్య.

In the house a buzzing of flies, outside the hum of palankin bearers.

(See Nos. 280, 278, 813, 1606, 1619, 1795.)

Outward show, but poverty at home.

241. గడ్డి వసరి వసరి వసరి వసరి వసరి వసరి వసరి వసరి వసరి వసరి వసరి వసరి వసరి వసరి వసరి వసరి.

If so many great people don't die, shall I alone die? I don't want it.

(See No. 2001.)

Said by a man when unwillingly refusing to eat something because Velamas did the same.

_Never be ashamed to eat your meal._

_He that is ashamed to eat is ashamed to live._ (French.)

242. గడ్డి గడ్డి గడ్డి గడ్డి గడ్డి గడ్డి గడ్డి గడ్డి గడ్డి గడ్డి గడ్డి గడ్డి గడ్డి గడ్డి గడ్డి గడ్డి.

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.
243. తలాడకే వర, మనపడకే సంస్య
He who gives is a donor, he who does not give is a clout.

(See Nos. 78, 294, 1016, 1807.)
The impertinent speech of a beggar.

244. తాడిలాడకే వర, మనపడకే ఉదయసాగ సంస్య.
The over liberal man is ruined; when a man dies, his debts go with him.

245. ఇద్దరు పేర్కరి జరపి రాగ తయారి చేయాడు.
She gave it, took it back again, and looked on her husband’s back for it.

246. అయ్యాడు అత్యంత విసరగానవాడు, ఎందుకా అను అడుగు వాడాడు.
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. తాడిలాడకే వర, మనపడకే సంస్య, తాడిలాడకే వర చింత నిర్పుర నిర్పాంప వస్తుంటాడు.
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. తాడిలాడకే వర, మనపడకే సంస్య.
Even a dying man will rise up when he sees a liberal person.

With the hope of receiving something from him.

249. తాడిలాడకే వర, మనపడకే సంస్య.
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. తుంగస్తు అంద, అంత్రంవంద జాతాం.

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. తుర్తా సాధారణ నాటి.

Is this done wantonly or with an object?

252. ఉనాల పాల తోట, ఉనాల గండ అమలు.

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. జిడీ కొండు మూల, తాడి కొండు చేత.

Grains of iron, not of black gram.

(See Nos. 347, 1273, 1720, 1787.)

The pulse spoken of is the Phaseolus Roxburghii.

Said of a puzzling passage or a jawbreaking verse.

254. గొండపొగిల్లే తంబాతు తినాం.

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

A place where nothing is to be got.

255. బ్రింగాను, మాంస, నాటు, మాంసం తీమం నేరోదిమి.

The hand which has a bit of iron, the itch, or a bit of cane in it, never remains quiet.

(43)
256. దుర్దమిని ఎప్పుడు నమ్మించండి.

The fire suffers the blows of the sledge-hammer for the sake of the hot iron.

(See Nos. 1945, 1960.)

Being drawn into difficulties by one's associates.

257. ఆసక్తి నిద్ర ఎందుకు మందవాయు, కానీ మిర్మి యుద్ధాలు?

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.)

258. ఎనా యధి సరిపియి శక్తి రుపిడి.

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

A miserable end.

259. ఎవరు మందం మాత్రమే చర్చా రమా.

Must we search for the smell of the Ippa flower?

(See Nos. 371, 515, 513, 623, 860, 884, 1475, 1491.)

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

260. కావసిగి మానూ లోటు, అంతాని కోసం కాల్గా?

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

261. స్లమాన్ సమయ ఆతిచేసికని?

Is smearing the house always the sign of a feast?
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262. దుర్భ్రా కలిసినాట, అమీరి నానాకన రియస.

If the mistress of the house be blind, all the pots will be broken.

Without supervision things will go to ruin.

When the good wife's away, the keys are tine. (Noun.)

263. త్రిప్ప రైను నాది, ఆలారు జారు తూరప.

Try building a house, try making a marriage.

An expense greater than contemplated.

Building and the marrying of children are great wasters.

264. దుర్భ్రా రాయపట్టి నాకుమాచూరు సత్యం, నంది పాండు నన్ని అందుకురి.

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. III.)

Selfish indifference.

265. దుర్భ్రా అనేకంశాంతి సందర్శి రామారామారి... ఇది.

Like pulling the rafters out of a burning house.

A clumsy expedient.

266. దుర్భ్రా రాజసిద్ధం తిము రోమ్మా.

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. (Noun.)
267. అత్తి లాంటి మీదిపోయాడు చేయాడుము.

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. 308, 309, 1677, 1678, 1679, 1680.)

Swindling.

268. భయి గెయి శాపి, మాతాగందు నియంగామ.

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

269. భయి మాతాగందు నియంగామ మాతాగందు నియంగామ.

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

(See No. 738.)

270. భయి మాతాగందు, సుమారు మాతాగందు.

The house is small, and the wife like a monkey
A double difficulty.

271. భయి మాతాగందు నియంగామ, మాతాగందు నియంగామ సమయంలో, 
మాతాగందు మాతాగందు నియంగామ.

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

(See No. 598.)

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. భయి మాతాగందు నియంగామ.

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

(For Pandili see No. 81.)

Said of an arrant fool.

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273. శరీరం తిసిని చెప్పాలి చెరుకాలి, సొంతం చెప్పాలి కర్రకాలి.

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. శరవులు సదంతి కాల్పించండి, నానారాధన రామం ఆంధ్రండి.

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

(No. 360, 1304, 1321.)

Nambi is a priest in a Vishnu temple.

Effrontery.

275. మందె మెదడ సమాచారం.

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

276. శిఖరులు సార్లి, సుందరు అలావే చేయి.

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

(R. No. 290, 412, 1274, 1541, 7796.)

Appearances are deceitful.

277. మేహం శిఖరు, మంది మహాత్మ, ఏది ప్రాణం.

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. స్మార్యం రుంది, ఐసార్ రుంది, ఇక్కడ తన్న రండు భంగించండి.

On this side is capture, on that side is sorrow, in the middle is the kingdom of Rama.
279. దుర్బలు ఖారియారి ఇద్దరె జల్.

One obstinate man who wouldn't give and another who wouldn't take a refusal.

280. దృస్తాని కొంటే వాసుడు వించాని.

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

(See No. 851.)

*Give a rogue an inch and he will take an ell. (Dutch.)*

281. సందీక నిషిద్ద, విశిష్ట నిషిద్ద.

Cheating with sand, cheating with cowdung.

(See No. 1704.)

Two travellers met: one had a bundle of sand, the other a bundle of cowdung; one said his bundle contained raw rice, the other that his contained boiled rice. They agreed to exchange, and immediately ran off in different directions, each to find himself outwitted by the other. (See story 54, in Telugu Selections.)

*One trick is met by another.* (Spanish.)

282. సందీక నిషిద్ద, సందీక మాత్రం.

I gave cakes and took cakes.

(See No. 1690.)

Padyam is a gift of cakes, &c., to a Brahman.

Taking as much as you give.

To one who has a pie in the oven you may give a bit of your cake. (French.)

283. కాడు సత్సాహం తెలుగు, పరిస్థితి తెలుగు.

If a man gives, he will not be ruined; when a man dies, he carries nothing with him.

*Give and spend, and God will send.

The charitable give out at the door, and God puts in at the window.

"When he dieth he shall carry nothing away." Psalm lxxix. 17.

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* (In Skilten et Rainal, has longer and better lines.
† Cast una caritatem extra ve quieler.
‡ A mod si quel o non pote un four mien quismo de non volemo.

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284. అందుకే అన్ని, ఆంధ్రిసు అనిస్సి.

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

(See No. 343, 1316.)

The impertinent speech of a beggar.

285. అందుకే అన్ని, ఆంధ్రిసు అనిస్సి.

Are these eyelids distant from this eye?

(See No. 318, 1741.)

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

286. ముందు అందు, మామనా అందు నటిక్క.

No food for a fly nor offering for a snake.

(See No. 384, 1800, 2827.)

Said of a miser's house.

Ye'll break your neck as soon as your fast i' his house. (Sooth.)

287. అందుకే అందు అందు అందు రణాధికు.

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. ముందు అందు ముందు అందు ముందు.

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. 228.)

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 gleich viel.

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289. దీంపి మౌని మురి తో, మని మౌని వహిందేరా సింహ.

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. 282.)

Reduced to the last extremity.

290. కన్నా మెమి సుపిమా సాంతించా.

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

(See No. 292.)

Ita is the wild date (Phoenix Sylvestris). Taulu is the Palmyra (Borassus Flabelligerma).

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

Throw in a sprat to catch a salmon.

291. చాడరించడాను సంహా శిరసు, శాపు జసరి.

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

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. (Job.)

292. కాసింది యానం కంటు ఎడ్డి సామరా.

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

Said of an unruly scamp.

293. సైనా మూడం మిగి కంటా.

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

Disappointed hopes.
294. హిహి నాలి రామను కేటే.

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

295. కా త్రి చారం, కా త్రి ముందు దుందు.

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

(See No. 196.)

Six of one and half a dozen of the other.

296. కా త్రి చారం అకారుకు చిన్న, అకారు స్త్రీలు అరకు.

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. కొండావే దుండ నాటుది, నలుపు నినినా.

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. కారు కొండా, కారు రామ.

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

299. కారు కొండా కారు రామ, కారు కొండా కారు రామ.

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

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300. దొండ నాణె సంద నూతం, మనం సంద కాక నూతనం.

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. కంటి రిఝి, తండరైన తండరైన.

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

(See No. 1388.)

302. కంటి రిఝి చేత కంటి రిఝి సందర్భానం. 

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

_Dañ̄gi 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. సందర్భానం సందర్భానం చేస్తా, సందర్భానం చేస్తా.

Gañ̄esa’s rice-balls are not cakes, Ūda is not grain.

Ūda is the Panicum Flavidum.

304. కాని అయిని సందర్భానం అయిని సందర్భానం.

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

(See Nos. 408, 592.)

_Ufiti_ 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._

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305. వరిపై వరిపై సుగాద్యిడే, విభాగం చేయ శిక్షణం.

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. దినారికి నారిల తక్షా ఉండి అంచుల మగ మాత్రమే అంచుల.

[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. 307.)

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. హూరిచే పిడిచే పిడి.

A squirrel performs a squirrel's service.

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

Willingly doing what one can.

308. తిత్తిరికి శరీరం రొట్టి విశేషం.

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

(See Nos. 728, 1259, 1260, 1261, 1409.)

Presumptuous interference. Impertinent meddling.

* Loss den Gast ziehen eh das Gewitter ausbricht.

(55)
309. తండ్రి తెలుగు సాధియం.
   The Guana has two tongues.
   Said of a man that breaks his word.
   "A sinner that hath a double tongue." Ecclesiasticus vi. 1.

310. తండ్రి తెలుగు సాధియం నియం అంతించంం.
   Going into a village with a guana in one's arms.
   (See No. 1465.)
   Eccentric conduct.

311. తండ్రి తెలుగు సాధియం నియం అంతించంం.
   Never mind if I lose the guana, if I get my hand out it's enough.
   (See No. 1306.)
   Said by a man whose hand had been caught by a guana in a hole.
   Catching a Tartar.

312. తండ్రి తెలుగు సాధియం నియం అంతించంం.
   An ear with a palmyra leaf in it is better than a bare ear.
   (See Nos. 314, 1090.)
   Half a loaf is better than no bread.

313. తండ్రి తెలుగు సాధియం నియం అంతించంం.
   Like measuring the air.
   (See No. 66.)
   Idle dreams.

314. తండ్రి తెలుగు సాధియం నియం అంతించంం.
   A wretch of a mother-in-law is better than a strange slut.
   (See Nos. 315, 1095.)
   A bad bush is better than the open field.
   Better a lean jade than an empty halter.
   (Mi)
315. ఉత్తర కమార డుకుండా.

The boastings of Uttara Kumāra.

(See No. 267.)

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

Bragging. Bombast.

316. ఉత్తర సందర్శి విశేష కండం.

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. (Laul.)

317. ఉత్తర సందర్శి కండం, దున్న వాతావరణ విశేష.

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. 264.)

318. సంయోగులు ఉట్టుడు అట్టు చనుమాను.

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

319. సంయోగులు ఉట్టుడు అట్టు అట్టు చనుమాను.

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

(See Nos. 129, 184, 128.)
320. అక్కాడి తిరుపు రాయి, అలసితిని కనిపించండి.

A man starts with anger when the truth is told of him.

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

321. మనుష్యం శ్రద్ధగా, ఆధారం నపుండి.

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

(See No. 1374.)

*Truth produces hatred.* (Latin.)

322. కాశిష్య మనృచి మనుష్యం, నాసింగి మనృచి మనుష్యం.

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. చేరాడుకున్న చేతుల శరణగా సొంతి రాయించు పోతాం.

Immediately after doing good, I received an ill return.

Base ingratitude.

324. శివాడటు ఆటాడని వంటి మనుష్యం.

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 *Pulaka 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'adtra l'uso.
† Veritas adiam partit.

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TELUGU PROVERBS.

325. చానుకుములా సీవ రింభాందరు, సాత్మర వర్గం సిద్ధం సంపాదింది.

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

A bad workman.

326. తానాను అభిమన్యం నీటి ప్రత్యేకం సంచారింది.

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

327. కోట్లు ఆటదే ప్రతి సహాదం.

The man that has eaten salt drinks water.

(See No. 1099.)

328. కోట్లు ఆటదే బ్రహ్మవాన్ భద్ర, సుచిదాంతం ఆయుడాం బడుతుంది.

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

329. సహస్రస్థలాల ఎనం స్మారిత శాపించిన శపించిన ప్రమాదం నిషేధించింది.

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 ceremonics.

Giving little pay and expecting much work to be done.

330. కోట్లు ఆటదే, ప్రతి సహాదం.

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. దారి చివరు వేసారని.

The sheep which was the joint property of two persons, was deserted and died.

(See No. 1055.)

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

*Between two stools fall to the bottom.*

332. సందర్శనము ఇక్కడు జ్యోష్యం సహిష్ణు.

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

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

333. సుదుర శాసనాలతో ఎక్కడు చిరిచాడు, గుడి తొడుక ఎక్కడు తెలియండి కనించాడు.

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. మాసికు గాయను ఉత్సవ.

Garlick is as good as ten mothers.

(See No. 343.)

335. బాలియ సదర్ధి విస్తృతం ఇంటి, సంతానం అదిపా.

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

(See No. 171.)

Balija is a caste among Telugu and Canarese Sâdras.

*One scabbed sheep will mar a whole flock.*

*One ill weed mars a whole pot of pottage.*

---

* Asian the number Below I. -women.
* Il chévrin son one et il est monté dessus.
TELUGU PROVERBS.

336. దీప మంచియి అర్పించండి.

Unless you had touched the garlick [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._ (Prov. 6)

337. యొక్క తోట బ్రుమ లాభం రి.

When there are onions Malli is a fine cook.

Onions make up for bad cooking.

338. కంకన రువి చేసు ఎండికారం తెరవడాని.

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. పనిచేసిన మనస్స, నేను రోడు చేసు.

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

(Ustekaya (Solanum Trilobatum) is a small trunt.

Applied to something very insignificant.

340. తూర క కొండ కూడా రాతించండి.

He is like an I duga seed.

The seed of the _I duga_ (Alpinia Dactylacaulon) when dried up and once is said to stick to itself again to the trunk when the root is.

To stick to a man like a thorn in spite of all rebuff.
341. నివాసం అత్యంతంగా ఉండాలా?

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

(See Nos. 210, 273.—For Ùns see No. 203.)

342. యాడా మాట చిత్తం సొకానా?

Can the belly be filled by holding in the breath?

(See Nos. 1084, 2223.)

Inadequate measures. Idleness.

Idleness must thank itself if it go barefoot.

343. పెళ్ళు పోయాయం, పండిణ్ణం సంతవిల.

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

(See No. 229.—For Ùns see No. 204.)

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

344. పెళ్ళు నాలు అందాలుబడించుందాను, నా మని అందాలుబడించాం?

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

Foolish imitation.

345. పెళ్ళు పోయం, పండుకు దండి.

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

(See No. 294.)
TELUGU PROVERBS.

346. కాండపచయం, జీవిస్తే.

Lame in the village and an antelope in the jungle.

A skulk.

347. గంగాదారు సరధుడు, సహిత్యం సరధరు.

All the village has one way, and the prig another.

348. కాండపచయం చేయండి చిదాండం, పదార్ధాని పదార్ధాని

చిత్రం చిత్రండి పదార్ధాని.

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. కాండపచయం పండితం, కమరిడం పండిత.

There is but one dancing girl in the village; before whom is she to dance?

350. కాండపచయం కూర్చనాళ్లు మీరు చేయండి చిత్రం,

ఎంతోపతి చిత్రం మెము ఎంతోపతి చిత్రం.

As a public benefaction, I will buy a cloth for my wife; give me a pice from each house.

(See No. 190.)

351. కాండపచయం కలనం కదరుకు కంటి కంద దక్షిణం.

If they are to be had for nothing, I have a relative here.

Wishing to get two shares.

Greediness.

352. కాండపచయం కలనం నిని, కండ నంది నిని.

If you can't be quiet, hang yourself.
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 he 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 sat Virisetti (to whom he owed a grudge); sat Virisetti was executed accordingly. This happened at Anyayapura (the city of injustice).

The innocent suffering for the guilty.

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

(See No. 267, 268 — of Karamani — No. 132)

A cash (కోట) is 1-60th of an Anna.

The instrument of oppression does not himself suffer.

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

356. కాలాల రిసు నరళఁ రసిని, నరళం రిసు సమాహారం

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. నైన సిద్ధ ప్రార్థనలు, మాత్ర సారూపాలు.

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

(See Nos. 1868, 1907.)

About to die.

He is burnt to the socket.

358. కాను మరియి మనం కాపి బండా హుందా సంఘాతం కరితా.

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

(See Nos. 1164, 1471.)

359. కాను ప్రతిభావీ, సరాగని ప్రతిభావీ.

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

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

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

360. సాగు సిద్ధ లోయ లోయ సౌండు, కాంగి పాడా ప్రభ చేసి జిందా.

When a trooper was told not to come into the village, he asked where he was to put up his horse.
361. హెన్సు హనిస్తే కొనాప్పు మాటి కనసా చెపాయా.  

A husband that begs is better than a son that rules over villages.

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

362. మండి చెపుసు, పండి చెపుసు, అయి చెపుసు నోండవచేసి.  

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

363. మహారాష్ట్రంలో, శ్రీరాష్ట్రంలో, శ్రీ మారం న్యాయాంశం.  

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

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

364. పెట్టికిన చెప్పినవారు కాతివేయవచేసి.  

He will not even throw his leavings to the crows.

(S. Nos. 889, 1933, 1937.)

Said of a great miser.

365. సామరాయ లేవులు కట్టి.  

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

(R. = Nos. 131, 193.)

Referring to a bed made of plaited rope.

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

When lose fault we copy all faults
366. రసాయనంగా ఎందుకు?

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. సంమృద్ధి ప్రతి సంఖ్యలు, ప్రతి సంఖ్యలు సంఖ్యలు, సౌత్తులు తార్కాతౌటులు, తార్కాతౌటులు తార్కాతౌటులు.

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. 306.)

The muttered grumblings of a stingy host.

368. తమనుడు సరిశ్రలి అయిచ్చు సకాతించుకు.

How kind the scamp is, searching for the well-ropes?

(See No. 116.)

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

369. మీరామి మూరి నిశ్చితం, నిశ్చితం మూరి బిగిండింది.

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. మ్యాలింది మనుష్యాలు, మనుష్యాలు మనుష్యాలు తిరిగి ఇంటింది.

However good a man a shepherd may be, he will not be entirely free from foolishness.
371. దుస్తుతి మొదల రోడం, అత కుటుంబం విశాల నామాంతరం.

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

(See Nos. 383, 515, 571, 673, 629, 821, 1475, 1484.)

A hog in armour 'tis still but a hog.

372. దోసు కుచిచగా హుంద ఎందుకు అంటి, కానీ మన భూభాగం

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. 991.)

Anticipating evils.

You cry out before you are hurt.

373. రైసు రైసు రైసు, మనలోన్నప్పట్టా రైసు కండి.

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

Applied to an unprincipled action.

374. పండుదానం రాజ హోరాంభిసానం, మొక్కత్తు లేక దుశా

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

(For Vanga p. 87.)

Unwillingness to acknowledge relationship when it would cost anything.

375. రాను రాను రాను రామం రామం, సరువాత అకాయి చింతా లేకుండా అడవియా.

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

A smart repartee.

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TELUGU PROVERBS.

376. నుండి పారిచే ఎందుకు నాణు, మంచి నానా నానత్వ నాను నాణు.

"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. నేను మరు తాంతే, అను సత్తు వటాంటి.

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. నేను ఆటి సమాయ నాటక.

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

379. నేను సాంప్రదాయం ప్రతి సత్తు నానత్వ నానత్తు.

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

380. నేను సాంప్రదాయం సంశోధన నాణు.

He went to mock, and fell on his back.

He went out shearing and he came home shorn.

The bitter bit.

381. నేను నానత్తు మాయంంటి, ఆలోచించా నానత్తు.

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.

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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 salam to it.

A begging imposter 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 praesentia, and abuses in absentia, have with him pestilentia. (Omsa.)

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. 23, 1899.)

An envious man waxes lean with the fatness of his neighbour.

Envy is its own torturer. (Daniel.)

* Wer einem lebt in Praesentia und schimpft in Absentia, den habe die Pestilentia.
† Avindaya er ein auge Reddel.

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TELUGU PROVERBS.

387. ఏమా కుడిన అండింటే మనం.

The woman who was met wasted away.

(See No. 64.)

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

Unreasonable fears.

388. బొక్ బాబు ప్రతి ఉత్కుడం.

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. గుడ చొండ చలింది మనగు.

Is the bullock's sore tender to the crow?

Said of one devoid of sympathy for others.

390. గుడు బాగవాడ, సంతాను చేస్తే మనం.

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

(See No. 1178.)

Applied to a foolish speech.

391. గుడు వాస్త్ర వాస్త్ర, అనువుతుంది వాస్త్ర.

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

A bad match.

Every couple is not a pair.

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392. ఉద్యోగ కర్తతో ఉన్నారు.
Ropes after bullocks.

Taken to tie them up with.

Providing one's self with what is necessary.

393. బండి మాదన ఎన్నిదమే, పరుగు ఎప్పుడు కూడా మారా.
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. పెందుప్పడ అంద చివ్వాడు.
As rain falls on a male buffalo.

Apathetic indifference.

395. పరిశ్రమ కొనడా పచింతారు?
Fearing the buffalo would kick, he went behind the horse.

396. ప్రధాన మానవా బావు బావు బావు, మనం ఎప్పుడు వచ్చా.
The Reddi who had never mounted a horse before, sat with his face to the tail.

*(See No. 29, 154, 474.)*

397. మనం పెందుప్పడ విడిచే సాధన.
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.*

* Strool is een rosen voor varkens
TELUGU PROVERBS.

398. మెయు తప్పన్నాం నాటంలో, నాకు తప్పన్నాం సిద్ధం. 
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 full hat. (Dutch.)

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

399. ఎకు రెంటే అంతరి.
When a good deed [is done,] then only [is it thought of].

(See No. 31.)

Eaten bread is soon forgotten.

400. నమోది మాత్రం అందులో నీలు, తెంమం ఇ సాగతి సిద్ధం.
If you give yourself airs in the village where you are a stranger, will your husband spin the cotton?

401. పదవు వివిధ కుడివా.
Acquaintance is a handful of money.

402. నిద్రా సంచార అనిపి తీమ, నిద్రా మిగిల చెప్పి స్త్రీ, నటి ఉన్న తీమే అయించారు.
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. సప్సి రాత్రి చుప్పూడా సంచారం.
Like catching a fish with a worm.

Fish follow the bait.

* At skare i strommed Ora er ikke andelede end i Fildehat.
† Der Notben lacht, wer Wänden sie gefühlt.
404. మెయిక్ ని పుష్ప రెంటు.  
Like a cat crouching for a mouse.

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

406. మెయిక్ ఆఫ్స్ ని పుష్పాని.  
Will the cat faint at the death of the rat?  
Indifference.

407. మెయిక్ సాగర్ సామెటి ని చుంటాని.  
Like getting angry with a rat and setting fire to one's house.

   (See No. 53.)  
Burn not your house to fright away the mice.

408. మెయిక్ సాంగి యొక్క బీహం.  
Like pulling a bear's hairs out with tweezers.  
An endless business.  
A cask that will never fill. (Greek.)

409. ప్రపంచ అంశాని నిదుం చేసి పిడ్డి.  
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.
TELUGU PROVERBS.

410. ఎలి సెటి కాచరానే.
    Elli Setti's account is a single account.
    Receipts and disbursements, profits and loss, all muddled up together.

411. ఎస్తో యోగు నిశాయు వాయబు ఎందుకు?
    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. ఎస్తో ఎముడు ఇద్దరుగా మాడి మనిషు.
    Whose child are you, that you cry and weep so bitterly?
    (See Nos. 1, 1010.)

413. ఎస్తో ఏ కలసయు నిమిడి?
    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. ఎస్తో ఇంచిను అక్కడ అలాక రాయం.
    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. ఎస్తో సర్వసాధి సుదాక కావం.
    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.
420. నేను లేవు చిన్నం సిద్దం వాలి వాలి పండముడు మేలు
పోవి కండ తొమర తెలుగు వెడ, కండు కండి ఇతర
వేల అడిగాడని.

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. నన్ను చిత్రితు ఇషటు వాసంగాస్తానూ.

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

(See Note 1685, 1029, 2077.)

Incoherent measures.

422. ఐ సాధన అమలం కీరుపు.

Like setting the sail according to the wind.

(See Note 423.)

Set your sail according to the wind. (French.)

423. నీ్సే బర్తా సారిపపపోది చారిపపపోది అయితా.

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

(See Note 364 92, 1828.)

Exaggeration in describing things not present.

424. నీవు అందా ప్రదానం చేసి అందా ప్రదానం చేసి ఉండలో,
అందా అందా అందా అందా అందా ఉండాలే—అందా అందా అందా—
అందా అందా అందా అందా అందా ఉండాలే.

"When did you go to the river, when did you bring the
sand?" [asked the husband] "If women like, how long
will that take?" [sanctly 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. మనె నుండి అంటున్న నాటకం.

A tree on the river bank always totters.

(See No. 421.)

Said of a man in an insecure position.

426. నాటకం నుండి చేసుకున్న హిందు కమలు.

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

427. పాలం నది చారిత్ర, నిశ్చలం అదృశ్యం.

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

Applied to ignorant persons in high position.

428. నది వంట వీడ.

A field on the bank of the river.

(See No. 420.)

A dangerous situation.

429. పాలం నదిలోని చారిత్ర నుండి స్వాభి నిధి.

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

(For Brinjal see No. 47.)

A timo server.

430. పాలం నది అంటిని మాత్రం ఎలాంటి?

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

Keep your expenditure within bounds.

(78.)
TELU GU PROVERBS.

431. బెంది కనుక గడు దు, మీ సనుక నిదర్శి.
If the weeping widow's husband returns, mine will come also.

Stolid indifference. Want of feeling.

432. బెంది విత్త అధిక మంచి.
Like shewing a plantain to a crying child.

433. ముందగద్ద సిద్ధం ఏం కను వహాము ప్రతిహద్దానం.
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. ముందగద్ద రింయమ నాటించి, వంట మామలు మనం అందవే అవసరం
While the man was sluggishly ploughing, thieves stole the rope collars.

435. కాద రే చై సాగి.
When one says he's going, the other says he's dying.

(See No. 323.)

Spirit of contradiction.

436. మేన కృతి ఛ ని.
The porcupine has sense in the back of its head.

Said of a man without brains.
437. ఇది ఎక్కడ ఇని కొని ఎక్కడ ఇది కలిగి ఉంది.

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

Proportionate losses.

438. ఇది ఎక్కడ ఇని కొని ఎక్కడ ఇది కలిగి ఉంది.

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

439. ఇది ఎక్కడ ఇని కొని ఎక్కడ ఇది.

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

A very easy matter.

440. ఇది ఎక్కడ ఇని కొని ఎక్కడ ఇది.

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

441. ఇది ఎక్కడ ఇని కొని ఎక్కడ ఇది.

Like dogs barking at an elephant.

442. ఇది ఎక్కడ ఇని కొని ఎక్కడ ఇది.

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

Elephantina is a very small hand basket.

Being asked to do an utter impossibility.