443. నారాయణం శరీరం కనుక కారం మిద్దదే.

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. నారాయణం నారాయణం కాంపుడ ఆను.

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

(See No. 166.)

A man much superior to another.

445. నారాయణం మోటి ఢూన మొట్టం కాండ.

Like a wood-apple swallowed by the elephant.

(See No. 790.)

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. నారాయణం నారాయణం చేసి సాగి విశేషం.

Like asking a man on an elephant for some chunam.

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

447. నారాయణం మహామానం మహామానం సాగి విశేషం.

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

(See Nos. 684, 779, 1098.)

A thoroughly bad man won't stick at trifles.

448. నారాయణం అంగరాంటి అంగరాంటి విశేషం.

Whatever work is neglected, eating is not forgotten.

11 (21)
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.

*Thaat waters mak the maist din. (Sran.)*
TELUGU PROVERBS.

455. అనదృకత ఉ వచ్చా నటి నిర్మల.

The umbrella must suit the hour of the day.

(See Nos. 499, 500.)

Suitable to the occasion.

456. ముక్కలు హని మేలు మహందానం సంహరించి.

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

Losing the only means of support.

457. మామ ఉత్సాహం.

Like the flood subsiding.

Perfect stillness after a tumult.

After a storm comes a calm.

458. మిన క్రింద క్రిందంటే.

As the river sleeps.

Smooth waters run deep.

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

459. మామ కానును పిండు, కట్టం వచ్చా నికోద.

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. మిన మాచారు అంరు సహజం నచ్చా నికోద.

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.
461. మెమ్మచిదనపు పొట్టానికి, మెమ్ము మనుష్య ఆదిమానం లేదు.

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

(See Nos. 1806, 1806.)

_Don not strip before bed time. (French)._'

462. దినున లంభరి వోమా అమ్మ హిందు.

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

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

463. మోసండి అనాయిన మాయా, మాయా ఎందుకంటే శివాయ ఈశా.

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

Said by a beggar refused alms.

464. నివిడా నయుకు నాదిదితుంది, నయూటు యాదాయ నాదిదితుంది.

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. అనిరుతుంది! మొసిద ఓటా.

There is no limit to riches.

466. ఎలా ఘంటాని?

Either one way or the other.

(See No. 472)

( Corrupted from the Hindustani.)

* Il ne faut point se dépouiller avant de se coucher.

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TELU GU PROVERBS.

467. అయ్యి చెప్పి అయిల ఇపట్టినా నేను.

Like buying and bringing a disease with which the body is not troubled.

Willfully bringing trouble on one's self.

468. అయిల చాతుర్తిగా కోడి కుసురు.

Will the woman who cannot bear one [ trouble ] bear two?

(See Nos. 1120, 1121)

469. అయిల కొనెల తన మాలె కించినత జలిడతా.

They eat of one dish and sleep on one bed.

(See Nos. 1258, 1261)

Extreme intimacy.

They are hand and glove.

470. అయిల కొనెల తన మాలె కించినత జలిడతా.

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

471. అయిల కొనెల తన మాలె కించినత జలిడతా.

Will the morning dawn after dreaming one dream?

After one trouble, think not that you have passed through all.

472. అయిల కొనెల తన మాలె జలిడతా.

One blow and two pieces.

(See No. 460.)

To give a direct answer and settle a matter one way or the other.

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473. ఒకప్పుడు కాలు కంటి కంటి నారం.

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.

474. సిద్ధముకు చెందారు కంటి మొదటి సిద్ధముకు.

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 No. 56, 134, 202.

Said of a clumsy novice.

475. ఒకదిన పంచు, ఒకదిన నంతర.

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

(See No. 675.)

A precarious subsistence.

Change of fortune is the lot of life.

To-day a king, to-morrow nothing. (French.)

476. ఒకదిన ప్రామాణిక, ఒకదిన ప్రామాణిక.

One day a feast, one day medicine.

(See No. 675.)

One day favor, one day disfavor.

To-day in fancy, to-morrow in filth. (German.)

477. ముందు రాత్రి తయారు రాయ వచ్చాం, అంతా తయారు కాలు కంటి నారం.

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

* Angloured ‘bux rot, donned rim.
† Cent‘ in Pata, morny in Schweitz.

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TELUGU PROVERBS.

478. ముందు ఆయూర్వేద చికిట్సానం, తెలుగు శాస.

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

(Sec. 200.)

Said to a bungling tyro.

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

479. సాగరు చర్చ కనిపిస్తాం.

There are a thousand ways to a village.

_Every man in his way._

_There are more ways to the wood than one._

480. నిరుత్తు సోంటి, నయం అనగా.

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._ (Lat.)

_Two heads are better than one._

_Hand washes hand, and finger finger._ (Greek.)

481. సంశ్రుతమే సము, సంశ్రుతం సంశ్రుతం.

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._ (Lat.):  

_Drop by drop the lake is drained._

482. సబ్రుని చల్లు రేసు చల్లనా.

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

(Sec Nos. 885, 848, 1507.)

* Unus vir nullus vir.
† Xely neiga vitiss, δανυλος το δανυλον.
‡ Osanis pilos, or, Iam poenitens apertis ore fore.
183. మమంయున చల అష్టేన సంతులలా.

The lazy woman complained that her toe-rings pinched her.

(Ses. Nos. 150, 1816, 1899. Hindi.)

Idle folks lack no excuses.

184. మమంయున చల అష్టేన సంతులలా.

“ 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.

185. ప్రధానం తిముండి, ఆనాదకం చల చాచిమయం.

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

హ.

186. ప్రధానం తిముండి, ఆనాదకం చల చాచిమయం.

Like one who does not know the alphabet attempting multiplication.

(Ses. Nos. 261, 2611.)

187. ప్రధానం తిముండి, ఆనాదకం చల చాచిమయం.

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.)
TELUGU PROVERBS.

488. గర్ర గర్రు, రోక రోకము.

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

A pun on the word రోక.

489. పినపు పినపు, పినపు పినపు చిత్త.

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

490. ఓడా స్త్రీ తండ్రి హిందు తండ్రి.

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

An idler is delighted at every interruption.

491. బి బి బి బి బి, సైన బి బి బి బి బి.

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

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

(See No. 397.)

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

Lazy folks take the most pains.

492. లాటి లాటి లాటి లాటి లాటి.

With patience, Orugallu will become a city.

(For Orugallu see No. 1971.)

Rome was not built in a day.

493. తండి నెద్దు తండి తండి తండి తండి, తండి తండి తండి తండి.

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

(See Nos. 83, 806, 1869.)

Causing one's own ruin through envy.
494. లేపనకి తుంగ షొడ్డు మరణమే, రాహ మరణమే.

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 Tâtâchâri's Tales Page 5.)

495. లేపన చేసి ఎ భాగభలు వాసిందు, రూపం కంటడు నా దిద్దనవతస్తున్నది.

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. 494.)

496. లేపన చేసి ఎ భాగభలు వాసిందు రూపం కంటడు స్వాధీనం సాధించాం.

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

(See No. 495.)

False economy.

497. లేపన చేసి మనుషు మన్నత్తు మనిపాయ అయింది.

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.
TELUGU PROVERBS.

498. విద్యరచి శాసనాలు నిలువ, దండయ ని వినం.

[ 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. కూర్మం ను ఎక్కువ సైనీ, అగియం ను ఎక్కువ విడిల.

If the hand with Kankanamulu moves, the hand with Kadiyamulu moves also.

Kankanamulu are bracelets worn by women. Kadiyamulu are those worn by men.

Where woman leads man follows.

500. హ్రాసం అయి చిత్తు పిలాయా.

Selling the dish and buying toe-rings.

He has given the hen for the egg. (Common.)

501. కూడా కూడా సారిస్తుంది కుందు రిస్టా.

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 Hennen für das Ei vergeben.

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502. మరింత జలించి శరద్ధ రుపారు.

Does gold ever ring like bell metal?

(See Rev. 46, 189.)

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. అనేక అనాచారి, నిరోధ అనాచారు.

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

504. పురుషుల మలఖుకు రైలు.

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

Being placed in a most difficult position.

505. పొంది అందమైన జట్టు కంటే.

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

506. జీవం చిత్త చిత్త కాలు అధీశ్చిన జా.

The God who destroyed the eyes, gave understanding.

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

507. సోమ సోయ్యర్ సూపర్ మల్లు కరొయ్యమార్.

Will you worship the sun after losing your eyes?

(See Rev. 77, 308, 1898.)

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

Persisting in that which has become of no avail.

* Het brood, dat het meest kruelt, geeft de meeste ellens niet.

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508. కోసం కోనసారి సామగ్రి.

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

(See No. 77, 80, 110.)

Make use of your opportunities before they pass from you.

509. రాగం బ్రహ్మ, రాగం రామ, అంతరం కొన్నా కణా.

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. రాగం బ్రహ్మ కదల నకిలీయలు.

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

(See No. 508.)

Bachchali is Basella Cordifolia (the Indian spinach).

511. రాగం కదల నకలీల మన ఛరితై రావచ్చు సాధి ఆయా నమలకు.

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

512. సాధి సాధి దాండి సాధి సాధి దాండి సాధి దాండి.

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 berochts.
513. యారు ప్రత్యేకం తెలిసి కాడు కూడా చేస్తాడు.
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. సుషధా భార్య మనంలో భాగం, చరిక ఆడి ప్రత్యేకం చేసాయా.
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. 367.)*

_The cloth spoken of is the ప్రత్యేకం worn by pregnant women to pro-
pitiate the goddess ప్రత్యేకం (Kāṭūri). If a pregnant woman who has ne-
glected the worship of this goddess, sees one of these garments, she takes
fright._

515. పాతకం చేసాను శాంతిసంభవిస్తాయా.
The fire place takes the crookedness out of the stick.

*(See Nos. 329, 371, 571, 673, 829, 926, 1429, 1494.)*

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

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

516. సయపయ్యశాయా సాయంబాత్రు శాంతిసంభవించి చేశాయా.
O Saturn: who art passing by, pay my house a visit.

_Saturn is the god of misfortune._

_He that courts injury will obtain it._ *(Spanish)_

* El que no tiene casa de suyo, verá lo que todo el mundo.
* El hijo pierde los dientes, antes no los quiere.
* Han nueve miles, un nuevo mil que.

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TELUGU PROVERBS.

517. సాని కాపుడు రాను ఉంచి పడతా ఎంతుండి.

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

Gummadì kāya is the Cucurbita Maxima.

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

518. వి అంద సాంసిద్దం, విసంసిద్దం లేదు కారం.

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

(See Nos. 72, 1670, 1391, 1395.)

519. సంనేదా సమేది

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. రారము నాయి భారిలు, రాలి నాయి బాగా భారి.

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

(See Nos. 1035, 1790.)

521. సంపన్నం తెచ్చి నెహా కదాచా, నెమాడంట ఎంచి కదాచా

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.

* Wenden Altem kēet, dem zechet Gāptā. Zūm

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522. చముడు లెక్కల చూసి కోడి, సమయం చూసంమ.

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

523. చముడు విడింది చేసంమ.

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

A person in easy circumstances will drive a hard bargain.

524. చముడు సౌమయంలో సమయం చేసంమ.

Cakes are bitter to a man with his belly full.

A rich man will not care for trifling gains.

525. చముడు లెక్కల నాటి ఆపం, సమయం అభిప్రాయం.

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

(See Nos. 47, 685, 1321.)

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

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

526. చముడు మనుషులే సంస్కృతి, సమయం చేసంమ సంమిత్య.

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

(See Nos. 204, 925, 1478, 1514)

Boil not the pup before the child is born.

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* Te kizambo, buttu kizambo.
+ Secret de deux, secret de Dieux; secret de trois, secret de tour.
TELUGU PROVERBS.

527. సందర్భం తా రామారావు చనుమా.

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

528. ఎలా రాయలే తలే నామ.

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

(See No. 1002.)

A work undertaken must be completed.

529. ఎలా అరథాలు.

If the 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. శిశు చెట్టు ఫూర్సు సిడి దేవుని. తనకారంభం అనుభవిస్తామనం.

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

Saying and doing are two things.

531. భార్యమైన తిరిగు మొట్టము కంటే.

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

(See No. 551.)

532. శిశు మంది ఉండాలి తింటే.

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

Is the sword sharp or the pen?

(The No. 381.)

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

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

534. నదగ్రా యూతు చెప్పి మావున్న చెప్పి.

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.* (Greek.)

535. సంచి ప్రాంత చెప్పి, న్యూత ప్రాంత చెప్పి.

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. కొ మాద ము సంచి.

Seeing, blind; hearing, deaf.

"Eyes have they, but they see not; they have ears, but they hear not." Psalm cxv. 5, 6.

537. హైమన్ చొచ్చు తొలి చొచ్చు ప్రాంత ప్రాంత.

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

Alluding to the story of Hanumán setting fire to Lankā, when sent to look for Sītā.

538. అనా తిరుగు కెద మయాకోద్ర తిరుగు.

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

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* Ανωφαλος μηδος.
(98)
539. కొండ సాగి బొగ్గ వెళుతా నీతి.
Should you not be careful of that which may stick into your eye?
Keep an eye on your enemies.

540. కొండ ఎన్నిగా రాయి లోపిస్తా నీతి.
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. కొండ అభాగం కూడా అభాగం
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. కొండ అభాగం కూడా అభాగం సారం సారం
When the eye is red, or the sky is red, (at sunset) there will surely be a dropping.

543. కొండ చానిసేదు కూడా పరంగా అంటా, చిన్నాడు శంఖాండు పరంగా అంటం
“O Kanakalingam! how did you lose your eyes?” asked one;
“The result of my deeds, O Sambhulingam!” replied the other.
An evasive answer.

544. కృషి రాయడు, మనుకవడు మండి కాగ.
A frog never bites, a Brahman never fights.
Said of a cowardly person.

* Mas decubare un hambriento que cien letras.
(!!!)
545. The smell of Kammavâru cannot be got rid of by washing, or scraping with a shell.

Kammavâru are a class of Telugu साध्रास, whose occupation is farming. They are proverbially dirty people.

546. 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. The valour of Karṇa.

A blusterer.

548. 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. Even a sheep will bite a man without a stick.

Every man should be prepared to defend himself.

550. Will a black bitch become a Kapila cow?

The Kapila is a tawny cow worshipped by the Hindus.

(100)
TELUGU PROVERBS.

551. మనం తోడ్డ జరగాలే సాగడాను.

The everlasting thief is one day caught.

*The old fox is caught at last.*

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

552. ఆంసం అంక, స్వామి కండసం ఫీ.

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

(See No. 3097.)

A daughter-in-law is never a stranger.

553. ఖచ్చిత కమ్మ అందంలే సామానం మీద సాగడాను.

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

Building castles in the air.

554. ఖచ్చిత మార్గం.

Enjoyment in a dream.

555. సాఫ్ఫ్ఫాలే సేదుగులే సాగడాను సాగడాను.

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

Kākarakāya is the Memordica Charantia.

Puffed up with pride.

556. కాలయు తనతెలుగు, తనమితి మనతెలుగు.

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.

* Annis simiaacro quidem.

(101)
557. కనాకు అడవి తెచ్చేందుంది చనకని తిచ్చాడుంది.

By the time the rich man opened his corn bin, the poor man had died.

558. కనాకు కనాకంతుంది ఎందుందువును, తిచ్చాడు కనాకంతుంది ఎందుందును.

The rich man will feed the rich man and the poor man will feed the rich man.

(See No. 550.)

*Who has, is.* (Italian.)

559. కనాకు కనాకంతుంది ఎందుందును చన చేస్తుందును.

Although they give him food mixed with rice washings, he looks towards the net.

(For Urdh see No 391.)

The guest disbelieved the poor state of the house.

560. కనాక కాయలు కనందు.

Wealth is the paramour of all castes.

(See No. 550.)

A rich man is sought after by all.

*Rich people are everywhere.* (German.)

561. కనాకు కనంద కాయలు.

Having and not having are the pots in a Kāvadi.

Equally balanced.

(See No. 38.)

Fortune and misfortune are two buckets in a well. (German.)

*Every day hath its night, every weal its woe.*
TELUGU PROVERBS.

562. కల్యాణాం సంధ్య మీదం సంధి.

The few days remaining in the Iron age must pass away.

The Kali Yuga is said to contain 432,000 years of which the 4968th year commenced in A. D. 1866.

An ironical phrase applied to procrastination.

563. రావణ సాధారణం.

A Rāvana of the Iron age.

Applied to a man as bad in this, the Iron age, as Rāvana was in the Golden.

564. గాంధాచా సందర్భ సంధ్య శరణ.

Like the Gachcha bush growing round the Kalpa tree.

The Gachcha is a thorny bush, (Guilandina Bonducella); 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. ఫ్యాం కొత్తం అవసర బాల.

False gold is very rough.

566. ఫ్యాం కొత్తం సుందర బాల.

False gold is very bright.

_all is not gold that glitters._

567. ఖారాచెం మిరింస్ మరింస్ బాల.

When marriage comes, or vomiting, it cannot be stopped.

568. కుటుంబ కంటే సౌందర్ బాలం నారం.

Sorrow and joy are like two pots on a Kāvaḍi.

(See No. 361)

Kāvaḍi 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. జాత కిందాంగ జాత కిందాంగాయి.
When the crow cawed, she started.
Feigned sensitiveness.

570. జాత జాత జాత జాత జాత జాత.
The crow is plucky, the cuckoo is cowardly.

571. జాత సూప రొసాంగా సూప సూప సూప సూప సూప సూప సూప సూప.
If you put a crow in a cage will it talk like a parrot?

Wash a dog, comb a dog, still a dog is but a dog. (French.)*

572. జాత జాత జాత జాత జాత.
The crow's chick is dear to the crow.
The crow thinks her own bird the fairest.

573. జాత జాత జాత జాత జాత.
The crow is black when it is born, and black when it is grown.

What's bred in the bone will never be out of the flesh.
The wolf changes his hair but not his nature. (Latin.)

574. జాత జాత జాత జాత జాత జాత.
Like a Donda fruit in a crow's beak.
(See No. 719, 720.)

Donda is a bright red fruit (Coccinea indica).
A beautiful thing possessed by a person who is unworthy of it.

* Lavez chien, pelez chien, toujours aussi chien que chien.
Lavez chien un chien, aussi chien que chien.
TELUGU PROVERBS.

575. నమకం చుండి రసాయన స్వరిది స్వరిది.

What is it to the crows if the Nemmi trees, which they don't like, grow or blossom?

* Nemmi chețtu is the Dalbergia Oojeinensis.

576. చఙెంగి చండి చుండి చండి చండి.

To kill crows and throw them to the kites.

(See No. 828.)

He robs Peter to pay Paul.

577. చండి చండి పొందండే చెట్టు చెట్టు.

Predestined events will be accomplished by Gandharvas.

In allusion to the death of Kichaka whom Draupada declared to have been killed by her husbands the Gandharvas. (See Virâta Parva of the Mahâbhârata.) Gandharwas are celestial musicians.

The judgments of God are fulfilled by unseen instruments.

The feet of the avenging deities are shed with wool. (Isid.)

578. చండి చండి చండి చండి చండి చండి చండి.

He stretches out his legs towards the cemetery, and stretches out his hand for food.

Greedy to the last.

579. చండి చండి చండి చండి చండి చండి.

Don't trust a Karanam even when he is being taken to the cemetery.

(See No. 374, 1015.)

580. చండి చండి చండి చండి చండి చండి.

The crows ate up the fruit which grew in the forest.

Property common to all.
581. నకు అంటి వారికి హనం.

If you say Kādu, it is a Tamilian's ear.

(See No. 581.)

582. నకు అంటి వారికి హనం కటో కటో.

When one said "Kādu, Kādu" the other said "Nādi, Nādi."

(See No. 581.)

Kādu 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 "Kādu! Kādu!" (My ear! my ear!) The Telugu man thinking he meant to say "Not yours, not yours" pulled at the spear all the harder, saying "Nādi! Nādi!" (It's mine! it's mine!).

Said to a man who is obstinate in argument.

583. ఎక్కడపై భావించినందును వచ్చిన శంసలు కోరగల అంటే సమావేశం.

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. నకు అంటి నిలలూ అక్రోహ అంటే.

Speaking of people who are not known, as having distributed rice-milk by baskets full.

(See No. 493, 641, 1928.)

Exaggerating the bounty of absent persons.

585. నకు అంటి నాలపై నాకు అంటిహై.

In your evil hour your own stick will become a snake.

i.e. your own friends will turn against you.

(106)
586. చాల కొడుడు కుంచు కంపు.

One sixty-fourth part of folly will bring ten millions of sorrows.

A little neglect may breed great mischief.

587. సత్యము చక్రవడ్డు అహ.

An unfriendly person is equal to one that is not.

588. సుందర సందర్భ కనుసు భావాం.

In an unlucky time his Kandi wouldn’t boil soft.

(For Kandi see No. 18.)

589. సాదం రాళ్ళ విశ్వాసం నస్తాల.

The famine came in the very year that the cultivator came to the village.

An unfortunate coincidence.

590. సుబ్రహ్మణ్య చిత్ర సాధుడు పచ్చం.

There is no effect without a cause.

Every why has a wherefore.

There is a cause for all things. (Lata.)

591. కృష్ణాస్త్ర విస్తీర్ణ, సాధుడు సాధుడు హిందు, కాకుండా.

If it thunders before the Kārte, if you are hasty in a business, it will be spoilt.

Kārte is "the particular constellation of the 27 in which the sun happens to be." The Kārte here spoken of is that in which rain should fall. If it thunders before the time, the rain will be insufficient.
592. సంతు సంతు సంతు సంతు.

Is the business of importance or are the means?

593. కండి వన సమయం, పెసా వన అంతిమ.

In the ages past he was Kandi and in the time of his forefathers he was Pesara.

(For Kandi and Pesara see No. 32.)

Said of a prosy old fellow who spins long yarns.

594. కాలనేమి అయింది.

Kālanēmi's prayers.

Kālanēmi was a pretended sage. (See the Rāmāyaṇa.—Yuddha Kānda.)

Applied to hypocrisy.

595. బంగడి సంగడి.

Burning and rubbing on the ground.

Annoying and ill-treating another.

596. సమాజం మంచి సమాజం మంచి.

Time must be spent in one way.

Change of circumstances should not change the man.

597. సమాజం జాతిభాగు తండ్రి జగను రూపు నానం.

Time is afflicted, and the country is wandering [in trouble].

Said jokingly by a person when asked whether he was in trouble. Dīsumu here means literally the country and not the inhabitants of it.

(108)
598. యూసు దృశం సరిక, మాయక దృశం యూసు.

He removes the rope from the leg to the neck, and from the neck to the leg.

Attempts to entrap a person by unfair questions.

599. యూసు చివి హీల చివి చివి.

If he points with the foot, it must be done with the head.

Said of the obsequiousness necessary to a dependant.

Cringing is a painful accomplishment.

600. యూసు విడుదల హుడు ఉంది.

Burnt earth will not adhere to unburnt.

People in different positions in life cannot be very intimate.

601. యూసు లడడ ఆసి ఈవ.

A half-burnt log.

Said of a mean spirited creature who resents no affront.

602. యూసు యూసు బాగ్ నిర్మాణ.

He hops about like a cat with a burnt paw.

603. యూసు వాడి వాడి నాశనాబద్ధ, మాయక వాడి వాడి కంటి.

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 plisser du pied que de la langue.

! Peut-on y perdre toute no trouve subsiste.

(109)
604. హెచ్ హెచ్ స్నాయుతుడు చూడటం తానను సంపాదించాడు.

He slipped and fell, and then said the ground was unlucky.

Attributing events to a wrong cause.

605. సంఘర్షం చేసే బాహ్యం రాతి హాసుకునే మినిటి ప్రయత్నం.

When you pull him out by the leg, he holds on by the eavcs.

(See No. 346, 3017.)

A man of no delicacy of feeling, not to be got rid of easily. A toady.

606. క్షయిత పుష్పించి కాశ్ కొడ.

Scalding rice water to a burning (hungry) stomach.

(See No. 196.)

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. మొట్టము సహస్సితం పాముల తలుగు నమచురం.

Will a snake coiled round your leg not bite you?

Said of a helpless dependant who must be supported.

608. కావదు మధ్య కార్యం సమేతం మరియు తిలితి నెన్.

What if the Kavadi bends ever so much! If it reaches the house, it is enough.

(For Kavadi see No. 568.)

All's well that ends well.

Asino che la fame mangia d'ogni strame.

(110)
TELANGU PROVERBS.

609. తాండి నార్తెకి బంగారు కోసం స్వస్తం సేభ.

Will a black bull become a holy cow by merely going to Benares?

(See No. 108.)

Formal observances cannot make a sinful man holy.

He that goes a beast to Rome, a beast returns. (Indian.)

Send a fool to the market, and a fool he'II return.

610. కూడా స్వస్తం కోళి తాండి మంచివ్వాడు.

Like going to Benares, and bringing back dog's hair.

(See Nos. 612, 1587.)

Great labour and small results.

611. జాంది చినకపడి నడుమ, జాంది సిద్దమనం నడుమ.

Going to Benares is one thing; bringing back a Kavadi (of Ganges water) is another.

(For Kavadi see No. 508.)

Two great things to be done. Applied to keeping one great object in view.

612. కూడా స్వస్తం కోళి మనిషి నిర్భారం.

Like going to Benares and bringing back an ass's egg.

(See Nos. 610, 1587.)

An absurd exploit.

* Chi bestia. Rex Roma bestia retorica.

(111)
613. హామి హితాహి, తరపి జమ్మ చిత్తం.

He was without a cash, but raised his banner for a crore.

(See Nos. 398, 549, 176, 1530, 1542, 1790.)

A cash (Kasu) equals about one fortieth of a penny.

Penniless, but bragging of having a plum.

614. హామి హితాహి, తరపి విశ్వాస చిత్తం.

He has not the means of [getting] one cash, but thinks nothing of [spending] a hundred [pagodas].

(For cash see No. 613.) A pagoda = 3½ Rupees.

Wanton extravagance.

He is able to buy an abbey.

615. హామి నిశ్చిత ట్యూక్ వినం.

A fine of a fanam for [the trespass of] a cow worth a cash.

(See Nos. 320, 100, 1430.)

A fanam = 80 cash. (For cash see No. 613.)

Expense disproportionate to the value of an article.

616. సో యోహే సో యోహే.

When asked “what?” he cannot say “whom?”

(See No. 390.)

He cannot say by to a goose.

617. ఇదమే ముందే మదే.

Count the disadvantages first, then the advantages.

(See No. 1098.)

Measure twice, cut but once.

don't buy a pig in a poke.

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618. కరుగడు పండిచేయి, పండిచేయి.  

Like pouring spindles into a corn measure.  
A noiseless operation.

619. కరుగడు పండిచేయి, పండిచేయి, పండిచేయి, పండిచేయి.  

While she was out working for a kuncham of grain, the  
calf [at home] ate a tūmu.

(See Nos. 1104, 1764.)  
A tūmu is a measure equal to 4 kunchams.  
One step forwards and two backwards.

620. హదా హదా, హదా హదా.  

What’s the cripple’s delight is harm to the house.  
Such a man is said always to be in mischief.

621. హదా హదా హదా హదా.  

A slip of the leg is the excuse of a lame donkey.

622. వహదు వహదు వహదు వహదు.  

Until the lame bullock comes, they won’t lift the beam.

623. పోకడు పోకడు పోకడు పోకడు, పోకడు పోకడు, పోకడు పోకడు పోకడు.  

The food must remain undiminished in the pot, and the  
children must be fat and strong.

(See No. 603.)  
To wish for two things opposed to each other.  
You can’t eat your cake and have it too.
624. చౌత్రుకు ముఖం తెరడాను.

A driver of horses among the pots.

A man that sticks at home. A mollycoddle.

625. చౌత్రుకు తయారు స్వయంపడియును.

Like a lotus springing up in a chafing dish.

Utterly incredible.

626. కాడు అమరించగా ఒకాను.

The dog ate filth.

(See Nos. 628, 620, 622.)

The nature of the animal.

627. కాడు సందారు వారి పులు కొద్ది.

For the bite of a dog, a slap with a slipper is the cure.

The proper punishment for a slanderer.

628. కాడు చిన్న ఎత్తు ఎదుగు కణాగి.

All the teeth that a dog gets are crooked.

(See Nos. 628, 620.)

Said of a man who spoils every thing he meddles with.

629. కాడు పక్త శాంతం తదు పక్త శాంతం.

A stick taken by a dog, a stick taken by a jackal.

No one agreeing with his neighbour.

All at sixes and sevens.

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630. కండ శ్రద్ధ దేవ కాసియు.
All that a dog brings is filth.
(Soc. Nos. 626, 627.)
'Tis the nature of the beast.

631. సుసంభు శ్రద్ధ దేవ మన ఆవం.
Could you swim over the Gôdâvari, by catching hold of a dog's tail?
Reliance upon mean persons for great things.
Trust not to a broken staff.

632. చతుర్మాణ పురాణస్మాయం కాలపూర్వ అసిలి, అబ్లికా మంచి ౪౪
చిత్రి
When they seated the dog in a palanquin, it saw the filth and jumped down and ran to it.
(Soc. Nos. 659, 711, 515, 517, 519, 944, 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." (German.)

633. కుటుంబ ఆలు వాణ కారకర.
Do you require a painted stick to strike a dog with?

634. కుటుంబ లమ్బి పరాశర సమాధానం.
If you beat the dog, it fouls the whole house.

*Satz eines Franz auf golden Stüh.
Er hüpft noch wieder in den Pfahl.
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635. కండం న్నే సంప్రదయించగా కామచినవసం.

The sin of killing a dog cannot be expiated even by building a temple.

636. కండం న్నే సంప్రదయ, కొరాంది కామ కర్తడాయం నిదానం.

If you rear up a dog, when it becomes big it will empty all your dishes.

(See Nos. 296, 603, 1177, 1278, 1279, 1350.)

Put a snake into your bosom and when it is warm it will sting you.

637. కండం న్నే కొరాంది కామచినవసం, కామచేపి వి నాదినంలు.

If you kiss a dog, it licks your whole face.

The result of encouraging low people.

638. కండం న్నే రాగి కామ కర్తడాయం ఎండాడోసంకలనం.

If you poke a stick into a dog's mouth, it will snap.

A man may make his own dog bite him.

639. కండం న్నే ఎండం కామచినవసం, కామచేపి వి నాదినంలు.

If you assume the disguise of a dog, you must bark.

In for a penny, in for a pound.

640. కండం న్నే కండం న్నే కొరాంది కామచినవసం.

When the dog went to the fair he was beaten with the scale-beam.

A vain fellow will be ignominiously treated.

641. కండం న్నే కొరాంది కామచినవసం, కామచేపి వి నాదినంలు.

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.

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642. కనుగ改装న కాయండే కెద్దర్పలు.
Like enquiring the flavour of the vegetables when on the point of eating them.
Want of patience.

643. సుశుశు వత్తం పాల్దు, సుశహాదన సంపన్న సమయాలలో విదే.
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.

644. చవల మరియాతు కంచు తెలుగుగా చేసావాలంది.
A man who sets fire to the whole heap and begins to eat parched grain.
The work of a fool.

645. కండె మరియాతు.
A diamond in a dunghill.
One worthy amongst many worthless.
A diamond is valuable though it lie on a dunghill.

646. కండె అవపకుమ నకు చేసా చేసాం.
Like throwing a Gachcha nut into a potter's kiln.
(See No. 529—For Gachcha see No. 501.)
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.

647. సంపాద సుశుశు మనుషి కండె సమయాలలో.
Will a brass pot be found in a potter's kiln?
A worthy person is not to be found amongst the worthless.

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648. కలుపియిడిలేసాను.

The manner of the mole-cricket.

Never resting from doing mischief.

649. సత్తదృఖితంగా సారి జాయ తాయితా.

Earth does not adhere to the mole-cricket.

Engaging in a business but keeping clear of all responsibility.

650. టురీని నా తియినా, నాహింది నా కాయలు.

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. కాలక్రమేండితే చాతురు చింత, చాతురు చాతురు కాలక్రమేండితే చింత.

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. కారే మిని ప్రాంభికంచి, పాటుయిచి ప్రాంభికంచి.

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 own burnt house.

The shovel makes game of the pokers. (Femul.)

The pan says to the pot “keep off or you’ll smush me.” (Italian.)

* Adana vaa, mad? Adana man haa.
† La pêlu se auque de fumage,
‡ La patella diece al tohode, Fatti tu la cho, tu nos l'ha.
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653. కాడది కొట్టి తయారు ఫిల్.
   A monkey [-like wife] of good family is better [than a pretty wife of low origin].

654. నిషేదం నందించండి, నిషేదం తండ్రించండి.
   [Form] your connexions when you know the caste, [choose] your residence when you know the place.

655. చారిత్రకక్షేత్రం, చారిత్రకక్ష ధర్షణ.
   Though [a husband] be low in rank, he should not be younger than his wife. (Or, *she should not be without one?*)

656. కామస్సు కామ స్నేహితం, కామస్సు కామస్సు సిద్ధితం.
   Machamma made away with what Kuchamma gathered.

657. కామస్సు కామ స్నేహితం, కామస్సు చలింది.
   Though a man be poor, will he lose caste?

658. కామస్సు కామ స్నేహితం, కామస్సు కామస్సు సిద్ధితం.
   If you don't ask me for food and raiment I will care for you as my own child.

*(See Nos. 3406, 3711, 3996.)*

*Good words and no deeds are rushes and reeds.*

*Fare words buttler no parsnips.*

659. కామస్సు కామ స్నేహితం చలింది సిద్ధితం.
   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.*

*(11)*
660. కరానము ధరాడము.

A karanam to talk.

(See No. 9211, 9248.—For European see No. 154.)

A great talker but not good at his work.

661. గౌడ ఎంతో-డండి కలిగెను లబ్ద చీగా.

Great cries, but not a grain in the heap.

(See No. 1704, 1709.)

A great noise of threshing, but no grain to thresh.

"Great cry and little wool" as the fellow said when he sheared the pig.

662. కాణకుడ సాధియున్న ఎండపడి చేసం, ఇద్దరు స్యాయస్కేం తెలుగు.

The lady who has daughters is given a chair, but the lady who has sons has to lean against the wall.

663. సంపడి కదాశారం, తికితుడు రోమా బాగాతే.

When the mother gave her daughter a kuncham of grain, the daughter set before her mother a dishful of food.

(See No. 1730.)

Kindness returned.

One never loseeth by doing good turns.

Kindness produces kindness. (Latin.)

664. కాదము కదురుడు కార్యపదార్థం తప్పాం, సాధ్యమైన లభిస్తుంది.

[I only anoint] my daughter on Tuesdays and Fridays, but [I anoint] my daughter-in-law every Dipayalu.

A catch. Dipayalu or Dipavali is a feast held on the 14th day of the dark fortnight in the month Diwapya (October-November) on which occasion anointing the body with oil is indispensable. The "every Dipavali" of the mother-in-law therefore only amounted to once a year, but she took better care of her own daughter.

* Gratia gratiam pari.
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665. మిదదు మచి మూడులి, మామ సస్తుంది నుండి.
He petted it as a kitten, but when it grew into a big cat it tried to bite him.

(See Nos. 367, 636, 1077, 1078, 1079, 1200.)

Evil men will injure their protectors.

Foster a raven and it will peck out your eyes. (Spanish.)

666. మాన మచి మిదది. నుండి.
Is an antelope equal to a tiger's cub?

667. కృతిదాన కావలం మచి సమూహం నుండి, మరాతింత సమూహం నుండి.
If you listen to the song [in praise] of Kûnalamma, there is no merit; and if you don't listen to it, there is no sin.

Kûnalamma is the goddess said to preside over children.

668. కూదుచ ఇద్దరు నుండి.
One must sit first, and then lie down.

Said to a man inclined to do a thing hastily.

First creep, then go.

669. కూదుచ సమూహం నుండి, మరాతింత సమూహం నుండి.
He could not stand up, yet he talked of jumping up and kicking down a palmyra fruit.

(See No. 670.)

Vain boasting.

670. కూదుచ సమూహం నుండి, మరాతింత సమూహం నుండి.
He could not rise from his seat and yet he proposed to crawl to the holy place.

(See No. 679.)

Offering to do that which is difficult, when unable to do that which is easy.

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* Crea el cuervo, y sacarte ha los ojos.
671. సుమాదు నడి సుమాదు మనసు రాయించి।

He came for hire, and asked for a share [in the business].
A cool request.

672. వచ్చి మాదరి నడి మాదరి అంచింది।

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. సమ్మూర్తికి చదవి మారి।

Good done to an ungrateful person.

674. బడ్డిని నడి బడ్డి రంపి తియింది。

Why a mountain of fire to [burn down] a mountain of cotton?
A little fire burns up a great deal of corn.

675. బడ్డిని చేసి బడ్డి కట్టి కలపు చిపని。

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. బడ్డిని బాంటు నడి బాంటు రంపి బాంటు చిపని。

When the big Reqidi died they wept only for the handful of his hair.
Indifferent to a great loss, but lamenting over some trifles that went with it.
Few are the loss of the hut more than the loss of the sheep.
(122)
677. కోటకు రాయ సదాయు మరు కి, కట సదాయు సరిమి, సరి రాయ సదాయు సరిమి.

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. కోటకు సదాయు సరిమి సధిదాచం.

Like putting a mountain under one's head and searching for stones.

(See N. 111. 349.)

679. కోటకు సరిమి సదాయు సరిమి.

Digging up a mountain to catch a rat.

680. కోటకు సదాయు సరిమి.

Like a ram butting a mountain.

Great conceit.

681. కోటకు సదాయు మరు కి, కట సదాయు సరిమి.

When he applied medicine to the uvula, it took out the whole tongue.

(See N. 111. 333.)

The remedy is worse than the disease.

682. కోటకు సదాయు సరిమి.

Like dogs barking at a mountain.
683. సోషల్స్ నాయకుడు.

As the hill-barber shaves.

(See No. 1087.)

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 shaved, leaving off one to commence another.

Dabbling in many things, but completing none.

684. జరియా పష్టి దాతి సాధారణీ చేస్తుంది.

Will a man that swallows a mountain care for a Gopuram?

(See Nos. 447, 778, 1098.)

Gopuram is the tower over the gate of a Hindu temple.

685. సోషలస్ పెద్ద రూపాలు చేస్తాం, సోషలస్ ఉత్తరం ఉందటా.

When asked what the row on the hill was, they said "The Komatis' secrets."

(See Nos. 47, 596, 1281.)

The secret of Anchuelos. (Spanish.)

686. సోషలస్ మనుష్య దాతి సాధారణీ చేస్తుంది.

How many are the wounds of a man who has fallen from the top of a hill?

A man inured to difficulties.

687. సోషలస్ తెలుగు లోకాలు సాధారణ చేస్తాం.

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. 178.)

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688. మత కం జింది జిది జిరిసుం.

Coming like a mountain, and melting away like dew.

(See No. 212.)

Said of a difficulty which appears great when distant but is easily overcome when grappled with.

689. పాషాది తెబుతు.

Like a well-roped at Konavidiu.

Where water is very scarce and the wells very deep.

Said of a long-winded story.

690. పాషం సింహం పాటు కొంతం, కొంతం నీటివస్తు మాసి.

"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. పాషం సింహం పాటు కొంతం, కొంతం నీటివస్తు మాసి.

"Why do you cry before being beaten?" he asked, "you are going to beat me in future" replied [ the boy ].

(See No. 771.)

Never yowl till you're hit.

— Let your trouble tarry till its own day comes.

Sufficient for the day is the evil thereof

(125)
692. సోతన్న సాధన రాయ, ఖసేన ముందు మాత్రము నిపుణు

The son must flourish, and the daughter-in-law must become a widow.

(See No. 691.)

693. కదిలితోన్ని కంచి సాగపచ్చి

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. సోందర్పాలవా సందర్పాల పండ్ల కంచి సాగయ

The new water came and washed away the old water.

A little gain once was the cause of all being lost eventually.

695. కాడు కొని కుడిదారులం వంద.

Like fish going against the stream.

Undertaking a difficult task.

It is hard to swim against the stream. (Dutch.)

696. సోందర్పాలవా తూర్పులకు

A new beggar knows not the time [to ask for alms].

697. సమన్న సమన్న, సమన్న సమన్న.

Fresh [news is heard with] pleasure, stale [news with] disgust.

698. సోందర్పాలవా సందర్పాల రేలని

Will the bad bargain be improved by receiving something over?

(See No. 691.)

* Tense change as kramd sravanam

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699. రాంధానం లేను సరిహద్దు భయపెట్టగూ.

The man that ate, was better off than the man that bought the things [and did not use them].

700. రాంధానం తింటగూ.

He that ate is he that bought.

If you want any thing, you must pay for it.

Nothing is had for nothing. (French.)

701. రాంధానం అద్దం సతే సేటు భయపెట్టగూ, నేను కుటుంబం
రామాయణ భయపెట్టగూ.

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. రాంధానం రాంధానం భయపెట్టగూ.

Like scratching one's head with a firebrand.

Applied to the use of bad agents.

703. రాంధానం నమ్మఏటు.

Nakkakorra to Korra.

(See No. 395.)

Nakkakorra is the Panicum Miliaceum, 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 fJ). Thwarting the evil designs of a bad man by means of a worse.

Devils must be driven out with devils. (German.)

* On n'a rien pour rien.
† Teufel muss man mit Teufeln austreiben.
704. కోదు నిన్నాడు, కొనా నిన్నాడు నింపం.

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.

705. కొహెన లేపిత నమ్మాయుడు కొనా లేపిత నింపం.

Soon after the destruction of Kollu by a flood, Kona also was swept away.

Kollu and Kona 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.

706. కొల్లెరం స్మృతికాలు, కదిర చెందించారు ఘస్తు. పితి విడ.

[They look at] the crops which grow in Kolluru, but there is no account of the buffaloes which die there.

Counting profit, but not loss.

707. కాదు ఢిల్లు లేదు నింపం.

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.

708. కాదు వయవవుడు కాదు కొమె.

Ten million arts are only for [getting] food.

(See No. 9236.)

All professions are only so many means of livelihood.

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709. మాత్రము సుమారు అంటాను సోషల్‌రాములు.

The mother-in-law gave good counsel to her daughter-in-law and went astray herself.

710. ఒకసారి సోషల్‌రాములు, ప్రపంచ స్వామి సంపూర్ణ.

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. సోషల్‌రాములు ఈంచినా, అంటా కొనసాగినా.

The daughter-in-law enters the house (as a bride) and the mother-in-law enters the Ganges (dies).

See No. 10.

Death at the tac door an' heirship at the tither. (Banish.)

712. టెయిను జవలం చేసు, టెయిను హనికు చేసు.

A fowl has no happiness and a Kōmaṭi has no feeling.

The Kōmaṭis are a class of shopkeepers.

713. సోషల్‌రాములు కూడా మామలు సారాం.

Do you want a stone roller to break an egg with?

714. సోషల్‌రాములు సారాంసారాం, ఎందుకు?

Sacrificing a pig to save a chicken.

715. టెయిను తోంద రంపం సాకాం.

When the fowl flew, it only mounted a branch.

See No. 102.

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716. సాంప్రదాయ చేపోయాం.

Like showing a looking glass to a monkey.
Persistently offering that which is disliked.

717. సాంప్రదాయ రాచిల్లే సాప్టించాం.

Like a monkey with a cocoanut.

(See No. 715.)

Cannot use it, but won't give it up.

Like the dog in the manger, he will neither do nor let do.

718. సాంప్రదాయ కాలుపు సంప్రదాయ.

Like putting a gold-laced cap on a monkey's head.

(See Nos. 714, 715.)

719. సాంప్రదాయ రాచిల్లే నామక.

Like a snake in a monkey's paw.

Jacko is afraid of it, but won't let it go.

720. సాంప్రదాయ బాంగు కనం.

A garland of flowers in a monkey's paw.

(See Nos. 714, 715.)

A good thing thrown away on a stupid person.

721. సాంప్రదాయ.

A monkey's fist.

Not letting go any thing in its grasp.

Applied to obstinacy.

722. సాంప్రదాయ మయాచి.

A sore is a she-demon to a monkey.

- Making a great fuss about nothing.

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723. అశ్చరియం నాస్తం.

Like the monkey and the Guruvinda.

(See No. 717.)

The seed of the Guruvinda (Abras Precatorius) is a small pretty black and red seed.

724. అలాంకారం.

[Placing] a guard over a forest.

Attempting impossibilities.

725. అమ్మడు అభిమానం.

A Kōmaṭi's truth.

(See No. 716—For Kōmaṭi see No. 712.)

726. అమ్మడు సమాధి, అమ్మడు సమాధి.

A Kōmaṭi is a coward; if you hit him, he runs away.

(For Kōmaṭi see No. 712.)

727. అమ్మడు యచ్చుల గురించి.

Like the burning of a Kōmaṭi's house.

A heavy loss.

728. అమ్మడు సమాధి.

The faith of a Kōmaṭi.

(See No. 716—For Kōmaṭi see No. 712.)

Faithlessness.

729. అమ్మడు తీమిడా.

A Kōmaṭi's evidence.

A story is told of a Kōmaṭi who, when asked to identify a horse about which a Musulman and Hindu were quarrelling, said the forepart of it looked like the Musulman's horse and the hindpart like the Hindu's.

(711)
730. రాతిక కష్టం, సమయశిల సంశయ.

A blow without a rod, a bond without a rope.

(See No. 775.)

A sudden and unaccountable calamity.

731. సుందరం చరిత్రము చిన్న రుచి మినుసు.

Like the wings of fowls, and the flower-stalks of palmyra trees.

(See No. 862.)

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. సుందర కురుటం తో సుందర మామలు అసాంక్షి.

Going to sell fowls and asking the news in the fort.

(See Nos. 288, 1503, 1500, 1502, 1504.)

A meddlesome rascal.

733. సుందర జీవము సుందరు మనిషిచేసి.

When the cuckoo flew it only mounted a branch.

(See No. 712.)

734. చిన్న స్మారక ప్రతిపాదం చిత్రం.

He makes the great, mean; and the mean, great.

The power of God.

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TELUGU PROVERBS.

735. కోరుక కస్తర అయితే.

Like packsaddle, like quilt.

(See Nos. 1321, 1322, 1323, 1324, 1325.)

Like pot, like cover. (Dutch.)

736. కోరుకప్పు మామూల్లు నింకుడు.

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. కోంచ వాద వాద, ప్రాంత పా.

It is not the basket, but the hook.

(See Nos. 235, 1326, 1327, 1327.)

Gâlapu Śiṣṭi is the hook used in the swinging festival (Charak Pôja) and Gampa Śiṣṭi is a basket sometimes used instead of the hook.

Applied to a very difficult task.

738. కుంచ సంప్రదాయ వాడ సంప్రదాయ వాడ ఉత్తమం.

Throwing sand on a thorn bush and asking it to fight.

(For Gshaka see No. 524.)

Done by a Xantippe who could get no one to quarrel with.

* See pot, See Askel.

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Like a fight between an elephant and a tortoise.

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."

Like leaving the grain, and fighting for the husk.

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.)

My beard will be fit for shaving.

Said by a goat to a lion which he threatened to devour to fulfil a vow.

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.

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* El rio pasado, el santo olvidado.
† Pasato il punto, gabbato il sancto.
TELUGU PROVERBS.

745. కూడా మక్కల సిద్ధం నిమిత్తం గాన, భీముడు నే నిర్నయించారు.

When the crowbars were blown about by the wind, the leaf-platter said "What is to become of me?"

Pullâku 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. పిల్లాడు మూడు శుభేష్య సమాధి చాలించారు.

Swallowing crowbars and taking ginger draughts.

An insufficient remedy.

747. కూడా కాములు చెందాలు చేసినట్లు ఆస, కామం చేసే ఉండాలు చేసినట్లు చేసినట్లు.

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. (Tumb.)

748. పండుగ కొట్టిన కొట్టి పండుగం.

Rice water is a rich drink to a poor lady.

Pəyəkam is a rich beverage made of expensive materials.

749. కొడుకు మహీం మనస్సు.

A helpless woman will get a foolish husband.

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750. స్రహణం అక్కడు నిమిత్తం నారాయణస్వామియాము.

Like the bat which thinks it holds up the sky and keeps it from falling.

(See No. 169.)

Said of a man who thinks everything depends on himself.

751. స్రహణం అక్కడు అని, స్యామకు అక్కడు అని.

"How are you Garuḍa?" said the snake Śesha, "How are you Śesha?" replied the kite.

Śesha took advantage of his position on the wrist of Śiva to address Garuḍa, the sacred kite of Vishnu, 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.

752. స్రహణం అక్కడు అని సరిస్పషం అక్కడు.

The oil-crusher’s greediness cannot be contained even in a sack.

But little oil is extracted from a large quantity of seed.

753. స్రహణం అక్కడు అంది అక్కడు.

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.

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TELUGU PROVERBS.

754. రంగు చేసి పుట్టవచ్చని తో.

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. మాండ కోడం వయస్తు చేసు అయినం

Like saying that a donkey has eaten a basketful of husk.

Nothing wonderful.

756. కూడా కటడ.

A donkey's row.

A noisy brawl.

*Nothing passes between asses but kicks.* (Italian.)

757. ముడిముడి కొండ మంచి

The mildness of a young donkey.

Seemingly good but really useless.

758. కూడా ఇంటాం మొదట నామక.

Ashes are the remedy for a deep ulcer.

Severe measures must be used with the incorrigible.

*Desperate ills require desperate remedies.* (French.)

759. ముడిముడి మండట ముడిముడి గంగా వంటంప్, మనమండట అంశించాం.

The rat below the corn bin must live below the corn bin, where else can it live?

Said of an idle parasite.

* Translated as follows, non coram se non data.
† Alis gravissimis hinc stumps remedies.
He said that he himself would support his wife and family in dearness and in plenty, so long as the bin was full of corn.

Tempting Providence.

Put your finger in the fire, and say 'twas your ill fortune.

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.
TELUGU PROVERBS.

766. కాడను సంచిన కుంటరు కాడను తీయింది.  
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 Lampa cannot eat, he gives away for the good of his soul.  (Spanish.)

767. కాడను కోసమెం శించిన కాడను కాడను కాడను తీయింది.  
Having put the lamp in the wind, he prays "O God! show thy power."

(See No. 761.)

768. కాడను కాడను కాడను కాడను కాడను కాడను.  
When a storm comes, the story ceases.

A sudden stop to anything.

769. కాడను కాడను కాడను కాడను కాడను.  
Three bushels of grain for twelve bushels of birds.

770. కాడను కాడను కాడను కాడను కాడను కాడను.  
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 tritling hindrance put in a man's way will not divert him from his purpose.

771. కాడను కాడను కాడను కాడను కాడను.  
Bullets floating, Benjy sinking.

_Benjy is the _Eschynomene Indica from which pith hats, models, &c. are made._

The order of nature reversed.

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* El abad de Lampa, lo que no puede meter, Dios per se posee.

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772. సిద్ధం తిసుకొండు, కోసం నాయకుడు.

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.

773. నమస్కరు అందు కొండ ఉచచిందికాం.

To him who swallows the temple, the lingam in it is a sugar-plum.

(See No. 417, 804, 1008.)

774. ఈచిని లోయ సిద్ధి, లోయ చే సిద్ధమి.

If the temple bell be lost, what does it matter to the priestling?

A hireling cares not for the property of his master.

775. సిద్ధం తిసుకొండు ఎందు.

Like a temple coming and falling on you.

(See No. 758.)

An unexpected calamity.

776. ఈచి చరియ చే, చేసి.

A squint eye is better than a blind eye.

(See Nos. 813, 814, 1007.)

Of two evils choose the least.

777. ఈచి చరియ వాటిలే చింతి సిద్ధమి.

It matters not whether the blind eye is open or shut.

A useless man's absence is as good as his presence.

778. సిద్ధం చినారు సిద్ధం కూడా సిద్ధమి.

He is cleaning the teeth of a blind horse.

Unprofitable employment.

He is teaching a pig to play on a flute.

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TELUGU PROVERBS.

779. ఎక్కడ నీడ నీడ నీడ.
Like the blind jackal falling into the snare.

780. ఎక్కడ కంధించిన ననాది వచ్చి 10 కు, ఎక్కడ కంధించిన ననాది వచ్చి విచిత్ర అంచనా చేసి.
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.)

L.et him that has a glass skull not take to stone throwing. (Italian.)

781. ఎక్కడ అలా వర్గ ఎక్కడ నీడ.
Like a blind bullock going into a field of millet.
Not able to get much out of it.

782. ఎక్కడ అయిన నీడ మొదట అయిల.
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. ఎక్కడ కాయ వేసి ఎక్కడ వేసి.
The egg made faces at the chicken.

(See No. 780.)

Mocking and mimicking a superior.

784. ఎక్కడ ఎక్కడ కరసమే కరసమే కరసమే, ఎక్కడ ఎక్కడ కరసమే ఎక్కడ ఎక్కడ కరసమే.
When Gūtāla Pōli was told to amend her ways, she said she would rather break off the match.
Obstinate behaviour. Stubborn conduct.

* Chi ha testa di vetro non faccia a' vassai.
† Il cielo non deve giudicar dei colori.
785. He does not know the way the pumpkin goes, but troubles himself to find the way the mustard seed goes.

(See No. 71.)

786. When the thief who stole the pumpkin was spoken of, he felt his shoulders.

Thinking some mark might have been left.

(See No. 148.)

A guilty conscience needs no accuser.

He that has a muckle nose thinks ika one is speaking o't. (Scotch.)

787. 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.

788. The Guruvinda seed knows its redness, but not the blackness of its lower part.

(See No. 178.—For Guruvinda see No. 72.)

A man values himself highly, but does not know his own defects.

No one sees his own faults. (German.)

789. To put Panganāmānas on your Guru.

To outwit him.

Panganāman is a very large Nūmam, the sectarian mark worn on the forehead by Vaishnavas.

* Nāmam said being elocere Vedānta.
790. గోరిమారు మోహి సింగోరు.

A disciple greater than his Guru.

(Som No. 762.)

Said of an insolent fellow.

791. గణసాక్షీ గోరిమారు.

May a man fight with his Guru?

792. గాడించని మార్పిడమై| గాడించని మార్పిడమై.

You should not transgress the commandment of your Guru,

nor swallow a crowbar.

The first is as bad for you as the second.

793. గాను గాను సంప్రదాయ వదిలే నందిత నందిత.

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. గాను సంప్రదాయ కాసి ప్రస్తం నీటి కాసి.

In addition to the horse's death, a fanam [must be paid] for digging a pit [to bury it in].

(For fanam see No. 415.)

Loss upon loss.

*After one loss come many.* (French.)†

795. గాడించని మార్పిడమై| మార్పిడమై మార్పిడమై.

How can a dog which has eaten a horse live?

796. గాడించని మార్పిడమై| మార్పిడమై మార్పిడమై.

The Reddi fed his dog like a horse, and barked himself.

To pay a servant extravagantly and do his work yourself.
797. ೓ంటి! రామించి తిరిగించాం.
Must one teach a horse to eat boiled gram?
(See No. 995.)
Teach your grandmother to suck eggs.

798. రామించి తిరిగించి టాలు మనంలోనే ఆధారం, రామించి తిరిగించి టాలు మనంలోనే ఆధారం.
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. 448.)
Said when a selfish person is exalted.
An ill man in office is a mischief to the public.

799. తెమిన టాలు టాలు టాలు తిరిగించి టాలు టాలు టాలు టాలు టాలు టాలు టాలు.
While the idol in the temple was in want of Naivédyam, the priest cried for Pulihóra.
(See Nos. 227, 280, 1781, 1706.—For Naivédyam see No. 8.)
Pulihóra is a more expensive offering prepared with acid.

800. శేషం రామించి, ఐదు సన్నండించి.
The owl took to its nest, the grandmother took to her bed.

801. కొండ రామించి కొండ లోచి.
A humpbacked man with convulsions.
(See Nos. 1755, 1830.)

802. కానుకండ కానుకండ కానుకండ శిశాన.
The humpback alone knows how he can lie comfortably.
(See No. 1418.)
Every man knows best where his own shoe pinches. (Kshm.)
(144)
803. వేంకటాశరం విచిత్ర కుంభ కర్తవ్యం అతిశాయం ీనా
Like taking an owl with you to the ceremony of entering a
a new house.

(See Nos. 310, 1638.)

Grihantara 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. నంది నంది చేసిన అఠి పంచానం.
Will a cut-throat forget his knife?

805. నామసంఖ్య నామ తెగల నామం.
Like buying leather from a shoemaker.

Purchasing at unreasonable prices. The shoemaker buys his leather to
make up, not to retail to others.

806. నాదపు సారసీలు పండిసంకావడము, నాది సారసీలు గెలు
వారికి మీద.
There is no person who has not struck a herdsman, or abused
a shepherd.

Despised people.

807. నాదింది చేసి బింభం పసుపు కనిపిస్తుంది.
What does the barren woman know of the pains of child-
birth?

808. నాదింది చేసి బింభం పసుపు కనిపిస్తుంది.
What does the barren woman know of the pleasure of hav-
ing children?

He who has no children knows not what is love. (Salm.)

* Or non his agniti, non erit amnis amoris.
809. 

When the owner cried for the cow [he had lost,] the shoemaker cried for the hide.

(See No. 830, 142.)

*It is an ill wind that blows nobody good.*

810. 

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.* (Hindu.)

811. 

If the sheep gets fat, it is for the benefit of the shepherd.

If the servant does in a huff more work than he is told, it is for the benefit of his master. The term translated *gets fat* also signifies "becomes proud."

812. 

The sheep only trusts him who cuts its throat.

The simple and unwary only trust their deceivers.

813. 

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.

814. 

Like a wolf rushing in among sheep.

Easy prey

* Dopo il radere non ci è più che tosare.

(146)
815. నువుల్ సన్న ఆస్తి అందిండి, తమము చేసం.
The shepherd's Kavadi neither rises nor sinks.
Because he does not swing his pots on each end.

(For Kavadi see No. 385.)
The fortunes of a sheep-farmer are subject to sudden reverses.
Applied to a precarious mode of living.

816. నాద రాత్రి నాడు దీని మంది.
The morning dawns before the shepherds' marriage is begun.
They have so many disputes that nothing can be settled.

817. నేగా సంయోగ తినిక రాకండి
Like mixing unripe tamarinds with Gogu greens.
Gogu or Gongura is the Hibiscus Cannabinus.
A combination of evil persons.

818. నాదన హెడు చందార గా మంతి.
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. నేపట్ట చిన్నం చిన్నం రామకు మొదకు.
Mr. Clout-Ragamuffin is the robbers' master.
(See No. 9.)
He that has nothing is frighted at nothing.
There is no stripping a naked man. (German.)

* For meget og for lidt forlægger alting.
† Nicht zu wenig, nicht zu viel.
‡ Einen Nackten kann man nicht meckeren.
(147)
820. నా భారతి పాయి వనదే నటించారు.

Why an axe for that which can be done with a fillip of the nail?

(See Nos. 515, 522, 129.)

Unnecessary labour.

821. నాదక చోపు వంశానం, యందరి ఖాండిత యాండి.

Lime put on a wall, money given to a harlot.

No return.

822. నాదక చోపం, బాగు చోపం.

A slap in the face for knocking one's head against the wall.

(See Nos. 528, 324.)

Misfortunes seldom come alone.

823. నాదక మాదిరి వంశానం వంశానం! యందరి ఖాండిత యాండి.

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. నాదక చోపం ఇతర తరల రాయాడా.

If there is a wall you can draw on it.

825. నాదక చోపం నసరించారు.

There are more small sacks than big ones.

826. నాదక చోపం, బాగు చోపం నసరించారు.

When it is as small as a finger nail, he makes a mountain of it.

To make a mountain of a mole-hill.

(148)
827. కర్మ ః కుల కులుతుంటుంది.
Like a jackal at a tomb.
A tantalizing position, as he cannot get into it.
Like a cat round hot-milk.

828. సంగనం యోగ తండ్రి సావం.
A blow with a pestle on a whitlow.
(See No. 498, 898.)

829. సంక్షయ సీందు కంచి అయితే చిరియితే.
Like killing cows and giving away sandals [made of the hide.]
(See No. 874.)
Steal the goose, and give the giblets in aims.

830. సంస్కార తండ్రి మంత పంటి ప్రకారం.
A barren buffalo is the emblem of Mahâ Lakshmi, in a village where there are no cows.
(See Nos. 1415, 1416.)
Mahâ Lakshmi is the goddess of fortune.
The one-eyed is a king in the land of the blind.

831. సంస్కారాది సరిశిర.
[Shaving] a bald head, to [propitiate] the village goddess.
No other will submit to the ignominy.

832. సంస్కార తండ్రి ప్రకారం.
Work without pay.
Work not paid for is ill done.
Work done expects money. (Patagon.)

* Oras falsa dinheiro espera.

(149)
Like attempting to teach Ghanṭākarna the Ashtākshari.

Ghanṭākarna (Bell-eared) is the name of an attendant on Śiva.

Ashtākshari is a sacred formula used in the worship of Vishnu, composed, as the word denotes, of eight syllables (∴ 오 अश्ऱ्क्षरीः).

He speaks so as [to cause one] to let the child drop from the arms and fall.

(See Nos. 3, 6, 236.)

A deceiver.

A honey tongue, a heart of gall.

Bees that have honey in their mouths have stings in their tails.

Looking for bones in a woman’s breast.

(See No. 213.)

A minute investigation.

“Sit properly Mr. Washerman” said one, “Mr. Toddy-drawer, do you hear Mr. Barber’s joke?” said the other.

Chaffing between Sātānasī, who are Vaishnava converts from all castes.
TELUGU PROVERBS.

837. కెదరంపవ సహితుత, సనందు సారా.
For beauty, a camel; for singing, an ass.

838. ఉమా కండన, ఉమా గంటన, ఉమా కండన ఎవి, ఉమా కండన ఎవి సారా, ఉమా గంటన అడం గంటన సారా.
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.
The first cut, and all the loaf besides.

839. క్షమ సంశ్రిత స్వభావ ఉంది.
Poison covered with sugar.

(See No. 4, 6, 941.)

A flattering speech is honeyed poison. (Lat.)

Sugared words generally prove bitter. (Spanish.)

840. స్సంచ నాసనప్పట నారాయన నామం చేత.
The milk given by the streaked goat which is dead filled the lost pot with a piece out.

(See No. 941, 1391.)

841. మరియానం సంపత్త జనం.
A dead man's eyes are very broad.

(See No. 941, 1931.)

Lavishing praises on the dead which were not bestowed on the living.

* Mullitum venenum, blandum eratilo.
† 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.

* John has been to school to learn to be a fool. (French.)*
847. సిద్ధమెన్ సన్ అధ్యాపకా నమ్మా.

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. జనవిద్య సార్సార్సారము, మనస్తున్న సిద్ధవిడుము.

He reads the Rāmāyaṇa, and knocks down temples.

(See No. 841.)

Such religion, but no goodness.

849. సిద్ధమెన్ సానే సానే చెప్పి, సానే సానే చేసి చెప్పి.

There is no learning in my house, nor performance of Sandhya in my family.

Said by an uneducated and irreligious Brahman.

850. సూపికారుడు సూపారితం సిద్ధక.$

The best part of the cold food is the pickle.

851. సిద్్ధమెన్ అనేక అనేక సాసిరి అందుకం.

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.* (Vulgar.)

852. సుంధి నేనుపండి అరుగమే ప్రతిధానం పండి.

O Brahman! if you have brought food, eat it.

Said to a selfish man who bores others by talking everlastingly of his own concerns.
653. పానించడానికి చందు తెనా.

Even cold water should be drunk slowly.

(See No. 177.)

There is a pun here on the word పానీంచడి which also means "having cooled."

Nothing should be done hastily

*Good and quickly seldom meet.*

*Haste trips up its own heel.*

654. పెట్టడానికి ఆలంపడం చందు తెనా.

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.

655. పానీంచడి ఆలంపడం చందు తెనా.

Like throwing stones at the pots in a water-shed.

(See No. 654.)

656. పానించడి సంప్రదాయం చందు తెనా.

Coming to beg buttermilk and hiding the cup.

* (See Nos. 20, 1605, 1781.)

Pride with poverty.

*Pride and poverty are ill met yet often together.*

657. హిందు ఆశియి రామాయణ సంప్రదాయం.

When cheap it comes to the bazar.

(See No. 50.)

(154)
858. నాయ నాయనకుండా నాయనాయ.

Cheapness causes extravagance.

*A good bargain is a pick purse.*

*What is not needed is dear at a farthing.* (Lait.)

859. నండే నండి అనుమా అంటే, నండి నండి అంటామా.

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. నే అంటి, నే అవించి.

*When one says “cha” (and), he cannot answer “tu” (but).*

(See No. 816.)

861. పాకం ఎడా, మొహం మరంగా

A washerwoman of a mother-in-law, a barber of a father-in-law.

*A man abusing his wife’s parents.*

862. అరుదంతు చూపితు మాముగామా మంతు మాంసానమా.

Like the barber’s giving a written divortcement to the washerwoman’s wife.

863. అడు సాగులు సంపాదం అందు పైమింసటితలు అని.

Although the mat be torn, will there not be found in it as much as a school boy’s mat?

*Gadaru is a very small square mat.*

*Every thing can be brought to some account.*

*Nothing so bad as not to be good for something.*
864. అను అడభాద్ర అడభాద్ర చేసుకో చేసుకో

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 washerman.

865. అరక్షి కొనాడ మరి సందర్భం నేనే

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.

866. అను అడభాద్ర, అను అడభాద్ర నా నా

He would neither die nor give up his bed.

867. అడభాద్ర అడభాద్ర, అడభాద్ర అడభాద్ర

He will neither allow me to die nor to live.

Perpetual worrying.

868. అడభాద్ర అడభాద్ర అడభాద్ర, అడభాద్ర అడభాద్ర

He won't fast unless told that his life is in danger.

869. అను అడభాద్ర అడభాద్ర అడభాద్ర

Does death come more than once?

870. అడభాద్ర అడభాద్ర అడభాద్ర అడభాద్ర

Escaping death, but losing an eye.

871. అడభాద్ర అడభాద్ర అడభాద్ర అడభాద్ర

The tamarind may be dried, but it loses not its acidity.

Retaining vigour of mind though weakened in body.
TELUGU PROVERBS.

872. ఆరు ఆదవ రాత్రి.
The growth of the tamarind and the burgrass.

The tamarind grows slowly, the Chigirinta (Panicum Verticillatum) shoots up very rapidly and soon withers.

(See No. 872.)

Slow and sure.

873. ఉర్మిలుగా సంయోగం.
Grass-like prosperity.

(See No. 210, 241.)

(For Chigirinta see Chigirinta in No. 872.)

874. అయితే సంయోగం యయా, నేటి సంయోగం నిడి.
It is better to go and mock another, than to whine when you are caught.

875. ఒకప్పుడు ఆమమి రోటు, నేటి నామనాడక ఆమమి.
One cried out “Fire! Fire!” and another “Now’s the time! Now’s the time!”

The cry of Dvarapadhi 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. ఇది నాలుగు కందన్న ఎండమి లాడి విలాకుకుంటుంది, ఫిత్రి నేటి నామనాడక ఆమమి.

“If Chitta is kind, if Svasti shows favor, and if Visakha does not blow too much, I will produce a Patti [of corn] to a Visam [of land]” said [the field].

Chitta and Svasti are the 14th and 15th lunar mansions, in which rain is expected. Visakha is the 16th lunar mansion in which hot winds are common.—Patti is a corn measure of 500lbs. Visam is the fraction 1/4—here the 16th part of a Guntha, a land measure equal to 1/4 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 corn.

(157)
877. సాధించా గ్రహణం, శరి అందురాయం.

He has a mind to worship Śiva, but his thoughts are on his shoes (left outside the temple).

878. మరియు తండ్రి ఆనందాలు, కాని సిద్ధాంతం చిత్తం వచ్చింది.

If China Pēri's marriage-cord be broken, Peda Pēri's will be broken at the same time.

The Tādu is the cord tied round a bride's neck. To it is attached the gold Tālibettu, 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. యందులు అందమై, యందులు లాంటి మన రాము, దగ్గర చాలా, తెలుగు చాలా.

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. అక్కడ నుండి, చెది స్తుతి సంపన్న రావి.

Though the snake be small, you must hit him with a big stick.

881. సన్న వేసిన సేదు, పెద్ద సేదు, మిలియన్ సేదు, తెలుగు వేసిన సేదు.

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. ఆ వంద మాతృప్రదేశం, సాగించ మాతృమాతృ.

A parrot likes to be petted itself, but not to see others petted.

Applied to a selfish person.
TELUGU PROVERBS.

883. పద్మ లంబున వదలిస్తుంది.
Like a Donda fruit in a parrot’s beak.

The reverse of No. 574 q. v.

884. చిలంబ కావేం, విద్య రాతిదిస్తుంది.
When the “tin” goes, household broils disappear.

*Chilum* is properly rust on other metals than iron; it is a slang term for money.

885. నంచండి క్రిందే.
The name of a hole is a hole.

Said of persons contradicting each other, though really driving at the same end.

886. బ్రేచ్ సంసారంమ.
A brilliant gem in the darkness.

(See No. 665.)

A bright exception among a bad lot.

887. ప్రత్యేక సాగగృహ శరిద్
A silk tassel to a broom.

(See No. 1828.)

The grand appearance of a worthless person.

*A leaden sword in an ivory sheath.*

888. పద్మ సంసారంలో తెలుగు, నంచ కాతండి దేశాలు.
Look at the finery of the well dressed and the strut of the poorly dressed woman.
890. వద ఒనాచే ఎడిందమ.

By the time he had finished equipping himself, the whole town was plundered.

(See No. 308.)

Procrastination on the part of a boaster to conceal his cowardice or ignorance.

891. రాతి విరాటమైనం, తెసితండొట్టావి మధ్యం మిగిలిపోయాయి.

When he paid a visit to his relations, they all caught hold of him like devils.

To get something out of him.

892. రాధా రామరామ రామ, రామస్తండ్డొట్టావి.

The eaves are all in good order, and there is a joyful song in the court.

Expressive of prosperity.

893. సుమారి వంట సుమారి మెరి సుమారి.

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.