TELUGU PROVERBS.

894. నితినందం విహరిము, సిద్ధంతం విశృణము.

Every thing that is seen [is subjected to the payment of] duty; and every thing that is rotten [is thrown away in the] mud.

Excessive demands.

895. సన్ననం సరసారం గుండము నాలుగు.

As he looked and looked the horse turned out a donkey.

(See No. 1080.)

By close inspection the true state is known.

896. షాంలీ భారేందు బాలకూరు మహతిషి.

To look at, it is like a musk rat, but to dig into walls it is like a bandicoot.

Insignificant in appearance, but having the power of doing much harm.

Little enemies and little wounds are not to be despised. (Omnem)

897. రాండ నందకామ, తాత సమన్న చది.

No relation to visit or god to worship.

(See No. 1080.)

Utterly destitute.

898. సుదుసుదు సమాప్పు, తాత సమాప్పు.

If you visit them they are relatives, if you invite them to visit you they are angry.

* Kleine Frauen und kleine Wunden sind nicht zu verachten

21 (161)
899. తిరువు నాడు పాల స్థితినామ.

What is Friday to visitors?

If a married woman goes away from a house on Friday, the Hindus say that the goddess of fortune quits the house with her. The above is an excuse made by a casual visitor, who wished to get away.

Lame excuses.

900. ఆరి రాఖకర స్థితి, అమిడా మనక వినంపండి మనం మాతా తిరిగి స్థితి.

If I lose my brass pot and bell metal dish, can I not beat you by getting others made of earth?

A determined man will not be discouraged by difficulties.

901. ఆమ ఎంపడ కరంచి కరంచి ఎంపడ.

If a tree won't bend when it is young, will it bend when it is full grown?

If a man is not humble in his youth, will he grow meek in his old age?

*Bend the tree while it is young. (Italian.)

The old branch breaks if bent. (Dutch.)

"Bow down his neck while he is young." Ecclesiastes xxx. 12.

902. తీసిత్తి రెండి సహస్రలేనా.

Cutting a tree and letting it fall on one's self.

Bringing trouble on one's own head.

The fool hunts for misfortune. (French.)

---

* Piero Valseca quando a piacere.
† Gammerel green bryder near den skal folke.
§ Le son cherche son malheur.

(162)
TELUGU PROVERBS.

903. చెప్పండి సరిసాగిందా ఇందులో మరియు రెండవ రెండవ మంచిన మంచిన.

When the tree is about to perish, it brings forth blasted fruit.

Applied to the first signs of the coming ruin of a bad man.

*Coming events cast their shadows before them.*

904. అద్భుత రెండవ వికాస చోటు తెలుగు.

Will he who planted the tree not water it?

(See No. 1473.)

Will God not support the creatures of his hand?

Said by a man who has lost his means of support.

*God never sends mouths but he sends meat.*

905. లోకుల మాతా, మాతా లోకుల చాలయు.

Like asking whether the tree was first or the seed.

(See No. 3111.)

A problem that cannot be solved.

*Ask which was born first, the hen or the egg. (Laib.)*

906. చెప్పండి కొన్ని వికాస చిత్రం.

Making a man mount a tree and then taking away the ladder.

Treachery. Breach of faith.

907. చెప్పండి మాట్సారు మాట్సార చాలయు సంపాది.

How far can you push a man up a tree?

How long is a man to be assisted?

*Do manatar chi nasque praem, P. 110 o la gallina.

(1:3)
Like offering a dead cow to an outcast Brahman.

Knock a man down, and kick him for falling.

Him that fails all the world run over. (German.)

All bite the bitten dog. (Portuguese.)

When you are ruined, you may go to your friend's house, but not to your sister's.

Friends are better in adversity than relations who envied you in prosperity.

Friends are the nearest relations.

Relationship gives rise to envy. (Latin.)

It is Abbādū who will be ruined, bring me another handful [of money,] I will give it in alms.

Abbādū is a familiar term applied to a lad.

Hens are ay free o' horse corn. (Bostrich.)

Will a field of withered corn require three watcher's sheds?

To drive off the birds.

* Wer da fällt, der ihm lausen alle Welt.

† Ao ovo molhado, todos o mordeo.

‡ Cognatio movet invidium.
912. అందు చేతి అందుకు మాకు మాకుండా రీతి.

What! Offering the house-rice to a spoilt field?

(See No. 91.)

Pongali is a preparation of rice offered to the fields after the harvest. In this case the crop had failed and the offering had to be made from the old store. It was therefore a needless ceremony.

913. కృషికి శ్రద్ధలు శ్రద్ధలు కలది సందిగి చింత.

Besides Śiva, there is no other who is as good as his word.

914. ఆత్రేయ ఆత్రేయ ఆత్రేయ ఆత్రేయ ఆత్రేయ.

Advice given [will be forgotten]; and stale food tied up [in a bundle] will not keep.

Advice whispered in the ear is worth a wager.

915. గేయ మీద.

A scorpion under a shoe.

A ruffian under restraint.

916. గ్రామం గ్రామం గ్రామం గ్రామం గ్రామం గ్రామం.

Lies are better than backbiting.

917. గ్రామం గ్రామం తస్తా నామ ఉస్నాదు ఉస్నాదు ఉస్నాదు ఉస్నాదు ఉస్నాదు

To a man who wears sandals the whole earth seems to be covered with leather.

A man in comfortable circumstances does not realise the wants of others.
When the slanderer has no shame should not the hearer at least use discrimination?

Should he not swallow it cum grano salis?

Though the speaker be a fool let the hearer be wise. (Spanish.)

Hear the other side, and believe little. (Italian.)

Every man's tale is good till another's be ta'uld. (Scott.)

Pointing with the hand, and being called a luckless fellow.

Indiscreetly accusing a person openly of something which you are not able to prove.

A fool's tongue is long enough to cut his own throat.

Hear, see, and say nothing, if you wish to live in peace. (Italian.)

Ruin not others, lest thou be ruined thyself; run not, lest thou fall.

He falls into the pit who leads another into it. (Spanish.)

If you ask the sugar-cane to give you molasses will it do so?

Strong measures must be used with stubborn folk.

Is hire to be paid for eating sugar-cane?
TELUGU PROVERBS.

923. రక్షి చెల్ల దీ శీతల వసూలు.

Because the sugar-cane is sweet are you to chew it with the roots?

(See No. 280.)

Said of a greedy, grasping person.

Milk the cow, but don't pull off the udder. (Dutch.)

Give him an inch and he'll take an ell.

Give a clown your finger and he will take your whole hand.

924. అది తాతి తెలుగు తృగు.

Though the sugar-cane is crooked, will it lose its sweetness?

(See Nos. 290, 271, 268, 271, 278, 288, 1776, 1194.)

Good blood cannot lie. (French.)

925. అరుదు మన మీల శుష్క నంది పెట్టిపోతి.

Getting into a pet with the tank, he would not wash his feet in it.

(See No. 88.)

When a man grows angry, his reason rides out.

926. అయి అమచంద్ర విశేషం సంచా.

The Setti is here to test the genuineness.

(See No. 286.)

A fool travelling with a Setti [merchant] was plundered. On the robbers' questioning the genuineness of the coin, the man referred to his rich friend who had up to that time escaped their observation.

To injure a friend unwittingly, from stupidity.

* Men moet de koe wel melken maar de ogen niet afrekken.
† Een slang zo peut manten.

(167)
927. అదే అత్యంతం చొప్పడచ్చి సీ తోం, అదే సంసిద్ధ సు
నముపాటాగా వచ్చింది.

When the deaf old lady was asked to bring the well-rope, she replied "I have never seen earrings in all my life."

(See Nos. 926, 929, 930.)

Applied to a stupid person not doing what he is told.

928. అదే కాడు చూసుకు తొమ్మిది, అది సంసిద్ధ కి చెట్టి చాలా
చొప్పడాగా.

When a horn was sounded in the ears of a deaf man, he said "to bite that is more than your fathers before you could do."

(See Nos. 927, 928, 930.)

Applied to a stubborn person.

929. అదే అది చొప్పడచ్చి సూప్పుడు సీ, అది కాడు చూసుకు సీ.

When they call out "Deaf man! Deaf man!" he answers "[I've got] Bran, Bran!"

(See Nos. 927, 929, 930.)

The jingle of the Telugu words is similar to that of the English equivalents.

930. అదే కాడు చూసుకు చాలా సూప్పుడచ్చి, అది సంసిద్ధ సీ
చొప్పడాగా.

The lady who found the ear-ornament was as glad as the lady who lost it was sorry.

(See Nos. 929, 1498.)

Ill-luck is good for something. (French.)

* A quelque chose malheur est bon.

(108)
931. చందనాయం యంత్ర యంత్రం.

Are you eating bitter or cutting down trees?

said of anything easy, or profitable.

932. పండుపాత పండుపాత పండుపాత.

The stubble tells the produce of the field.

(See No. 1790.)

A slight acquaintance suffices to tell what a man is made of.

933. చందనాయ వస్తు వస్తు వస్తు.

Can the waste land be taken out of the field?

You must take the fat with the lean.

934. రాసం కండం ఉండం మాత్రమే మాత్రమే.

I have given the field and the sickle into your hands.

To hand anything over entirely to another. To give another full powers.

935. విచిత్రం విచిత్రం విచిత్రం.

Must you teach a young fish to swim?

(See No. 797, 1011.)

Don't teach fish to swim. (French.)

936. రాసం రాసం రాసం రాసం, చందనం చందనం చందనం చందనం.

While the cotton crop was still in the field, he said "Three cubits [of the cloth] for Pōli and six for me."

(See Nos. 804, 1044, 1070, 1071.)

Pōli is a female name and here represents a cousin.

Sane enough to cry "chick" when it's out of the shell. (Scott.)

* Il ne faut pas enseigner les poissons à nager.
937. పతిరు వరిలా సందాయి నృషిచి.

Sin is removed by confession.

*Confession of a fault makes half amends.*

*A sin confessed is half forgiven.* (Italian.)

938. శాశ్వటం అహి చాసరంగాయి సాధించి.

O Mahadeva! what a man does, that does he in full receive.

(See Nos. 927, 924, 927.)

939. కారి బాగా గాయనం, సంస్కృతం చాయిది సమయా.

A man living in poor style, attacked by king’s diseases.

A poor man having to meet great expenses quite beyond his means—
The cure of the disease alluded to costs much money.

940. శ్రద్ధ నాగం, శ్రద్ధ హింషా, మిశ్రములు శర్మం.

He gives himself the airs of a great man, but begs for alms, and is angry if he gets none.

941. శిరా నాషాం, శిరా అంశం.

His employment is the worship of Siva, but his words are lies.

(See No. 948.)

A hypocrite.

*Much praying, but no piety.*

*Beads about the neck and the devil in the heart.*

942. కోశాపం పిరియం, కోశాపం నష్టం.

A louse in the clothes is a sign of coming household broils, a louse in the head is a sign of coming poverty.
943. జంగంలో మంచి ప్రియి, కూడా కాపాడు.

If children are born to a Jangam they are only an annoyance to the village.

Because they will add to the number of beggars. The Jangams are the Vira Saivas or followers of the Hindu reformer Basava.

Beggars breed, and rich men feed.

944. సామాన్యం దుఃఖం అంటుందాం.

What is the use of the sacred thread to a well known Brahman?

That which is well known need not be published.

945. గృహమాణం హస్తం.

A grasshopper eating the seed in the drilling machine.

Premature ruin.

946. మణము నాచి నికి ఫికి చీతా.

As long as fortune favours you, you have nothing to fear.

947. గౌరంపు స్మార్తి, సమాష్టి ప్రదేశా.

Wisdom according to your birth, religious observances according to your caste.

948. సాగరులో శాసనం కాపాడు కి.

A staff a cubic long in a house a span wide.

An impossibility.

(171)
949. సంఘర్షింది విస్మెంతం, అందించి మారంకే తానాగరి.

The hireling has become the master of the house.

Applied to a forward person, who does not know his place.

950. తిన్నా నన్ని, యాతి కనుకు కట్టి.

[Where] the servant [is] without pay the master [must be]
without anger.

951. తిన్నా అందించి తింటే ఎందుకంటే సమానంమని.

"I'll watch the sheep without wages," said the wolf.

A man offering to serve without pay for the sake of dishonest gains.

952. సాగితాంది కాదు, అతి సాగితాం.

Dead while living, living while dead.

A bad man is, in the estimate of his fellow men, as little valued as if he
were dead, but the good man's deeds live after he himself has left the
world.

"The memory of the just is blessed." Proverbs x. 7.

953. సంఘహరించి యింది చాసి, సంఘహరించి తానా సంఘహరించి.

What does a fine ruby suffer by being set in brass?

The disgrace of putting a talented man in a mean situation attaches to
the employer not to the employé.

954. సంఘహరించి సంఘహరించి సంఘహరించి సంఘహరించి.

When two Jêsis jostled against each other ashes fell
[from their bodies].

Nothing is to be got out of the quarrels of the poor.

955. సంఘహరించి సంఘహరించి సంఘహరించి.

The stain of plantain [can never be effaced], the grum-
bling of cousins never ceases.

(172)
TELUGU PROVERBS.

956. నిద్రానినాసనం సుందర నిద్రా కనిపింది.
The man that did not pay his fare, got into the boat first.

957. చరణిన అనేక రామకాండ వే నిర్ధ.
A harlot is as a mother to a man without money.
Something beyond the reach of a man's means.

958. నాగర్ మండాను పురాణం, నారాయణ పరిపాల రాను.
The banker is in the thicket, you may get him to test the coin.

(See No. 159.)

959. సంఘా ఋతియం.
As the Tangadu blossoms.

(See No. 159.)

Tangadu is the Cassia Auriculata.

960. హొరియలి కరుమ కష్టి సరిస్థం సరిస్థమ.
A vicious horse requires a comb made of Palmyra wood.
Full of splinters.

961. కావు యెటి యెటి సాకు వంద అంత సంచాల.
Will you drown yourself in the well because your father dug it?

(173)
962. చోట్లు అలాంటే నామ.

The scrupulosity of a Saiva priest.

The Tambalas are a class of Sādra priests who wear the sacred thread, and endeavour to observe Brahminical customs.

Applied to foolish scruples.

963. చోట్లు చెరించారుంటే, అంది సంభరించి అశ్చారు.

A Tambali prates, but does not listen to what others say.

964. చెప్పి సంఖ్యలు మిలి తాలించ తాడుకుని సంఖ్యలు.

If you expect much fruit from few offerings will it be obtained?

(See Nos. 317, 364, 367.)

965. తామ్మాడు మాదిరి సంచి సంఖ్యలు డోక్కడ.

That makebate Brahma has made a pretty match of it!

Said by one of an unhappy pair.

966. ఆరు కుడను సంచి చిత్తం.

A wounded foot is always striking against something.

(See Nos. 335, 368.)

967. తానా ఇంటాడి సన్ పూర్వారపు, మాతౌ తాడకు తాడి ఇతழ్ఞపు తాడయపు.

Like D̄sari, like beads; like the bringing forth of the mother, is the match made by the father.

Said by a miserable daughter, who had been married to a bad husband.

968. సమ్మాడ ఓయాయి కానం సంచి.

As a dog enters into a house with an open door.

Applied to property not watched.

(174)
969. చేస్తూనే నోసుకు చేస్తున్నాడు.

He cuts a [man's] throat with a wet cloth.

Smooth words, but hidden malice.

They scratch you with one hand and strike you with the other. (Latb.)

970. మనం పర్గ పర్గం, పర్గం పర్గం.

A man will not build a hut until he has been drenched, nor stoop until he has hit his head.

971. కల్చే పాడు పాడుడని.

When the cot was wet, it became tight.

The cots used by the poorest classes are plaited with the fibres of the Cannabis Sativa which shrink when wet.

A bad man is puffed up when flattered.

972. కల్చే మామూలుకొనం మామూలుకొనం.

Like carrying 30 Tums (750 lbs.) when you're wet.

973. కల్చే జసావార జసావార స్టిటియం.

Like going to Māṇavaram round about by Taṇuku.

To do things in a roundabout way.

974. కాగిసమ పర్వ మిరిసంపాదించండి.

Buying a Taddinam.

(See No. 1151—For Taddinam See No. 971.)

Bringing difficulties upon one's own head.

* Alera mean servant, altere seruit.  
(175)
975. అమ్మకు అరుదు, రాత్రికేసర్ పాలకు లేదు.

The smell of a man is pleasant to himself, but the smell of others is disgusting.

People do not find fault with their own actions.

976. మన భవీత రామవభావం, హనుమంత సమావభావం.

A man's having is the wealth of Indra, his not having is the poverty of the world.

In prosperity a man thinks himself the wealthiest of all, and in adversity the poorest.

977. ఒక తమ్ముడు కారంపడమే చేసి వచ్చాడు.

He brought fetters for his own legs.

He brings a staff to brak his ain head. (Gook.)

978. అటి అటు హరిద్వార నిర్ధార, అటి ఇది ఏండాడాంకాం.

If you have even a Tavva (1 lb.) of bran of your own, you can eat it when you are hungry.

(See No. 353.)

Store is no sore.

979. చాహిన రోడ్డ కాలమైన.

[ He called ] the woman whom he could not get [as a wife] a harlot.

Sour grapes as the fox said when he could not reach them.

What you can't have, abuse. (Jalais.)

* Quell the n    pud over, blaimen.

( 176 )
TELUGU PROVERBS.

980. కొడలు గే సానుబందం స౹మియించంది ఘటిసేయం.

What does it matter whether the kingdom he has not pos-
session of prospers or decays?

981. శిష్య బ్రహ్మి ప్రామాణం రహస్యం సెసి మాసు పతలం.

When [the priest] applies [the law] to himself he screens
himself [from its penalty]; but in laying down [the
law] for others he is a beauty.*

*Justice, but not in my own house. (Spanish.)†
No one likes justice brought home to his own door. (Italian.)‡

982. చిన్న మహిమ సంగమ, గాంగాల రెండు చిన్నా.

To give that in charity which a man himself needs to
receive from others is like trading after the loss of one’s
principal.

983. అనంత సంపత్తి వార రామాయణ ప్రేరిత ఇంది రెండు.

The money tied up in your skirt and the child you have
begotten will be of use to you.

(See No. 981.)

984. ఎన్ను వాస్తవం సంస్కృతం కోసం యంత్ర వంకు సిద్ధిసేయం.

To save her own hand from being burnt, she stirred up the
food with the hand of her fellow wife’s child.

Cat’s paw.

T- draw the snake out of the hole with another’s hand. (Spanish.)§

* Morton (Bengali and Sanscrit Proverbs) thus renders a Bengali epigram—

“Said a clown to a Brahmin, ‘Sir, tell me, I pray
For crushing a spider what fine must I pay?’
‘Why friend,’ he replied, ‘’tis a precious offspring,
And demands an atonement of serious expense.’—
‘Indeed—then alas, with deep sorrow I’m misled;
Your son, Sir, a poor little spider has killed.’—
‘Out, fool!’ cries the Brahmin, in anger—’away!’
‘For killing a spider there’s nothing to pay!’”

† Justice is, as no por mi casa.
‡ A nessuno piace la giustizia a casa sua.
§ Con alguna mano sacar la culebra del horado.

(177)
Having taken his own door and put it on his neighbour's house, he spent the whole night in driving away the dogs.

Over generous.

Charity begins at home.

The death of an aunt is better than the death of a mother.

A man's shadow remains with himself.

The fruits of a man's actions go with him whether good or evil.

Killing a sacred cow that gores you is not sin.

When the legitimate child cried for bran (the poorest food) the illegitimate child asked for an ornament.

An unreasonable request at an inopportune time.

When his Puṭṭī was found to be of short measure, he tested the Pandum and Para of his neighbour.

Puṭṭī, Pandum and Para are measures of capacity.

When a man was found cheating with a false measure, he tried to prove that his neighbour's measures were too large.
TELANGU PROVERBS.

991. ఇది విద్య కొన్ని పల్లి నీటి ఇది.

The power of the place is greater than the power of the man.

Every man is powerful in his own house.

*Every one is a king in his own house. (Portuguese.)*

992. ఇది మాటలు సయితి కాక కంటే సిద్ధాక పెడడానికి ఆడండి.

If not on my posteriors, crawl as far as Kāśi (Benares).

993. నవ్యాత నుండి రీతి, నవ్యాత రీతి నుండి.

His own people will pull him into the depth, his enemies will pull him to the bank.

(See No. 389.)

Even an enemy is to be preferred to a relative in a time of danger.

994. ఆ అవణ ప్రత్యేకం, ఆ అవణ చాంస్య.

If virtue fails, honor decreases with it.

995. ఎండ్యం నుండి గూడు అధికారం ఇందులో.

The mortar came in the way of the foot which kicked.

A fortunate hindrance in the commission of an act of violence.

996. కాన్నా మొదలడా నీటి, మొదలడా మొదలడా భార్య వీరితా.

The man who seeks out your faults is a father, but he that seeks for what is good in you is an envious person.

(See No. 198.)

You may be more thankful to the fault finder than to the good natured.

997. యో సదా లోక అఛత నంద.

There is not a blameless man in the world.

(See No. 398.)

*There's none without a fault. (Scott.)

Lifeless, faultless.

* (Can't from em saa sar ba Rel.

( 17'9 ' )
998. దేవుడు ఉండు సత్యమానం, భద్రపుడు సత్యమానం.
God knows right and wrong; the Brahman knows Dāl and rice.

(For Dāl see No. 183.)

999. బండురి తొలగి.
A brand under one’s head.

(See Nos. 1005, 1805.)
A dangerous companion.

1000. తలి అందడ అదుడి చింద.
There is no sentence beyond the head.
Do your worst, you can but cut my head off.

1001. తపస్సు కంటే రింటు రెండు రెండే అదుడి.
Though you cut off your head and place it before him he would call it magic.
Incredulity.

1002. సంనడ హింందు శాశ్వత.
A snake under the pillow.

(See Nos. 299, 1061.)

1003. తిముర్ చింతసం లోచ ప్రాంతం.
When the head has been wet, the shaving must be completed.
When a man has commenced a business he must finish it himself.

1004. తిముర్ మనంసం మాహితి రక్షించం.
The life in a man’s head went into his tail.
Applied to strenuous exertions made to accomplish a difficult task.

(180)
TELUGU PROVERBS.

1005. నేను ఉష్ణగముతీ సుపింది సందిగ్ధ.

Their heads are clean shaven, but are their thoughts clean also?

(See Vemana Book III, 375.)

1006. స్తను తెలితే చేరుకు, మంతే మనం చేరుకు యింది.

A story without head or tail, a child without nose or face.

(See Nos. 187, 1786.)

A story without a head. (Greek.)

1007. కరువు ముగ్గు కార్యం కట్టుండి వేసిండి.

A Talari's hate ends with one's head.

Talari is a village watchman.

1008. కూరింగు కనిపించి మనిగం తాను తెయింసి.

Cakes are trifles to a man that swallows doors.

(See Nos. 447, 604, 772.)

1009. చెట్టని చొండని నాలుగురు.

Unless the child cries, even the mother will not give it suck.

Nothing is got without asking.

Lose nothing for asking.

Asking costs little. (Italian.)

1010. ధనం సాగిన నేనుపడ్డ, రెండుము చేసి గౌరవం.

The mother will look at his belly the wife at his back.

The mother will look to see how her son fares, the wife to see what her husband has brought home for her.

Come but come stooping.

* Ανέφαλος μῦθος.
† Π ενδιακλητικος κοιλος.
(181)
1011. చందం జరపి ఇది మంపాటక నాస్తుడను, యాతే వాతితే యాతే కాటిసిత.

Before he entered his mother’s womb he was the prince of devils; after he was born into the world he became the god of death.

Said of a exceedingly wicked and relentlessly cruel man.

1012. ఉమార ఉత్తర అంచతిర.

Will he who is disliked by his mother, be liked by his nurse?

(See No. 1027.)

1013. తాదా వాడి బంగారం చచితుడడి సంచి ఇవ రిలుమడమ.

Like a man who neglects his mother coming with a bold face to settle a dispute between others.

Shamefacedness.

1014. కోకన సంభారం నాస్తుడం.

Throw scarlet water over your mother.

(See No. 143.)

1015. తయార మిరింధు, ఆటిగి సంభార నంది.

A child worthy of its mother, a Pandili fit for the house.

(See Nos. 178, 185, 1912, 1977—For Pandili see No. 91.)

1016. చందం విశ్రాంతం చందం విశ్రాంతం మంపాటనూ మంపాట చేయడం.

Evil may be predicted to the mother or to the child, but will any harm come to the midwife?

(182)
910. చిక్క హితి చిత్త సంపూర్ణం నాయి.

When the mother dies, the father is equal to an uncle.

He is not so affectionate as before.

1018. సీపిడు పూండి కండ, స్మరిం తమ మాతా.

When the mother dies, a man's gluttony is seen; when the head is dirty, [ a woman's ] top-knot is large [ and untidy ].

As long as the mother lives her son's greediness is concealed.

1019. చిక్క హితి చిత్త సంపూర్ణం నాయి.

Will the child (daughter) fail to follow in its mother's track?

(See Nos. 178, 188, 1018, 1877.)

She hath a mark after her mother.

As the old cock crows, so crows the young.

"As is the mother so is her daughter." Ezekiel xvi. 44.

1020. చిక్క హితి చిత్త సంపూర్ణం నాయి.

The ears of the aunt are better than those of the mother.

They are better supplied with ornaments.

To neglect one having great claims, for another whose claims are inferior.

1021. చిక్క హితి చిత్త సంపూర్ణం నాయి.

His mother's ear-ornaments went to pay fines, and his wife's necklace of beads to pay harlots.

(183)
1022. సంత్రసి నాటి జీవం మంచిని అడుగు సిద్ధాలం నాయకం.

The man who tears [the ornaments out of] his mother's ears, will not care a rush for the ears of his great-grandmother.

1023. ఇంకా రాగమా, దృష్టివైనా రాగమా.

Partiality belongs to a mother and to the earth.

A mother is partial to some of her children, and the earth is unequal in its favors, bringing forth more for one than for another.

1024. సంత్రాసం, సంత్రాసం.

A mother is a divinity, a father a treasure.

1025. సంత్రాసం రాగమా పుష్పం సాంప్రదాయ సంశయం.

Look at the mother before you take the daughter; see how much milk the buffalo gives before you buy her.

1026. సంత్రాసం మాతా సామర్థము సంశయం.

Will you boast of your mother's family before your maternal uncle?

1027. సంత్రాసం మాతా లేనపై తోడాలం.

Will not the nurse hate the child which is hated by its mother?

(See No. 1028.)

1028. సంత్రాసం మాతా లేనపై తోడాలం.

A motherless child is like a curry without onions.

(184)
TELUGU PROVERBS.

1029. పొడం పాడం అవకలిస్తారు.

Should a man strut who lives on bran?

1030. శనిం శనిం శనిం చీతిందం.

By digging and digging the truth is discovered.

(See No. 296.)

1031. దను మద వచ్చిందులు.

He dug and threw [the earth] on his own head.

1032. మద మద మద మద మద మద.

The cat which could not drink, upset the pot.

1033. ఆదాది తాను ఉండి, తండ్రి అరదు.

Not a morsel to eat, but Aṭakali for his head.

(See Nos. 880, 1722.)

Aṭakali is an expensive preparation used for cleansing the head.

1034. దోభా పుడు కోటా అవుతుంది, గోకురా అను నిసతుంది.

He smokes half a farthing's worth of Ganjāyi, and fouls the whole house with spittle.

_Ganjāyi_ (Hind. Gānjā) is the hemp plant (Cannabis Sativa) the leaves or young leaf-buds of which are bruised and smoked to produce intoxication. In its liquid form it is called _Bhang_.—_A Dammiḍi_ is the twelfth of an _aṇṇa_ (anna).

Great injury caused by a little evil.

1035. నన్న నన్న నన్న నన్న నన్న నన్న నన్న నన్న నన్న నన్న నన్న నన్న నన్న నన్న నన్న నన్న నన్న నన్న నన్న నన్న నన్న నన్న.

The monkey ruined himself, and all the forest after him.
1036. చందనం చాలిక కంచి అక్షరము.

Will hares be frightened by the rustling of palmyra leaves?

1037. విందు మంచి శించు అభిమానము.

Like the sun setting in a palmyra grove.

Left in great difficulty.

1038. వాయ ఆరఫారి అదేది సిద్ధం.

Like sliding on a palmyra beam, against the grain.

The bark of the Palmyra (See No. 290) is scaly and rugged.

Injuring one's self by perverse conduct.

1039. కను అరచికి నాము మామిడిని.

Like ordering the well to be filled up when the rope was found too short.

1040. సంచిసుగా పోటుకారి అమలు కంచిని.

How far can you help the man who is climbing up a palmyra tree?

(See No. 107.)

A clumsy person must be helped to the end.

1041. సంచిసు తా కరణయము.

Must you teach your grandfather how to cough?

(See Nos. 787, 835.)

1042. వాటా మాతురి కదా సర్వం సంచిసు బేసి చనుకాని.

If Tâtâchâri's brand misses your shoulder, you'll catch it on the back.

Tâtâchâri was a wandering priest who branded his converts. If a man slipped away his shoulder, the seal caught him in the back.

Not being able to evade something disagreeable.

(186.)
TELUGU PROVERBS.

1043. భాయు రహితావశా భీము, మిషనేయాడు చేసండు కండం.

When the grandfather was asked whether he would like to be married, he said, “Who will give me [a daughter,] my boy?”

1044. గోపస్తాయం మాము కండం.

O grandfather! Sankranti [has arrived] catch it! catch it!

Sankranti is the transit of the sun from Sagittarius to Capricornus, when the Hindus celebrate the Pongal feast.—This is chaff; old people observe the feast very scrupulously.

1045. బహు కండం తింటే, మపచే తన లేయాను.

He has not even bran to eat, but he wants a pig every week.

1046. తాముకు చంపడం వారు, ఫెర్రు సిద్ధము నిసించం.

He lives in a pit, but dreams of castles.

His ideas are far above his position.

1047. సంసభ శరసిరము వసిందరు, సంసభ శరసిరము చవిచితము.

The sin which a man commits goes with his body, the sin which his mother commits goes with the earth.

This is interpreted to mean that if a man commits the sin of adultery, his crime may be expiated by a punishment equal to loss of life, but if a woman is guilty of the same offence, it clings to her descendants as long as the world endures.

1048. బార్తా గంగా తండ్రి తండ్రి మాము.

The hare he caught had only three legs.

(See No. 1676.)

Said of a pertinacious person.

(187)
1049. अन्तःचिन्तितीय लुम्ब श्रापनी

The hen he has caught has four legs.

Exaggeration.

All his goes are swans.

1050. अन्तःचिन्तितीय लुम्ब श्रापनी

Like the ram reared by one's self being killed by one's own hand.

1051. अन्तःचिन्तितीय लुम्ब श्रापनी

When there is no room for him to pass himself, he hangs a big drum round his neck.

Said of a man who tries to provide for another, when he has difficulty in managing for himself.

1052. अन्तःचिन्तितीय लुम्ब श्रापनी

You should look what you can swallow, and what can swallow you.

(See No. 817.)

Look before you leap.

1053. अन्तःचिन्तितीय लुम्ब श्रापनी

Is a cat to come as well as himself?

Said when a man who is already a burden upon others, brings some one else with him. Amongst the Hindus a cat is an evil omen.

1054. अन्तःचिन्तितीय लुम्ब श्रापनी

He calls himself a man, and the bran he eats, bread.

A vulgar person taking airs.

(138)
TELUGU PROVERBS.

1055. తెమి తాను సంతానం అద్దస్తుండం.

After sneezing he blessed himself saying "May you live a hundred years!"

(See No. 1281.)

A joke. The blessing ought to come from another.

1056. చెదిరి చిత్తే రామారు చిత్తీ.

When he planned one thing, God planned another.

*Man proposes, God disposes.*

1057. చెదిరి నిద్గా చిత్తీ.

A mortar is a [sure] check to a runaway cow.

When tied to its neck.

Applied to measures which to check the progress of crime.

1058. షయిన్ మసమిరిమి అమరికం తాడిపాడం.

What he has planted although it be Strychnine he must cherish.

*Mushini Mokka* is the Strychnos Nux-Vomica.

A patron must not forsake his dependent under any circumstances.

1059. షయిన్ బ్లాడ్ చిత్తీ కల్చం.

When about to go off herself, [she ordered] the white ox [to be fed with] rice washings.

Applied to the absurdity of a person troubling himself with affairs in which he has no longer any interest.

1060. షయిన్ లాంటి వాంగియారు, పాణింది బిందారిదియారు.

After being refused butter-milk, when he went himself, he ordered his servant to write for curds.

After being refused a trifling request, to demand authoritatively something much greater.
1061. కాలరుతే కోటవే పరంపరా.

Like a drop of water on a lotus leaf.

A very unsettled state.

1062. చిత్రము చారం సారం రాయండు.

Patience will save you and your neighbour.

1063. ఇము చారం నవుడ సమయానిక వచ్చం నాడు.

The Palmyra trees have teats on their heads, the goats have teats (wattles) on their necks.

(See No. 781.)

The Hindus call the flower stalk (spadix) of the Palmyra a teat.

Useless appendages.

1064. అంతే పదార్థం చారం రాగం, చార రాగం సమయా.

Part [of the book] is the poetry of Tāṭjapākavāru, the rest is his own rubbish.

Said of a man who has spoilt the good work of another.

1065. మని చారం నవుడ సమయానిక వచ్చం నాడు.

A man that kicks the heads of people who kick the tops of Palmyra trees.

More wicked than the other.

1066. వాసిరుగు చారం, చారంలో సమయా.

He thinks the woman he loves to be Rambhā and the water he bathes in, the Ganges.

Rambhā is the most beautiful of all the Apsarases or courtisans of Svarga, the Hindu elysium.
TELUGU PROVERBS.

1067. మేస్తాండి, మరణించి లభించి.

If I eat I can't move, if I don't eat I can't stir.

1068. మేస్తాండి మంచి సవాసి, మరణించి మాంసి సిద్ధి.

Without eating you can't tell the taste; without going down [into the water] you can't know the depth.

*The proof of a pudding is in the eating.*

1069. మేస్తాండి చేవగం మాంసి.

He's not worth his food, and is a burden on the earth.

(See No. 1286.)

*He is not worth his salt.*

1070. మేస్తాండి గించిపోయి మాంసి.

He is a Timma Razu (monkey-king) at eating; and a Pota Razu (buffalo-king) at work.

(See Nos. 78, 818, 1181, 1295.)

*As greedy as a monkey and as lazy as a buffalo.*

*Like the smith's dog, that sleeps at the sound of the hammer, and wakes at the crashing of the teeth.*

*He eats till he sweats, and works till he freezes.*

1071. మేస్తాండి పరిమాండుకు పడిసి పానా.

Have you come to eat or to visit the shrine?

1072. మేస్తాండి పరిమాండుకు పడిసి, పడిసి పానా పడిసి.

No man has ever died from cursing, or lived from blessing.

*No one dies of threats.* (Dutch.)

*Van dreunen sterft man niet.

(191)
1073. అయిని కూడా మచియే, ఓడి రాసుకు మచియే.

The abuse which is heaped on me goes to the winds, but the food which I eat goes within.

(See No. 587.)

A mean sycophant.

1074. సుమక్కాండ చేసి మాట మచియే.

I am not abusing you, my good son of a slut.

1075. మీ హరింద సాంకేతిక అది దుర్భాగీయ.

The body accustomed to sumptuous living was distressed for want of food.

Applied to a man whose malpractices have been put a stop to, but who is eagerly seeking an opportunity of renewing them.

1076. మీకి మేన తినికి, మీకి మేన వి మనుషు ఎంతందిదుండి.

When the dog which had eaten [the food] ran off, he caught hold of another dog and broke its leg.

Making the innocent suffer for the guilty.

1077. కుడమొఫ్ఫ్ మనం అటాసామానాని ఓడి, మనాపిడి అంటి కుడమొఫ్ అంప్పుది.

When a man was asked why he was counting the rafters of the house in which he had been well treated, he replied, "Would they allow me to do it in the next house?"

(See Nos. 587, 638, 663, 1078, 1079, 1080.)

Gross ingratitude.

I taught you to swim, and now you'd drown me.

(192)
1078. కొన్ని సుమార్ ఆనా వచ్చా.

A man that counts the rafters of his benefactor's house.

A story is told of a man who counted the rafters, &c., of a house in order that he might take possession of it and found his claim to it on this knowledge. Hence the term is applied to a person basely attempting to swindle another, who had befriended him, out of his property.

(See Nos. 267, 639, 665, 1777, 1879, 1899.)

All's lost that's put into a risen dish.

1079. కొన్ని సుమార్ పాక తో, ఒక మంచ నరిన లేక

When asked, "Why are you digging [for treasure] in the house where you have eaten?" he replied, "What do I know of a house where I have not eaten?"

(See Nos. 267, 639, 665, 1777, 1879, 1899.)

Do good to a knave and pray God he requite thee not. (Dharm.)

1080. కొన్ని సుమార్ కంచా చేస్తున్నా, కంచా మంచ కంచా చేస్తున్నా.

He that ate prospered, and he that prospered became a Maharaja.

1081. కొన్ని సుమార్ పొడిపొడి భార్తు.

To a set of monkey-like scamps tasteless broth and plain rice [should be served].

1082. కొన్ని సుమార్, కంచా మంచ రిమ చేస్తున్నా.

He makes Timmi into Brähmi and Brähmi into Timmi.

(See No. 1810.)

Timmi is a familiar name for a she-monkey; Brähmi (in the Proverb incorrectly Brāhmi) is a name of Saraswati, wife of Brahmā.

He calls evil good, and good evil.
1083. అదిప్రతి అదిప్రతి యాదాదరం, మనం పాశం తయారా పాలు.

The more you practise the better you will sing; the more you groan the more will your illness increase.

1084. అదిప్రతి స్వనాలి, చదివడం సూశులు సుశులు.

Are there sweet diseases, and delicious medicines?

1085. నీమ కాంచి చండి తెలు మరి మరి తండ్రింటే.

The feet which are wont to wander, and the mouth which is accustomed to abuse, will never be quiet.

1086. అవిరి ఎండి తిగి బాదె ఏనడ.

Will a Mussulman become a Dāsari by going to Tirapati?

(See No. 609.—For Dāsari see No. 111.)

Tirapati (prop. Tirupati) is a sacred hill about 80 miles from Madras.

1087. చిరి సోయాసారికి.

Like the Tirapati barber.

(See No. 683.)

Has it all his own way. Pilgrims visiting the place have to get their heads shaved, and as one man has the entire monopoly he keeps them waiting for hours, taking payment in advance and shaving a little bit of one man's head and then a little bit of another, to prevent them from going away.

Applied to a person selfishly taking work out of others' hands which he is unable to complete himself.

1088. అశిరి అశిరి కడి కడి బిసిందా తిగింటం?

Like coming to beg buttermilk, and bargaining for the milch buffalo.

Pretended wealth.

(194)
TELUGU PROVERBS.

1089. గరుడు నంబ్రాచు స్తూపం, అందులో సిద్ధము విక్రమం.

Sesamum seed always takes away sin, [give them] a handful a head.

_Tila_ is the Sesamum Indicum.

A jocose proverb, half Sanscrit, half Telugu.

1090. పడ చెప్పవచ్చి కూడా.

Is the gourd too heavy for the creeper?

Applied to having a large family to support.

1091. ఇది నాడు భావించి చెప్పాలంటి చాల శిరస్సు.

When the creeper was pulled the whole bush shook.

Injury to the head of the house reaches to all the members.

1092. ఈది నుండి అది నుండి చాల సిద్ధము.

The man with itch scratches himself.

(See No. 357.)

_Let him that itches scratch himself._ (Remd.)

1093. నంది పూర్వం పరిశీలించి మామ రాయ వసించాల.

When the man received a blow on his back, he cried out that he had lost his teeth.

(See No. 1786.)

Applied to inappropriate actions or words.

1094. నరసింహ జనపురి సోదరు, నరసింహ నరసింహము అల్లుప్పు.

When the drum sounded "tu'dum, tu'dum" a man called out "duráyi, duráyi."

_Tu'dum_ is the (onomatopoeic) name of a kind of drum (Tom-tom)
_Duráyi_ is a form of adjuration in the name of Government.

(See No. 48.)
1095. ప్రేమం న్యాశం, మారం న్యయం చిత్తం.
The beauty of his slobberings, not of his mantras.

1096. ప్రేమం న్యాశంని — అంగం చిత్తం.
If your nose won't stand sneezing how long will it last?

(See No. 1121.)

1097. ప్రేమం స్నీషు అంగం.
A sneeze warns you as a younger brother.

On the commencement of an undertaking, if any one sneezes it is considered a bad omen.

1098. ప్రేమం స్నీషు అంగం అంగం.
The butter-milk of a Mussulman mendicant is Toddy.

Applied to pretended sanctity.

1099. ప్రేమం స్నీషు అంగం అంగం.
When a Mussulman raid is expected is one [afraid of] facing Venus?

Are omens observed in times of danger?

Necessity has no law. (Latin.)

1100. ప్రేమం చిత్తు అంగ నాయకం నిప్పగ్గనం.
In a village where there are no Mussulmans, the cotton cleaner is Saiyid Miyān.

(See Nos. 830, 1812, 1412.)

He is made much of.—The Saiyids are the high-born descendants of Husain, grandson of Muhammad. Miyān is a title. The cotton cleaners are ‘mongrel Mussulmans.’ (Brown.)
TELANGU PROVERBS.

1101. మనగురు తెలుగు రాయాయా, నాసికా అయిన గుడి అయిన గుడి.

When a man was asked why he spat on the Tulasi-Kôta, he replied that he thought it was an altar.

The irreverent answer of a sacrilegious sceptic, an altar being still more sacred.—Tulasi is the holy basil (Ocimum Sacrum). Tulasi-Kôta is the Telugu name for the altar-like bed in which it is grown, in the inner yard of a Hindu house.

1102. ఆదిగా గ్రామానికే గొడుండా సాగిచే సాగిచే.

Like a hemp plant growing in a Tulasî garden.

(FOR GUS'YI see No. 1101.)

A black sheep in the family.

1103. చిహ్ను చిహ్ను ప్రశంస లోచిందే.

A frisky bullock carries a good load.

A spirited man works well.

1104. కొండమెన ఎప్పుడు కొండమెన ఎప్పుడు కొండమెన ఎప్పుడు.

While he was winnowing one Tùm of rice, the rats devoured five Tùms.

(See No. 618, 1794.)

Tùm is the Indian bushel.

1105. కొండమె నిర్దేశం, నిర్దేశం కొండమె.

A straw as Mount Mëru, Mount Mëru as a straw.

The slightest favour done to a good man is gratefully acknowledged, but a bad man forgets the greatest benefits.

(197)
1106. ఇములు స్మరించనం బాగా స్తవుడు యశి వచ్చింది.
I have determined on being liberal, bring a handful of grain.

(For 262 see No. 22.)

1107. ఇంటి ఎక మాట వెలుగు వీరం.
The man who is determined [to worship] uses his ladle as a lingam.

Where there's a will, there's a way.
The will is everything. (Italian.)
The will is the soul of the work. (German.)

108. ఇంటి సంభా కంపన్యు తిమి సంభా సంభా.
There is no greater folly than turning back after having once ventured to run the risk.

(See No. 109.)

Turning back after putting one's hand to the plough.

Fortune lost, nothing lost; courage lost, much lost; honour lost, more lost; soul lost, all lost. (Dutch.)

1109. ఇంటి సంభా సంభా.
Liberality leads to Indra's heaven.

1110. ఇంటి దృఖి శాసేద్ది శక్యమత, శివము చాలేశాసేద్ది శివము.
If you get any thing eat it O Jagannayaka! if you don't get any thing do without it O Jagannayaka!

Jagannayaka is the idol at Jagannatha, in Orissa.
TELU GU PROVERBS.

1111. అంతాని జొట్టాడు చేసుకుని

Like licking the ladle when you’re hungry.

1112. అంతాని జొట్టాడు చేసుకుని పొందారు.

One said “Where’s the ladle?” the other said “Where’s the stick?”

Two lazy fellows.

1113. అంతాని జొట్టాడు చేసుకుని పొందారు.

Burning his hand when he had a ladle.

To stir the rice with.

1114. అంతాని జొట్టాడు చేసుకుని పొందారు.

Like the oilmonger’s stone seat.

Of permanent utility.

1115. అంతాని జొట్టాడు చేసుకుని పొందారు.

Little sense, great appetite.

Eating one’s senses away.

1116. అంతాని జొట్టాడు చేసుకుని పొందారు.

Although he knew the pit well, he fell into it.

1117. అంతాని జొట్టాడు చేసుకుని పొందారు.

Before you know it, it’s hard; when you know it, it’s easy.

(See No. 84.)

Every thing is easy when you know it.

All things are difficult before they are easy.

All beginnings are hard, said the thief, and began by stealing an anvil. (Dutch.)

* Alle beginnen zijn zaar, zei de dief, en voor de eer te maal stal hij een aanleverb.
1118. చారా చివరం.

Your sluggishness is equal to a full fathom.

The word Bāra properly signifies the length of the arms extended as when a man stretches himself.

1119. ఇది అది మాత్రమే.

What is the roughness of the ear to the man who gets grain for nothing?

(See No. 148.)

1120. చెట్టు అయినం, చారిత్రం మాది.

A horse for nothing, a Tangēdu switch.

*Tangēdu* is the *Cassia Auriculata*—"When you ride gratis you use your cudgel well." (Brown's Tel. Dicty.)

1121. చిరి వరింగు చిరి చిరి.

Property got for nothing is Bira peel.

*Bira Kūya* is the *Luffa Foetida*.

1122. చెరి చెరి తిరిగిసే సందరదు.

Born to a scorpion and becoming a black ant.

An unworthy scion of a noble stock.

1123. చెరి చెరి తిరిగిసే, సిరి చరికా సందరదు.

When the scorpion was given power, it continued stinging until the morning.

(See No. 1510.)

Applied to the abuse of authority by evil persons.

1124. చెరి చెరి అరుణకు చిరిమా.

Who did evil to the scorpion?

Thoroughly bad by nature injuring others without provocation.

(204)
1125. తుగ్గు సౌల్, చిత్తగొరలే కాకుండా.

The sting among the scorpions, the hood among the snakes.
The worst among the bad.

1126. మంచి సుదీ సీతారామం దారి అనియత.

Like a man waking up the sleeping custom house officer to help him to put down his load.
A "green trick."

1127. భుగుర్రని మంచి ఆది.

The bear is witness for the bloodsucker or
The hedge is witness for the bloodsucker.

(For Tonda see No. 1128.)

According to the first interpretation, a band of Mahomedan freebooters, when seeking on one occasion to discover treasure which had been buried by the inhabitants of a plundered village, having perceived first a chameleon nodding on certain spots and afterwards a bear sniffing in the same places, spent much labour in digging up the earth, but all in vain. — The application is that natural habits are not to be taken notice of.

According to others, the hedge where the chameleon lives should be questioned as to the latter's veracity and character,—the application being that the evidence of one man should be corroborated by that of another.

Ask my chum if I am a thief. (Italics.)

1128. చాల మంది చర్ంతులే హమ్మగల్ల.

The Tonda grew old, and became an Usaravilli.

Tonda is a bloodsucker (chameleon) which when old is called Usaravilli.
Vice growing with age.

1129. ప్రపంచ చంద్రములు ప్రపంచ ఆనందాని, తోడు తోడు పాటిలో.

Ninety-nine persons joined together [attacked a man, but only] succeeded in scratching his skin.
A cowardly mob.

* Demanda al m.o oato as como istro.
1130. అంతి చేసిన అందమే పుండు ఉద్దేశించి.
The woman who couldn’t pound, put water into the condiments.

She was too lazy to pound the condiments and therefore purposely spoil them.

1131. కనం రైచా తిరంగి పతాగా గిరిస్తా.
If a slut be inspired by the Deity, can one escape saluting her?

Respect must be paid to those in power, however low their origin.

1132. నరైన అంధక అయింది చింతిస్తా.
He sprang up like a serpent when its tail is trodden on.

Applied to a sudden burst of anger in anyone on his evil ways being exposed.

1133. కన్య కోటంద కోటందం అడుక చాలించి.
A stupid woman going to the marriage of her husband’s brother’s wife’s sister.

Doing useless things.

1134. పంద నిదించ యీ మిని నిదించి.
The water which remains in greens after they have been washed is sufficient to boil them in.

1135. కోడారిడంగు శరారింగా ఎందు, మా హింత అలా నామ మా యాత సంగండా.
When the Sudra saluted the Brahman, the latter in return asked him to pay an old debt due by his father.

Rudeness in return for civility.

(202)
TELANGU PROVERBS.

1136. సొంతకు సూపించేందుండి, మిత్రానికి మంచి మంచి చేస్తాను.

Rupees to meet the exorbitant demands of Government, and vegetables for the annual ceremony of a deceased relative are never wanting.

Foolishly giving aid in matters which bring no personal profit.

1137. సేనాపతి స్వామి, రామాణ్య రామి.

If you go to the wars, it will be one out of two.

Either victory or defeat.

1138. కుంటి ఎడాక గానాని కుంటి గానాని.

Will the nose that can't stand a cough bear a sneeze?

(See No. 606, 1004, 1906.)

1139. కుంటి మని అవార్ది కా హను సంసారం అసంసారం.

Beckoning to a religious mendicant and then telling him that one of his eyes is hollow.

Leading a person to suppose you wish to confer a benefit on him, and then insulting him.

1140. అంతి అంతి జీర్మానం.

Grief for an adopted son.

Slight grief.

1141. రామాణ్య సేనాపతి సేనాపతి రామాణ్య, తెలము తెలము తాడు తాడు తాడు తాడు తాడు.

When the kind husband went to the wars, he hung the mortar round his wife's neck.

(See No. 303.)

Mola is a large heavy mortar used for pounding rice in.

Said ironically of a bad husband cruel to the last.

(203)
1142. కోహ్మ కుమారి, ని పరిశాయిస్తాం.

When your favor answers my call with a Darr-rr my head will ache with a Curr-rr.

Darr is a whirling sound; Curr is applied to acute or burning pain.

Said by a man to another in whose friendship he puts no faith.

1143. సంపుష్ఠ రోగి చంపా ఎం రోగి.

In the eye of a devil, parched grain is evil.

1144. సంపుష్ఠ సంపుష్ఠ ముందు అభివృద్ధి.

When the devil attacks will the child live?

Said of a meddling fool.

1145. సంపుష్ఠ సంపుష్ఠ వివే అధికరణ.

Could a child live in front of devils?

1146. సంపుష్ఠ రోగి జ్ఞానితీ, సంపుష్ఠ సంపుష్ఠ సంపుష్ఠ.

When the poor man was about to anoint his head, it began to hail.

Difficulties always attend an unfortunate person.

He who is born to misfortune stumbles as he goes, and though he fall on his back will fracture his nose. (German.)

---

1147. ఖచ్చు శించడం.

A Poppy seed in the ocean.

( Corrupted from the Hindustani ).

A drop in the ocean.

---

1 Wer Unheil will haben, der stößt er im Gras, fällt auf den Rücken und bricht seine Nase.
TELUGU PROVERBS.

1148. నే అకాట్ మిర్పాల ఈట.
For the ten gifts, [I give you] a bundle of greens.

(See No. 121.)

The Daka Dânâlu (ten gifts to Brahmans) are as follows:

సాపిసాగాలి పాటిడి అప్పడారిది మామి,
చారిగుంచడం యుద్ధమే కొకి నారించాడు.

A cow; land; sesamum seed; gold; ghee; cloth; grain; molasses; silver; and salt.

Cheating the Brahmans.

1149. అక్కడ సంపాద చేస్తుంది ంసిగాతి.
The devils caught him in the place he went to hide in.

One ill calls another. (Indian.)

1150. అంటికోటి మార్గించింది, అంటికోటి మార్గించింది.
As for charity, I can't give; as for fines, I can pay.

Said by a quarrelsome ruffian.

1151. తాడ తాడ యుద్ధమే గొప్ప విస్తారం కేసు.
Buying and bringing a suit which was going along the road.

Buying the right to carry on a heavy law suit from a stranger.

1152. అదే కంటి స్మారకం కేసు.
The crime of a Dâsari is excused with an apology.

(For Dâsari see No. 111.)

1153. అదే నాటి మానక్షేత్రం.
For the song of a Dâsari an alms is the payment.

All that his singing is worth.
Small payment for bad work.

* Us. mal chana potte.

(205)
1154. దాసరి జ్ఞాన ఆరాగిల్లా అవచై.

The troubles of a Dāsari are known only to Perumāl.

(For Perumāl see No. 701.)

1155. జంగము విశ్వను సాడు చేస్తుందును వినాయకం.  

When a mendicant was asked whether he was a Dāsari or a  
Jangam (i.e. a follower of Vishnu or Śiva) he replied  
“Oh that depends on the next village!”

A time server.

1156. అందుకే మండితో ఆనందం చేసే జనం.  

A man with money is a king though he be the son of a  
slave girl.

1157. నకు ఎందుకు సంభవించంది.  

I have saved [money] live separate with me, husband.

Said by a wife to her husband to induce him to quit his father’s house.  
After he had yielded to her importunity and left his father’s house, he  
enquired the amount of her savings when she replied “I have saved  
myself for you.”

1158. భారత రాజ చరమాల సంభవించంది.  

A government which affords no protection.

1159. భారత రాజ చరమాల సంభవించంది.  

In a neglected house, devils take up their abode.

1160. భారత రాజ సిద్ధితుడు సంభవించంది.  

God is the help of the helpless.

God is where He was.

(208)
TELU GU PROVERBS.

1161. మహర దుస్త, మహర హోసమ.

If you fear, will the pain be less?

1162. దేవుదనం నండిపిడుడా సమాహం.

Daily danger of death, but duration of life a thousand years.

Snakes are believed to live 1000 years if they do not meet with a violent death.

Applied to a man always in danger of losing his situation.

1163. మహాన మంచి చిన్న అని లాంటిద్దు.

Trusting to the “lucky day” the thief let the dawn overtake him.

Taking advantage of liberty.

1164. మెయి పొడి పొడిమ。

A lamp under a torch.

One insignificant before the other.

1165. తక్కువ ఇద్దరు కను తక్కువ.

Like a niche with the lamp taken out of it.

The reality wanting.

1166. మామాంచామ గడుపి అడుగు రసాయనం.

Like saying “C naked man! cover him lying at your feet.”

1167. మామాంచామ కిందల పోగడాను పడు అందువరు.

Like one naked man asking another naked man for a cloth.

( 207 )
1168. నీండి మరియు తిరిగి తీయం.

It is always dark underneath a lamp.

Roguery hides under the judgment seat.

1169. ఇది పుష్పాల సంప్రదాయ లేదు. రాళ్ళు.

Put all things in order while the lamp is yet burning.

(See Nos. 17, 307, 80.)

Make good use of your opportunities.

1170. జన్మదినం రించిని లిగులు.

Like the ox being away when wanted for the plough.

Absent when most wanted.

1171. మనకు సంభవించి, సంభవించి కిదితే.

When the field was sown without being ploughed it yielded without being reaped.

i.e. it yielded nothing.

If you neglect the use of the right means you must expect poor results.

1172. మనకు నొమ్మె తిరిగి కూడా, మనకు నొమ్మె తిరిగి మరియు.

When one said “The male buffalo has calved” the other replied “Then tie up the calf.”

(See No. 106.)

1173. మనకు రించి రించబడలే, మనకు రించి రించబడలే.

When [wanted for] ploughing it goes among the calves; when grazing it goes with the cows.

(See Nos. 73, 518, 1078, 1364, 1353.)

The best at eating. the worst at working.

214.
TELUGU PROVERBS.

1174. సామదుర చింత సామూహికము.

Like pointing out antelope to ploughers.
Diverting the attention of people from their work.

1175. పంది పంది పంది పంది నంది చింది చింది

The stock of the millet is as large as you can embrace; the ear is a cubit in length; when you pluck the corn out it is a double handful; when you blow all goes.
Great show but no reality.

1176. మాదిరి మాదిరి సుదు సుదాడి

Shun a wicked man.

1177. కోవ కోవిన సుదు మిములు

Is it that the calf has sucked, or that [ the milk ] has fallen into the pail?
In either way beneficial.

1178. కోవ కోవిన, అన్న చిందారు.

Unless the calf sucks, the cow will not let milk into her udder.

1179. కోవిన సామర్థుల సాద సాద

Where there is no calf, the milk is got with pain.

1180. కోవ కోవిన సామర్థుల ఆసనం ప్రమాణం

Like blaming the post when the calf or the she buffalo bellowed.
27 ( 200 )
Mountains are smooth at a distance, but rugged when near.

'Tis distance lends enchantment to the view,
And robs the mountain in its azure hue. Campbell.

A devil even takes fright at a blow.
Strong measures will set things to right.

God will give, but will He put the food in your mouth?

God helps those who help themselves.

I adjure you by God to show me favor.
Attempting to obtain a person's favor by force.

At the marriage ceremony of a god all are rulers.
Where there is no head, every one does what he likes.

Although God grant a boon, yet the priest will not grant it.

The thief does not care if the corn be not quite ripe.

(See No. 1188.)

A man is not particular about that which does not belong to him.
1188. భాగం నిరూపించే ద్వి ద్వారం చెందాయా.

He opens the door for the robber and then awakes his master.

A double dealing rascal.

1189. భాగం ప్రాపించిన అమలు.

A thief is content with what he gets.

(See No. 1187.)

1190. భాగం తిఫ్ఫాడుడు వాస్తు, నిరంతాకోడు అకస్తుంది.

When one cried out "I have got the thief" the other said "Take care! he'll bite."

A cowardly fellow.

1191. భాగం రాయాడు అభిమానించి కరచుకు నిద్రగను.

The thief's hand that was kept began to shake when the dark night of the new moon came.

The time it had been accustomed to steal.

1192. భాగం భాద్రి నారాయణ నందు నారాయన.

The devil follows close on the thief.

To urge him on.

1193. మనమై మంచి కసాయం.

Like a robber stung by a scorpion.

A man does not cry out when he suffers from his own folly.

1194. భాగం జడిగా బాధితమై పుగినం నిద్రక.

He that created a knave will not fail to create a dupe.

A fool only is cheated.

(211)
1195. కుడిగ బ్రతి కాడిన పూర్వక.

A robber’s mother fears to weep.

When her son is caught.

A person will suffer rather than criminate or bring shame upon himself.

1196. కుడిగ ఎత్తి ఎత నామకనామి కది శిహరి.

The dogs barked six months after the robbery.

1197. కుడిగ నాహ్యం ఎత దిన్ని స్తృత నిషీఠ.

It matters not which ford was crossed by the stolen ox.

When one suffers a loss the cause matters little.

1198. కుడిగ మంది మందరాగ సిటింధ.

Putting your bed in the yard of a thief’s house.

To watch his doings.

Outwitting a crafty man.

1199. కుడిగద లక్షణం అంపకం నామకరణం.

A thief’s wife is always a widow.

She is always in danger of becoming one.

1200. కుడిగ మంది.

A thief is but a man.

1201. కుడిగ విక్షి సాధి శింగిత శింగిత.

When he went to steal, he only got an earthen dish.

Disappointment in evil designs.
1202. మాద మల్యం మాత్రమే వస్తాం, మన మాత్రమే వస్తాం

After the whole of the cattle had been stolen from the shed, the barren buffalo became as valuable as Mahâ Lakshmi (the goddess of fortune).

1203. సాగరు గిరులు సాగరు పకువ అంచన పత్రి బలి.

The share given by the earth is better than that given by the government.

Free lands are better when fertile, than shares of grain allotted by government.

1204. సమీక్ష పావ ధర్మం అయన.

Does a man become a thief by finding property?

1205. సాగరు సాగరు సాగరు సరి పోగడా.

Sitting in the middle of the road and being abused by every passers by.

1206. అక్కనను చిమురిగా రాడం.

Like a pickpocket of Dârapûdi.

Dârapûdi is a notorious village in the Godavery District.

1207. హరకరు అటి.

The coriander-seed caste.

Said of Komtitie (No. 712) because treating a Komati roughly is the only way of dealing with him, as rubbing the coriander-seed before it is sown is the only way of making it sprout.
1208. కుటుంబము జాగీరంగా హరియసరికి లభించి కొనసాగేది ఈ ఆలోచణ.

[ The thief] going to rob in Dharmapuri went crouching from Dhârâdâ (Dharwar).

(See Nrs. 111, 112.)

1209. జాగీరు జాగీరు జిందీ, కానను సాగి అనేక జిందీ.

There is no justice in oppression, and no sight in a blind eye.

1210. చాసంపాతు చాసంపాతు, చాసంపాతు చాసంపాతు.

You must get a hero or a beggar [for a husband].

1211. రామంశి త్రవ్వ, అసమర్థము లభి.

A king without courage, a minister without judgment.

1212. ఫూరుగు తారయాలు, కట్ర కట్ర.

Useless reading, like the blazing of millet stalks.

ప.

1213. కాన కానలా ప్రధానం హరియస్తో భావించయి సామయం.

"When the Nangi ate up the brinjals, the calf ate up the coconuts" said he.

(For Nanga see No. 97.)

A certain Sudra named Venu before going on a pilgrimage delivered over charge of his brinjal garden to a Komaoti called Kustumbha. When he returned and applied for his garden his friend told him that the Nangi had eaten up all the brinjals. Venu knew that no such animal existed, but remained quiet and waited his opportunity to pay off the Komathi. Shortly afterwards Kustumbha required a man to watch his coconut garden and engaged Venu for this work. The Sudra sold all the coconuts and appropriated the proceeds. On being questioned by the Komathi, Venu told him that the calf had eaten all the coconuts. "How is that?" asked Kustumbha, "How could it reach them?" "Oh" replied Venu "When the Nangi ate the brinjals could not the calf eat the coconuts?" The Komathi, knowing his own dishonesty, could give no answer.
TELUGU PROVERBS.

1214. నంగి నారి నీరి నీరు, తూతిలే సంధి నీలే సంధి.

"Swallow without chewing, Nangi."—"The boiled fish are biting me" she replied.

*(See Nos. 159, 499, 1598, 1594.)*

_Nangi_ is a name given to a woman who is never at a loss for an excuse however paltry.

1215. నంగి నారి నంగి, నంగి నారి నంగి.

If he says it's Siva's bull, it is Siva's bull; if he says it's a pig, it is a pig.

*(See No. 1989.)*

Said of the power of a great and unjust man.

1216. నంగి నంగి నంగి నంగి.

What the priest gives is sacred.

1217. నంగి, నారి, సామర సారి, చెప్ప ఇట్ట, అదే సారి జేసారియాం.

If you meet a Nambi, a Tambali, a cobra da capello, or a hare, it will be worse for you.

*(For Nambi see No. 171 and for Tambali see No. 173.)*

1218. నంగి నంగి నంగి నంగి!

"O Nambi! Nambi! what assistance will you render at my marriage?" said one. "I will help you by my absence," replied the priest.

Meeting a Nambi is an ill omen *(See No. 1217.)*

Negative advantages.

*(213.)*
1219. జకలు కంతం టింటు రాయాలి.

The jackal howls and brings evil upon its whelps.

1220. జకలు నాదుగు నాదు నాదు స్వాగతం నాదు నాదు నాదు నాదు నాదు.

Although I was as cunning as a fox, I was deceived by a tortoise.

A man sat on the back of a tortoise not knowing what it was, and sank with it.

1221. జకలు మరాదన మార్పు ప్రయాణించారు.

Every one who sees a jackal hunts it.

1222. జకలు వారి సన్న మరాదను రిపుటలంపు.

After the jackal had departed, the hole lamented and wept.

Great sorrow in a household.

1223. జకలు విస్తరించారు, సిద్ధంతం సిద్ధంతం.

Where is the jackal? where is heaven?

What prospect has the jackal of entering heaven?

A hopeless idea.

1224. జకలు నీటివయ్య నాణయాలు.

Like the effect of the Cassia fruit on a jackal.

*Eizia* is the Cassia (*Cathartocarpus*) Fistula.

1225. జకలు మహావృక్ష ఒలి-మారు నాను మిగిలి ప్రతి జంతా జంతా.

Are there holes unknown to jackals, or anthills to snakes?

(216)