TELUQU PROVERBS.

1226. శతం వయుక్తం శాంతికువు.
Like a basket boat sinking as it reached the middle of the river.
A break down half way, in any business.

1227. యద్యాం జానం జానం పంచాంతరం అద్భుతం.
A man who has become a Dasari in middle age, is not punctual in his duties.
(For Dasari see No. 111.)
Business habits must be learnt in youth.

1228. యద్యాం జానం జానం రామాయనం లభిస్తాం.
A fortune obtained in middle age is like a boil on the sinews.
It spoils a man.

1229. యద్యాం జానం జానం అవసానం లభిస్తాం.
A lady who can't walk must have carriages on all sides.
Said of a lazy woman.

1230. యద్యాం జానం జానం, అవసానం కాకిస్తాం.
As you walk you widen the path, as you put [ earth ] you raise the ledge.

Douka is a path between two fields. Kuduru is a ledge made with earth round a mortar in which grain is pounded.

1231. యద్యాం జానం జానం, సంప్రదాయం వారిస్తాం నిదానం.
Common oysters are in one spot, and pearl oysters in another.

(See Nos. 729, 1089, 1926, 1286, 1909.)
1232. నాను బదులు అదిశా, నాను స్నానం అదిశా అనుసరిసే.

He said "I don't know myself, how can I know you?"

Said of a supercilious fellow.

1233. రసం సమకొళ్ళ నా ఇంతాడు.

A cocoanut which cannot be chewed.

(See Nos. 590, 727, 1788, 1279.)

A difficult business.

1234. నవాడ అడవుదిందమే, నాడు ఆడుది నుండి.

When he went to pray, the mosque fell on his neck.

The management of the mosque was forced upon him.

1235. రామం దిద్దు సాగిను, నీ సరిసరి నిర్మాణం.

When a man expressed his trust in Râmanna, the latter promised to make him as great a man as himself.

Râmanna was really a beggar though pretending to be a great man.

1236. నాను రామంతి, తెలియి మహానాయకు.

I trusted it and put it to soak, it became acid and began to ferment.

Misplaced confidence.

1237. నానా చెప్పి పరిగణించాలని ఉండేదు.

The tongue without nerves goes all ways.

When the conscience is dead, moral restraint disappears.

1238. నానా చెప్పి నసూతుడు రామంతి.

By the look of a man's eye, granite will be broken.

The power of an evil eye.

(218)
1239. నాణాకు ప్రాంతాలను తియాయి.  
It is like the cooking of Nala and Bhima.  
Said ironically to a bad cook.

1240. రుదు అశ్వ కపపిలి చెపు.  
Beating a bedstead on account of the bugs.  
(See No. 206, 1906.)

1241. రుడిత మాత్రము మొదలి నాలేపు.  
Like a cart running over Nalléru.  
_Nalléru is the Vitis (_Cissus_) Quadrangularis._

1242. నవాబు సాధ-ఉల్లాహు కాంసుర సాధితు.  
Of the days of Nawâb Sa‘dat-ullah Khân’s grandmother.  
_As old as the hills._

1243. నవాయితి చందూరు చారింపగా రుదు కమ్మిగా తొమ్మడి.  
You must keep a Nawâyati lad and a bundle of betel leaves wet.  
_Nawâyati is a sect of Muhammadans (See the "Qanoon-e-Islam" page 12 et seq.).—Water is thrown on betel leaves by the basar-men to keep them fresh and to prevent their being blown away._

1244. నవాయితితో మనోమోరు తియాయి.  
He who swallows is better off than he who chews.  
He gets along at a greater pace.  
(See No. 195.)  
_Said of an energetic man._  
(219)
1246. సుందరమవాడ సన్ నన్ను, అతన సాధించ అశ్చయా.

He who speaks to make you laugh, speaks to your ruin; he who speaks to make you weep, speaks to your profit.

A friend’s frown is better than a fool’s smile.

1247. కానను గొండిన నాళువులు.

The field of young millet which is laughed at will be fruitful.

Hindu cultivators assemble round a field which is in want of rain and laugh at it, taunting it with its unfruitfulness. By this means they believe that rain is brought down.

1248. పుణ్యమోత్తం మూల్యం.

Silly laughter produces much harm.

Laughter is the hiccup of a fool.

1249. మసూర సంకల్పంలే మంచి స్మరణం కలిసి.

A laughing woman and a crying man should not be trusted.

1250. భారి భారి మట్టను.

Great in name, but little to look at.

(See Nos. 820, 860, 578, 613, 1548, 1790.)

The words of this proverb are Hindustani.

1251. వయస్సు చలుపుస్త్రమనం, సముదయ విచిత్రమనం.

Let me have long life! let me have health!

(See No. 1632.)

A selfish man blessing himself.

Priests bless themselves first. (German.)

* Priesten segnen sich selbst.
TELUGU PROVERBS.

1252. నేను నిద్ర, నా తా సోమసు నిద్ర.

Am I to be examined, or is my copper pot?

Said by an ignorant Vaidika who with great pretentions to learning knew nothing, and wished his pot to be examined instead of himself.

1253. నా హూముర సాంతం తిరిగి, నా మనిషి చిప్పర తిరిగి.

As for me and my children, let our age be a hundred years; as for my husband, let him take his chance in the world.

(See Nos. 1251, 1253.)

The prayer of a wife who did not love her lord.

1254. నేను ఇతిహాస, నేను రాము ఏర్పడ్డి ఇతిహాస.

I am not ashamed, the Amâvâsya which is coming to-morrow is not ashamed.

1255. నేను కాండి ఇతిహాస, నేను రాము ఏర్పడ్డి ఇతిహాస.

If it were not for my cock and chafing-dish, how would the world go round?

(See No. 750.)

A story is told of an old woman who fancied that the crowing of her cock woke the whole village, and that all the inhabitants were dependent on her for fire.

_Daylight will come, though the cock do not crow._ (Danish.)

1256. నామ హురా.

The last day of the marriage over.

_Or, according to some_,

The great day of the marriage has come.

_Nâgârâlli_ is the concluding ceremony at a Hindu's marriage.

Dulness after gaiety, or festivity at its height.

*Det bliver vel Dag om end Hansen el gaver.*

(221)
Squabbling on the fourth day of the marriage.

Forgetting many past benefits on account of one slight fault.

My hand is aching, beat with your hand upon your mouth.

The pill in my hand, [will take you on] a pilgrimage to Vaikuntha (Vishnu's heaven).

Said jokingly to a quack.

Blecce him, and purge him; if he dies, bury him. (Sanskrit.)

When the jackals slid on his delicacy, the dogs pulled out his grey beard.

Said of a hoary old humbug.

Plays are unreal, your wit is your beauty.

A kingdom without a ruler becomes disorganized in all ways.

*Saucrario y purgarlo; si se muriera, enterrarlo.
TELUGU PROVERBS.

1263. నారాయ ధరించ లేసారు.

Pine away day by day, Naqambhotlu.

Said to a hypocritical Brahman, who was neglected when his tricks became known.

1264. నరి తామా ని నిపాండ దేవందిషి భక్తి.

All kinds of savours run over my tongue, [and taste] just as if a firebrand was put on it.

Said by a man to a wretched cook.

1265. నన సెగరు కురి నన అనిని రాసిని చేసాం.

My chastity is known to my first husband.

Said by a widow who had passed herself off as a maid, and married again.

1266. నన నమ్మ సహిష్ణుత సిట దీని.

I will eat as much of the rice as my Dal has been mixed with.

(For Dal see No. 182.)

Said by the greater of two men who, when travelling together, had mixed their food, the big man having brought dal and the other rice.

Applied to a grasping, selfish man.

1267. నన నారి కో అసం.

My foot is my safety.

The disciples of a Guru on commencing to cross a river said "May the holiness of our master's feet preserve us!" After they had crossed it in safety the self righteous Guru believing that his presence had preserved them, stepped into the water saying "My foot is my safety" and was carried away by the stream, and drowned.

1268. నన మాంసిత చివర కోసా.

What is a big pot of gruel to me?

Said by a glutton.

(223)
1269. నే తెలుగు ఇంగ్లీషు, ఇంగ్లీషు నందంగాను.

I am the head of my house, I order you to put a Panganāmam on the cat's face.

(For Panganāmam see No. 780.)
The folly of a mean man in power.

1270. నే తెలుగు ఇంగ్లీషు చూడండి.

O Tongue! Tongue! don't bring strokes on my back.

The tongue talks at the head's cost.

*Let not the tongue utter what the head must pay for.* (Spanish.)

1271. నే తెలుగు ఇంగ్లీషు చూడండి.

Of all times, childhood is the best, or
Of all sects, the little sect is the best.

_Nāḍa_ signifies a sect, it also means time. When Appāji the minister was asked by the king which sect was superior to the others, he cleverly evaded the question, by making a pun on the word.

1272. నే తెలుగు ఇంగ్లీషు చూడండి.

Have you poked my eye with my own finger?

To confute a man's reasoning with his own argument.

1273. నే తెలుగు ఇంగ్లీషు చూడండి.

My sister's fortune is greater than mine, and my fortune is greater than my sister's.

One no better off than the other.

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*No doza le langas por do pazue le ebebe.

(224)*
TELUGU PROVERBS.

1274. రాకు నీన్న కట్టానికి.
A full pot will not spill.

(See Nos. 464, 69.)

True learning is humble.

Empty vessels give the greatest sound.

Deep rivers move in silence, shallow brooks are noisy.

1275. అరణ్యాలపై గొప్పం.
If you tell the truth [it causes] annoyance.

(See Nos. 201, 211.)

Truth is bitter food. (Dhaka.)

1276. యాగం కొదలగా తీసాం.
Truth will be known in time.

Truth is the daughter of time.

1277. అమ్మ సవండవే మనం సత్యం.
Who are the mourners over people that die every day?

Those who always say their death is near.

Said of a man continually requiring to be corrected in his work.

1278. అయిన ఆంశికం చేసాలంభాలు, మినించాలంభం చింతాయాధు.
You can wake a person who is asleep, but not one who is awake.

None so deaf as those who won't hear.

None so blind as those who won't see.
1279. దానిని బాగా క్రమాన్నపడినా.

Like falling at the feet of a sleeping man.
Useless endeavours at a wrong time.

1280. ఉడు క్రమ చేసు చేసు.

Yesterday there was a heap [of cut corn], to-day there is Âllu [thrashed].

(For Âlu see No. 82.)

Sudden advancement, speedy progress.

Yesterday a cowherd, to-day a cavalier. (Spanish.)

1281. ఉడుకి కావండా?

Will white ants attack fire?

1282. ఉడు సూర్యాలు కొండి కూడాపడం?

The friendship existing between fire and water.

They agree like cats and dogs.

1283. ఉడు కొరికి రాకు అయిందాం, మనుషులు రాకు అయిందాం?

If you cut fire it will be divided, but if you cut water will it divide?

(See Nos. 189, 192.)

Inseparable friendship.

They are finger and thumb.

1284. ఉడు మాత్రమే స్వాగతం చేసి.

Don't touch fire, and your hand won't be burnt.

(See Nos. 149, 192.)

Don't play with the bear if you don't want to be bit. (Hindu.)

* Ayen-zagoro, hoy caballero.
† Non incentae culturae, PC non est esse insanum.
TELUGU PROVERBS.

1285. చెట్టు అటవే పుట్టి మండి.
A bowl of water to a bowl of fire.
An answer to a threat.

1286. చిన్న మనసు పంచన చానాలు.
He has fire in his skirt.

1287. అందు విడబడినం.
Like watering a lime tree.

1288. దుస్తారు ఉండే రాయని రాగి.
Sleep to an unfortunate man, hunger to a poor man.
Over sleeping is considered by Hindus to be a sign of misfortune, and hunger a sign of poverty.

1289. నాటి దోసు కాక బట్టడ తింటా.
No shade to stand under, or branch to clutch.
Helpless and forlorn.

1290. మెన్నాయండమే పుట్టాలేది, మెన్నాయండమే ముంతి ఉచ్చం కానం.
If you get a place to stand in, you will soon be able to get room to sit in.
Give me a seat, and I will make myself room to lie down. (Prov.)

1291. చిన్న సాగర్ చాను చాను.
Fire covered with embers.
Said of a very learned and humble man.

* Dado deude me sedente, qua me habe donee me actuare.
( 227 )
1292. సంపూర్ణం నాథ కొన్ని సంహీరం, మామలు అవి ప్రామయించక నా అయితే తెలుంచాను.

He ought to have died on the day of betrothal, it is my good fortune that he has lived until the fourth day of the marriage.

Said ironically by a girl who had been married to an old man who died before the completion of the ceremonies.

1293. ఈ తిరం మహన్, కాడించక లాంటి నామ.

His religious rites go to the water, and his Mantras to the Pariahs.

Said of a great formalist.

Most of the religious rites of the Brahmans are performed with water.
The sacred formulas (Mantras) ought according to the Sastras to be pronounced in a low voice, inaudible to the people.

1294. ఈ ఎంతమయి సౌత్తి రు నాలుగ్మా.

When teeth grow in the palm of your hand, I’ll listen to you

1295. ఈ దిగి రాగం నీ మరియాతి లాంటి నామించాను.

Sing something that you don’t know and that I cannot bear to hear.

Asking something which is impossible.

1296. ఈ జూడు, రుక్క దాడి, శతారుణంగా ఈయి జవాంచాను.

Tell me something that you never knew, that I never heard, and that never existed in the world.

1297. ఈ దిగి మహామా, ఈ అమరించ రు మహామా.

A bow to you, a bow to your food.

Said when offered bad food.

(228)
TELUGU PROVERBS.

1298. మనుష్య రాజు ఉన్ను, రెండు సాగరుల సమీపంలోను.

You and I don't like each other; let us throw the mortar over each other's heads instead of rice.

(For Bala see No. 1141.)

Said by one of an ill matched pair at their marriage.—Talabhratu is the rice poured over the head of the bride and groom.

1299. అయి కొన్ని చక్ర న్యాయం.

An unjust word is the throwing of a stone.

1300. అయిన మనుష్య రాయలా దుర్పాల.

An unjust man is worse than a monkey.

1301. నుంచి సాధించండి సాదాశి ద్వారా.

Did the sun rise on your forehead only?

Are you the greatest in the world?

1302. స్వయం సాగడా సాగారు, నంది సాగడా సాగారు యాదాదు

Ruin take your ten fanams, put my one fanam in heaps.

The words Patta panam and Oru panam are Tamil.

Said by a Telugu man, ignorant of Tamil, who was owed one fanam, and owed ten.

1303. తెలుగు సాగడా సాగారు నంది సాగడా సాగారు యాదాదు

Your marriage is rubbish, come to my marriage and betel.

(229)
1304. ఈ చరిత్రేణి స్థాయిసాధ్యం, స్వాధీనం సిద్ధిస్తుంది.

If you refuse to admit me to the entertainment given in your house for the poor, I will come to dinner in a rich dress.

(See No. 1000, 1885.)

Said by a poor woman to a rich man.—At many Brahimical ceremonies gifts and food are distributed to the wives of the Vaidikas while a superior entertainment is provided for those of the Laukikas of the Niyogyi class.

Forcing oneself upon another.

1305. అక్కడ చినితి కనరాగం, కే నను చుంపిమాణ.

If there are no alms for me, never mind, but tie up your dog.

(See No. 911.)

Said by a beggar.

1306. ఈ చదమ సంపూర్ణు తయారు, నా చాల సంపూర్ణు దృశ్యం.

Take away your left hand, I will use my sinister hand.

(See No. 935.)

As broad as long.

1307. వాయమం సావిత్రి నాచారి.

Water runs towards water.

Men haste to help those of their own caste, &c.

1308. వాయమం నుంచి వనను, అమా విద్దరాదాడను.

Water finds the low ground, God knows the truth.

(See Nos. 1401, 1918.)

1309. మీ జలా వెటి, వరద సంభవిస్తే.

When the jade went to the well, the water was too low.

Said of a lazy person glad of any excuse to get off work.

(230)
TELUGU PROVERBS.

1310. లిమెట్స్ లాంటి ఆట్లు, ఆకేస్ లాంటి ఆట్లు.

Lime trees lived in the water, acacia trees lived in the jungle.

(For Tamma see No. 369.)

Very common.

1311. ఉత్తరం వచ్చిన ఎందుకు?

Tying up water in a bundle.

_He draws water with a sieve._

1312. ఇద్దరు పడి కాడు తెచ్చండి. తప్ప కదలాలాడండి.

If you won’t do it, your father will.

_1. e. a better person._

1313. ఈ నివాసం తణం తీసం, నాసి తణం తీసం తీసం.

The day of your death has not come, nor the day of my mourning.

(See No. 1283.)

Said by a wife who hated her husband.

1314. ఇద్దరు తణం కల్పించండి, తణం కల్పించండి.

If you were to die, would the whole earth be bones?

(See No. 1327.)

1315. ఇద్దరు ఎందుకంటే స్త్రీలు ఎందుకంటే మాంచండి.

Though you don’t give alms, point out a house where they do.

1316. ఇద్దరు నివాసం చెందండి, నాసి నివాసం చెందండి.

If you pour for one thing, I drink for another.

_A woman poured out stale rice-water to make a man eat less solid food afterwards. The drink however has the property of increasing the appetite._

_Diamond cut diamond._

(231)
1317. ది సరి సంగంతాని హోరు, వనవస్తు చితి బైరుడా.
May your Sâkus become stones! Give me four Bêkus.

Said by a greedy Telugu man at an entertainment given by a Canarese gentleman. The servant handed round the dishes a second time with the usual enquiry "Sâku?" (enough?) Some of the guests would reply "Bêku" (wanted) and help themselves moderately. The Telugu man not understanding Canarese, cried out "None of your Sâkus, give me some of your Bêkus."

1318. నామ హోరియారు రష్యా, కింది వస్తు వుడు చేసి.
When they began to dig a well, a devil came out.

Applied to a sudden and heavy misfortune.

1319. కాంపుల నాట తోవల.
A hundred diseases to the Sesamum.

Nigella is the Sesamum Indicum. The Sesamum crops are peculiarly liable to attacks of sap worm, blight, &c.

1320. నామం నాట సిని, సరిమాని చేసి.
Oil seed and oil are one, the oil-crusher is another.

(For Nigella see No. 1319.)

Joining to oppose a common enemy.

1321. నాట లాలి లేదు, సరి ఉద్దేశి.

(See No.; 1318.)

1322. నాట సన్న నాట చితి.
Is the sea near to a frog in a well?

Applied to a clumsy fellow.

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1323. కాదను సంభవించడాను చూసాం, మాటడకు మరు
అందు పంటను చూసాం.

The man who lost the oil cried, and the cocoanut man cried
bitterly.

A bullock laden with pots of oil belonging to one man and unpeeled
cocoanuts belonging to another rolled over. The pots broke, but the
cocoanuts were none the worse. The first man cried quietly, but the
second was loud in his lamentations.

Making a fuss about nothing.

1324. వాను పుట్టకు చేసాం చాసం పుట్టకు.

Can she drink [medicine] who could not bear to grind it?

(See Nos. 685, 1120.)

1325. భాను యాదలి తెమాం, నం అమున బరపాం.

You should save another even by telling a hundred lies.

1326. కనపం ట్యాంగ్డా నం ధరం నిచ్చాం.

Among a hundred crows, what could a single cuckoo do?

What can one good man do among so many bad men?

1327. కనపం మనసా నం అయుడు కాదు.

One act of adultery does away with a hundred meritorious
deeds.

1328. పండవులు జిందలికి పండయాం నం పండయాం నాగరులు నం.

Like a hundred blind men falling into a well

An ignorant assemblage.
1330. వరద నిరమ నుకి నేన కాక మాత్ర.

A hundred words are not equal to one writing.

1331. దృఢ చింత చిత నామ చిత.

A thread joined in weaving.

No strength.

1332. సింహ మాసం మాకుమారు.

Like demanding duty for a bundle carried on the head.

1333. కాలి నీటి నిక చంద్రే నియంతర మను.

If the peacock shed tears, will the hunter's heart be moved?

(See No. 233.)

1334. చిన్న మంచాడ చిన్న చంద్ర చిన్నమన.

He walks thirty miles in a month, as fast as a round plate can be thrown.

1335. నా గ్రామం అమన్ నాచ వందమ్యునాయలు.

Never mind though you be a seven months' child, be born in a king's house.

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1336. సంతోషం మరు నీరు.

A thread to the new moon.

When Hindus see the new moon, they unravel a thread from one of their garments and offer it, asking for a new cloth.

1337. భయం భయం సమయం సమయం.

If you die to-day, to-morrow will be two.

i.e. the second day, on which milk will be poured on his bones, according to custom, after his body has been burnt.

1338. విచారము చేయవచ్చు కొని, నిని పంపు ఉండాలి.

What does a weaver want with a young monkey?

(N. e. N. o. 290, 728, 1290, 1484, 1495.)

The monkey would do much mischief.

Imprudent association with bad people.

1339. లింగం వంటి యోగం స్వామి బాగా సంయోగం.

A man that puts the pot of ghee on the floor, and the empty pot in the sling.

(For Ghee see No. 301.)

The eye is blind if the mind is absent. (Italian)

1340. రావి నీలీ చండి జ్ఞేన జంతువు.

Mounting a ladder with a jar of ghee in one's arms.

1341. సమ్మతులు కనిష్ఠు.

Like a tasteless cucumber.

(See Nos. 220, 240, 878, 613, 1290, 1547, 1786.)

Nati birakaya is the ghee cucumber.

Grand in name but not worth anything.

* Cioce il'occhio, se l'animo è distrutto.

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1342. అత్యుష్టంటే నుండి చిరిపి ఎందుకు ఇంటి, అయితే కొండ పై నేను చిరిపరు టుంటే నేను అరుదు లోను అరుదు警方.

When a wife said "If I had not been born, you would not have had a wife," the husband replied 'If you had not been born, I should have married your mother.'

i.e. a better woman.

1343. రేక మరియు చరిత్రకు.

Rising off the ground and fencing in the air.

If you loose your footing you will loose your power. (Brown's Tel. Dict.)

1344. గాయలు నేటించి చిత్రితం.

The writing written on the forehead never fails.

Hindus believe that their fate is mysteriously written by the Creator's hand in the sutures of the skull.

1345. నాసి రావడం వాతావరణం ఉదా.

No pollution is caused by the hand being put in the mouth.

Eygili literally means saliva.

Said by a careless Brahman.

1346. నాసి కనసుకు నీ పాయం.

Would the pearls fall out of your mouth?

If you were to speak.
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1347. సిద్ధమైనం కోసం వాడారు

[By] a slip of the mouth, a bundle of food on the back.

In Ujjayini (Ougre) there lived a merchant called Dptimanta. He went to Jangled to trade. There he met another merchant named Viveka-
manta who on one occasion said to him “Tell me a story that is not known in the world, that has not come to your ears, and that I have not heard.” After being twitted often by Dptimanta on account of his inability to comply with this unreasonable request, Vivekamanta undertook to perform the task, provided Dptimanta should not pronounce his story to be false, and in the event of his doing so, should pay him 100 pagodas. Dpt-
imanta having agreed, Vivekamanta said “On one occasion my great grand-father Vanikpati when going to trade in another country met your great grand-father Prithikpati and they entered into partnership. Shortly afterwards they reached a spot where grew a large and beautiful Banyan tree near which was a tank. Liking the place, they agreed that Vanikpati should remain there and sell the goods which Prithikpati would send him from another country. This was carried on for some time and afterwards when they met and compared their accounts, it was found that Prithikpati was in Vanikpati’s debt 100 pagodas. For long I have sought you,” added Vivekamanta, “and now I beg you will pay me the balance due.” Dpt-
imanta being unable to deny the truth of the story lest he should incur the forfeit, was compelled to pay the 100 pagodas, and beg his way to his own country, carrying what food was given to him in a bundle on his back. Some people who met him enquired what bundle he was carrying, to which he replied “By a slip of the mouth, have I been reduced to carry a bundle of food on my back.”

The evil consequences of an idle word.

1348. రేగి అనెయ్య భాసే

Even a mustard seed cannot be hidden in his mouth.

A gossipping fellow who repeats all he hears.

1349. దుఱ్చ తృపితు రెండు, తూర్పు నాసన చేసు

Your mouth is like a sweet plum and your hand is like a thorn-bush.

(See Nos. 430, 1771, 1806.)

Ambasam is the Spondias Mangifera; Balusum is the Canthium Prociferaum.

You speak sweetly with your mouth, but you give nothing with your hand.

Fair words don’t fill the pocket. (German.)

* — Chöse Worte füllen den Sack nicht.

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1350. విశిష్ట జీవనమైన విషయాలు.

If he has a mouth he will live.

The son of the minister of a king of Ayodhya (Oudh) was caught stealing the king's flowers. —As he was being taken to the palace, his father called out "It is of no consequence, if he has a mouth he will live" The son took the hint, ate up the flowers, denied the offence, and was believed by the king, who punished his accusers. (See Telugu Selections, 36th story.)

1351. మితం ం ఆడి యేల వండావనం.

When the mouth gets fat, it is made to salivate.

A man suffers for his arrogance.

1352. మాథకం కోసం సంపాదించి మూలకత కయం.

If your words are good, the world will be good to you.

1353. కురుసే కార్తలా కోడడు, కతమంత వంగన కోడరుమ్.

Speaking with the mouth but mocking with the forehead.

Insincerity.

1354. నానం మారి కలుమల, కతమంత శ్రేష్ఠం.

If you shut up her mouth she remains like a dumb woman, if you let her open her mouth she's a vixen.

1355. అప్పగా తమందు రాచం సంపాదించం కయం.

What does a just man care for the favor of the priest?

ు.

1356. కంకామంతి చణంతం సంపాదించం మనుషుల సంపాదించం వండం కయం.

"The five Pāndavas they say are three like the legs of a bed, but there are only two," said he, showing one finger.

Said of a stupid accountant.
1357. హిందిలో మొటాడండి.

Five good things, five bad things.

Differently interpreted to mean five good and five bad qualities; the five senses applied to good and to bad uses, &c.

1358. మారాసమామ మచ్చి నియమంగా ఉన్ని.

If the almanacks are lost, do the stars go also?

Can the original source not be applied to, when that derived from it has been lost?

1359. మారాసమామ నియమంగా ఉన్ని.

Standing in the middle of five fires.

An act of penance.

దాని of a person being unable to extricate himself from a difficult position in which he is surrounded by his enemies.

1360. మారాసమామ నియమంగా ఉన్ని.

What has a beggar to do with the price of cotton?

1361. మారాసమామ నియమంగా ఉన్ని, మారాసమామ నియమంగా ఉన్ని, మారాసమామ నియమంగా ఉన్ని.

The day before the festival, there is a scarcity of cloth; on the festival day, a scarcity of food; and on the day after the festival, a scarcity of buttermilk.

1362. మారాసమామ నియమంగా ఉన్ని.

The fruit slipped, and fell into the milk.

(See Nos. 180, 1451, 1330, 1886.)

*Happy go lucky.*

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1363. నాఇ ననాచం ప్పిలి లోదీ.

What can a pig do with a rose water bottle?

Gindi is a narrow mouthed vessel used for rose water.

1364. మొది మార్లపట్ల మంది మతి.

He can make a common pig into Śiva’s bull, and Śiva’s bull into a common pig.

(See nos. 1080, 1085.)

Ability in argumentation.

1365. మొది మార్లపట్ల మంది మతి నాటి మంది నాటి మంది మతి.

No men die from the falling of a Pandili; no men live after the falling of a house.

(For Pandili see No. 61.)

1366. మొది కరు నీలికాలు, ముకుంద కరు నీలికాలు.

Though he eat ten Tūms of food he will say he is starving; and though he eat five Tūms, he will say it is a fast.

(For Tūm see No. 610.)

1367. మినునంద మండాడుడు రికాండము.

Why do you increase the sore in my side?

1368. నిమిషకారం నిమిషానం.

A sword by the side [on a bed].

(See Nos. 999, 1002.)

1369. తలమైనం, నిమిషానం, తాతి నిమిషానం తాతి నిమిషానం.

Talking in the day time spoils one’s business; talking in the night time spoils one’s sleep.

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1370. మరణం నాడు మరణం చేసినా, సరి నాడు మీరాదం చేసినా.

If he dies in the day, there is no rice to put in his mouth; if he dies in the night, there is no oil for a lamp.

Rice is put into the mouth of the dead at the funeral ceremony.

Said of a miserably poor person.

1371. మరణం ఉదయం పిత్రాలకు, వాసిపి అందించండి.

Like a weaver saying in the evening to his wife “woman during the day I have woven two yards, if you bring a lamp now I’ll undo it all again.”

Said of an idle fellow.

1372. దైది కొన్ని సిద్ధంగా సంచారించండి.

If alms are given ten times in an enemy’s house, so much the better.

1373. మరు షిస్తా శుష్కుడు కంటేంటే.

Put green grass [between two rivals], and it will blaze up.

1374. మరు సంస్కృతికం సంచారించండి.

Like an unripe wood apple sticking in one’s throat.

Distress caused by continual worrying.

1375. హామి మేత్ యంత్రం సిద్ధమిస్తా అవి, మా హామి మేత్ యంత్రం సిద్ధమిస్తా అవి.

A burglar being asked why he was house-breaking in the daytime, replied “What do you know of my necessity?”

Distress tempts to crime.
1376. భావించేందుకు సందర్శిసేదు.

In the full light of day, he makes the stars appear.
Professing to do wonders. Applied to a great cheat.

1377. ముగ్గు సంస్య చింత అందుసము కోసి చందు.

What I am clinging to is a Tamarind bough, not a Mulaga.
The tamarind wood is pliable, but the Mulaga (Hyperanthera Moringa) is brittle.
Said by a parasite of his staunch protector.

1378. కాకోత రామకు చింత పాడెకు ప్రతి కావలు.

If there be a rainbow in the west, all the dry tanks will be filled.

1379. తిరచింద ఉండ చాలు నాదు.

One cold in the head is as bad as ten diseases.

1380. రామకు చాలు, శంకరు తయారు.

A house full of young girls, and a fire of little twigs.
Difficult to manage.

1381. విస్తుంది తొమ్మడి మారంచే దాని కరె నిద్రిసి, కను
సూచించాం మారంచే దాని కరె సాదూ ఆధిత్యం.

When Basavanna was asked if he would eat cotton seed, he said "Ahā"; when Basavanna was asked whether he would have on the pack saddle he said "Uḥū."

(See No. 72, 515, 1876, 1385.)

Basavanna is the name of a bull sacred to Siva. Bullocks are often familiarly called by this name. Ahā is an exclamation signifying consent. Uḥū signifies refusal.

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1382. అయితే అయితే తాకడం లేదు.

With many people death is equal to marriage.

Applied to an honorable death in a good cause.

1383. నిల్ల నిల్ల ఆరోధం అద్భుతం.

A snake falling among a lot of people will not die.

A bad man often escapes through the difference of opinion among others as to his guilt, as a snake does through the Hindu's superstitious dread of killing it.

1384. నా తెలియదు ఎందుకంటి ఆశా ఉంది?

If you throw ten stones, will not one hit?

1385. నా నా చిన్న సహాయం కోసం, నా నా చిన్న చిరం

If you talk of work, my body becomes heavy; if you talk of dinner, my body swells [with delight].

(See No. 1301.)

The trade of thick-headed Michael: carousing, drinking, and idling. (Dumm.)

1386. నా నా ఆహారం ఆహారం గొప్ప, నా నా ఆహారం గొప్ప

A man who does not work robs the house, a man who pays no taxes robs the government.

(See No. 1308.)
1387. పాప చిన్నా రాం రాంలు చేయడాన్ని, స్వధీయ కరాకు రామప్పు చేయడాన్ని.

When they asked what idle Papa Razu was about, they were told that he was carving lines on a hare's horn.

(See Nos. 212, 2388, 2390.)

1388. అంది కాసర లేకుండా అడవించడాన్ని.

The barber without work shaved the cat's head.

(See Nos. 219, 2387, 2398.)

A man pretending to be fully employed.

1389. జయి విచకిత్త పరిప్పచేయడాన్ని.

The jade who had nothing to do milked the cat.

(See Nos. 219, 2387, 2396.)

1390. హరము మతం కిరణ అమరం ఇచారామా రాతి చేయడాన్ని ఆనందం.

If there is no Brahman within a hundred miles, I'll conduct the sacrifice.

An ignorant professor gets on well in the absence of the learned.

1391. డాల్ నేటి పచ్చడాన్ని సందర్భ కష్టం లేకుంటే.

When we hear of Dāl and rice we should run for it, even though it be hundred miles off.

(For Dāl see No. 181.)

Said of a greedy Brahman.

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1392. పూర్తి వంటి రేఫనం తోం, తెలుసుకుంటాన్ని మహాత్మ. 
If one gets a few mouthfuls of rice with Dāl, why should one want vegetables dressed with acid? To throw among the ashes?
Said by an epicure.

1393. ప్రణతి ముందు ఆలం శిక్షించి సంచారం నాయక. 
Is there a marriage without Dāl, or a vegetable dressed without salt?
(Sec No. 2073.)
Said to a great friend whose presence at an entertainment is indispensable.

1394. పొడిచారు చివరకు ని నిపిండి. 
A man without money is chaste.

1395. పెట్టడి నాయిరం, కాలు ని పత్రి చిత్రం. 
Will an accusation [be forgotten], will water which falls in a banked field escape?
(Sec No. 1299.)

Throw much dirt, and some will stick.

An ill wound may be cured, but not an ill name.

1396. ప్రతిపాది చింత. 
The property of others is as sweet as molasses.
(Sec Nos. 3, 810, 1680.)

Being liberal at others' expense.
To cut large shives of another man's loaf.
§ 245.
It's better to stand and drink water, than to run and drink milk.

A comfortable berth with a moderate salary, is better than a bad situation with a larger income.

The man that runs away, is inferior to the man who follows him.

Give honor, get honor.

The people of ten villages cannot overcome men who won't open their mouths.

Water lies in the low ground.

Truth will out at last.

As impossible as that a Kōmaṭi who would not give away a bit of turmeric should allow his whole store to be plundered.

When turmeric was rubbed on her feet and a mark put on her forehead and she was invited to the marriage feast she would not go, but afterwards she went with a broken pot to beg for broth.

Suffering by pride.
1404. మిశ్రమలో చవి చెంది ముగించిames.

He aimed at the bird and shot the deer.
*He fired at the pigeon and he killed the crow.*

1405. పండవులు మంది రెండులు మంది మూడులు పరిశీలించి మంది మూడులు రాక పరిశీలించి 58.

The wealth gained by the Pândavas was only sufficient for the funerals of the Duryôdhanaas (Kauravas).

(See No. 146.)

Ill use of well gotten gains.

1406. పకలాపతి సాధనతీష్ఠ.

The war horn of the Pâkalapâti family.

Said of a loquacious person.

1407. మన సగం ఓడిస్తాడు నెట్టా, ఒకంటటాడు నెట్టుడు నెట్టుడు చేస్తుంటే.

There is no relation like your turband, there is no scamp equal to your jacket.

A turband can be tied so as to hide all holes, which is not the case with the jacket; the turband is therefore likened to a trustworthy friend, and the jacket to an unfaithful fellow.

1408. గంగానమ్మ స్థానం రవు తిరిగి చేసేదం.

The goddess Gâgânâmâma who presides over the burial ground, thinks of nothing but eating [the corpses].

Entirely given to the selfish pursuit of one object.

1409. మే కామా కామా కామా.

If you get work, will food be wanting?

1410. మే కామా కామా కామా.

If you are industrious, you will become rich.

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1411. సిద్ధి సమగ్రం నాపాడు అవాడ.

Sing again what you have sung, O Dasari with dirty teeth.

Said to an ignorant imposter.

*Give the piper a penny, and two pence to leave off.*

1412. పొటే చుండి నామ చదువు.

A jackal is the watchman of a ruined village.

*(See Nos. 830, 1412.)*

*Applied to a person who gets on well with his work when there is no one to question him.*

1413. పొటే దుస్తితో ఆచరించ సాగి సంచారయా.

In a ruined village, the leg of a bed is Pota Razu.

*(See Nos. 830, 1412.)*

*Pota Razu is a rustic deity.*

1414. పొటే ద్వారా పొటూ పోతాం చిత్తు, అంభే స్వాభావికంగా పోతాం చిత్తు.

He said "in this ruined village there is no one to praise me, so I praise myself."

*Your trumpeter's dead, and so you trumpet yourself.*

1415. పొటే పాలకం పొటే లవం పాలకం పొటే పాలకం.

Like the old widows assembling to break the marriage cord of a new widow.

*A gang of rascals conspiring to ruin a new comer, who they fear will be in their way.*

1416. పాలకం పాలక పాలక.

A bit of straw in sherbet.

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1417. శషికప్ప పొలాపి బోధ వేయిస్తాని.

A bramble is neither large enough to bite nor to place on a dish.

(See No. 220.)

Pūpāṭa is the Pavetta Indica.

A quantity quite inadequate to one’s wants.

1418. నీ సాగి చదువాడు, సాగి సాగి చదువాడు.

The riches of a sinner go to strangers; the riches of a traitor go to thieves.

1419. యాదాద్రి యాదాద్రి చెప్పండి.

The snake only knows where it’s feet are.

(See No. 802.)

The Hindus believe that a snake has feet, though they are invisible.

A man knows his own business best.

1420. యాదాద్రి యాదాద్రి చెప్పండి.

Feeding a snake with milk.

(See Nos. 68, 69, 112.)

Showing kindness to an ungrateful person.

1421. యాదాద్రి యాదాద్రి చెప్పండి.

The snake is your relation, and it’s hood your enemy.

Being on friendly terms with members of a family though on bad terms with the head of the house.

1422. యాదాద్రి యాదాద్రి చెప్పండి.

Friendship with a snake, fencing with a sword.

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1423. నామకం అడవించడం, అది ఒప్పంది నీటి.

He won't allow the snake to die, and he won't allow the stick to be broken.

(See No. 42.)
Applied to a trimmer.

1424. నృత్తమట్టం యాకు చందు విధం, నృత్తమట్టం యాకు చందు విధం.

You may walk among snakes, but keep clear of Vaishnava priests.

1425. నృథమట్టం యాకు చందు విధం.

Like the ghiti falling into the milk pudding.

(See Nos. 160, 1692, 1429, 1596.)

When a pot of ghiti slipped from a woman's hand, it fortunately fell into a pudding.

_He is like a cat, he always falls on his feet._

1426. నృథమట్టం యాకు చందు విధం ఎడడకు.

You must look for a thing in the place where you lost it.

_Seek redress from the person who has injured you._

1427. నృథమట్టం యాకు చందు విధం ఎడడకు.

A man who hears the noise of a creeping ant.

_As wary as a blind horse._

_He is so wary that his eye is open._

1428. నృథమట్టం యాకు చందు విధం ఎడడకు.

Begging for milk and hiding his cup.

(See Nos. 80, 539, 1680, 1796.)

_Poverty and pride._

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