OF

ORIENTAL .PROVERBS.

PART II. OR HINDOOSTANEE.

SECT. I.

٢ بلا ڪلي ٿئي

1. Come misfortune, embrace me.

2. Come bull, gore me.

Spoken of one who willingly brings misfortune on himself.

3. A good man finds all the world friendly.

4. Attend to your own affairs.

Each to his own taste, as the wife said when she kissed the cow.

5. The Brahmun drowns himself, and drowns his client along with him.

Spoken of a person who ruins himself and involves others in his disgrace.

6. When a man is drowned, all the world is lost (to him.)

7. Will it be any loss to MUDAR, (a saint at whose tomb there is a great resort of pilgrims,) if Shoojau go to Ujmer, (where, there is another celebrated place of pilgrimage.)

8. Every man does his own business best.

9. Lit. My own son is a son, a stranger's good for nothing.

i. e. Every one thinks his own child a prodigy of excellence.

10. Your own coin (or money) is base, what fault is in the assayer?

Applied to one who resents the just censure of another, on his worthless son, or other relation.

11. He hoards his own, and tastes or eats that of others.

12. A man may do as he pleases at home, but must be careful not to spoil any thing in another's house.

13. Every man is the guardian of his own honour.

14. He is a relation or friend who renders essential service.

A friend in need, is a friend indeed.

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15. Mind your own business, and let others attend to theirs.

Attend to your own RAD, HA. (business.)
 Spoken by way of rejection. See 4.

17. She betrays her own disgrace, and then dies for shame.

18. Lit. To dress one's own doll.

Spoken of a father who defrays the whole expence of his daughter's marriage, her dress, ornaments, &c. without any charge to the bride-groom or his family.

19. Every cock fights best on his own dunghill.

20. To blow ones own trumpet.

21. He that has foolishly lost his eyes, begs from door to door.

Spoken in reproof of one who wastes his own substance, and is likely to be reduced to want or dependance on others.

أين نين مجه در تولهادتا بهر

22. Give me your eyes, and go about to beg (for others.)

Spoken in reply to one who makes an unreasonable demand.

23. The master himself asks an alms, and beggars are standing at his door.

To express that he cannot serve others who is always asking favours for himself.

24. He that is hasty (or passionate) is mad.

25. A superintendant of police out of place is a little man.

26. There is mustard enough to put in the pickles.

That is, I have enough (of any thing mentioned) to serve my turn.

27. Come and go at your pleasure.

28. A coming misfortune must be borne with patience, when it is gone you are liberated.

29. The flour is expended, the ear-cropt (worth-less fellow) is gone.

Spoken of one who deserts those friends who have it no longer in their power to serve him.

30. The merchant who is already in advance, continues to supply (as the only means of obtaining payment.)

31. The market is almost over.

Spoken of one who was rich or powerful, but is going to decay.

32. Lit. Bay in all his eight joints (a horse.)

Horses of that colour are esteemed hardy and active. The phrase is used to express a person who is very cunning and wicked.

33. The dust of worm-eaten corn to be ground along with the flour.

Spoken of the poor, when involved in the misfortunes of the great.

34. Salt in the flour.

To express a very small proportion.

35. The ridge pole of a deserted house.

Spoken contemptuously to describe a very tall thin and awkward person.

36. The large snake does not work as a servant; the birds perform no labour.—Mulook Das says, Gon bestows on all.

37. God feeds the large snake.

Which is too unwieldy to hunt for food; but devours those animals that carelessly passing, run into his jaws. Applied to those who obtain a livelihood without any exertion of their own.

38. A shewy mode of life.

Applied to those who keep up a splendid appearance, when really in distress.

39. To-day barren, to-morrow barren; evén when the Pulas tree blossoms, still barren.

This tree blossoms only in spring, when all nature teems with life. Spoken to express the total relinquishment of hope.

40. He robs PETER to pay PAUL.

41. If you have to do with a fool, you must use club arguments.

42. This mischief is neither on this side nor on that, where is it?

و اد هلي بهوبلنيد ي سانب دڪها _ک

43. The strolling bride says, there is a snake in the roof.

Used to express that these who have perverse inclinations, are never 26 a loss for an excuse.

44. Half hen, half quail.

Spoken of a dissembler who wears two faces.

45. Look at your own face in the mirror.

Spoken to a person who seems to have forgotten himself, and to betray an unreasonable pride.

أ رتاغها

46. Shot flying.

Applied to a lucky hit.

47. The flying report is now confirmed.

48. The magistrate is answerable for all tumult.

49. The barber, the shaver, and the heard-scraper, I and my brother, the mare and her colt, and me you know.

Applied to one who pretends in a distribution of provisons to receive the shares of several people, which are in fact all for himself.

اسي ڪي آمد چوراسي ڪاخرج

50. Eighty of income, eighty-four of expence.

Spoken of one who spends more than his income. "He lives at the rate of six score to the hundred."

51. You a lover and, fear for your life!

Spoken of a person who has undertaken a difficult and perilous enterprise, still looks for ease and safety.

52. Neither the joy nor grief of a solitary person, has any thing good in it.

53. Fire and water are irreconcilable enemies.

Applied to any attempt at reconciling or uniting contraries.

54. Lit. The fire knows, the blacksmith knows, the bellows-blower's fiddle-stick knows.

i. e. It is no concern of his. Spoken by way of dissuasion to one who is about to interfere in a quarrel in which he has no interest.

55. Qui ignem voravit favillam cacabit.

Spoken of him who suffers the natural consequences of any act, which he has volutarily committed.

56. To look for cat's urine, when the house is on fire.

57. Lit. Having set the house on fire, he goes to look for water.

58. To dig a well after the house is on fire.
When the steed is stolen, to shut the stable door.

59. When the house is on fire, whatever can be saved is so much gain.

60. First there is water, afterwards mud.

That is, he that goes first to the well gets good water; whereas nothing but mud remains for him that comes last. Delays are dangerous.

61. Whoever advances, his honour encreases; whoever retreats, his honour vanishes.

Applied to soldiers, &c.

62. Speed before, forgetfulness behind.

Applied to one who learns rapidly, but soon forgets what he has acquired. The more haste the less speed.

63. Neither nose-string before, nor leather behind.

Spoken of one who has no protector, one that will neither lead nor drive.

64. A hand before and leaf behind.

Spoken of one so wretchedly poor, that he has not clothes to cover his nakedness.

65. "O niche, give a morsel."

It is said, that a certain king, enamoured of a beautiful beggar girl, married her. In the midst of regal pomp, she could not relinquish the habit of begging, and therefore put morsels of food on the niches in the

walls of her appartment and begged from them. The proverb is used to express that early habits cannot be rooted out; as the *English* proverb, "What is bred in the bone, will never come out of the flesh."

66. The caves drop intoxicating potions.

Spoken of a place where all the people are stupid.

67. The thief, contrary to usage, punishes the Kotwal.

Turning the tables.

68. A reversed sword.

is a form of imprecation against an enemy, performed in this manner:—A naked sword is placed erect before the person who pronounces the curse; he repeats the words, and after every sentence blows upon the sword. The effect is said to be the death or ruin of the person so cursed. But if the curse revert at the person himself who pronounces it, it in called

the biter bit.

69. The river flowing upwards.

Spoken on the occurrence of something very improbable. Sic things may be, as swine may fiee, but a wat the're no like Burdies.

70. A fat man is undoubtedly one of the first consequence.

71. This impertinent intruder is come.

Lit. Seller of powdered vetches, a wretched repast.

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72. She devoted herself, but when the time of need came retired.

73. If God should even give me two horns, I should be contented.

Spoken by one under some misfortune, to express his resignation to the divine will.

74. Whatever Gor gives, must be received with respect and thankfulness.

75. God alone is God.

An exclamation expressing astonishment or despair.

76. If God is our friend, our business is accomplished.

٠ ٢م إملي كاساته

77. The mango is become the companion of the tamarind.

i. e. Ripens at the same time. To express some very rare event. (The mango ripens in the hot season, the tamarind in the cold.)

78. To eat the mangoes or count the trees?

That is, we should enjoy the good things that are presented to us, without puzzling ourselves with fruitless inquiries about them.

79. The mango entire, and the price of the kernel besides

Spoken of one who expects something very unreasonable; as if another makes him a present of a book, and he asks for the price of the binding besides.

80. I build my house opposite (to my neighbour's) and remove all obstacles between.

Applied to an impudent shameless woman.

31. The end of a good man is good.

82. There is no oil in these sesames.

To deny the most evident truth, as to insist upon black being white.

83. A'shoe-maker or calker of Intage or Itawa.

A term of reproach, as the people of this profession there, are known to be inexpert.

84. The blind man distributes portions, but always to his family.

Spoken of one who gives every thing in his gift to his own relations.

85. The blind heron eats dirt.

That is, the ignorant always live in misery and wretchedness.

86. When the king is blind the state is thrown into confusion.

Quicquid delirant reges plectuntur Achivi.

87. The blind man says, I will mount into the sky and piss that none may see me.

Spoken of one who pretends or endeavours to conceal that which is already public.

88. What does the blind desire? Two eyes.

Spoken by one who is desired to do, or is offered the thing which he most wishes for.

89. When the tutor is blind, and the pupil deaf, if the first ask an apple, the other will give him a pea.

Spoken of two people who misunderstand one another.

90. A blind man loses his staff only once.

A burnt child dreads the fire.

91. A one-eyed man is a king among the blind.

92. The blind have plundered the market.

To express something wonderful.

93. The blind woman grinds and the dog eats it up.

Spoken of a person who does not take care of his gains.

94. The blind are excused from playing.

Used in excuse of an omission committed through ignorance or in-

95. Weep before a blind man and lose both your eyes.

Applied to one who makes his complaints to a person who will not attend to them. Ye may cry out your eyes ere eye melt the heart of a hurl-barrow.

96. The blind man's staff.

Applied to one whose aid is indispensible.

97. A partridge in the hands of a blind man.

Spoken of one who has got something of which he does not know the value.

98. When the city is descried the king is ruined, See 85.

99. That which is out of sight is as if a mountain lay between.

Out of sight, out of mind.

٢نکه، پهرتی پير ڪي'

100. The eye is burst or gone, and the pain is van-

Spoken when a thing which had been preserved with much care and anxiety is lost.

101. If my eyes are put out, can I see with my eye-brows?

Spoken by one who apprehends the loss of something which cannot be replaced.

102. The fault of the eyes before the eye-brows!

Spoken of one who mentions the faults or defects of another before his relation or intimate friend.

103. A fig for your seeing, I have heard it.

Used in reproof of one who brings only reports in opposition to ocular demonstration.

104. The eyes delight and hearts repose.

i. e. Much beloved.

105. A blind man is called eye-bright.

Spoken of one who plumes himself on qualities which he does not possess.

106. You have got a nose before your eyes, how

can you see?

Spoken to one who commits faults or blunders, which the smallest attention would have enabled him to avoid.

107. When he meets, he appears to be a friend, but in absence betrays his hostility.

108. He is a criminal (or fool,) who drives the cow of a stranger out of a field which is also a stranger's.

Said of one who leaves his own concerns to meddle with his neighbour's. To scald ones tongue among other folks' kail.

109. If he is allowed to touch your finger, he will speedily seize your wrist.

Give him an inch he takes an ell. Let in his finger and he will soon get in his whole hand.

110. (His or mine is) the safety of not being met.

Spoken of or by a person, who has travelled a road infested by robbers, without meeting any.

111. If he cannot get a woman he calls himself an anchorest; if he get one he cultivates the domestic virtues.

Applied to hypocrites. Making a virtue of necessity.

112. These eyes have this difference, they have seen those things, now behold these.

An expression signifying that the times are greatly changed.

113. The cup fell into the hands of one who never saw one; and she drank till she died.

Set a beggar on horse back he will ride to the devil.

114. A cup in a strange house, or in a house which has never had one before.

Applied to a mean person having acquired some trifle, of which he is unreasonably proud.

115. Above a brother or friend, but below the

Spoken of a hypocrite, of fair external appearance, concealing a wicked or profligate mind.

116. Lit. He that dies without being married, goes the foad of the hill; i. e. to destruction.

Applied to one who adopts unusual and improper causes.

117. A scanty capital ruins its master.

A caution against launching out on extensive speculations with insufficient funds.

118. God deliver me from any concern with the mean or worthless.

119/The friendship of a mean person is like a wall of sand.

120. Come friend and be doing something; it is better to work for nothing than be idle.

121. O Oopno! this is the effect of good fortune.

Spoken of one who has been prosperous beyond his merits. (Ood, no was a companion of KRISHNU; and often employed in carrying messages between him and the Gopees.)

122. He sees the speck on another's eyes, but not the film on his own.

123. The Domnee (a female singer) has let the time slip, and sings out of time.

Spoken of one who commits blunders from agitation of mind.

124. Thirst is not quenched with dew.

Spoken of or by one to whom any thing greatly short of his wants is offered.

125. Cleaned in a mortar.

It is spoken ironically, to express one full of faults.

126. They lade a camel even while he mutters

Applied to a person whose complaints are disregarded by those who oppress him,

127. O camel! what limb of yours is straight?
Used to express a person who has no good quality.

128. The dogs bite him, though mounted on a camel.

Applied to one who is very unfortunate.

123. Cameli podicem osculari.

Spoken contemptuously of a tall person-

130. Formica in podice cameli (ubi nempe morsus ejus non sentitur.)

Spoken of a diminutive person, who attacks one of greatly superior strength, on whom his blows make no impression.

131. A cat attached to the neck of a camel.

Applied when the purchase of a worthless thing is made the condition of obtaining something valuable.

132. A grain of cumin seed to a camel.

Used to express a very inadequate offer.

133 When I looked from a height, they were all in one state.

All trees of one height when you look down from the moon.

134. A lofty shop, but the sweetmeats sold there are tasteless.

Great boast, little roast. Great cry but little wool.

135. May the devil turn you upside down.

136. (A form of cursing,) may the devil come behind and (push or) throw him flat on his face.

Deil ding him belly flaught.

137. If it comes I shall have my daily food, if not I must fast,

Spoken by one who lives from hand to mouth.

138. The morsel came or else forgetfulness.

Spoken of one who lives contentedly with whatever comes in his way.

139. A partridge comes into the house of a mean and vain person, he is puzzled whether to keep it within or without.

i. e. If within, nobody will know that he is in possession of such a thing, and if without, there is a risque of losing it.

ایتر کے ها تهم تیتر کھی ی باهر کھی ، بهیتر

140. If a partridge fall into the hands of a vain person, he carries it perpetually out and in (to shew it.)

Applied to any acquisition of a vain light-minded person.

141. Two parts of a mangoe. See 154.

142. One and one make eleven.

Taken from the way of writing 11 in figures. Used to express the great advantage of acting in concert.

143. To kill two birds with one stone.

Lit. One road two works.

Come friend, let us go to the place where the sovereign of Brij lives, to still our milk and meet with Krisirn, thus kill two birds with one stone.

ایک پیر هر سکرے کا نو کھانسی .

144. There is one Myrobalan tree, and the whole village has a cough.

To express that the demand for any thing is great, and the supply scanty. The Myrobalan is said to be an effectual remedy for a cough.

145. Arrows from one quiver.

Spoken of accomplices in one crime. All tarred with the same stick.

146. He was already mad, besides which this season of spring is come on.

Applied to an accession of fortune or power to one who is already proud and overbearing. Greasing the fat sow's tail.

ایگ تولو تشاهی دو سرا کم چو کی دے

147. One is rolling on the ground (from intoxications) and the other (without taking warning from him) calls out for strong drink.

Applied to one who is not deterred from any act of folly by seeing the bad effects of it in another. Or, it may apply to one person thus, "He is already dead drunk, and still bawls out for the dram bottle."

143. They are all loaves of one batch or cakes of the same girdle (q. d. branches of one stock) whether small or great.

Spoken in answer to one who endeavours to make distifictions between persons of one family or common descent. Chips of one block.

149. The good man was already stupid enough, and has besides taken an intoxicating draught.

150. One entire grain is equal to many broken.

Apparently because by sowing it may be produced. To express that the safety of the general is of more consequence than the lives of many soldiers.

151. A pea has (only) two parts.

This proverb is used when partners in any undertaking dispute respecting their shares, a third person who wishes that each should receive an equal division, says that, a pea can only be divided into two parts.

152. Two halves of a pea. Two chips of the same block.

Applied to express the equality in origin, &c. of two persons.

153. All are naked in one bath.

Speaking of the inhabitants of any place, to express that they are all in one condition.

154. The first and second faults may be forgiven, but the third stamps the miscreant (or bastard,) that is, it must be punished.

155. Lit. In one breath are a thousand.
While there's life there is hope.

156. A person is considered a guest for one and even two days, but becomes an intruder the third.

157. Two parts of a loaf. See 154 & 155.

158. Two parts of an apple. See 154 & 155.

159. Two heads are better than one.

160. I have killed such a poor man (as you) and got nine muns of fat out of him.

Spoken to, or of a rich man who pleads poverty.

161. He can fill the mouth of one with sugar, but those of a thousand not even with earth.

Applied to a person who is able and willing to support or entertain one or two people, but is unexpectedly called on to relieve a great number.

162. He is a bitter gourd, and climbs on a bitter tree.

To express that a man is naturally of a bad disposition, and has become worse by associating with evil companions.

163. To one promises, to another congratulation.

That is, to promise an employment to one and bestows it on another.

164. The remedy of one is two.

That is, if one person is outrageous or destructive, he must be restrained by employing a superior force.

165. Disciples of one tutor.

To express that two people are equally bad; never a barrel on better herring.

166. Lit. One fish spoils the whole lake.

One rotten sheep spoils a whole flock.

167. One, I myself, the second my brother, the third the barber and shaver.

Applied to a person, who, being invited to an entertainment, carried a number of uninvited guests along with him. Also a barber, who at a wedding refused one and claimed three shares, hence applied to any unreasonable demand.

168. One refusal prevents a hundred reproaches.

That is, by at once refusing him whose request you do not mean to grant, you deprive him of any pretence to reproach you.

169 Two knives in one sheath.

Spoken to express something inconsistent, as two kings in one country, &c. Two swords for one scabbard. Two of a trade seldom agree.

170. Give the goods with one hand and receive the price with the other, or pay the price with one hand and receive the goods with the other.

i. e. Pay or receive ready money. Do any work (good or bad) with one hand and you shall receive its recompense with the other.

171. Toreduce a brick house to earth.

To ruin one's fortune by extravagance.

172. To pull down a mosque for a brick.

Spoken of one who destroys something valuable, to get that which has little or no value.

173. It is stupidity to suppress what comes into one's mind.

Used as an apology for saying something that is likely to be disagreeable to another person.

174. It is come and gone, and is now far distant.

Spoken to one who would recal past transactions.

To understand this proverb it is necessary to premise that a person named Shuekh Suddo, or Meeranjee, who lived at Sumb, hul*, in Robilk hund, pretended to great skill in the art of making amulets, fortimetelling, &c. called-Ilm-i-tukseer. One day in ploughing, he turned up a lamp which had been constructed by a famous magician of former times, with four wicks, and endowed with such a property, that whenever it was lighted, four genii or familiar spirits appeared to the person who lighted it, (invisible to all besides) and were ready to perform his orders. The first time that he lighted it, he was alarmed at the appearance of the genii and endeavoured to extinguish the lamp,+ but the genii informed him, that being once summoned, they must not retire till he had given them some order to perform. The Shuekh, being a man of a lascivious disposition, ordered them to bring a beautiful woman, whom he had seen at a distant place. This was immediately performed, and the lady, who was of high rank, was much astonished and alarmed to find herself in such a place with a stranger. When, however, he was proceeding by force or persuasion to gratify his impure desire, one of the genii informed him that their obedi-

^{*} Others say at Umroha.

[†] According to others the lamp was found by a peasant who, being frightened at the appearance of the familiar spirit, extinguished in lamp and gave it to the Shuekh.

ence to him would only continue while his actions were confined within the bounds of virtue, and that whenever he transgressed those they were to put him to death. He desisted for that time, and the same scene was several times repeated, till at last the violence of his passion got the better of his fear, and he perpetrated the act, whereupon he was immediately put to death by the genii.* Though in fact such a profligate character, he obtained the reputation of a saint or prophet, through the supernatural power which he exerted by means of his familiar spirits, and a superb Durgah, or shrine, is dedicated to his memory at Umroha. After his death he is said to have become a powerful spirit or Jinn, and occasionally to descend upon, or inspire human beings, particularly women, who are then endued with a knowledge of futurity and other preternatural powers. There are other spirits of departed seers, which exercise similar power, such as Shah Durya, Zuen Khan, Nunhe Miyan, &c. but they are of inferior rank to Shuekh Suddo or Meeran, so that when he comes in person they all retire; hence the proverb. A,e Meer b, hage Peer, when Meer comes the other Peers (saints or soothsayers) retire; it is applied to express that when the chief in any employment appears, the inferior agents withdraw.

٣ 'ىي نڪر کو ل اڪي ڏا بهن هو كي

176. She neither came nor went, but remained in the corner, yet became pregnant.

Spoken of one who has incurred blame without cause. It is also a riddle, the solution of which is a loaf of bread.

· 177. The father a petty merchant, the son a lord.

To describe an upstart.

178. Show your father or point out his grave.

Spoken when a thing is lost and one is desired either to produce it or show how it is gone.

^{*} Some say that he caused several women to be brought to him in this manner, and indulged in luscivious enjoyment with them, that at last he sent for the daughter of the king of Room (or Constantinople,) who, having ascertained from him his name and that of his village Umroha, with its situation, &c. informed her father, who wrote his complaint to the king of Dihle, who sent people that put Shuekh Suddo to death, and having filed the lamp to powder threw it into the river.

179. If the father acts he shall receive the reward, and if the son do, he shall.

That is, every one must be answerable for his own acts.

180. The father wore a mallet about his neck, the son a precious necklace.

Roodrachth is the seed of the Eleocapus Garitrum.

یا پ ند داد م مار خوزاه بر

181. Neither his father nor grandfather noble, but he is become such by force. Spoken of a mean person who shows an unbecoming pride.

باپ نعماری بید ری بمتاتم اندا:

182. The father never killed a Tomtit and the son is become a mighty archer! Spoken in contempt of a great boaster.

183. The son resembles, his father, and the colt his sire; if not exactly so, yet in a certain degree.

وات مدر بات عبث هے ہے

184. It is offensive to interrupt a speaker before he has finished what he has to say.

باره بات اتهاره پوند ر

185. Twelve roads, eighteen ways. Applied to one who leads a very dissolute life.

186. Let him be the Chuodhurce of twelve villages, or the chief of thirteen. i. e. However great he may be, yet if he does not answer my purpose, he may go to hell.

187. If out of twelve months three are gone, what remains? nothing.

The rain on which fertility depends falls in three months; therefore, if those are gone the remainder is good for nothing.

Applied to one disappointed in the object of his labour or his journey.

188. This is the K hichree of the twelfth of Sufur, (on which day Monummud died, and on which the oblation called Fatihu is made by all Moosulmans, with this kind of food,) it is only for to-day, not to-morrow.

To express a present abundance which will not last.

189. There is not even as much left as would feed a dog.

To describe extreme poverty.

190. Stale victuals coming to boil.

Spoken of a thing brought forward when the time is past.

191. Faulty, or sinful in every hair.

That is, full of faults and imperfections. Generally used as an express sion of humility by one who confesses his own faults:

192. An expert thief.

Taken from the practice of shooting at a mark hung up by a hair.

193. He can skin a hair, and split a word into fragments.

To describe one of very subtile intellece.

194. A slave's person is a threshing floor for millet.
i. e. Slaves are oppressed by all.

195. When a slave girl becomes mistress she does not mind sending her slave girls out in bad weather.

i. e. No indulgence is shown by low born people to their servants. Put a beggar on horse back and he will ride to the devil.

196. To take by the hand and support through life.

197. The shame of a plighted hand.

Whereby a man is restrained from deserting one whom he has once befriended.

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يا و بهرى ڪهال

198, A skin is filled with wind.

The body of man or animals. (To express its instability.)

199. A camel came into a mad village, the people thought that it was God.

Applied to foolish people, who cannot distinguish right from wrong.

200. He assumes airs of superiority abroad, and at home is fain to live on rats.

201. Out of the house the husband is a beau, but his wife at home is a slattern.

202. He knows not the charm even for a scorpion, and yet puts his hand into a snake's hole.

Applied to one who undertakes a task far above his abilities.

203. His prosperity is fled, but his pride remains,

204. Forgive me madam puss, the parrot will live even without a tail.

i. e. Though you have already pulled away my tail, spare my life, I am content to live without it. Spoken by one who has been injured by the calumnies of another, and entreats him to desist.

205. Children of Buda,oon.

A city of Rshilk hund, where all the people are said to be fools.

An idiot, a fool. Wise men of Gotham.

206. If the wicked man will not depart from his wickedness, let not the good man abandon his goodness.

و و دروانام خنیجه

207. An old woman, called Khuteeju.

Which is a name usually given to young damsels.

208. Cunnum uram illius quæ me infamior fuerit meretrix.

Used by one who glories in his wickedness or treachery and defies any person to exceed him.

209. Dread the wickedness of the bad.

210. Swallow a large morsel, but speak not harsh-ly or severely.

To swallow a very large morsel is difficult and painful; and the meaning of the proverbs is, "submit to distress yourself rather than give pain to others."

211. A wasp's nest.

To describe a family or tribe who adhere firmly to one another, so that whoever provokes one is attacked by the whole.

212. The elder was but so and so, but the youngest who can describe.

Used always in a bad sense, to express that the first was a great rogue, but the second goes far beyond him.

213. They fry pease-puddings in a frying-pan.

A pun or the word 1 great, or pease-pudding. Spoken in reply to one who reproves the speaker for disrespect towards a great man.

214. Great fish eat up the small,

i. e. The powerful oppress the weak.

215. The great do not allow him to sink whose hand they have seized, as the iron fixed to a boat swims in water.

216. The dagger in his bosom, and salutation in his mouth.

To describe a treacherous foe, professing friendship. To smile in your face and cut your throat.

217. The goat has lost its life, and the palates of the guests have not been pleased.

Applied to a case in which one person has incurred a loss, without any advantage to others,

218. How long shall the goat beg for the life of her kids? (which the butcher carries away to slaughter.)

To express the inutility of striving or begging against that which is inevitable.

بكرى نے دودهد ديا پر مينڪنيوں بهرا

219. The goat has given milk, but filled with dung.

Applied to one who has performed any service or conferred a favour, but with a very bad grace.

220. A goat, or hare has only three legs.

Applied to a person who having once asserted a thing, however absurd persists in it to the last, without regard to argument or to punishment. It is said to originate with a person, who, having stolen a leg of one of those animals, and being charged with the theft, defended himself with this absurd assertion.

221, The heron is turned saint.

Spoken of a hypocrite who pretends to great piety and virtue, while he is in reality rapacious and wicked.

222. If you shoot a heron, you get only his feathers.

Spoken of one who injures others without benefit to himself. You can have nothing of a cat but her skin.

223. Call my eldest daughter-in-law to put salt in the rice and milk.

This dish is not used with salt, which would spoil it. The expression is used when any thing is spoiled.

224. Hair braided like a crested shrike.

This plaiting of the hair exactly on the crown of the head is considered as a mark of a demi-rep.

225. Bravo Joomma! I admire your tricks (or your figure.)

Spoken in contempt.

226. The cat does not kill mice for Gop.

To express that the person spoken of does good from interested motives.

227. The cat dreams of garbage.

Applied to one who on all occasions brings forward his own wants.

228. By the cats good luck the string (by which something eatable was suspended) is broken, (so that puss can get hold of it.)

Spoken of one who meets with some unexpected good fortune, or is promoted far above his merits.

229. She can keep a child twelve years without the breast.

To describe one fully versed in the arts, flattery, and self-persuasion.

230. The fool comes uninvited with a platter.

Spoken of one who comes without invitation to a feast, or who unasked intermeddles in any affair.

231. A monkey's wound.

Applied to a hurt which one has received, and which is constantly irritated by handling and scratching.

232. A monkey's cap.

Applied to a restless person continually in unotion,

233. The friendship of an ape is the loss of life,

234. A cocoa-nut in the hands of a monkey. Pearls before swine.

When a thing of value has fallen into the hands of one who cannot estimate its worth.

235. Such service and such a reward!

Spoken in reproach of one who makes a poor return for favours or service done him.

236. Man collects by spoonfuls, but Goo dissipates the whole jar at once.

Applied to the sudden destruction of wealth acquired by long and sordid parsimony. N. B. The figures are taken from a jar of oil,

237. A closed fist is equal to a plum.

That is, things unknown are generally highly valued.

238. Complaining before being hurt.

239. The grocer eats even his own sugar in secret.

Spoken in reproof of one who indulges vice publickly without shame; in the spirit of the monkish caution. "Si non caste tamen cante."

240. The merchant refuses to weigh, and the other says give me full weight.

Applied to one who so far from taking a refusal goes on to insist on something better than that which was denied him.

241. The corn chandler's owl.

Any worthless person or thing that is kept with great care. The phrase originates in the story of a foolish merchant, who bought an owl at a great price, supposing it to be a hawk, and used to exhibit it as such.

242. The taking up goods on credit from a merchant is equal to the swiftness of a horse.

i. e. It accumulates rapidly.

243. An old parrot does not learn,

244. Playfulness in old age (or second child-hood) shews the grave to be near.

245. An old mare with a red (or finely adorned)

Applied to an old woman who decorates her person sumptuously.

246. When the pimples break out on an old face, people run to see the wonder.

Applied to one who in old age affects the manners of youth,

247. Friendship endures only during life.

Used in two ways; 1. When one evinces a disposition to quarrel, another says our friendship is only furing the short space of our lives, why disturb it prematurely? 2. When one is inconsolable for the death of a friend, the expression is employed by way of consolation to represent the unavailing nature of his grief.

248. Let him that speaks go for butter.

Used when a person who pretends to know any business better than others, is desired to perform it. Applied to self interested people.

249. One present for another; what occasion for any thing more.

250. Rub your brother's arms.

It is a common mode congratulating a victorious wrestler to rub or squeeze his arms. This phrase is used ironically towards a person who has attempted things above his strength, or boasted greatly of what he would perform, and has failed.

251. Running water is clear and stagnant muddy; mendicants are best in motion (strolling) and are thus preserved from stain.

252. Plague on that gold (ear-ring) by which the ear is torn.

Spoken of a son or relation whose conduct renders him a burden, or source of vexation to his friends. It is also applied to wealth acquired by much labour, or the acquisition of which produced distress.

253. Jumalo (a woman so called,) or Dumoduk (the name of a man;) throws a spark into the straw, and stands at a distance.

Applied to one who excites quarrels among others and keeps himself aloof.

بهلا ڪيا سوخدا نے برا ڪيا سوبندر نے

254. If ·I do well, it will be ascribed to Providence; if ill, to myself.

· Words of one declining an undertaking or reproaching another with his being unmindful of favours conferred.

255. Oh father! I have got into a strange difficulty; I have left off picking up cow-dung and am now employed in embroidery.

256. The oxen labour and the horse eats at his ease.

257. The Brahmun's daughter would repeat the MOOHUMMUDAN creed.

To describe any thing so delicious as to renounce one's religion.

258. It is easy to drink wine, but its effects deadly. Spoken in reproof of those who act without regarding consequence.

259. When the lady treads, she shakes a hundred houses.

To describe a rude boisterous person.

260. Hunger is contented with any food, and sleep with any bed.

261. If you ask the hungry man how many are two and two, he replies four loaves.

بھو کے کو کہا رو کھا اور نیند کو کہا تکیہ 62 Hunger is the best sauce and fatigue t

262. Hunger is the best sauce, and fatigue the best pilldw.

263. If you are hungry look at the green trees.

Put in the mouth of a miser who never bestows any thing on objects in distress.

264. If the Jogee lose his way, his gain is double.

i. e. He finds in every place an alms, and the occasion of performing his religious ceremonics.

265. Those days are forgotten; the shaved pates are now crowned with nuptial garlands.

Applied to those who in prosperity have forgotten the meanness of their origin.

به ل کی نار همنگ دال دی بهات میں

266. The woman has forgot and put the Asafætida into the rice.

N. B. It should be put into split pease. Used when one thing has through mistake been done instead of another.

267. The forgetful Brahmun ate beef, (and said)

I will never eat it again by Goo.

Spoken of one who having committed an offence, solemnly promises not to repeat it, and yet gets again into the same scrape.

بهیکه سے بهیکه

/ 268. His alms well proportioned to his dress.

269. A wet rat.

To describe one whose heard only covers the point of his chin, and who is neckoned of a bad disposition.

270. To be either the male buffalo among the females, (i. e. The chief or rulers) or be tied to the butcher's stake.

To win the horse or lose the saddle.

271. The buffalo has sh-t sweet-meats.

Applied contemptuously to one who has neet with extraordinary good fortune.

272. A buffalo does not feel the weight of his own horns.

That is, a man does not feel the maintenance of his own children and relations oppressive.

273. I have not married, but have seen the marriage procession.

That is, I have not done this kind of work, but have seen it done by others. In reply to one who asks another tauntingly what he knows of the matter.

274. A married daughter is one of the neighbours.

i. e. She no longer belongs to the family.

275. Madam sheep, are you raising a dust in the boat?

A groundless accusation on which the wolf eats her up. Applied to express a person seeking a cause for quarrel to excuse his intended injustice.

276. If you call a lady a slave, she laughs; but if you call a slave a slave, she cries.

277. The wife gives, an alms, and the female slave partakes of it (so) the misfortunes of the family still remain.

Spoken of one who confines his benefactions entirely to his own family.

278. The intermeddlers must retire and leave the bridegroom and bride to settle the matter between them.

Spoken of those who busy themselves in promoting a quarrel in which they have no concern, and which must finally he discussed between the parties interested.

ashumed of.

280. The pence are gone and the flour is wet.

Used to describe the distress of one who is destitute of resource at a time when it becomes necessary to incur expense.

281. The head of another is (considered) like a weight of five sers.

i. e. Like a thing of no value, or which is not injured by rough handling. Applied to one who uses carelessly, or expends extravagantly the property of others. The antithesis seems to require that the first word should be not not not imply that one expends the wealth of another as if it were five times its real quantity.

282. The head of another is like a pumpkin.

Applied to one who swears by the head of another, to imply that no remand is to be had on such an oath.

283. A cricket dance on the treasure of another.

Applied to one who is proud of what belongs to others.

284. From the Bel to the Acacia, from earth to dust.

Worse and worse. See 288.

285. To promote the growth of the creeper (or gourd) but cut its root.

To express one who appears friendly but secretly undermines another.

286. If the Bel is ripe, what advantage is that to the crow.

The rind of this fruit is so hard that the crows cannot pierce it with their bills. Used by a person who hears advantages described of which he cannot partake.

287. The Bel (fruit) is burst, and reduced to (particles like) mustard seed.

To describe the ruinous effects of disunion.

288. He that is wounded with the prickles of the Bel goes under the Acacia.

Oat of the frying-pan into the fire.

289. Be not idle, be doing something. Be not without a Hoogqu, keep smoking something.

290. The ox does not leap but the sack does: did ever any one see such a thing as this.

Used when the person who commits an injury not he that suffers it, becomes angry.

پاپی ڪا مالا اڪا (تهه جالے) 291. The wealth of the wicked goes to waste. Ill got ill spent.

292. The wealth of sinners goes in expiation.

293. First dissipate every rag of your property, and shew your disgrace (or placked face) to the whole world; then you will be distinguished among those who have attained honour.

Redness of the face, is opposed to of the Plas tree (Butia frondosa,) which first sheds its leaves, then puts out flower-bads of a dark colour, and afterwards displays its beautiful scarlet blossoms, with which the whole forest appears in a blaze.

294. Old betle, new ghee, and a chaste wife; these three you may obtain when Krishnu (or the deity) is propitious.

295. The five fingers are dipped in butter, and his bead in the pot.

To express a person wallowing in abundance. He lives in clover. (Met.)
Taken from a cat or some such animal.

296. Five Pandoos and the sixth the NARAYUNU (or Krishnu.)

Spoken when a person unexpectedly joins a company in yaich he is very welcome and wished for.

297. To mix among the five horsemen.

Applied to one who tanks himself among those who are greatly his superiors. It is said that four horsemen, well mounted and armed, were followed by a fellow without aims, on a sorry poney, who being asked where he was going, said, we have horsemen are come from Dehlee.

298. Lit. For five your friend and for fifty the ruler.

i. e. For five rupees do not quarrel with the first, nor for fifty with the second.

299. Master Pundit, you will repent, and be glad to eat the same pease bread.

Addressed to one who rejects a proposal made him, to express that he will afterwards gladly accept of it. You may go further and fare worse.

300. Concealed enmity or wickedness comes to light at last.

301. A stone does not rot in water.

j. e. Arclaim, though suspended, is not lost.

302. A stone gets wet in water, but does not dissolve. If you speak before a fool, he is pleased but does not understand.

303. Leeches do not stick to a stone.

Stories of distress make no impression on a hard and avaricious heart, or instruction has no effect on a blockhead.

304. The stroke of a stone is not death.

S. e. A person cannot die until the appointed time.

305. He that is subject to another, has no rest even in his dreams.

306. Old rice has a superior flavour.

To express the advantage of conversing with men of age and experience

307. To gild an old dome.

To decorate an old worn out carcase.

308. When I see another's head red, shall I break my own?

Women who live happy with their husbands, paint their heads with vermilion or red lead. The meaning is, shall 1, through envy of another's happiness, wilfully do myself a mischief?

309. Squire Pestle jumps for joy in stranger's houses.

The name of Mossul, or pestle with which grain, &c. is pounded, is here given to a busy-body, who goes uninvited to other people's houses, and officiously intermiddles in affairs; because that instrument is very commonly borrowed, and goes round a whole village.

310. His mother-in-law died last year, and he now begins to weep.

Applied to one who laments of misfortune that has been long past, and which had not affected him at the time.

311. He can neither read nor write, yet is called the possessor of learning.

312. He can neither read nor write, yet is called Moohummub the learned.

Applied to a person who lays a claim to qualities to which he has not the smallest pretension.

313. The calf is bought and the buffalo demanded into the bargain.

314. The pan (or betle-leaf) is ripe, there is neither cough nor defluxion.

The foundation of the saying is this, that chewing this leaf in its unripe state is said to occasion cough; whereas, when ripe it is esteemed a cure. It is applied. 1st. To express that any thing proposed or spoken of, is salutary and free from danger. 2d. In reply to one speaking of an old person, who says he labours under such or such complaints, and signifies that his ailment is merely old age.

315. He does not open a ripe pease-pod.

To describe extreme laziness.

316. Preserve your turban and eat butter. (That is, do not sell your turban to procure it.)

In general terms, enjoy the good things of this life with such moderation as to preserve your honour and respectability.

317. Three leaves of the Pulas tree.

To express extreme poverty.

318. Where an assembly is, there is Gon.

319. If the jury say it is a cat, it must be so.

320. He that obeys the assembly obeys Goo, and he that obeys Goo obeys the assembly. Vox populi vox dei.

321. A beggar's son struts like a peer.

322. In every bundle (of straw) is fire: or it may be burned.

To express that every one has his portion of suffering.

323. A hoe is called gool-sufa.

To express that one has long danced attendance in vain, and has no longer any hopes of deriving advantage. Taken from the story of a Fuquer who pretended to great sanctity and wisdom, which induced a certain

person to attach himself to him as a disciple. After twelve years attendance, during which he had never got any instruction, he asked his preceptor the name of the hoe and got the foregoing answer.

324. O he'se! come lack from hence.

Used to recall one's self from any thing bad, the heart being likened to a horse.

325. Lit. He bit the cheek in the first kies.

Applied to one who believes ill in the first employment given to him.

326. He can bear the loss of his eyes, but not the application of a remedy.

Applied to that species of avarice which will not expend a trifle to preserve or improve a valuable property.

327: Light the torch and take up the the palkee.
To describe great haste.

328. You may consume a fool's substance by praising him.

329. The wealth of the fool is to be eaten by keep-ing him in good humour.

330. Small rain fills a pond at last.

To express that small savings, long continued, amount to a great sum; or that trifling efforts, long and often repeated, produce great effects.

4 Gutta cavat lapidem non vi sed scarpe cadends."

331. She is the married woman whom her husband loves.

332. The thirsty person goes to the well, not the well to him.

That is, he who is in want of anothers assistance must go to seek him. What is not worth asking is not worth having.

333. The ways of love are peculiar to itself.

334. Fill my belly and load my back.

i. e. Exact what labour you please.

335. The quality of a person who has eaten his fill and is satisfied.

i. e. Hard to please and unwilling to engage in labour.

336. The conversation of one not in want.

To express one's being indifferent about employment and demanding exorbitant terms for the performance of any ork.

337. He has a purging and yet longs for chiches, (which are said to increase that disease.)

Applied to one who is already involved in misfortune, and yet follows courses which are calculated to increase it.

338. He has a purping and yet his mind runs after toasted chickes, (which are supposed to aggravate that disease.)

339. No bowels remain in his belly, nor teeth in his mouth.

To describe extreme old age and emaciation.

340. I have swallowed rice-water like sumptuous fare.

Spoken by a person who having put up with many inconveniencies in the service or society of another, declares his patience to be exhausted. i. c. I have put up with these things as if it had been a state of enjoyment.

341. The Saint is himself in distress, for whom shall he make intercession.

342. I have not yet given a present to the Saint or Martyr, and shall I give it to a fellow without a nose?

Used when a worthless below demands what has been prepared for his betters.

پیر ہوئے بیول کے تو داکھہ کہاں سے کھا نے

343. I sowed trees of Acacia, whence shall I eat

Do men gather grapes of thorns, or figs of thistles? MAT. vii. 16. To express that evil deeds have evil consequences.

قافا با نا هوت پرانا

344. The warp and woof are both old thread.

345. His understanding clears up at the sight of money, and in his transactions he looks to the face (person, state or condition) of those with whom he has to do.

Spoken of an avaricious and interested person.

346. To give quickly is a great virtue,

347. Above and below all is a stream.

To express excessive rain and inundation. It rains cats and dogs.

348. O Toolsee! go not to that place where there is no distinction of cast; tin, silver, cotton and the flower of grass, are all white.

349. He that is constantly looking down, searches for infernal regions.

i. e. He is a great rogue, always plotting mischief.

تلون کیسی کے و سیا جیب کیسی کے و س

350. Shall I pronounce agreeably to the soles of my feet; or agreeably to my tongue?

تلے پر ی کا مو ل کیا

351. What is the price of that which is under your feet? or that which is in your power you consider of no value.

Used also to express the inutility of wasting time in the discussion of matters which are past.

تم لمی کے دیدے جلا ک

352. Do you light the lamp of Ghee.

القيام بال عائمة التي المائة

353. When will your child crawl on his knees.

i. e. When will you speak the truth or perform your promise.

تہما ری بات تھل ٹی نہ بیر ے کی

354. Your speech neither belongs to land for water.

i. e. It is incongruous and inconsistant.

تههام ی یا ت میں بنط نہیں

355. There is no reliance on your speeches.

تہاری ہوا بری و یک در ہے جو تاریک اُتھا کر موتے ،

356. He is your equal who lifts up his leg to piss.

i. é. A dog.

357. The spittle from your betle is my food.

i. e. That which you can easily spare without missing it, will be of the greatest service to me.

358. A mountain hid behind a straw.

To express something of the greatest utility which may be attained by a very easy process when once it is known.

359. I feel the sun-beams, what occasion have

Applied to one, who, feeling the want of a thing resolves to procure it, but forgets the resolution whenever the immediate want is removed. Taken from the story of one who being exposed to the cold of the night, resolves to make himself a cottage, but forgets it when the sun breaks out and warms him.

360. Attend to your own business, what have you to do with me.

361. That in the oven is yours, but that in the trough is mine.

To express hurry or impatience.

362. The loaf in the oven is yours, that in the hand is mine.

To express that the person spoken to is in a great hurry.

363. If you winnow hollow (or rotten) grain,

Used to de pribe vain or usel as labour.

364. Hallow (or rotten) pease sound the loudest.

To express that people of no worth always make most noise, and are loudest in their own praise.

365. It is proper to eat moderately and dress well.

Used in reproof of one who spends every thing on his belly.

366. There is fortune in the mouth of the part-

Omens are taken by the Mindoos from the voice of partridges; and the proverb is used to express a person of little merit having obtained the confidence of a prince or great man, so that his advice is followed in every thing.

367. Let yours remain covered up till mine be sold.
Applied to a selfish person.

368. What is yours is mine, but mine is another affair.

Used to describe a selfish person.

369. He has neither bow nor arrows, what kind of Put, han (or soldier) is he?

Said of one who pretends to qualifications which he does not possess.

370. To marry an oilman and eat dry bread.

Applied to one who attaches himself to some powerful person and yet remains in distress.

371. Look at the oil, and the stream of the oil, (as it is poured out.)

That is, examine the matter thoroughly.

372. By sprinkling a little oil he became a partner in the blanket.

It is customary when a blanket is finished, to rub some oil on it to give it a gloss. One person having prepared a blanket, another dropped a little oil on it, and on the strength of that claimed a share in the blanket. It is used to express a person's laying claim to a share in the property of others by making a very trifting addition of his own.

تَيْلَي کا تَيْلَ بَهِڪَتَ بَهِيّاً جِي ڪي

2/3. The oil expended is the oilman's, but the masquerade is (called). B hucyajee's.

(Lit. A brother, but used as a title of Kaynt hs.) The expression is used when one person gets the credit of a work performed at the expense of another.

تیلی کے تینوں مربی اوپرسے تو تے لاتھ

374. The oilman's all three (viz. two oxen that \ move the mill, and the man who drives them), may die, and the post above break down.

i. e. The whole family may be ruined for aught I care. I have no con-

SECT. I.

375. Three were invited, thirteen have come; put

i. e. To recrease their bulk, as provision had only been made for the number juvice.

376. Three were invited and thirteen came; such is the custom here, the strangers eat up all, and the family may whistle for supper.

377. Three were invited, thirteen have come; hear this wise speech of Rag, ho and Chetun, who say put (more) water into the pease. v. 375.

378. A sack-cloth boddice requires to be tied with a straw.

You must act according to circumstances.

379. The sorry horse requires a whip; a sign is enough for the generous steed.

380. A broken arm is worn in a sling.

i. e. Though a man's relations prove wo thless, he cannot desert them.

381. Brasiers exchanging pots.

i. e. A bargain between two people equally knowing. Diamond cuts diamond.

382. The maimed painter (without a hand) regrets in his mind.

Applied to express the regret of one who sees himself excluded from an employment for which he is very capable.

383. He got a blow in climbing the mountain, and now breaks the grinding stone at home.

Applied to one, who, having suffered injury from one whom he is unable to cope with, wreaks his vengeance on his own family and dependents.

جات بانت پوچھے نہیں کو نے هر کو بھجے سو هر کا هو ہے ؟

Whoever worships Gon is Gon's; there none inquires about his extraction.

385. A lover (or gallant,) a son-in-law and a nephew, these three are never grateful.

386. Burn that woman's body who quits one and goes to another.

387. To go is at one's own option, but to return depends on another

388. We must go, as sure as two and two make four, and cannot remain. Who would be plaiting hair on such a bridal bed?

The above couplet was delivered by UMEER KHOOSRO on his death bed.

389. This rope (entanglement, incumbrance of family, &c.) will last as long as my life.

390. He is a perfect stranger, and yet addresses me in the most familiar manner.

391. While there is life there is the world before me.

392. The loss or gain is my master's.

i. e. I am indifferent about it.

393. As long as there is a cup-bearer (i. e. a protector) there is hope.

394. While there is life there is hope.

395. He has been in this (wretched) state, ever since his hair began to grow.

i. e. Since his infancy. (Always used in a bad sonse.) Ever since he began to acquire power his conduct has been thus evil and oppressive.

396. When I had pease, I had no teeth, and now that I have teeth, I have no pease.

Spoken when the means and capacity of enjoyment come at different times.

397. (Lit.) Extend your feet according to the length of your sheet.

Syour coat according to your cloth.

398. The more sirup you put, the sweeter it will be.

Used to recommend that expence or labour be not spared on any particular affair.

399. To make a hole in the vessel out of which one has eaten.

To prove ungrateful, or injure one's benefactor.

SECT. I. ORIENTAL PROVERBS.

400. To cut the branch on which one sits.

To express 1st. Extreme folly, 2d. Ingratitude. 1t is an ill bird that bewrays at own nest.

401. The nuptial procession is proportioned to the rank of the bridegroom.

402. In the city where you wish to sell flowers, do not kick up the dust.

That is, if disgrace hefal you where you were once respected, do not remain there.

403. What does he who has never had chilblains know of another's pain.

He jests at scars that never felt a wound.

401. The horse is fitted to the rider; God has brought a suitable pair together.

405. Chew not charcoal with the same mouth that you use in eating betel.

· 1st. Do not abuse him whom you have once commended. 2d. Do not submit to indignity where you have formerly been treated with respect.

406. Where he sees a sleek countenance there he slips.

Spoken of a time-server, who courts the favor of the great and prosperous, and suits his conversation to their inclinations.

407. Sing his praise who feeds you.

408. Whose soever is the pot, his is the sword.

That is, he who pays his soldiers best is best served.

409. Whoever holds the cudgel, his will be the buffalo.

To express that the most powerful is generally successful in all disputes. Club law.

410. He for whom I have stolen so much, calls me, thief.

To describe ingratitude.

411. He who holds the ladle (with which victuals are served out) has every body attached to him.

412. He that has ten bullies to back him will carry off the treasure of others.

at a cat, and whoever has never seen a robber let him look at a butcher.

414. When the pair (at Chuosur,) is separated the piece is taken.

To inculcate the value of unanimity.

415. That spring, in which we saw the blossoms, is gone; now oh bee, only thorny branches without leaves remain on the rose tree.

416. Pearls are of no value in a desert. . .

i. e. A man of takents and learning is of no estimation among ignorant people. To throw pearls before swine.

17. Who has seen the peacock dance in the forest?

Applied to one who has displayed wealth, abilities, splendor, &c. among strangers, or those who cannot judge of his excellence, and not in the place where he is known.

حِنْے لگائی سو کھاویگا

418. He that kindled the fire will extinguish it.

Applied in two ways, 1st. That a commotion is most easily appeared by him that excited it. 2d. That afflictions sent by Gop can only be alleviated by him.

419. He that makes trowsers must leave a place to p— through.

To express the necessity of looking to the conclusion and obviating obstacles in any work which one undertakes. Look before you leap.

420. The young (maid) goes to the grave, and the old one looks out for a husband.

Used to express any incongruity.

جواني ديواني

421. Youth is madness.

422. Such a bridegroom is come to marry me as I cannot look on without a fever.

423. He that plays dice without assistance or support, will be ruined sooner or later.

424. Even leavings are eaten for the sake of their sweetness.

425. People submit to eat leavings for the sake of the sweetness.

i. e. It is sometimes prudent to submit to mortifications for the sake of solid advantages. To kiss the child for the sake of the nurse,

426. He that exalteth himself shall be humbled.

427. When a mole grows beyond bounds, it becomes a wart.

i. e. A virtue in excess may become a vice.

428. When you know you are about to lose all your wealth, then you had better give half of it away.

429. To see and to behold are the same.

Applied to two people who tell the same story but in different words.

430. Collect as much wealth as you can, you must die; your son-in-law (or powerful person) will get your treasure; if you have no son-in-law it will fall as a escheat to the king.

Applied to a miser.

431. Give half your wealth to save the remainder.
See 428.

432. How can he that gives pain to others, enjoy tranquillity?

جو کبير کاسي هوی موج هيں رامهيں کون فهورا

433. If Kubeer go and die at Kasee, what obligation has he to RAM? (or God.)

N. B. A Hindoo dying at Bunarus, of necessity obtains salvation; therefore it is not by the favor of Gon. Spoken by one who has long paid court to another with a view of being served, and at length obtains his object by his own exertions.

434. The cloud that thunders much, rains little.

The greatest barkers bite not sorest; dogs that bark at a distance bite not at hand; great promisers are small performers; or great cry and little wool. (Scot.) He is no the best wright that hews maist spails.

435. The devotee is gone and nothing but ashes remain on his seat.

i. e. The soul is fled and nothing but dust is left. (To describe the death of any one.)

436. A Jogee who does not know the duties of his profession, what does his stained garments avail,

The gown does not constitute the churchman.

437. If two Jogees quarrel, their cups are demo-

i, e. They possess nothing else. You can get nothing of the cat but her skin.

438. Even the care of an ox is an incumbrance to.

a devotee.

439. A circuit like the Jogees.

1st. Applied to one who pays short visits and seldom. 2d. To one who pays frequent visits.

440. He that beats a Jogee, dirties his hands with ashes.

To express that it is unprofitable to press the poor.

441. That which dwells, in the mind is seen in dreams.

442. The more a blanket is wet, the heavier it becomes.

Ist. When a person has danced attendance on a great man for some time, and complains to his friend that he has derived no fruit from it, the other advises him to make no complaint but continue his attention; applying this proverb in confirmation of his advice. 2d. Used as an expostulation with one who having run in debt does not even take care to pay the interest; whereby the load accumulates daily.

443. As a fowl gets fat, its - becomes the tighter.

i. e. The richer a miser becomes, he grows the closer fisted.

'444. A blanket is not to be thrown away on account of the lice.

i. c. A great advantage is not to be given up for a slight inconvenience which attends it.

445. That which is in the pot will come on the plate.

That is, a man's conversation will be conformable to the qualities of his mind. Out of the fulness of the heart the month speaketh. See 444 Persian.

446. A corpse does not become light by removing the hair of the pubes.

To denote that a person's loss or gain is of such a nature as not to be felt.

447. Wherever the hungry wretch goes, there will be famine.

To describe a person who is very unlucky.

448. Wherever the bridegroom is, there is the nuptial procession.

449. My abode is in the post of danger.

جهال روکهه نهیس تهال ارند هی روکهه هی

450. Lit. Where there are no trees, even the Palma Christi is a tree.

A man with very little wisdom, science, wealth, &c. is highly esteemed where no body has any. Parmi les aveugles le borgne est Roi.

451. Where one hundred must be expended, if you expend 125 it is no matter.

i. c. There are cartain occasions on which it is not good to be too rigidly

452. She pushes a large pestle where a needle can hardly pass.

Applied to a great calumniator, and one who winds into the confidence of the most cautious.

453. The dead are buried where they die.

To express that a dispute is best settled where it arose: or that in every place matters must be determined according to the customs of that place.

• 454. Where a man's talents are not valued, there is no place for him; what should a washerman do in a place where people go naked.

455. The thorns of a bramkle.

To describe one who sticks fast, from whom it is hard to disengage one's self.

456. The liar, even though of gold (or profitable) is worse than leavings or offal.

457. Neither does the liar die, nor is the city purified.

An imprecation, indirectly charging the person to whom it is addressed with falsehood.

458. What occasion is there for economy in telling lies.

i. e. When a man has once transgressed the bounds of truth, there is not thing to restrain him within bounds.

459. If you did not tell lies would not your belly split?

460. If he did not lie, his belly would swell.

To describe one who has an unconquerable habit of lying.

401. The house of the dishonest does not prosper.
Cheating play never thrives. Honesty is the best policy.

462. 1st. Liars obtain credit in this world. 2d. The world is a deception, yet all believe in it.

A saying taken from the Vedant philosophy which denies the reality of a external objects. Applied when an impostor obtains credit.

463. The liar's face is black, (i. e. He is disgraced) and the man who speaks truth, is prosperous.

Tell the truth and shame the Devil.

464. The man who speaks the truth is overcome and reduced to misery by the liar.

Might overcomes right .-

465. Point out a living man's house and a dead man's grave.

: 466. Lit. A live fly cannot be swallowed.

i. e. It is difficult to swallow it alive, and if swallowed, it is rejected by vomiting. It signifies, lst. No one willingly involves himself in ruin, 2d; An-evident truth cannot be denied.

جيتے نه پچهنے مو عاد هرا دهر بيدار

but will bewail his death with noisy lamentation.

A man's worth is not known until he is dead.

جیٹے ہی کا نا تا باک میں

463. In the world kindred is only among the living.

Used by way of consolation, expostrative with those who lament extravagantly over the dead.

جیت کے بھروسے پیت

469. Depending on another for subsistance.

جيسا تيرا نرووياني ويسا ميرا كام جاني

470. Such as your pay, such will be my service, Point d'argent point de Suisse. No song no supper.

چیسا دیس ویسا بهبس

471. Every country has its own fashions.

.(Scot.) Every Land hath its own Laugh and every corn its own caff. (Let.) Suns est mos cuique genti.

(Eng.) When at Rome do as the people of Rome do.

جيسا سوت ويسي بهينتي جيسي ما ويسي بيتي

472. The skein corresponds with the thread and the daughter resembles her mother. See No. 183.

Take a bird out of a good nest. You can't make a silk purse out of a sow's ear.

جیساکرو کے ویسا پاؤ کے

473. As you act, so you will be rewarded.

As you make your bed, so you must lies as you brew so you must drink. See Part 1, Sec. 1, Iro. 447. and No. 479, of the present Section.

حيسا مهه ويسا تهيز

474. Such as is the mouth such is the slap.

That is, the punishment of every orime will be in porportion to its magnitude.

475. Let things be suited to one another; as the egg-plant to dried fish.

To signify that things are well matched. (In a satirical sense.)

476. From whatever quarter the wind blows you must turn your back towards it.

i. e. Sail before the wind, or swim with the stream.

If also means that you must conform to, or act according, to circumstances.

(Scot.) As the wind blows seek your Beel.

(Eng.) Pull down your hat on the wind side.

(Lat.) Is sapiens, qui se ad causas accommodat omnes.

حيس داع ويساكام

477. The work will be in porportion to the pay.

See No. 470.

جيسي روح ويشے فرشتے

478. Such as is the soul, such are the angels (which come to receive it at the time of death.)

To express that every one will be rewarded according to his works; but it is generally taken in a bad sense. It also means that people or things are well matched: (in a satirical sense.)

479. As you do so you will receive: look and see whether it is not so. See No. 473.

As you measure so shall it be mitted to you again.

480. It is the same whether my husband stay at home or remain abroad.

i. e. He is good for nothing; (applied to any worthless person.)

481. Render to every one according to his quality; to the Raja's son a buffalo.

i. e. A great man ought to have a great thing. Render to Cæser what is Cæsar's Give honor to whom honor is due.

482. One turn meets another; if rats can eat iron, a kite may carry off a child.

This proverb is founded on the following story. A man having occasion to travel abroad, left a quantity of iron in charge of a friend. On his return after several years his friend told him the rats had eaten up the iron. He said nothing, but waiting an opportunity seized the other's child, concealed him, and told his father he had seen a kite carry him off. On the others alledging the impossibility of the thing, his friend made this reply.

483. As the gentleman, is made of wood, so is his beard of tow.

Spoken in contempt of any one.

484. Those that sing the praises of Huru or Munadevu,) and that merely utter inarticulate sounds, are treated alike.

Spoken of one who does not discriminate between those who serve him well or ill.

485. Accept such service as you can obtain, whether it gives meat or butter with rice.

This is used by way of advice to a person, to be satisfied with what he has got, rather than trust to precarious employment with the view of obtaining more. Don't quarrel with your bread and hutter.

486. Four Vedus, the fifth a cudgel,

i. e. He who does not listen to precepts, or reason must be compelled to do so. A bridle for the horse, a saddle for the ass and a rod for the fools back.

حار دنا کی چاند نی پهر اندهیرا پاکهه

487. There is moonlight for a few days, and then it is dark as before. Riches have wings.

Applied to express the transitory nature of prosperitys

چاروں راهیں مرکلی

488. All the four roads are wide.

i. e. There is no interruption. A willing heart maketh light work.

489. Before the servant a dog, before the dog a pesh k'uemu (a tent sent on in advance.)

The phrase is used when a servant, who has received an order from his master, sends another instead of going himself.

490. Serve him that desires (respects or esteems) you, but mention not him that dislikes you.

Spoken by one to whom any thing has been offered with a bad grace, which he in consequence will not accept.

491. Goo rights him that keeps silence.

Virtue is its own reward. He that humbleth himself shall be exalted. The reverse of No. 426, q. v.

چراغ تلےاندهیرا

492. It is dark under the lamp.

Used when crimes are committed near the seat of authority. Analogous to the proverb, "The nearer the church the farther from Go-22

جراغ روهن مراه حاسل

493. Lit. The lamp is highted and enjoyment is at hand.

Alludes. 1st. To the practice of lighting lamps at the shrines of holy meafrom which religious act, the votaries expect the accomplishment of their wishes. 2d. To the practice of the Fuquers, called Negribundes, who go about begoing with a lamp in their mands, whence the aims given to them is easted Chiragh or Chiraghes, as butch as to say, "My lamp is lighted, you have now an apportunity of obtaining a blessing by giving me aims?" 3d. To the habits of libertines, thieves, and others, who look to the night, when lamps are lighted, as the favourable season for obtaining their wishes.

جِراغ كُلْ يُكْرِي غايس

494. Lamps out, the turban vanishes.

To express that when the ruler of a country dies or is deposed, crimes are commented with supposity. When the cat is away, the more will play.

جراً مرن كذرار هانسي

495. The death of birds is sport to the villagers.

Spoken when one makes sport of the misfortunes of another. It is sport to you but death to us.

حَرِي مَارْ تُولَّ بِهَانِي بِهَانِي كَا جُانُورِ بُولًا

495. In the street inhabited by bird catchers, the voices of various animals are heard.

Applied to an assembly where every man gives a different opinion.

497. While you sojourn in this transitory world, do some good.

رچل جهانو میں آئی هوں جمله بیر مذانی هوں

498. Go on shadow; I will follow; and I implored the aid of the whole congregation of sairts.

Durin the mouth of, woman who affects e treme delicacy, so as to be unable to "Ill without great difficulty, she desires her shadow to go on before, and says that with the assistance of the saints she will folio v as fee. as she can,

ASS. She went for refuge to the family of her rival.

To express one's taking a step that must inevitably lead to his or her ruin.

500. A cobler is liable to be pressed to work, even were he to mount up into heaven.

To describe an unlucky penion, whose fortune does not change by change of situation.

501. Chumelee (a name usually given to female) slaves is become very gay.

The phrase is used to express that one generally morose, is in uncommonly good humour, or that a miser begins to epend his money like a gentleman.

502. A piece of sazdal-wood came into the house of a cobler, who continually beat leather with it. The sandal filled the world with its complaints that, "I have to deal with the mean."

CRLENTAL PROVERBS.

جنے حیاو کہ شہنا ٹی بیجار

hew the pease of p the bagpipe.

Ing , uner dance or hold the cand

رمنے کا مارا مرتا می

504 A men dies from the die a pea.

To express the instability of human life.

جُوْع کے جانے مونے کئے در ہے کے ساتھ ار سے

four Vedus) went to become a Chhubbe (or learned into doubt whether b. n retain the rank of Dobe (or of him.

rank of a Chhibbe but having ben, in.
king's atten lants, he majed his rank to
instead of bein savanced wor water to the little seed to a sche may
of ambition, or of not being satisfied with what we have of See No. 5%.

حرر جائے ، د که اندوری

506. Are the thiever, of the carkness gone for ever?

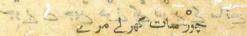
.. c. Though you have now escaped be not too secure. It also means although the present opportunity is gone by another will occur.

چور چوری سے گیا کہ میرا بھیری سے نگیا

507. The thief has lef tealing, but n changing. our dines or hold the cond -

That is, bad nabits though supposed will themselves occasional, determined It is releved that a thier baving been detected and reform and took on himsel he profession of a D gees 'r ve in any with order - alen his friow travellers were a leep, ropensities came strong polan and last tode of gratifying the without being guilty of theft, was to take the bundle of one from under bi- head and put it under another's,

(Eng.) What is bred in the bone will never weat of the fl sh.



508. When a thief is about to be put to death, he

involves many in his fate. of Jaw (subs T ruot

i. e. He gives information agains, his accomplices, and even accuses the

into analy whether h W Dobe (or of the

510. A thief's brother is a plunderer of things committed to is charge.

511. A thief's face is like the moon;

This is interpreted in two way . Ist. White and pure. i. e. Wearing the aspect of innocence though guilty in reality. 2d. Marked with dark patches like the moon. i, e. I'e is strayed by his looks.

بالمجور كوكر الموالي صالا مدر كريس جاك "Is the les to meal and the honest man

equality we were on parties in a dispute,

Taglod to Holes

مان مراود جور کے دل میں جوری بعام عالم میں

513. There evens in the heart of the thief

the manus bear of all which serve who we will be the serve of the ser

514. The mother of a thief hides her head in a granary when she cries, from shame or fear of being known to be rele

erdo ald or malignation

Dio. The " I's eye is 1

portmentean?

جوري ادر مر زوديا ما الما ما الما

516. Theft and he wass torether

poken - dories in his

517. Are you the thisf and affect the judge?

ORIENTAL PROVERBS.

چوري اور سدده زوري

518. Theft and bulling

e gine time!

حِوْرِي كَا كُرِ يَدُرِ

519. Stolen sugar is sweet.

determined

The were a leep, old

520. Even the Choonee says come

with ghee.

In the process of splitting pease, or any pulse, whis done by a mill, three substance are obtained. 1st. Dal, the split pease. 2d. Chonee, little fragments broken off, which serve for food to the poor people. 3d. Cho, a the husks, which are given to cattle. Those who eat the Choonee cannot afford to purchase G, hee; so that the words here are used to describe a mean person making great pretensions.

چوها بِل میں سماتا ند کانوں باندها چهاج

521. The rat is

and would

owing fan to his e. rs?

up in business ir place v hich affords

but what sound ceed from he sieve which is full of holes?

i. e. An innocent person has a right to peak, and may speak with corfidence; but not one who is corred with crimes. تعب بقي مين الرصورت طباه مين

The beauty (where is from dress,) is in atmanteau, and the the person is in

and ' ving.

المجالي مول كال على الولي الله المرا

al rank even of Dobe does not remain.

It is used to express the folly of him who, like the dog in the fable, loses what he actually possessed in the vain pursuit of higher attainments. See No. 505.

الله المراجع ا

Bastards have none the ceremonies of the

526. Whether he knife fall on the cucumber, or the cucumber on the knife the effect is the same.)

ا حالے کی بیسہ

527. A buffal of the mire and the slovenly woman.

The Transport And

528. The little are worthless.

الجهر تدا بالي كها

529. Give up O Jat as much addicted

ber (,) the couch in there

i. e. Leave off your nat as of rapacity and vio nee,

830. O Bramble: let modown.

Supposed to be spoken by a person who in some disgust throw into a pond, but repenting lays hold of a bush to save himself, but precends that the bush has laid hold of him. Applied to one who perpetually intrudes his company on another, and pretends that the other person will be parwith him. what he actually possessed in the vain purery of higher analy

چیری سبکے پانو دھروے اپنے فھوتے لجاوے

531. The slave-girl we shes every body's feet, odislashamed to week his own. avad abratast

532. He takes

Lis things, and then

Doc. Whether to line

abuses the thieves.

the cucun ber on the same.)

533 Can flesh remain in a kite's nest?

i Ling.) Can a man take fire in his bosom a 4 mg b purnt? BAR. A bolful of the mirch was fit slovenly coman.

حاضر کو حجت بران

534. No proof is required of that which is before 529, The little are worthlost! our eyes.

حاضر کو لفی عایب کو تا ایر

535. rie gives mainten act listhe living, and be-

Description faliberal arson.

The she had a she pilos

ES6. It wou confute the rul if he I locks you down.

حتى كر حالل كر دن مين سو باز كر

537. Do that which is just and lawful as often as you please (but abstain from that which is unlawful.)

حق کہانے سے احق بیڑار

338. The fool is offended at him who speaks truth.

وفي أنهار ع إنعام

539. He cannot get even his right, and yet ex-

حلال ميل حركت أور حرام بين بركاف

b40. Is good sonduct become the cause of distress, and debauchery of success?

حلواتي كي فوكان اور فالعالم على العلم

541. To celebrate a grandfather's obsequies at a confectioner's shop, i. e. gratis.

To describe one who supplies his own wan's at the expense of others.

(Scot.) Cocks make free of horses corn.

ای بنیا کپاکر ے اس کو تھی میں بھر ہے 542. What does the corn-merchant do, who is out of employment but remove the corn from one granary to another.

543. May God not give the wicked nails (o scratch others.) i. e. may he never invest them with power.

(Scot.) Fools should not have chapping sticks.

خدا دیکھا نہیں عقل کے بہمانا

by reason.

Applied to my fact which is see tained by resumptive evidence.

is, he provides for all his creatures in proportion to their wants.

GoD feeds the young ravens and clothes the lil es of the field.

546. God only knows the things that pertain to God,

له الم خدا کے خصب میں قرائے رہیں۔

547. Fear the wrath of Good, and and only

Said to one who is about to dommit a jy bad action.

خداكي لاتبي مين اوار نهين

548. Gon's club makes no noise.

Spoke by her during oppression which he can't avoid.

خدا کے واسطے بلی بھی جوها نہیں مارتی کے

549. Even the cal does not catch mice for Gon.

i. e. People are generally interested by selfish motives.

خدا لر نے کی روزی ہے کہ نے کا من الدے

550. Quarrel among yourselves as much as you please, but Gon grant that you may never see the day of separation.

المنا الكتي كولى له كالم مفه ديكمي سب كولي كالع

551. No one says what is a recable to Goo, but every one say what is pleasing to man.

خدا میزبان تو جای میزبان

552. What God is kind the world is kind.

مدا مهر بان تو کل مهر بان

553. If God is propitious, then all are favourable.

خربوزہ جھری پر گرے یا حمری خربوز پر الم خربوز یکا ماہے

554. Whether the melon fall upon the knife, or the knife on the melon, the melon is the sufferer.

(Eng.) Dhe weakest go to the well.

ی دوز ر کو دیکھه کے خربوزہ رنگ یکر تا هی

555. One melon acquires a colour from seeing another. See Part I. Sect. II. No. 223.

خسم کا کھانیس بیس کیے کالیس بھیاہے کا

556. She is supported by her husband, but gives her brother the credit of it.

خضر مل

557. I have found KHIZR.

Said by a person who succeeds according to his wish. Agreeably to oriental history, KHIZE or Khuzir is the name of a prophet, who is said to have found out the fountain of life, and having drunk thereof became immortal; and that he had therefore this wome, from his flourishing and continual youth. The word is derived from was green. The Mosulmans appear to confound this person with PHINEAS, ELIAS or ELI-JAH, and St. George, saying that his soul passed by transmigration through all three; and according to the best commentator apon the Quran, he is said to be the person alluded to ir the 18th chapter, to whom Moses applied to for instruction and information. In Hindoostanee he

is generally called KHWACU KHIZUR, and is considered as the great guide to those who have lost their road.

I find the following account in CALMER's Dictionary: "many of the John in our Lord's time believed ELIJAH to be riser from the dead in his person, or that the soul of ELIJAH hed passed into the body of Just's CHRIST. Matth.

Evi. 14. Mark vi. 15. Lais, ix. 8.

The Musculation relate, that one KREDER OF KRIZEN, general of ALTENDER'S trace. In ADEXAMBER THE GREAT, but one more encient of the same nearly like the good fortune to find the fountain of life, which ALEXANDER had long a right invain. KREDER drank large draughts of it, and so because immortal. He is called KREDER, which signifies verdant, because from that time he enjoyed a flourishing and immortal life. KREDER is, according to them, ELIJAH, who lives in a place of retirement, in a delicious garden, where is the tree of life, and where the fountain of life runs, by the help whereof his immortality is progressed; here he expects the second coming of JESSE CHRIST, at which ELIJAH is to appear once more in the world."

خلق کا حلق کسنے بند کیا ھی

558. Who has stopped the people's throats.

حاق كي زبان خدا كا نقاره

559. The tongre, or voice, of the percele is Gove

(Lat.) Vox populi vox Dei. See No. 320, of this Sect.

خلجر لل کسی فرنگ مم لیا تو ہم کیا

560. If any one be allowed to take rest a little under the dagger, what will it avail him?

خواب خرگرش میں هی

561. He is in a hare's sleep. i. e. He is negligent, See Part I. Sect. I. No. 154.

خوان برا خوان پوش بر ا دول کا پای و قو آدها برا و ده

562. The tray is large as well as the cover, if you take it off, you will find only half a cake.

There is a play upon the last word which cannot be retained in the translation. The word in when used as a noun, signifies a kind of cake made of meal of pulse and fried in Ghee or butte.

خوان مراف فوش بوش باك كهدل البلكية توسيا كامن of المن المن المنافية المن المن المنافية المنا

billift it off, you will see that there is nothing but dust, or that it contains nothing a all.

whereof his instantity is probaved: here the expects the second coming of the states, at which themen is the energy fine more in the world."

564. His teeth were completely set on edge (so as to be unable to bite.) 12. He was rendered entirely

thipless, the sold was

Lettie-dram Letterer's face is black.

i. L. He is disgraced. See No. 320, of the Sect.

خايم آل كسروفي أكرح يوفيك ثوبه كا

566. The stuffing of a pack saddle no year 11 .02d

Applied to any worthless thing which is only re do to fil up space.

حيرات كيد أكور اور الزاد مي دكار

. 567. He lives upon alms, yet belches in the market.

Applied to any one, who boasts of facquirements which in fact are borrowed.

568. A generous man gives and his cash-keeper is distressed at it.

دانا کے تین کی دے دلاوے جہیں لے

569. A liberal man has three rights; to give, to make others give, and to take back what he has

Spoker in reference also to Gon and a master.

570. The boat of the generous mounts upon the hill.

i. e. He is always successful.

571. He never tasted betel-leaf even in the time of his grandfather; but was fatigued to death in showing his teeth.

It is applied to a person who gives himself airs in showing of any new acquisition.

Dr.D. Weither co. ell say 2 K say a mater six times

572. There is something black in the pease.

ai 15 That is, I suspect some latent mischief. See Part I. Sect. IL No. 222.

قام کریں کام

573. Money does the business.

(Eng.) Money makes the mare to go. See Part I. Sect. I. No. 218.

فامول روتها باتون من نهي مفتا

574. He that is dissatisfied on account of money, is not to be reconciled by words.

\$75. He got no filth upon his teeth.

i. a. 'He is in great poverty.

576. Bread which has been bitten by two people.

To express that great intimacy subsists between two people.

577. Not even a straw was saved to pick his teeth.

To express extreme distress in consequence of the loss of one's property either by fire or men.

breeches. (Generally spoken iconically to de-

579. Neither corn nor grass, but water six times every day.

Spoken of one who is ready to give any worthless thing but not what is maked for.

580. He is ready to eat, but unwilling to work.

فائی چندیلی کے مرزا مرکرا

581. The son of the waiting maid Chumelee, is called Mirza Mogra.

Applied to one of mean descent who affects greatness. The two names, are the names of flowers, but also applied to persons.

532. To concerl pregnancy from the midwife.

applied to one who affects mystery towards the person who is alreedy in his secre.

ہائی کے آگے بیت کہا چھپا نا ا

583. There is no concealing pregnancy from the midwife.

دائي کے حربان بھول

584. On the head of the Dajee are bete and flowers.

Tak in from the play of blindman's buff, in which one child, under the character of a Da_{ee} , or waiting maid, ties up the eye of the one who is to search for the thief.

585. Your nurse is dear and likewise your grandfather; but, if you do not let them go to heaven, pray who else is to go?

i. e. As you must part with one or other, say which of the two you would rather part with.

معا بغيا بورا تو ليسال سوم المع وو-

586. The grain merchant who is in your power, gives full weight,

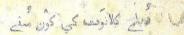
فيدها مين دو وكلّ مايا ملي نه رام

537. In doubt, he lost both his temporal and spirit

583. A lean or weak relation places his hopes in

maledictions.

i. e. If kept out of his inheritance by a stranger, he has no means of redress but by praying for the death of the other.



589. Who listens to a lean (or poor) musician?

In the spirit of the monkish rhyme.

Vir bene vestitus,

Pro vestitus bene peritus,

Creditur a mille,

Quemvis idiotam sit ille :

Si carent veste:

Nec sil vestitus honeste,

Nullius est duvilis, Daniel and a fine and in

Quanvis sicet omne quod audis.

690. Shan Mudar kills (or afflicts) the weak.

Applied to one who oppresses and tyranizes over those who are unable to resist, but dares not attack the strong. (SHAH MUDAR was a Mosulman saint, whose tomb at Mukunpoor is frequented by pilgrims.)

591. He that is some oppressed, will wound his op-

(Eng.) A worm will turn on him that treads on it.

هخل بمعقولات كرنا

592. To interrupt one who is making reasonable propositions.

593. Even two kicks from a milch cow are acceptable.

That is, any with put up with some inconvenience or mortification where he has a propert of advantage.

594. To put the ocean into a goglet.

To say much in few words; also to attempt impossibilities.

595. To live in the river and be at enmity with the crocodile.

i, e. To be on bad terms with him, under whose authority one is placed.

596. The cat of the banquet.

i. e. One who presents himself uninvited at every feast.

597. The wish of the enemy's heart has been ful-

598 He went to the south country, and did not return, but took up his abode at Chunderce.

 Applied to one who has gone abroad a long time ago, and descrited his own country,

· olde

599. He whose heart is fixed upon a frog, will never think any thing of a fairy.

Spoken by way of contempt.

600. The ten Ser weight of Dulloo.

Expresses one who intrudes upon a conversation with something entirely foreign to the subject. Dulloo was the name of a grain merchant, who used a weight of ten Sers; whereas none else used a larger than that of five. The term is thence applied to any thing incongruous.

601. Those who went to Dulee in search of employment, are returned begging.

Applied to one who went out with great hopes, and returns disappointed.

602. To be without breath.

i. e. Either dead or very nearly so.

603. From Postee, a man who takes opium, the same name is applied to a paper figure, made for the amusement of children, resembling an old man with a paper in his hand, and his head shaking or nodding with the wind, like that of one who is drowsy from the use of opium; its value is only the eighth part of a Puesa.

Applied to signify a contemptible, good for nothing, creature.

604. The old woman is not worth more than a farthing and you pay a groat for shaving her head.

605. The bird is worth a farthing, and you pay a groat for plucking it.

To express the expending on any thing more than it is worth.

606. One who talks idly and without meaning is

607. There is only a farthing's worth of split pease,

I must be host and guest myself.

· i. e. There is hardly enough for one person.

دمري کي دال بوا پتلي نهو

608. A farthing's worth of pease; see sister that the soup be not thin.

· To express a miser who exacts impossibilities.

همري کي گهوري چهه پسيري دانه

609. The mare is worth a Dumree (s of a Puesa), and it eats thirty Sers of grain.

دن دس آفر یا یکے کر لے آپ بکھان جولگ کاگ سرادهه یکهه تولگ کاگ سرادهه یکهه تولگ توسفهان

610. Having obtained honor for a few days extol yourself O crow! as long as the fortnight of Sraddhu remains, so long you are respected.

This proverb is used when one is guilty of oppression in consequence of the office he holds. The speaker means to express, that, you may do as you please now, but these golden days of your's will soon have an end, when you will no longer have it in your power to tyrannise over me.

611. Eat (i. e. acquire) the world with deceit, and bread with sugar.

612. The sweetmeats of Diwalee. (A Hindoo festival.) properly ديوالي Deewalee.

1. A present or favor which it is necessary to return. 2. Applied to one who wanders here and there without having any fixed abode. During the Diwalee, a kind of sugar cake called Jutasa is interchanged among friends.

613. When two hearts consent, what can the judge

That is when the two parties in a dispute come to a mutual reconciliation, there is no longer room for the judge to interfere.

فودهه کا جلا چهاچهه یهونک یهونگ پدر

614. He who has been scalded with milk, blows even on butter-milk before he drinks it.

(Eng.) The burnt child dreads the fire. See Part I, Sect. I. No. 379. (Ital.) Can' scottato da l'acqua calda ha paura poi della fredda.

دودهه كا دودهه پاني كا پاني

615. He puts the milk by itself, and water by itself; i. e. he separates the truth from falsehood.

A phrase used to express just decision and accurate discrimination.

616. To take out, or expel, like a fly out of milk.

617. May you bathe in milk and be fruitful in children.

A form of benediction, especially used by women.

618. A high horse is the general's son-in-law.

See Part I. Sect. II. No. 159.

619. The sound of a distant drum is pleasant.

Spoken of any person, or thing that does not answer on inspection the favorable report which had been made of him, or of it. See Part I. Section II. No. 276.

620. Don't run and you won't fall.

621. The bridegroom and bride have come toge-

ther, and the people who went in procession are

Applied to the case of two people engagaged in a dispute with numerous partisans on each side, when the principals are reconciled, their partisans are neglected.

623. Between two Moollas the fowl is unlawful.

A Moolla is employed to kill animals pronouncing over them the name of God, whereby they are rendered lawful food, and for this he has a fee. The proverb supposes two to be striving for this office and the fowl to die in their hands without receiving the necessary benediction. (Eng.) Too many cooks spoil the broth; or between two stools the breech cometh to the ground.

623. The Pande (or Brahmun) is become an outcast from both religious, and has received neither cakes (which are presented to Brahmuns at festivals) nor sweetmeats (which are distributed at the Mosulman festival Shubi burat).

Applied to one who deserts one employment in quest of another, and loses both. See No. 587, and Part I. Section I. No. 27.

624. The Jogee, or devotee has lost both the ornament of his ears and his mode of salutation.

625. When a third person interferes between two, he is like dust fallen into the eye.

دهر نے کی ما سانحبہ

626. The evening is the mother of him who sits in Dhurna, de la missa de manage de man

i. e. He eats in the evening. See Asiat. Res. Vol. 4, Art. 22.

و مالم کے مار سے نیر نہیں حاکا

627. In vestibulo cacando inimicitia non extinguitur.

A man's enmity is supposed to be appeared when he has obtained full , satisfaction for the injury he has sustained. The meaning is to dissuade from such expression of resentment as does not hunt the person towards whom it is shown: similar to "When you cannot bite, do not show your teeth."

وما دما قسمت كالكها سويا

628. Run as much as you please, you will obtain only that which is ordained.

فاهار جو بدهه لکها سو پاو

29. Run as much as you please, you will only get What Gon has ordained.

630. He that runs, will obtain.

035, We could do nothing while washer out, a

Wall of Faton 1 a

631. Deposit and die.

Used to describe a person of bad faith. i. e. This is his wish that whoever commiss any thing to his care may die, so that he may convert the deposit to his own use.

وهن بندرا بن

632. Bravo Bindrabun! Spoken ironically when any one commits oppression or injustice.

635. He lost both his wealth and friendship.

(Scot.) Lend your money and lose your friend.

It is not the lending of our Money that loses our Friend; but the demanding it again, and that will lose a Friend to my certain knowledge. They have a proverbial Rhyme to this Purpose.

I had a
I lent my
I sought my
I lost my
Had I a
I wo'd keep my

I wo'd keep my

as many of this Land, when he did it demand. when he had kept it long, and was not that a Wrong? as I have had before, and play the Fool no more.

Kelly's Scottish Proverbs.

دهوبي بيتا چاند سا سيتي اور بتاك

other expense than a whistle and dashing the clothes on the wash-board.

i.e. He is dressed in the clothes of others which his father washes. Applied to one who keeps up a respectable appearance at the expense of others.

دهوبي پر بس نچلے گدھیا کا کان مرو رے

h twisted the ass's ears.

Spoken of one who is unable to punish the person who offended him but wreaks his vengeance on those who are unable to resist.

فهو بي كا كُذّا كهر كا له كُها ت كا

636. The washerman's dog neither belongs to the house, nor to the water-side where he washes.

Said of any person who has no fixed habitation.

ڈھیرے دھوم متبر اور نار آئیس کال پرکھئے ڈار

637. Patience, virtue, a friend, and a wife, are all to be tried in the time of misfortune.

دهینگی دهینگی بلو کاراج

638. Violence prevails under the government of

Bulloo was a far, whose government was a kind of anarchy, under which every thing was carried by the strongest aim.

میا دور سے اگی سا تھی کھا نے

639. He gave her something a a distance, and she now presumes to sit down with him at able.

(Rng.) Gas make beggars bold

لاہلے له مارے مینگی کے کومت سیت جر ماے

640. Goodoes not kill any one with a club, but takes away his understanding. (Lat.) Quem Deus vult per dere prius dementat.

دید دنیا کی دم بدم کیجے کسکی شادی وکسکا غم کیجے

641. It you look at the world every moment, whom will you congratulate and with whom condole?

ہے دلاوے دے دے گرے سو پرانی بھو ساگرتر ر

642. He that gives, causes to be given, or persuades others to give, that man passes through the sea of the world.

643. Every country and tribe has its own peculiar customs. [Lat.] Suus cuique mos. See 471.

644. At home he steals, but begs abroad.

Spoken of he who being fallen from better circul stances is ashamed to beg in his own country where he is known.

645. He is a nightingale to look at, yet can swallow age which has

Applied to one in appearance weak but who performs the work of strong man.

دیکھنے اور سنے میں چار انگل کا فرق

646. There is the difference of four ungers between seeing and hearing. i. e. There is a great difference,

647. See on which side the amel sets in i.e. Mark the end.

Spoken when two persons are contending and the victory is yet uncertain.

648. I have seen and proved by full examination, that the world is avaricious.

ہ بکھا بھالا تر بچی جیرا سید ہونے

649. He was formerly seen a canonier, (or common soldier) and is now become Sueyid, (or descendant of the prophet. i. e. Affects the rank of a nobleman.

ديكها نه بهالا مدنے كئى خالا

650. The aunt is devoted to a nephew whom she has never seen.

Applied to one who launches out in praise of that of which he has no knowledge of but by report,

دیکھو منان کی جھند بند بھاتا جامگر تین بند

651. Look at the gentleman's consequential airs and his tattered robe, with three straps. (whereas it ought to have eight or nine.)

ه يُلْهِمْ ديدار أور مار يُنْمَ بيزار

352. Look at tempting objects, but abstain free touching them.

دیدے کے نافر دروازہ بھی فہمد دینا

rice, admits not of translation. Literally to give the door, means to shut the door.

The meaning then is that he so abhors the name of giving that he will not even give (i. e. shut)

the door. See Part I. Sect. II. No. 202.

باین کو بهی داماد پیارا

654. Even a witch (or hag who devours children)

Noves her son-in-law.

الم والادهن والمسادة والمسادة

655. A treasure of a beard.

Spoke Contemptuously of ne with a large beard.

ق وبا بنس كبيركا جو أيجا يوت كماا,

656 The race of Kubeer became extinct, when his son Kumat was born.

An expression used in reprobation of those who abandon the religion or manner of life of their ancestors. The origin of the saying is said to be this. Kureer, a veaver by profession, being of a religious and contemplative turn became the leader of a sect, partaking of toctrines of both the Mossulman and Hindoo persuasions; which sect exists and bears in name to this day. It is instructed his son from his infancy in the rinciples of watersal believes the decided of the light sines of mothers, sisters or daughters. When the son came to years of puberty and the father proposed to him a connexion in marriage, he asked whether is meant he should marry his light in the world contained no other

women. He therefor declined any close alliance with the sex, and cut off his father's hores of posterity.

وهندنگر كانى وي تادلها كنے نه تر

657. Why is the worthless fellow fat? He neither thinks of gain nor loss.

قد هوالي باج دمامي باج

6/8. He beat a small drum, and now beats a large

che.

Used to express that one's misconduct was famerly known to him, but i now published to the whole world.

كا هيذرس وكد وامنت بهردو

659. A goard and pumpkin, curse on both

Applied to a disput between two persons equally worthless.

ہ میلے زنانے 🌏

660. Weak, lazy, inactive, زناخ is a corruption of خناخ the wings of a saddle stirrup i other, or perhaps for زناق a neck-cloth or collar.

د يمَّه كت مايا بران كت مود

on with life.

وت يري بوند نام ركها محموق

named the boy Muhmood.

(Eng.) To sell the bear before catching the bear; or to reckon one's before they are haved.

ات ماكالبيت

ocs. Night is like on s's mother's wo ab, (from se-

راحا جركي كس كي ميت الم

664. The king and the beggar are friends of no one.

راجا جهو نے اوررانی م اے

comes a Rance. i. e. Whoever enjoys the favo.
the prince, rises to power and eminence.

ماجا راج اور برجا سُکهی

666. The king governs (with justice) and the sub-

off. If the king be displeased, he will take his own village transme. i, e. I shall go somewhere else.

Spoker is apprit of independence, q.d. This is the worst, and I am pre-

راجا دل بربیت بری بهرنی مهای جربی ازی

668. When misfortunes befel Raja Non, a broiled his swam in the water.

It is related that Nut, a powerful Raja, was deprived by a series for misfortunes of all his possessions and obliged to retire will his vife into be
forests, where the ved on whatever they could pick up. Once having
caught a fish, they broughd it, and the residual inding it all covered with
ashes went to wash it in the stream when the very vered and away away.

The property compounds with our English one, "Misfortunes very
come single."

واجا لها و فكر الكا كان أو جائے أو يا

669. If the king will not do me justice, he will at least let me go home. See No. 667.

رام جہرو تھی بیٹھہ کر سب کا مجرالے جیسی جا کی چاکری ویساوا کو سے

70 Gop secretly observes the actions of all and bestows on every one according to his merit.

رام رام جينا اور برايا كالماينا

671. He is cont qually counting his beads and colling on God, and yet ready to consider the property of others as his own.

رام بائتي هوري ايك اندها أيك كورهي

672. God has brought together a proper pair you wind, the other leprous. To describe wo request who are closely connected.

ہاگئیں ہار بھٹے بھے چار ٹوگیا بگرتے بھے دوکے بگا رہے

protector, what farm can the enmity of him the has only two (arms) do me?

ساند سیرو بدارنی اور سے بچے کاشی

674. At Bunances you should be on your guard grant the women, the sacred bulls, the stairs, and the devoties.

رانگ کي طرح پگهلنا

\$15. To melt like tin. i. e. To be easily offe ded

واون كا سا لا

676 The brother-in-law of the gree Rawun.

Spoken of one who exercises oppression under the protection of e pov. (raful person.

677. A grain of kindred is worth a cartload of

678. To become a mountain from a grain of mustard. i. e. To rise from poverty to power and affluence

679. He (Gob) turns a grain of mustard to a mountain, and a mountain to a mustard seed.

680. A blackgv. 1's cudge!

Used to describe on who is very uncouth in his appearance and be-

681. The rope is burnt, yet its twis remains

d to op, who is ruined, but yet retains his pride.

رکهه يت رکهاو بت

Treserve the character of others so that they are y preserve yours.

رائد ی ر هے تو آنب سے فہاں سے فاسی سے

683. If a woman does not remain virtuous from her own good disposition, she will commit sin with her own father. That is, if she is ill disposed, no admonition or restraint will avail.

The point turns on the double signification of the verb (10), which in the first clause means to remain virtuous; in the second to live is cruminal intimacy with a man.

684. Beauty weeps and fortune enjoys.

Spoken when marit is neglowled or unfortunate, and hose without merit

685. He that goes out weeping, bridge intelligence

That is, no success is to be expected from him who goes on any business

686. He weeps for want of bread, and sleeps behind the fire place. i. e. To keep himself warm. A description of extreme poverty.

687 To ent cow-dung instead of bread. To uct absurdly.

رو تني کي خاک جها ر نا

688. To wipe one's bread. i. e. To flatter, to offer officious services.

689. We went to get exercised keeping the fast, when we had prayers imposed upon us. i. e. We got more than we bargained for.

ووغن قا زملنا

690. To rub goose's grease. i. e. To flatter, to put off with false pretences.

691. Alms are not got by weeping.

692. He lives in a hut, but dreams of a paince.

(Eng.) He builds castles in the air, or castles in Spain. See No. 772.

693. If he is pleased, he will pelt you with stones.

Spoken of a mean, avaricious person, from whom, even in his best humour, no good is to be expected.

زبان آگے خدد ق نہیں

There is no ditch before one's tongue. i. e. There is no obstacle to prevent one from saying what he chuses.

زير دست كاتبيدكا سرير

695. The cudgel of the powerful must be obeyed. (Chiblaw.) Or the weakest always suffer.

زردار کا سرها هی دے زر کاخدا شانظ

696. He that has gold may procure every thing; but Gop is the only protector of the poor.

زور کی . لا تھی سر ہر

697. The cudgel of power is over my head. i. e. I act by compulsion.

دور نهای ظلم نیش عقل کی کوتا کی دو

608. It is not force or violence, but his own folly.

(Supply.) that has brought him to this state.

سالت يا الح كي لا تهي أرك خير كا أوجه

699. The staves of several persons make the

weight of one person.

Spoken when several persons contribute each a little to relieve one person.

مان والي مل كيم على عار أن جينين نہيں لاج

700. If asveral join in an enterprise, then whether they succeed or fail, there is no disgrace.

سات توں سے منہا کالا کرتا

70) To blacken one's face with seven baking plates, (which contract soot from the fire.) To disgrace another, or one's self exceedingly.

702. The cat having eaten up seven hundred rats, is going on a pilgrimage to Mecca.

Spoken of a very wicked person, who pretends to have become penitent and religious.

703. A needle, which is the property of several partners, is carried on a pole, between two. i. e. All partnership-work is difficult.

704. The mother of many children receives not the benefit of the Ganges.

Among the Hindoos, it is the duty of the son to convey his parent to the sacred stream, a ceremony, which is attended with some expense. Hence, if there are several sons, one leaves this duty to another, and it is not performed at all. Analogous to the Eng. Prov. Between two stools the breech comes to the ground, or rather, that which is every one's business is no one's.

705. The pot belonging to many breaks in the public street (where four roads meet.) i. e. Partnership is the source of many and open disputes.

ما ر ْ ع بدن یا ساری د یل میں زبان هی حالل هی 704. The tongue is the most noble of all the members.

Used to admonish one of the duty of speaking the truth.

705. Idle all day, she begins at night to spin.

To describe one who lets slip the proper time for any thing.

706. He was all day grinding, and did not so much as to fill the top of a pot.

To describe one who has laboured much to no advantage, (Eng.) He toil'd all night and caught no Fish.

707. You know the whole that is in the pot by examining one grain (of rice, pease, &c. which were boiling in it.)

(Lut.) Ex pede Herculem. i. e. You may judge of the whole from the specimen which is furnished.

708. To bleat all night, and produce only one kid.

i. e. Great labour with little produce.

(Eng.) Great cry and little wool.

709. Having heard the whole of the Ramayun, he asks whose wife was Seeta?

Expresses one who from stupidity or inattention, after appearing to listen to a discourse betrays a total ignorance of the subject.

ساري والد في مين اللي مي جالول الدولة مين

710. You know the whole pot by examining one grain (of rice, pease, &c. which were balling in it.) (Lat.) Ex pede Herculem, See No. 707.

ساریس کی سی جو ری

711. Like a pair of cranes.

To express two inseparable friends

712. They are like a pair of cranes, one blind the other leprous.

Two bad people closely connected.

713. To be a musk-rat to a snake.

It is said, by the Marives that a snake will not knowingly and wildness seize a musk-rat; but that, if he does through mistake, thereconsequence is heriful to himself: if he swallow it, he dies; and if in let it go, he becomes blind. The phrase is used to describe something, the absence and presence of which are alike injurious.

714. Lef the snake die but the stick not be broken.

That is, in removing one evil take care not to incur another.

715. He that speaks truth (or is honest,) has nothing to fear. Lit. Fire makes no impression on truth.

Alluding to ordeals by fire, such as seizing red-hot iron, or putting the hand into boiling oil.

716. Suudoollah speaks truth and therefore is universitly disliked.

717. Truth is acceptable to Gon.

718. Every thing seems green to him who becomes blind in summer.

Sawun is the name of the fourth Hindoo month.

Applied to one, who when in office used to take every advantage, fair or otherwise; and being out of place, regrets that he has no longer the opportunity. N. B. The phrase is always used contemptuously.

719. A banker's profit, cent per cent.

720. All sorts of rice are sold at the rate of 110 sers. i. e. Fine and coarse at the same rate.

To express a place, where no distinction is made between good and bad, wise and foolish, learned or unlearned. See No. 484.

721. Silence is best. See Part. I. Sect. II. No. 120. (Eng.) The less said, the sconer mended.

مس کر متی هوا

722 The whole sugar is sturned to earth, i e.

The enterprise has failed; or much labyur has
been employed in vain.

723. You are full of good qualities, no one will a

Spoken ironically, to describe one vithout any good qualities.

724. In every house there is an earthen fire-place.

i. e. All have the same customs.

725. The whole carth is the Lond's; where is there any obstruction there? He is stopped from advancing further in whose heart the obstruction is.

726. They are all lumps of sugar. i. e. They are all good people. See Part. I. Sect. II. No. 326.

727 Between truth and falsehood, the distance is four fingers (or inches)

This proverb is thus explained, that both is seen but falsehood illeardand the dictance between the eye and car is four fingers (or inches) SECT. I. ORIENTAL PROVERBS.

728. He that speaks truth is beaten, and he that tells lies gets sweetmeats.

To describe a person, who dislikes truth and loves flattery.

729. If you cannot meet a liberal man, why should you give up the service of the miser.

That is, why relinquish a small advantage, if a greater be not at-

730. The miser who refuses at once, is preferable to the liberal man who gives slowly.

I believe that the natives would in general be better satisfied with injustice administered at once, than await the tedious decision of a cause;

731. The virtuous man has a perpetual festival, if he have but wheat in his house.

732. The name of God remains for ever.

Used upon occasions of vegret for the loss of any person or thing; meaning every thing must perish, except Gop.

صداكى يدني أردون دوس

733. She f- perpetually and blames the pease.

To describe one, who assigns frivolous excuses for faults which are habitual.

734. One who is ever liberal, gives nine double Puesa for a pestle, (which is only worth two or three single ones.)

Spoken ironically of a miser.

735. He who has put his head into the mortar, why should he be afraid of the bellow? i. e. When a man has engaged in a pursuit which he knows to be perilous, he ought not to shrink at any danger.

66 If he fall in, good night-or sink or swim."

736. The head is making prostrations, but the heart employed on wickedness.

737. In every head is a different degree of understanding, and every teacher has a different portion of science. See Part I. Sect. I. No. 456.

> One science only will one genius fit, So vast is art, so narrow human wit.

738. I stroke the head and eat the brains.

Put in the mouth of any one, r express that he shows great kindness externally, but harbours rancour in his heart.

، سر سے خایہ بھاری ا

739. A man with more b --- than brains.

Disproportionate.

صر سے سر وا ھے ا

740. The turban is for the head.

To express, that without chief, the people fall into ruin and confusion.

مر کا پانو آور پانو کا سو

741. The head and for change places.

i. e. Without order or regularity.

سر کا فہا یا یا ک

742. He that bather his head is pure; as he of course bathes his body also.

Applied to a decision, which comes from the fountain-head, or supreme power.

سر گشت کی گدی

743. A vagahond's paper-kite. i. e. One exceed-

سر مندانے می اولے پرے

744. As soon as he shaved his head, hail stones

It too often happens that a man meets with misfortune when he has no defence against it.

سری صاحبی اور گیے کا سونا

745. Rotten gentility and sleeping upon a plais-

tered floor.

fell upon it.

Applied to a mean person, who asperes to great things. See No. 692.

746. To examine a cheap sheep, by lifting up his tail.

Has two allusions, either describing excessive caution, nat notwithstanding one has got a thing very cheap, he examines it as nicely as if the price had been high; or that a thing's being very cheap is a cause of suspicion, and therefore such things ought to be refully examined.

747. She wanders all night in the forest, and when morning comes, is afraid of a crow.

To describe an articl lascivious woman, who pretends great modesty

748. O Summun! do not rudely break the cord of friendship, if after breaking, it should even be joined, a knot will remain.

749. Hear drum, the lady's voice.

Spoken by one to whom another has made many professions of kindness, which have not been fulfilled.

سنگت کي پهوت کا الله بدلي

750. Gop only can reconcile the quarrels of part-

751. If there be a hundred, (shoes) what does he care for being beaten with a thousand shoes.

The saying is applied to one who runs inconsiderably in debt; or to one who has already been frequently disgraced.

752. I was sleeping and did not spin, but when I began, I spur one and a quarter.

753. You have neither thread no cotton, and yet quarrel with the weaver.

To describe one who quarrels without any foundation.

754. To wake a sleeping wasp.

(Eng.) Wake not a sleeping dog.

755. How can a sleeping man awake him who is

(Eng.) How can the blind lead the blind.

756. To kiss a sleeping child, i. e. To do a man a favor without his knowledge.

حو من جور کے ایک من ساہ کا

757. The word of the thief may be long believed, but that of the honest man will prevail at last.

i.e. A rogue may often escape detertion, but will be caught some time or other.

(Eng.) The pitcher goes often to the well, but breaks at last.

صور ما حنا بهار نهين بهورتا

758. Hard gran does not split te oven. i. c. It is in vain to strive against a greatly superior

سو سنا رکی نه کی گرار کی

759. One hundred strokes of the goldsmith are not equal to one of the blacksmith.

Used as a threat from a strong person to a weak one who is always pluguing him.

من منازا راکس من

760. A hundred wise men are of one mind.

- سو غلاموں کھر سونا

761. Although there be a hundred slaves, the house appears empty; (If the master be absent.)

سوكهه ضاكهه باهن هو كليا بهول بهال حفقا

762. The emaciated Brahmun is become a plump Moghul.

To describe one who from poverty has acquired great wealth,

SECT. I. ORIENTAL PROVERBS.

سو گر واروں گر بھر نہ بھار وہ /

763. I will give a hundred yards, but not tear off

Applied one who professes much friendship and offers great things, but performs nothing,

مرم كي تهاتي

764. The deposit of a miser, (of which the person to whom it is a tructed, should be more careful than of the last of others.)

Describes one so avaricious as absolutely to spend hothing.

وْنَا أَجْهَا لِنَّهِ جَالًا

765. To go along tossing gold. i. e. To travel without risque or apprehension.

Used to express the security in which the subjects live under a good government,

صونًا جانئے کسے اور مانس جانگے بسے

766. Gold is known by the touchstone, and a man

سونا سوگندهه هی

767. It is gold and fragrant. i. e. It is very ex-

سُونے کا کروا اور پیتل کی بیندی

768. A golden pot with a brass bottom.

Spoken of persons or things which possess excellent qualities with great selects.

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769. Rear and nourish with kindness, but chastise with severity.

Applied to the education of children.

770. Say the word Sulam to gold, to silver Uluek, and don't look at the poor. I. He salutes the rich, but wil not look at the poor.

ulamoon Uluek, Pace or safety to thee, is the usual form of salutation among in Moohummudans.

771. Who will not give alms into a golden cup?

The expression is generally used to signify, that a handsome young woman finds no difficulty in getting a husband; likewise that people are ready enough to lend money to the rich.

772. He sleeps on the oven and dreams of a treasury. See No. 692, and 745.

773. The married woman's child is gone to play.

i. e. If such a child dies, the mother has hopes of supplying his place.

The phrase is used when speaking of losses sustained by a person who has a good income, whereby it may be soo, repaired,

774. The people of Siyalkot are wicked in every bit.

Siyalkot is a small town about 65 miles north from Lahuor.

صهاناكوا گهه كهاتا هي

775. A wise crew eats dung?

To describe a person who conceived himself to be very prudent, but falls into palpable blunder.

776. - 378 00 386 21 100

Applied to one, who pretends to superior wisdom, falling into some culous mistake. The phrase supposes one of this description to have trodden on a Sir Reverence, and not satisfied with the first impression and wiping his foot on the grass, to examine accurately, by applying it first to his hand and the so his nose.

سيثلا كا يُجا يا

777. An offering to the small-pox.

It is customary with those who are seized with the small-pox to make after their recovery votive offerings to the female divinity, who is supposed to preside over this disease, consisting of figures in gold or silver, representing different parts of the body, as an eye, a nose, an ear, &c. which have been exempted from the effects of the disease. Hence the parase is applied to a person, whose members are disproportioned or ill put together.

سيدها كهر خدا كا

778. Spoken of a court of justice, easy of access to

all.

میر میں پونی یا میر میں پونی بھی نہیں کتی

779. A single roll out of a Ser. (2 pounds weight.)

When a very small part of any work has been performed, or of debt paid.

7.0. Teach him who is capable of receiving instruction; what instruction can be given to the monkey, that he goes to the house of the Purya? (Indian gross-beak.)

It refers to the fable of a monkey, who entreated a gross-beak to instruct him in the art of building nests, but who without learning himself destroyed the nest of the gross-beak.

The barner's (son) will learn, the traveller's (head) will be cut.

To express that every one seeks his own advantage, regardless of the hurt at may produce to others.

782. Like quick-silver.

Anconstant, irresolute, unsteady.

783. To cut off one's horns and mix with the calves.

Spoken of one, who adopts a line of conduct, or companions, unsuitable to his years, rank or character.

784. My husband is become Kotwal, (or magistrate) why should I now be afraid?

Spoken of one whose relation or friend is in authority.

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صينه صنعو في كانر بندوي

785.

Expresses a very deferred person; v ry bulky above and thin below

شا کر کو شکر مرنی کو تکل

786. May God give sugar to the grateful, and break the head of the injurious.

شکار کے وقع نارکتیا مناعل

787. The bitch is seized with a purging in the midst of a hunt.

Spoken of one, who keeps out of the way when wanted; a false pretence,

شرومین اونت بد نام

788. The camel has a bad name in the city.

Spoken of one who having once got a bad character is blamed for every mischief that happens. Analogous to "Give a dog a bad name and hang him."

شيع جندال نه رهے مکي نه رهے بال

789. Skuekh Chundal leaves neither flies nor hairs,

(but eats all up.)

Applied sarcastically to a glutton.

شبخ نے کجھوٹے کو بھی دغا دي ھی

790. The Shuekh deceived even the tortoise.

Spoken contemptuously of a deceitful insiduous person.

شایخی اور تین کا نیج

791. After all this coasting three aces? (Which is the smallest possible three with three dice.)

792. The consequential airs of a rich banker, with a borrowed cloth to cover his nakedness.

Applied to one whose pride is not abated by external misfortunes.

794. May God protect us from the wicked devil,

To express a great and very artful calumniator.

795. May the devil to deaf. i. e. I hope this will not reach the ears of those, who would found a calumny on it.

796. He who has lost his way in the morning, if he finds it at night, cannot be said to have gone astray. i. c. Speedy reformation atones for errors.

797. He has neither form not features, but is come out of the furnate. i. A very ugly person.

798. Rather pay the money out of your own pocket than become security.

799. The owl sits in the riche, and demands hand-fuls (of water.)

Spoken of a mee'n person pretending to give orders to his superiors.

800. The evil of the stable (falls) on the monkey's head.

It is the custom in Hindwostan to keep a monkey in or near a stable, to guard the horses against the influence of malignant eyes. Spoken by one who is blamed for the paults of another. See Part, I. Section II. No. 457.

801. Ingenuity is required even for the practice of vice.

802. A poor man's wife is every one's sister-in-law.

It is customary in Hindoostan to jest with the wife of a brother-in-law.

(سرهج)

Hence the meaning is, that every one jests or takes freedom with the poor and helpless. See

GRIENTAL PROVERSS.

PART III

فریسی نے روز کے رکھے لان بر کھے

803. When the pour last, the days lengthen.

Firsts among the Moosulmans are confined a the day; consequently are mos painful when the days are long. The meaning of the proverb is, that every conspires to distress the poor.

غیر کے لیڈے کوا کھوٹے آپ ھی گر بڑے

804. He that digs a pit for another, falls into it himself.

قصل کر ہے تو اجہتیارا مد ل کرے تو للیان

1 should be ruined. A confession of guilt and of reliance on mercy.

قاضی نے اینی جورو کا المیار جوما لوگوں پر احسان کیا

806. The judge kissed his own wife, and conferred a favor on the people.

Used when one does any the for one own wenert, and tells people that he did for their advantage. As we say, "Iwo words for yourself and one for another."

قاضی جی دیلے کیوں هوے شہر کے اندیشے سے

807. Why is the Qazee lean from anxiety about the city?

It is the province of the magistrate or Kotwal, to watch over the quiet and good order of the city, the Quiee has only to try the causes that may be brought before him. Addressed to one, who interferes in things which do not concern him. (Scot.) Why scale you toague among other folk's kail.

الله الد قاضي كي موج

808. The Qazee's straw rope.

The War

It is said that a new governor arriving in a district, had occasion or a straw rope, and requested one from the Quee, who sent it. This being inserted in the revenue books, was afterwards exacted every year. Then a it signifies the demanding of a thing on the grounds that it has once been given.

قصادی کے بھروسے شکر آ پالفا

809. To rear a hawk, depending on the butcher.

Spoken of one who undertakes any thing for the accomplishment of which he must depend on others.

قلعه اور تایدی چهوت اتاهی

810. A fort and a prisoner escape possession at last.

i. e. No possession is permanent or secure.

811. A snake biting and turning itself round; by which the poison is said to be more completely infused and its effect rendered more certain.

كات كر اللَّهِ هي ناكن سب اثر كرنا هي زهر ; على على الله

when the (female) صیکیدلی زلفوں سے تیری اسنے بل کھانے کی طرح snake, having bitten turns itself round, the poison takes effect; she learnt from thy curls to twist herself about.

كا ترو تو لوهو نهين

812. If he were cut, no blood would flow. Describes one pale, with fright. See Part I. Sect.

le deight to guild a guise to see compart

كاتبه كاكهو رَمُكَيْرَ عِلَا زَيْنَ بِلَايَا أَيْكُ أُورِكُمْ تَهْرِ

S19. A wooden horse and cloth saddle, one was invited, and three went.

t, e. A Dolee with one person within, carried by two hearers. This is rainer an enigma than a proverb.

كا تبه كا كهورًا لرهي كي الكام بها الما الم

814. A wooden horse and from bridle.

Describes any thing of which the parts and incongruous.

كُ تَهِهُ كِي لُمُ الْهِ فِي بِا رِبَارِنَهِ بِي حِرْ هَنِّي

815. A wooden pot can be only once put on the fire.

i. c. Deceit cannot be repeated with impunity
and effect.

كاتے بارنام تلواركا

of it. i. e. The servants or soldiers perform an action, but it is ascribed to the master, or the general.

کا چل گیا بہار 'بہوریا گر بر ے ھی ھی

817. They have gone to Bihar, for the collyrium and the bride continues looking in expectation.

To express one expecting a thing, of which there is no hope remaining.

كا اذكى بن كدي (ايا ناو) اله به قدويي كل قدوبي

SIS. The paper boat if, it do not sink to-day, will to-morrow.

Spoken of something which cannot be fasting. See Part I. Sect II.

LANGE LOKE

819. A slave is no ody's (frien).)

كالامنية نها ما تمام يا نو

820. A black face, with blue hands and feet.

كالي نهاى تخسيب دونون مارو

and the white are equally bad, kill

them both at the same time.

821

Applied to the parties in a dispute, to express that they are alike only pable and deserving of punishmen.

كام كا له كان كا مير بهر ا داج كا

822. He is of no use, but to eat a Ser of grain.

كام سرا د كه بيسرًا جها چه ند يت كويو

S23. The clown's business is done and the pain forgotten; he will not now give even a draught of buttermilk, i. e. When a man's turn is served, he is apt to forget those to whose aid he dwed his success. See Part I. Sect. II. No. 177.

(Eng.) After you have mounted, you kick away the ladder,

second of my

الكامر حورتوا لر(يا لقمه) حاض

824. To skulk from work, but be ready at meals? See No. 580.

Section of something which the easing Sol Pert I Sect II

825 An one eyed poney and stupid groom.

To describe a miserable chairage. کا نری اینا تدلی نه نهارے اور کی الی نهارے

826. The blind of one perceives not the film dool but about only on her own eye, but see the speck on another's.

یوفت کنوندے بھینت

827. A part once bruised is alw vay of accidents; and one is sure to acet the person whom he wishes to avoid. See Part I. Sect. II. pable and deserving of punishmooths & No. 147.

لاكاني كو كاها إيار الرافي كو رافا

828. The one-eyed loves the overeyed; and a queen (Lat.) Frages on the eart. loves a king.

مال مو کو بھائے نہیں کانے بن سہائے نہیں

\$29. I dislike that one-eyed rogue and yet cannot forgotten; do without him. e a might filter is serve-

of bolierally is a truck وط, احد زو مهد ته المرد كي لات

SSO. The hunch-back's cudgel.

Applied when an unworthy person obtains a rank, or station, to which he could have no claim on the score of merit.

كسية موا كت واجهس هرا و الله

\$31. When did he die and when become a demon?

Applied to an apstart, who assumes airs of consequence.

Single Sing The Week

832. The Pulas tree i helines I de

Spoken of one, who selden cation of the phrase seems dubproper season, though its flowe The appli-

كبهي كوله على إله ياركنهي أس ياب

833. Something somtimes on that side of

the /

To exp

ar.

liness and sottishness.

کیرے بیٹے غریام آئی

\$34. One in ragged clothes is (or is esteemed) poor.

و كُمَّا بهورك قاملة السدها ري

835. The caravan proceeds in spite of the barking of the dog. See Part Sect. II. No. 16.

كُمَّا جِوْكَ جِرِهَا أُنِّي حِينِي جَالِّن كِما ع

\$36/ If you treat a dog like a bridegroom, he will still continue to lick the pot-lids.

i.e. With whater on respect a mean person may be treated, he will not relinquish his beginning habits. See No. 67 of this Section.

کنا ملید دلنے سے سر جرفے

S32 If you indulge the familiarity of a dog, he will jump on your head.

و کتے کی دم بارہ برس گاڑ نے پھر تیزھی کی تیزھی

remain crooked as at first.

کتے کی دم هزار برس ناوے کی رکھو تو بھی تیر هے اللہ 839. کا والے 839. کا اللہ 839.

(Lat.) Luo pil

کُنے کا موت آوے نہ سجد میں موت جاوے

840. Death approaches the dog p—s in the mosque, There is a pla word with cannot be retained it ation.

کتے کو کھی نہیں مجتا

841. A dog cannot digest boiled butter.

i. e. A worthless person connot keep a secret.

842. I ate unripe melons, and passed away the time, and when my cloathes became torn, I returned home.

i. e. I was employed unprofit sly.

كيلى ريندي دسترخان كاضرر

843. An unripe melon, is a disgrace to the table.

To describe an unprofitable servant.

گرتا استان نگرتا شاگر ف

844. He that practises is the master, and he that does not practise, (although he may have great theoretical know le re,) the scholar.

بر المراجعة المراجعة

S45. There is dan from acting.

you a cor abstain

Applied to one, suffer mischief by intermiddling with that which he

كركيا قارهي والا پكر كيا موجهوں والا

847. The man with the beard committed the crime, but he with the whiskers is convicted.

کرم کا ہینا کھیتی کر سے بدھیا مربے یا سو عا پر بے

848 If an unlucky man become cultivator, either his oxen die or there is a want of rain. See Part I. Sect. II. 200. 337.

كر نبي نه كر توت ارآ الي مين مضدوط

849. He has neither strength nor activity, yet (boasts of being) powerful in war.

كر في كات بجل بنا نا

850. To cut down a beam to make a rolling pine

i.e. To sacrifice something valuable, to make a thing comparatively worthless. See 172 of this Section.

الله بالوكي وولي عم

851. Nebat gasken,

's from?

An expression of outemp

کسی کا در این کا در این کا نے کا

852. One person's house bulns that mether may

Applied to those who are pleased with great m' if they bring a small advantage to themselves.

others,

كسي كا مذبه حل كسي كا ها نهه

853. Some bite and some scratch.

(Eng.) He that strikes with the sword, will be beaten with the scabbard.

ککر ی کے جوڑی کردن نہیں مار تے

854. A man is not hung ip for stearing a cucumber.

کلیے کے سندہ

855. A Kulburga Suevid.

At Kulburga there is said to be pond, and the whoever bathes in it, is esteemed a Sueyid or lord.

کل کا بنیا آج کا سیده

856. He was yesterday a petty dealer and is any become a great banker.

secv. I.

كمات فرين والا مأراول الموتى والا

857. The fellow with the hat (i. of the European) earns the money and the fellow with the Dhotee thela out her cars,

(i. e. the Hindoc) ssipates it.

N. B. Dhotee is a cloth wor wound the wasting between legs and fastened behind.

وكمار لين الله المرسد كارب ما مايان فهدم

858. The master earns of wout his Jave dissipates it notwithstanding

na ed For

the empire in the me of UKEUR, had a slave KHANKHA reat favorite and libera to extravagance.

کمینے کی فوسنی جیسی با دو

859. The friendship of the base is like a wall of SGL. To accuse a virgin of pregnancy. buss 10

كنت نه يو چهر باتري ميرا هن سهاگن نانو

860. My husband never speaks to me, yet I am called a harry married vignin.

Applied to one, who falsely pretends to be in the confidence of his master, or pragreationalise i reveled who below the and a second

and contact pried offer professible while to water Library of the first of the state of the sta

861 How many feet contipede will be broken? i.e. Although several may break, many will wemain.

Spoken of a loss sustained by one, who is well able to bear it.

گنوند کی بلی جو ہے سے کان کارواو کے

862. If a cat stand in awe of the rats, she will let

i. c. A previor is obliged to put up an insolance from an inferior, who, knows some of his a creat faults.

المالية والمالية

كوا تر تراتاهم

863. The crows k

ca ng, but the corn dries

i. c. The business in Land goes on well, of cavillers. See No. 835 of this Section.

he opposition

ال لوگی کو پیٹ رکھوا کا

864. To accuse a virgin of pregnancy, i.e. To calumniate without foundation.

ليكيا المرابية

865. The crow has taken away his edrs.

Spoken of a fool, who believes whatever is said without examination. The saying is taken from the story of a silly fellow, who being tolu that crow had taken away his ears, began to pursue the crow, without examining, or finds that his ears were still it place.

كرُّناء در بي ديك پيشائي حرام زاد ے كي يہي نشائي

866. A short neck and low forehead, are the marks of a bad disposition.

867. One grain has not been taken from the store.

Expresses 1st. That a man's estate is unimpaired, that he has not spent or lost any part of it. 2d. Spot en of a young can come to year; of maturity, that he is yet uncorrupted by interpresse with the world, especially in the article of women.

868. Do not keep enough to buy a winding sheet, but become like a hyena, (who lives upon dead bodies and has no occasion for the shroud.)

To lescrib a spendthritt

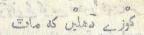
869. He has not a penny in his purse and goes to visit the gardens; (where the gardeners will expect a present.)

Applied to one, who sets about a v undertaking without possessing the necessary means to accomplish it.

كورهه اور معيث

870. Ignorant and confident!

i, e. It does not begaine those who are ignorant to be forward.



871. Will the goglet overset or the jar?

To express that none knows whether an old man or a child will die first,

872. She has not travelled a mile, and complains of thirst.

Applied to a person, who has hardly commenced a labour and complains of fatigue.

873. When the oil cake is removed from the mill, it is fit for the oxen.

Spoken of one worn out with age, or out of place, so as to have lost the estimation in which he was formerly held.

874. You exerted your whole force and could not break a thin cake; do you hope with these arms to tear a shield in pieces?

875. A vineyard for crows.

(Eng.) To throw pearls to swine.

bearing to be forward.

کو ون کے کو سے تھو و قہیں صر نے

876. Cattle do not die from the crow's cursing.

i. e. If one person wish ill to another from interested motives, it has no

SECT. I

كولى آنكهون كا اندها كولى هني كا اندها

877 Some are blind of eyes and some of heart

Spoken of a stupid or foolish person; meaning, that folly is worse than corpereal blindness.

878. The mustard will blossom by and bye.

879. At the marriage of a well, he sings, the song of the mosque.

Applied when a person does any thing out of place. It is a custom in *Hindostan* to marry two wells and to sing an appropriate song on the occasion.

880. The pomegranate buds on a crow's back.

To describe a black ugly person finely dressed.

881. If no one beat me, I will beat the whole world.

Spoken in reproach of a coward.

882. To eat from one's own bundle or purse, and obtain nothing (from the patron) but a return of salutation.

. To describe fruitless court paid to a great man.

883. There is a vast difference between an old woman and a young princess!

Applied to one without merit, making high pretensions.

کہاں رام رام کہاں تیں تیں

884. What connexion is there between the wor-

SS5. He eats like a goat, yet is dry as a stick.

Spoken of one with a great appetite, yet very lean.

886. He that eats vetches (Chuna, Cicer Arietinum) remains healthy.

887. He spends his estate on horses and buildings.

SSS. He that eats Mot, (i. e. Vetches) is strong and able to storm a fort.

889. He that eats Moong (Phaseolus mungo) is drows.

890. He eats a bowlful, (i. e. a large quantity) and walks the length of a stick.

Applied to a lazy gluttonous fellow,

کھائے کے کال نہا ے کے بال نہیں چھپتے

891. The mouth of one who has eaten, and the hair of one who has bathed cannot be hid.

Spoken of one who denies something that he has done, but whose countenance betrays him.

892. She has tasted the Moghul's food, and will never leave him.

893. He that is fairer than a Khutree is a leper.

Applied to me who and avours to deceive a person wiser than himself.

894. She went to dress Khichree and broke the spinning wheel for fuel; the dog came and cat up that which was dressed; now she sits and beats a drum.

Spoken of one who gives up a thing in possession to obtain another and loses both.

895. His wrist is dislocated by eating Khichree.

i. e. By a very slight exertion.

To express great affected delicacy, a small still a small st.

كهسياني بلّي كهنبا نو حي

896. An angry cat scratches the pillars.

Applied to one, who shews impotent rage.

897. A false half-penny and a worthless son-some-

898. Open your purse and eat your potage.

i. e. Nothing is to be got without money.

(Eng.) Prate is but prate, it's money buys land.

کاول کھڑا کو بے ممرا

899. Open the jar, and put in the make-weight.

is when any liquid is to be weighed, to balance the vessel into which it is to be put. The phrase is applied to one, who without having the means of payment, is extremely urgent in his demand to be expeditiously served.

کہوں تو ما ماری جا ہے تفکہوں او باپ کتا کھاے

900. If I tell, my mother will be beaten; if not, my father will eat dog's flesh.

The speech is supposed to be uttered by a son who discovers that his mother by mistake had dressed dog's flesh instead of mutton for his father's dinner. And it is used to express a dilemma.

وال کھیپ ھارے جنم نہیں ھارا

901. I have lost this trip, but not my line.

i. e. While there is life there is hope.

SECT. I.

کهدیت گئے کسان

902. He is a husbandman who goes into the field, or a husbandman is known in the field.

That is to say, a man's qualifications can only be known by trial.

903. Husbandry (i. e. its success) is from the master.

904. He talks of the earth and hears of the heavens.

(Eng.) He talks of chalk and I of cheese.

کہے کمیر دو فانو نه چر هئے بها کے کانر اُتان هو بر سے

905. Kuzeer says, do not embark on two boats, for you will be split and thrown on your back.

(Eng.) Between two stools the breech falls to the ground.

906. He does not understand cock-fighting and yet pretends to skill in hawking.

Spoken of one, who incapable even of easy business, attempts that which is more difficult.

907. Did an old parrot ever learn?

908. What is a tit-mouse, and what the soup made

To describe the scanty pittance of a poor man,

کیا هم گا بهروسا هی

909. What reliance is there on life?

910. What have Sher Shah or Suleem Shah carried to the tomb?

Said when any one boasts of his wealth or possessions. For an account of these kings, see Dow's History of Hindoostan, Vol. II. from page 139 to 170.

911. What can Duolu do? God gives to whom he wills.

The speech of a celebrated Fuquer named Shan Duolu, to whom people used to go to reques the accomplishment of their wishes.

912. What a mouth and what spices!

Spoken of one, who undertakes any thing for which he is unfit, or which does not become him.

913. What! do eunuchs rob on the high way.

A reproof to one, who pleads frivolous difficulties in going any where.

914. The jack fruit is upon the tree, and oil on your lips.

This fruit, (Artocarpus integrifolia,) has a very glutineve juice, on which account those who pluck it, previously rub their hands with oil, and if its adhesive juice remain on the lips after eating, it is removed by the same means. The proverb is used to express premature precautions.

Bor. L.

گانتهه کرد سے صد بیوے لرک کریں متوال

915. He spends his money and gets the character of a drunkard besides.

گاندهه گرومین کوری نهین بانی پر کی سیر-

916. Without a penny in his purse, he goes in quest of pleasure. See 692, 745, and 772.

كانر لنكوتبي نام فتي خان.

917. Clothed in the rags, he is called Futuh Khan, (or the lord of victory.)

كانر مين نهين لعَّه بان كهائين والمسى ملين العِنه

918. He has not a pag to cover his nakedness, but you cats bette or paints his teeth. See No. 745.

گانو کا جوگی جوگرا ان گانو کا سدهه

919. A Jogee is called Jogra (diminutive of Jogee) in his own village, but one from another village is called Sidh, (or perfect.)

(Eng.) A prophet has no praise in his own country.

الم عاشه عاشه ماشه

920. Sometimes a pound, sometimes an ounce.

To describe a person of a very changeable temper. (Scot.) Either all dirt or all honey.

کاے جب فوا سے سلوک کرے تو کیا اتھا ہے

921. If a cow should spare the grass, what could she eat?

کانے کالیرو صرکیاکھارا دیکھہ ینہا ہے

922. The cow's calf is dead, she gives milk on looking at the skin.

Applied to the consolation derived from the sight of that which resembles any person or thing which is lost: as the picture of a deceased friend, &c. It is said that if the calf of a milk-cow die, she retains her milk till the stuffed skin be presented to her, which she takes for her calf alive, and then yields the milk to the milker.

اے گی باچہہ پتاگی گہورا بہت نہیں تو تہورم تہورا 923. The calf is like the cow, and the colt like it's father; if not entirely, yet certainly in some degree. See No. 183 of this Section.

924. You will never make an ass a horse by beating him.

(Eng.) Bruise a fool in a mortar, yet he will not be wise.

925. There is neither merit nor fault, in letting an ass eat your field.

i. e. There is no merit in providing for a worthless person. N. B. It is a merit among Hindoos to let a cow eat in their field.

926. What! boiled rice for asses!

(Eng.) To throw pearls before swine.

گذهور سے مل جلیں تو بیل کامیکو بسامیں

927. If he could plough with asses, why should he buy oxen? (which are of higher price.)

928. The lizard runs no farther, than the heap of cow-dung.

929. Every teacher has his own proportion of science, and every head its own degree of wisdom.

(Eng.) Many men of many minds. Or these lines from Poge,
"One science only will one genius fit,
So vast is art so narrow human wit."

930. Mr. Spiritual-guide you have many discipled!

he answered, when they are starving for hunger,
they will run off of their own accord.

93]. If he dies from sugar, why should you give him poison?

i. e. Why have recourse to harsh measures with him, that yields to gentle persuasion.

932. The egg-plant is become as dear as sugar.

Said when any cheap article has risen to a high price.

933. To eat sugar, but abstain from sweet-cakes.

i. e. To abstain only from certain modes of transgression.

934. Wash your face with the water of a stagnant pond.

Implies the refusal of a request with contempt.

935. A clown is always watching for his oppor-

936. His morsels are counted and his soup mea-

let. Applied to one who is exact in his expenses to a degree of penury.

(Eng.) Living from hand to mouth.

937. Cows which are counted, cannot be stolen.

938. The curds are the milk man's, but the present is the stewards.

Applied to one person's having the credit of another's labour.

939. The child is in his arms and he proclaims it (as lost) in the city.

Applied to one, who searches for a thing which he has by him.

(Eng.) Like the butcher, who searched for the knife, which he held between his teeth. كُورًا روتهيكي تو ايناً مهاك ليكي بهاك تُونه ليكي

940. If my wife should be angry, she may take away her ornaments, but will not take away destiny.

Spoken by way of independence by one, whose muster or protector is angry and threatens to discharge him.

گوری کا جو بش چَنگکی جُہنگکی جانے

941. The beauty of the fair is effaced by pinching.

Applied to one, whose wealth has been all expended by giving to others.

942. A dumb man's sugar is neither sweet nor sour.

943. He would take up a Kuoree from excrement with his teeth.

i. e. He is extremely covetous.

944. Do not throw clods into dung to spatter your own cloths.

To dissuade from altercation or jesting, with a mean and worthless person.

945. The knees incline towards the belly.

Applied to one, who confines his benefactions to his own near relations.

گھر آئے گنے کو بھی نہیں نگالنے

946. We do not drive away even a dog that comes

. to our house.

To express the obligation of protecting one who flies to another for refuge.

کھر آئے تاکث نیوجیان بانبھی پوجن جاي

947. They do not worship the snake that comes to their house, but go to worship at his hole.

Spoken of one, who neglected an advantage when it offered spontaneously and afterwards search for it with great labour,

948. The whole house is your's, but do not touch any thing in it.

Said of one, who is given to flattery.

949. To set one's house on fire and look on at the sport.

Applied to an inconsiderate spendthrift,

950. To burn a house in order to kill a wasp. See Part I. Sect II. No. 32 and Part II. Sect. 1. No. 172.

951. Your house is burned, look at it.

Addressed to one, who has obstinately rejected good advice till he is ruined.

952. He neither staid at home, nor went on the pilgrimage, but has disgraced himself by shaving his head.

Applied to one, who quits one mode of life for the purpose of entering on another in which he does not persevere, thus losing the advantages of one without gaining those of another. See 587 and 623 of this Section.

SECT. I.

953. The bundle which he brought from home contains only stale greens.

Said to a person, who boasts of any thing.

954. Homely fare suffices house-hold saints. See 376 of this Section.

955. One's own fowls are of no greater value than split pease; or things produced at home are despised.

(Eng.) A prophet has no praise in his own country. See No. 919.

956. The horse is in the stable and you declare his price in the market?

(Eng.) What! who would buy a pig in poke!

گھر میں رہے ته تیر تهه گئے موند مفدا كر حوكى بھئے

957. He neither staid at home nor went on the pilgrimage, but having shaved his head has become a Jogce.

Spoken of one, who deserts one mode of life for another, which he only adopts by halves; thereby losing the advantages of both. See No. 952 and 623.

958. Light your lamp first at home and afterwards at the mosque.

(Eng.) Charity begins at home.

959. I have not at home even toasted hemp.
Used to express great poverty.

960. Lay aside modesty for an hour and satisfy your appetite for the whole day.

961. The clock strikes differently every hour.
To express a very changeable state.

962. When two horses fight, the saddler's saddle is broken.

Applied when in the quarrel of persons, a third is the sufferer.

963. Where is the Ghee gone! Into the Khichree.

Applied to money being expended on one's relations. K, hickree is a dish made of yellow pulse and rice boiled together into which Ghee (boiled butter) is afterwards put.

کھی کھچری میں دعوا ھی

964. He makes a claim even on the provisions.

Applied to one, who having received all he was entitled to, sets up further claims.

SECT. I.

كيا وقت يهر ها تهه آتانهين فداعيش فورال فكهاتا نهين

965. Time past never returns; the world does not always bestow pleasure.

966. The smell is gone from the scented leather, and it remains a common hide.

Applied to one, who having risen from a low state to wealth and power, is reduced to his original condition.

967. He, oh Ruheem! obtains great advantage who is beneficient; it adheres also to the giver, as Michdee to him who pounds it.

968. A person will carry iron for gain, but not cotton without it.

969. When one is in love, what shame remains?

970. The Lala's horse eats much, goes little.

See Part I. Sect. II. No. 513.

لال خال کی چاہر بری ہوگی اُسے اپنا بدان قدھانکیکا ہکو کیا

971. If LAL KHAN's sheet be large, it will cover his body; what concerns is it of mine?

In reply to one, who describes the riches of another.

a prompt bear delever to

لال نبیج نربچن که بانهه دیت سو بار

972. The worthless promise, and give their hands a hundred times; can any one cross a river swollen in autumn, by holding a ram's tail?

973. Bring a well, that I may drown.

Put in the mouth of a shameless person, when reproached with his faults and told, that he ought to drown himself.

974. A lean elephant is equal to a stack of dung.

Means, that even the wreck of a large fortune is considerable.

975. If two tops fight, their skins will fall off.

To express, that when two persons quarrel, the agents or advocates are the gainers.

976. Sweetmeats are not distributed during a battle. See Part I. Sect. II. فرجنگ

977. The soldier fights, but the general has the praise. See No. 816.

لكري كے بل مكري نائجے

978. A spider dances by means of a stick.

Applied to one, who is compelled to do his duty; or to one who commits violence by the support of a powerful protector.

979. Moses writes so, that Gop alone can read it.

Applied to one, who writes very ill. It is a kind of pun: the words as pronounced, though not as written, admitting of this signification, "He that writes as fine as a hair, let him come and read it himself."

980. That which adheres to, or follows every one.

i. e. Shadow.

981. He plays the Holee without clothes.

Applied to one, who without the means sets up for luxury and elegance.

982. A spinning-wheel is worth taking in plunder or gratis. See No. 39,

983. If you go a fox-hunting, prepare to meet with a lion. See Part I. Sect. II. No. 196.

لوند مسوفا خصم خدا يا

984. Luond Musooda, only acknowledges God for her master.

Describes a woman without relations or connexious, and hving without restraint.

لو ندّے کا لرن گرا فنونا هوا تيلي کا تيل کرا هينا هوا

985. The salt man's salt is fallen and has been doubled; the oil-man's oil is fallen and is lost.

986. He whose father and mother are alive, is not called a bastard.

987. The mother is a Bhutiyaree, (or cook in a Sura or kind of inn) and the sen sets up for a nobleman. See No. 917 and 1002.

988. I had no sooner shaved my head, than the Bel fruit began to fall on it.

That is, I had no sooner engaged in a certain pursuit, than circumstances became unfavorable to it. See No. 744.

989. You may beat me, yet I still depend on you.

990. To live by rapine and sleep in the Musjid.

i. e. To live in a very disorderly way.

991. Strike wretch, strike: your arms will ache before I change my manners.

To describe an incorrigible obstinate person.

ماروں گھڈنا بھوا تے آنکھہ

992. I strike on the knee and the eye is put out!

Spoken by one, who receives an answer quite foreign to his question. Similar to, "I talk of chalk and you of cheese." See No. 904.

993. God save you uncle! worke that odd .0007

Addressed by a Hindoo, to a demon or goblin of which he is afraid, to prevent his hurting him.

994. The uncle wears ear-rings, and the nephew struts proudly.

995. If a man can be supported in idleness, why should he labour?

مان كا بيت كمهار كا آوا كوئي كورا كوئي كا لا الم más od

996. The womb is (like) a potter's kiln, (in which) some vessels are baked white and some black.

In reply to one, who remarks a difference of colour between two children of the same parents.

997. He begs his bread and asks the rent of the village.

آئے مانگے پرتانگا برھیا کی برات کہ سان المانگا

298. To beg from a beggar, is like the nuptials of an old woman.

مان نه مال میں تیزا مہمان

999. Whether you will or not, I am your guest.

Addressed by way of reproof to an impertinent intruder.

1000. She that shows greater kindness than the mother, is a witch.

ماں بنیڈی گانے والی اوریاب پوت براٹی

1001. The mother and daughter were the singers, and the father and son went in the wedding procession.

Describes a ceremony confined to the family, without inviting strangers.

مان کرے کتولی بیسوں بوس کا نام فرکا داس

1002. The mother spins and grinds, and the son is

i. c. He pretends to be a gentlemer. See No. 987.

مانیس کسفے کو معاملہ کسوتی می

1003. Transactions in business are the touch-stone, whereby men are tried.

الما مانئے اودیو نہیں تو بھیت کالیو

1004. If you believe, it is a god; if not, plaster detached from a wall.

is e. A man's consequence depends on the estimation of others,

ماند خاني هي هي أورشة كي خالا

1005. No one knows nor acknowledges her, yet she pretends to be the bridegroom's aunt.

منهرا مداري كا مائهه

daree (a Mosulman name.)

i. e. Two opposites brought together,

متی کا گھر آ بھی تھونک ہجا کر لیتے ھیں

1007. Even an earthen pot is rung before buying.

مچهي کي جهانت جهانگا

1008. The shrimp is the refuse of all fishes.

To describe any thing of the son as very contemptible.

صحیمی کے بچوں کو تیٹرنا کون سکھلاوے

1009. Who shall teach young fish to swim?

That is, one descended from virtuous arents will naturally be virtuous.

مچهلدون کا رزق هونا استال المساوسة من

1010. To become food for fish.

Applied to very o'd ragged clothes.

مرا راون فضيحت هو

1011. Rawun ded in disgrace.

Applied to the destruction of any oppressive powerful man,

Rawun, son of VISHRUVA and KUERUSEE was king of Lunka or Ceylon, who carried away Seeta and lost his kingdom to to her husband Ramuchundru; the following account of whom

is thus given in the late Dr. HUNTER'S Hindoostance and English Dictionary. "RAMUCHUNDRU ((HT) was son of Dushes RUTHU, and conqueror of Lunka or Ceylon. He was the seventh Woulder, when the deity descended for the purpose of destroying Rayung, who having obtained (for his devotion) a promise from BRUHMA that he should not suffer death by any of the usual means, was become the tyrant and pest of mankind. The Deputas came in the shape of monkeys, as Ravunu had gained no promise of safety from them, hence Huncomanu was Ramu's general. Ramchundru's mother's name was Kuoshulya, his youngerbrother BHURUTU, was son of KEKUKEE, who was the cause of Ramu's going to the desert to perform devotions, on the banks of the Pumpa Nudee, insisting, that her son should reign the fourteen years, that, RAMU employed in the devotion, (or during his stay in the forests) in company with Lukshumunu (his brother by Soppitra) that Ravunu appeared as a beggar, while he was absent hunting, and entited away SEETA, which gave rise to the war desailed in the Ramayunus. SEETA was laughter of JUNUKU Raja, who had promised to give her to any person who could break a certain bow, which was done by RAMUCHUNDRU. When in the forest, he drew a circle round Seara, and forbid her to go beyond it, and left Lukshumunu to take care of her, but Lukshumunu hearing some noise which a armed him for his brother, left her to seck him; then it was that Ravanu appeared and enticed her out of the circle (gundee) and carried her off in his flying chariot: in the air he was opposed by the bird Jutayco, whose wings he cut and escaped. RAMUCHUNDAU reigned in Jod,b (Ujod,bya) A. C. 1600."

مرمت پیاس بنجبرا پر یو مواد کے بهبر آ

1012. From the revolution of fortune the parrot dies with thirst in it's cage; in the time of sacrifice, they call the crow with great respect.

mouthfulais.

1013. The hero sacrifices his life for fame; the

10.4. Let the dead go to heaven or hell, my concern is with sweetmeats and cakes.

Put in the mouth of a Moolla who reads prayers over the dead, and receives a present of sweetmeats. I much fear that this sentiment is not confined to the Moohummudans.

م غ کی ایک تانگ

1015. A fowl has only one leg. See No. 220 of this Section.

مرغی کی بانگ کا کبا اعتبار (یا) مرغی کی بانگ سندنہیں

1016. The crowing of a hen is no rule; or what dependance is there to be placed on the crowing of a hen?

i, e. A woman's op nion is not to be de ended on.

مرن جلی اور سوک ساه هنے

1017. I go to die and the planet VENUS is in front.

It is a rule among the *Hindous* not to go about any business, particularly a religious ceremony, with the planet VENUS in front. The meaning of the proverb is, as I go to die, of what consequence are good or evil omens.

مسلماني مين كيا آناكاني

mans? Mosule mans?

Addressed to one, who declines partaking of a mear to which he is invited.

المعطالع صافحة هوا

1019. The dawn is clear.

i. e. All obstacles are removed; my wishes are accomplished. (Eng.) The cosst is clear,

مفسعه كاكرنا أوردور ليجانا

1020. To give needless trouble.

المعت كا جروا بهر به يعكونا

1021. A mess obtained gratis, is swallowed by

مفث کی شراب تانبی نے ملال کی می

1022. Even the judge admits wing received in a present as lawful.

مفارسی اور منافق کی صیر

1023. What can a poor han have to do in the market!

مكر جِكركي كهاني آدها ثيل اور آدها باني

1024. A false batch: half o'l and half water.

مکھی بیتھی شہد پر بنکھہ کئے لیتا ہے ما تھہ ملے اور سر دھنے لالج بڑی بلاپ

1025. A fly lighted in honey and entangled his wings; he struggles in vain and laments his fate:

(saying) avarice is a great misfortune.

ملاكي فور مسلاع تان

1026. The priest runs no farther than the temple.

To signify that the speaker's ability extends so far as he has specified and no farther. See 928 of this Section.

1027. The Molla's beard is expended in presents.

It is a custom with aged persons to give to the young, on whom they pronounce a blessing, a few of their gray hairs: as much as to say, may you live to the same age, or to be grey also. This proverb is used when any one gives away his whole substance in alms, or in presents to his friends. See Part I. Section I. No. 215.

1028. If it be agreeable to the heart, then a clod is as good as betol nut.

That is, a baloved person; hower worthless or ugly, is equal to the most virtuous and beautiful in the lover's estimation.

1029. If the heart of pure, a platter is equal to the Ganges, (for religious ablation.)

1030. What conditions are there required in the purchase of Mundoo, a flour?

It is customary in buying things of value, to stipulate a certain price, on condition, that on examination the article proves of good quality; but the flour of Mundoo, a being of little value, no such condition is required.

1031. Or e asked for asafætida and the other brought

منگرائی تہیں اجھیتین لے آیا اینیں

1032. He called for chintz, they brought him

bricks. To describe stupidity. 10 609 83 . sound on

To ask for bread and get a stone,

1027. The Modla of alight with the presents.

1033. Agreeable to the mind, yet unknown.

Applied to a thing, which any one pretends ignorance of, although earnestly desiring it.

من مين شديع فريد بغل مين ايذت

1034. You a saint at heart! and conceal an ingot of gold under your arm!

To describe a hypocrite. The saying is raid to have originated from a thief, who be one the disciple of Shuzkh run, ED, a celebrated saint, and professed repentance for his eviluation of an ingot of gold, which don'th road, and concealed it under his arm.

المساودة موا كهورا ألهي كالس كهانا هي

1035. Does a dead horse ever eat hay?

to those who in old age seek the pleasures of youth.

مورکه کو بگهان سها و م دامینده و مودایان

Section 1. No. 46. Section 15. No. 46.

مورى أور مو سے

1627. Do you speak to me of myself?

ale generate

موزیکا گهار میان جانین یا پانو

1038. The wound occasioned by the boot is best

known to the wearer; or to his foot, or headed

(F) Every one knows where his own shoe pinches.

1039. The radish is oppressed with the weight of its own leaves.

Applied to one, who labours under difficulties of his own and is thereby unable to relieve others. See No. 341 of this Section and No. 280 of Part I. Section II.

1040. Radishes and radish-leaves with a piece of salt.

Applied to one, who in pom rates things of no value.

1041. Whether is a rea or a vetch the greater?

1042. A hundred threatenings to the dead.

Spoken when a misfortune follows on one, already labouring under great

1043. His mouth is like the eye of coneedle, but his belly like a well.

1. One who eats small morsels, but consumes a great dear. 2. One mild in appearance, be mischievous in reality.

which take (Bag

1014. Go and wash your mouth.

Addressed to a person who asks any thing of another, which he does not intend to give him. (Eng.) Go to school.

who so his

1045. The master's presence keeps the servants in awe.

(Eng.) The master's eye keeps the horse fat.

صنبه الكاني مومنى بال بجون سميت أتى

1046. The Domnee (or songstress) having he come familiar, has brought her whole family.

Applied to one, who having been encouraged to expect patronage and protection, presumes to recommend several bees.

(Eng.) wive him an inch and hell take an all.

مو ير باورقار ح

1047: A hundred stripes on the dead.

To oppress one, who is already accouring useer calamity. (Eng.) "Thrice he slew the slain" See No. 1042.

مرنى بچه يا رامهى أو دان

1048. A dying calf, a present of the Brahmuns!

Spoken to one, who offers something very bad and worthless as a present, or without the exclamation, it describes the poverty of the party, who is compelled to make such an offering as the sacred order.

منهه برسیگا تو بوچهار آهی جایگی ۱۰۰۱، ۱۰۰۱

1949. If it rain heavily, the spray will come this way.

aboke by one, who expresses his hope, that he will come in or a share in the bounty of a liberal person.

مهما گهتی اور کی باول ما بروس

1050. The greatness of the sea dwindled away from the neighbourhood of Ravun.

i. e. The society of the worthless, ruins the respectability of those who are good

مديد راور شهاب کي سي اوري

1051. Like dough made of flour and the colour of

To describe one, in whose complexion the lilles and roses are united.

Applied reproachfully to one, who has seized the property of another.

مير ے کالوما عربي مي المالار جو

1053. In my village it is Korueya, but here it is called Indurjus (Both Memes for the same plant, Nerium antidysenterioum.)

الم منبه برتبری تیرے منبه بر 1054. He tells the story my way to me said your way to you.

To describe a flattorer. (Ital.) Dar un colpo alla otte, ed un altre cherchio-to le on both sides. (Eng.) To hold with the hare, and the hour s.

1055. This is fast day with me, or I have nothing to eat.

1056. A buffoon of Meenapoor with three turbans on his head.

- Meenupoor, a place near Patna, famous for buffoons.

1057. I love you and you a black paramour.

Spoken by one, who from regard admonishes another, but is not attended to.

1058. I also am aunt to a nundred; or I am aunt to the king.

To assert the speaker's claim to soci. . . cation and importance.

1059. He that cannot dence, says, the floor is un-

(Scot.) A ill shearer nevel got pood hook. (Eng.) When the devil couldn't swim he laid the fault on the water.

1060 When you come out to dance, why be veiled?

i.e. When a van has engaged in an employment however mean, he rught not to be as named of it.

1061. The foolish man speaks, the wise

ناريل مين ياني نهين خانداكيدا كه مدينها

1062. There is water in the cocoanut, but no one can tell whether sweet or sour.

Used to exgress that what is spoken of, is doubtful.

فاک کا تجے مدارک کان کا تے سلامسع

1063. Though her nose and ears he cut off, she considers it an honor.

To describe a very impudent person.

نا ناکی دوامت هو نواسا آیند آ پھر سے

1654. The wealth is the grandfather's and the grandson puts on airs of consequence.

نانی خصم کرے نڑامیا سٹے بھرے

1065. The grand gother and the grand-daughter pays the bug.

i. e. One person is punished for the crime of another.

ان چک این تلک از

1066. The little idol was destroyed, in applying its

To describe a contemptible person, rendered more so, by ironical hatters.

الركاسا آئينة هركاهو كي بها تها

1067. Like the barber's looking-glass, in every one's hands.

A person or thing, which is bandled about every where.

1068. In a barber's wedding-processionallare Thakoors. (N. B. The word signifies a great man, and also a barber.)

Applied to an assembly, where no respect is paid to rank, but an are treated alike.

1069. One always flatulent blames the peas.

Applied to one, who is always committing faults or blunders, and making trifling excuses.

1070. Q. Pray Mr. Barber, how much hair is on my head? A. Sir, it will presently be laid before you.

In reply to one, who increases the result of something which will soon become evident of itself. Sect. II. 1 2. 328.

1071. Those who are always in trouble, blame for-

فدي تو کېوں کھراتي هي که مير پانو هي نہيں رکھٽا

1072. Pray Mr. River what is all this noise for?
I will not deign to wet my feet in you.

Addressed to one, who evinces much pride at d ostentation.

1073. Trees on the river bank perish every now and then.

Applied to those, who follow a dangerous profession.

1074. Do not part with your ready money for future profit.

(Eng.) I hild in hand is worth two in the bush.

1075. To settle the contract of a marriage,

Applied to one, with whom it is very difficult to conclude a bargain.

1076. The noseless man lives in a miserable state.

Spoken of one, who has fillen from a prosperous state into distress.

1077. I went to prayers and you obliged to fast.

Spoken by one, who having a dertaken something apparently easy, is involved in unforeseen difficulties.

1078. She embraces and weep, over her husband's sister's husband's sister basband.

Applied to one, who pretends great affection to one with whom he has none or a very remote connexion.

1079. Is it better to go naked, or be hung up by

ine. Of two evils chuse the least,

1080. The servants of Latkupoor take his rights forcibly.

Applied to idle and insolent servants. Latkupoor was a famous singer in Ukbur's time. The noblemen at whose house he performed, used, in the usual complimentary stile, in giving him a present, to say it was for his servants. They had arrived at such a degree of insolence as upon this to claim it from their master.

1081. Neither oil below nor a ladle above.

To express extreme poverty.

1082. Do not throw clods into dung, and you will not be spattered.

i. e. Avoid communation with the worthless, by which you would incurdisgrace.

1083. There will not be nine Muns of oil, nor will

RADHA dance.

Applied to one, who conces shis i norance of any art by offering to exercise it on impracticable condition. AADHA was a courtezan, who pretended to dance, but conscious of her inability offered to do it on condition, that nine muns of oil should be burned in lamps on the occasion, a stipulation with which those were desirous of employing her were unable to comply.

1084. A new thing remains nine days, an old thing lasts for a hundred.

نیا نوکر ھرن مارے

1085. A new servant will catch a deer.

(Eng.) A new broom sweeps clean.

1036. The prime of youth and weak in the loins.

1087. The mean live joyous of heart; having acquired the property of the ball, the more you strike their head, the higher they rise.

1088. A new government and a drum on a hen's back.

Expresses the speaker's disapprobation and contempt of some new rules or regulations.

1089. A blue mark (of i digo) on the forehead and a scar of leprosy, (neither of which can be effaced.)

Applied to an indelible stain from v.co.

1090. The Neem tree (which is very bitter) will not become sweet, though watered with syrup and clarified butter.

i. e. Education is thrown away on one of dull parts. See Part I. Sect. II. No. 18, and also 602.

نئی ناگن تنگے پر بھن

1091. A new snake, with its hood on the tail.

Applied to one who foolishly engages in a business, which he does not understand. Stona: الكت عدال كهند الماهى الباسخى هى ناسىلاكن ولا الرتائل له المواقعة A young man now begins to compose verses; he is a new and wonderful phenomenon.

1092. A newly taught female barber, with a nail-cutter of bamboo.

Applied to one, who introduces or proposes useless or permitions inno-

1093. She devoted herself with every demonstration of affection, but when the time of need arrived made her retreat.

واد والا مدان بالك تولى دكلي مين سوسو آلك

1094. Bravo! my noble bully, your jacket is patched in a hundred parts.

A sarcasac address to a tatte ed bear.

ولایت میں کیا کہ ھے نہیں ہوتے

1095. What, are there no asses abroad?

وقت پر گدھے کو باپ کہفا

1096. To call an ass father when it suits one's purpose.

1097. Those days are past and gone when Khuleel Khan used to fly doves.

i, e. The days of his prosperity are gone. See Part I. Sect. II. No. 253.

1098. This is not such sugar that flies can sit down in it, or can eat of it.

An expression used on observing one flattering or antreating an avaridous person, from whom nothing is to be expected.

1099. Those are truly flowers, which are presented to the Gods.

An expression of one, who has presented any thing to a superior, which has been accepted; implying, that by his acceptance, the present has acquired a value which it had not before.

1100. She a virgin who has gray hairs!
Used to express something very word fall or impossible.

1101. He indulges in indolence though he has received hands for work, and his whiskers go into his mouth.

To describe one very lazy and negligent.

1102. One hand knows another.

An answer given to a person who goes to demand the payment of money leat by another. d. d. "I will pay it only to him from whom I have received it."

1103. One hand cannot perceive the other.

To express great darkness.

1104. A rat which had been seized, has escaped into his hole.

i. e. Something, which though once in a person's possession, has cluded his grasp.

ها تها كفكن كو آرسي كبا

1105. What occasion for a mirror to look at a bracelet?

In answer to one who puts a quest on, the reply to which is self-avident. See Part I. Sect. II. No. 328 and No. 1070 of this Sect.

1106. If you have once taken up the begging cup, what hesitation have you to ask alms?

1107. To bring in one's hand and eat on a leaf.
i. e. To live from hand to mouth.

ھاتیہ نه کار ناک میں بدار کر قد لر

1108. Neither on hands nor neck, but pieces of onion in the nose.

To describe a strange and incongruous set of ornaments.

هاتهه نهمتهی هلیلاتی اتهی

1109. She has nothing in her hand, and gets up in hurry or confusion.

Said of a person, who is very desirous to obtain a thing which she has not the means to purchase.

هانهون مهندي پارس مهندي اينے لچهن اوروں هيندي 1110. She has stained her own hands and feet with

hina (Lawsonia inermis,) and recommends the

ھاتھی ایمرے گانوگانو جسکا ھاتھی اسی کا نا نو

1111. An elephant goes from town to town, but always bears the name of his owner.

هاتهي كابوجها هاتهي هي ا تهاتا هي

1112. The load of an elephant can only be carried by an elephant.

i. e. A difficult task is only to be performed by men of ability.

الماتهی کا دانت کهور ے کی لات مودی کا جنگل

1113. The elephant's teeth, the horse's heel, and the tormentor's fang (be upon you.) A curse.

هاتهي نكل كياهم اتكرهي

1114. The elephant has escaped and only the tail remains.

1. To express that a work is left imperfect, when nearly brought to a conclusion. (Scot.) To swallow the cow and be choked on with the tail. 2. To be wasted to a shadow. Suona says:

Weakness has consumed his fat; the elephant is gone and only the tail remains.

1115. An elephant, however lea1, is valuable.

i. e. Even the wrecks of a large fortune are considerable.

1116. Buesa (the name of a Fuquer) proclaimed from market to market, every one shall receive according to his deeds. See No. 670.

ھار ہے کا نیا و کیا

1117. What redress remains in a cause already decided.

هال ميں پهال دهي ميں موصل

1118. A share on the plough, and a pestle in curds.

Applied to an impertinent intruder.

1119. Whatever is in the pot, will of course come into the ladle.

See Part I. Sect. I. No. 444.

هر بهوم کا راچ

1120. The government of Hurb hoom. (The name of a village near *Ilahabad*, infamous for injustice.)

To describe injustice.

هر حيسر كوتيسا

1121. God gives to every one according to his

See No. 670 of this Section.

and and

هر روز نياكوا كهودنا اورنيا باني بينا

1122. To dig every day a new well, and drink its

To live from hand to mouth. See No. 1107 of this Section.

1123. To say grace at every morsel.

i. e. To be over and above righteous.

هلدي لگے نه پهڌکري

1124. Neither turmeric nor alum was expended.

Expresses any thing done gratuitously. Turmeric and alum are used in dying.

ھل له سکي ميرے موتخرے

Applied to one, who is lay and greedy.

1126. Ask me about my own affairs; Koh-kun (or Furhad) knows those of Koh-kun. i. e. Don't trouble me with what does not belong to me.

1127. He brought fire from my house, and called it Basundur, (or the sacred fire used in religious ceremonies, which fire no Hin loo gives to any one.).

Applied to one, who gives his self consequential airs towards his benefactor. See No. 1033 of this Section.

همارے فالے نے کھی کھایا همارا هاتهه سونگھو

1128. My grandfather has eaten Chee, smell my hand.

Applied to one, who without any merit of his own, beasts that of his ancestors.

1129. I am broad and the Bazar narrow.

Put in the mouth of a great boaster.

همسے اور جوہنر

1130. What! would you think of playing at Chuosur with me!

BECT

هوسا کو جوسا هی

1131. Possession confers splendor.

حوثالی سے ریس بھلی

1132. Emulation is better than envy.

هرنهار بروبك جكنے چكنے بات

1134. A thriving plant has tender leaves.

Applied to a child, that gives indications of genius and a good disposition.

یاران چوری پیران معقابلای است

1135. Do you steal from your friends and betray year spiritual guides?

يالكرون بدار كرن جوتر تلے الكارة فاهرولي جل جائے تو كما كرون

1136. I make a friend and treat him kindly, then put hot ashes under him, if e is burned, how on a Lheip it.

Applied to one, who makes professions of friendship, but is secretly hostile.

بهال تمهارو الله المال الله كي

Pat. I. Sect. II. No. 678.

یہاں حضرت جبرتیل کے بھی پر جلتے میں

1138. Here even the wings of Gabriel burn. Sec. Part I. Section II. No. 323.

یار کی یاری سے کام ھی کہ فعلوں سے

1139. Is our concern with the affection, or the actions of our friends?

The implied answer is, with their affection.

بہاں کے بابا آدم نرالے میں

1140. The Abase of this place is a strange being.

To express disapprobation of any custom that appears strange or unjust.

See Part. I. Section II. No. 14.

1141. Kubeer has declared this. i. e. It is certain.

For some account of KUBEER. See No. 656 of this Section.

المه كشكا كسيكي كهدائي هي

1142. By whom was this river dug?

Spoken in reproof of one, who boasts of his possessions; in two senses, 1. That they are the gift of Gon, or 2. That I were them to the speaker.

یہی گو اور یہی میدارہ

1143. This is the 1 ll and this the field of contention. See Part 1. Sect. I. No. 40.

لا إلى الما يوم من الما يوم من الما جوكا

1144. Is this mouth as ar hetel?

Applied to one, who sets up pretensions above his merits

Walk I Sect II. No. 6

COLLECTION

OF

ORIENTAL PROVERBS.

PART. II.-HINDOOSTANEE,

SECT. II.

Parameter and the second

اب بھی میرام دا تیرے رادے پر بیاری می

I. Still my dead is more than a match for your living. My family &c. are more respectable.

أبدو يتهر اك نيين كمامتهم ويا هي

2. I have got my hand underneatu a stone.

i. e. have undertaken a difficult task.

الهي هو لڏول کا د ولاها تهين سُوتها .

3. The milk is not yet dry on your lips.

Said in reproof to a young man who asserts his opinions confidently. (Eng.) The cradic straws are scarce out of his breech.

ابعی تصمارے دود مد کے دانسا میں

4. You have not got rid yet of your milk tooth.

See the last.

5. me neighbour let us fight.

(Eng.) It is more painful to do nothing than something.

6. Come neighbour and be as I am. Uttered as an imprecation by an unfortunate person, implying a wish, that others may experience similar misfortunes.

7. Your loaf cannot be baked here.

Said to a person, who interferes in a matter or dispute in which he has no concern. Tike means a small loaf of bread

(Fren.) Entre l'artice et l'ecorce il ne faut point mettre le doigt.

8. My owl has not gone any whither. i. e. I have not formed any expectations attended by disappointment

9. To part with your own and buy a quarrel.
(Erg.) To lend your money and lose your friend.

10. He has spent his own property and sets no value on that of others.

11. A man's own house is seen far off.

12. Having lost his own ruby he begs from door to door.

ا مذا نبذا كيا يرايا ديذا كيا

13. What difficulty is there in taking what is your own, and resigning what is another's.

ا پنے اپنے قد ج کی سمھی خیر صناتے ھیں

14. Every one implores the blessings of all on his own platter.

ا پنی اپنی کهال میں صبی مسع هیں

15. Every one is pleased with his own skin.
(Lat.) Suum cuique pulchrum.

آ بھی آ بنی قبرکھوں تا ھی

16. He digs his own grave himself.

He is the cause of his own misfortunes. See Part I. Sect. I. No. 103.

ا پنے بچے کو ایسا ماروں کہ پر وسن کی جہاتی بہت جا ہے

17. I will best my own child that my neighbour's heart may be afflicted.

(Eng.) To cut off the nose, to be revenged of the face.

ا پنے بچھر یاکے دانسے کو صول سے معلوم ہو تے میں

18. The teeth of one's own calf are visible from a distance.

ا پنی بیر کو گھولم کھالا ہم ے بیر کو بھو کو بھا گھا

15. A sayoury mess for your own friend, and an empty belly for mine.

ا پفی بیتی کوا یسا مارون که بهوتراس کر جائے

20. I will beat my daughter, that my daughter-inlaw may learn to fear.

اینی چها چهه کو کوئی گهذا نهیں کہنا

21 No one calls his own butter-milk sour.
(Eng.) Die one cries stinking fish.

ا ينے يارُں ميں آپ هي گُلهارَ ي مار نے هيں

22. He cuts his own feet with an axe.

See above No. 16.

ا پنے مو نے رام نہیں

23. When you are dead there is no RAM.
i. c. Invoke him whilst you live,

اینے مراے مراع کوئی نہیں بھراتا

24. No one forgets his own disasters.

(Greek.) παθών δε τε νηπιος έγνω.

ا بنے می متبه سے دمنا یا تی

25. He obtained food from his own Muth.

ا اتراکها تی هوا ما تی

26. When alighted at the Ghat. (the grave) he became clay.

27. When the Sahajna bears a great abundance of flowers, it loses its branches and leaves.

28. Tell only as many lies, as there are grains of salt in the flour. i. e. very few.

29. So much was cooked that some was left:

(Eng.) There's never enough where nought leaves.

30. There is flatul nee even in so much wisdom.

A very learned man may commit occasional errors.'
(Eng.) The greatest clerks are not always the wisest men.

31. Is it better to come or go.

32. An artist of Itawu. i. e. A shoemaker.

33. Up with the firepan. c. i. Let us shift our quarters.

34. Even when the pod is pulled off she cannot open it.

Said of extreme indolence,

آتے کا چراغ گھر رکھوں تو چوھاکھاے باھر رکھوں تو کوا لے حار

35. If a lamp of paste be set up in the house, it will be devoured by the rats, and if out of doors, it will be carried off by the crows.

To be between the horns of a dilemma. See Part II. Sect. I. No. 900.

36. It will rain to day and no more.

Said, when it rains very heavily.

37. In these days your name draws the bow or in English, bears the bell.

38. If we die to-day, to-morrow will be the second day.

Sufficient for the day is the evil thereof.

39 To-day is, to-morrow is not.

(Lat.) Carpe diem, quam minimum credula postero.

40 Farming is famishing.

Letting out revenue, or an estate to a contractor or middle man, is the ruin of the country.

41 Indigestion must expel indigestion, or my head will play where bodies are burnt.

42 God did the good, your slave did what was ill.

43 You have given earnest for a good house.

Said, especially when the parents of a boy have secured for his future bride, a girl of good family.

44. He is a very good man, but heaven keep me from having any thing to do with him.

45. Receive a favour from the world, but not from the king of it (or from Shah Jehan).

46. Is UHMUD'S or MUHMOOD'S beard the largest.

i. e. Of what consequence is this matter to you or me.

47. Amongst men, some are jewels and some are pebbles.

48. There is no bird like a man. i. e. So volatile and unsteady.

آه سي کا شيطان آدمي هي

49. The proper devil of mankind is man.

50. In truth mankind have drank sour milk. See Part I. Sect. II. No. 60.

51. Half the house for himself, and the other half for all the rest.

(Eng.) The lion's share, or, share and share alike, some all, some never a whit.

آدما تيترآدمي بدير

52. Half partridge, half quail. See Part II. Sect. I. No. 44.

(Eng.) Neither fish nor flesh, nor good red he ing.

53. Here is the Qiblu of the head Fuquer: Khu-TEEJU is there, but where is MOTEE.

آدهي رات كو جمها أي آموي شام سے مذہ بهلاوے

54. He sets his mouth ajar at sunset that he may gape at midnight. i. e. To commence early in any unnecessary preparation.

آه هے قاضي قدود آه هے بابا آه م

55. Half are Qazee Qidwu's, and half are father Adam's.

Quzee Qinwu's wife is said to have been delivered of 70 sons at a birth, and he is therefore considered to have a large share in the population of the world: the phrase is applied to any one who has a very large family.

56. The third of a half. i. e. Very little.

57. He left the half and did not overtake the whole.

(Eng.) A bird in the hand, &c.

58. No one will take even half a Ber (a jujube) from his hand.

59. Half the village celebrate the Diwalee, and half the Holee.

(Eng.) Many men, many mands.

آرزو غيب هي

60. Desire is a fault. See Part II. Sect. II. No. 68.

61. I know a bird as it flies. i. e. I am sharp and clever.

62. A water carrier reigned for two days and a half.

Said of one unexpectedly raised to power, which he uses tyrannically.

63. Up butterfly, it is Sawun (July-Aug.) i. e. The season of pleasure is arrived do not lose it.

64. The Fugeer's staff,

65. He who has hope dies, he who has none lives.

66. When the master is at hand the work will be well done.

67. The snake of the sleeve. i. e. A close and secret enemy.

(Ital.) Tu ti allevi la biscia in seno.

(Lat.) Colubrum in sinu fovere.

68. The name of God is better than this. i. e. This is the best of all.

It is a phrase used by shop-keepers especially, in reply to a demand for better articles, than one offered for sale.

69. With this (knife) he will not have his nose cut, whose nose is cut off.

(Eng.) A bald head is soon shaven.

اسكتى كو ئے ميں كر اكسى نے كہا أ تھو كہا ابھي كون أ تھے

70. A lazy fellow tumbled into a well, some one said, get up; he replied, who will get up yet.

71. You may stone him but cannot kill him.

72. Kill him where there is no water to be had.

73. His legs are about his own neck.

(Eng) He is caught in his own snare.

74. Its roots have already reached to Patal (the infernal regions).

Said of a person who has established himself firmly in any situation.

75. Loogman has no remedy for his complaints

76. What goes from his knot (purse)?

Said of an agent or deputy, who is making bad bargains for his employers, and spending their money.

(Eng.) To cut large thougs of another man's leather.

77. The Adam of this house is a different person.

Part II. Sect. I. No. 1140.

78. To give with one hand and receive with the other, i. e. to deal for ready money only.

79. Conceal this and hide that, i. e. the two things are so much alike, that they cannot be distinguished from each other when together.

80. He is 80 years of age, and calls himself Mr. Musoom, (an infant).

81. A man of 80 is milk and water.

82. Spit at the sky, and the saliva will fall in your face.

(Eng.) Who spits against heaven, it falls in his face.

83. He fell from heaven and stuck in a date tree.

Said of a person who commences great things and is stopped by trifles. (Eng.) To swallow an ox, and be choked with the tail.

84. He claps a patch upon the heavens.

Said in derision of a boaster.

85. The mischances of the stable, are all upon the monkey's head. See Part I. Sect. II. No. 457.

86. There is no fault in one of pure origin, and no trust in one of mean.

87. If you spit at the sun, the saliva will fall in your face. See No. 82.

88. An envious man is the worst in the world.

89. I have put my head into the mortar, it is useless to dread the sound of the pestle.

(Eng.) Over shoes, over boots, or, in for a penny, in for a pound.

90. He who has been burnt, can be cured only by fire.

آگ کو دامن سر د هانکنا

91. To cover a fire with the skirts of one's garment. See Part I. Sect. II. No. 29.

92. By uttering the word, fire, the mouth is not burnt.

آک لگاے تماشا ہ یکھر

93. He sets fire to his house and enjoys the fun.

اگر كوم تلد نه تلد فقير

94. Though the mountain move, the Fuquer (I) will not.

(Lat.) Justum et tenacem propositi virum, &c.

95. Water for the first, mud for the last. See Part II. Sect. I. No. 60.

96. Ughun is water on the fire: i. e. the day is expended by the time the water is boiled: this is but one of a rhythmical cold weather calendar.

کوار جار کے اور کا تک بات کھا تک اُ کہوں کو نے کھوس کو نے کھوس کو نے کھوس کو اُ کہ ماکھہ تلا تن با ر ے بہا گئی گور کا ر ے آ ہے ہو آ میل جہراوں

Coar (Sept. Oct.) is but the gate of cold.

Cartic (Oct. Nov.) ends, yet scarcely told.

Ughun (Nov. Dec.) just lets water seethe.

Poos (Dec. Jan.) makes us but in corners breathe.

Magh (Jan. Feb.) longthens by minute degrees.

But P'hagun (Feb. Mar.) straitens out our knees.

Then Cheyt (Mar. April) the pleasant year replaces,
And dirty fellows wash their faces.

آکے روک پیچھے ہتھوک سسر سرکی نحاے توکیا ہونے

97. Stopt before and kicked behind, if the fellow does not keep the road, what is to be done.

(Lat.) A fronte præcipitium, à tergo lupi.

98. The canopy has caught fire, and the bridegroom's men are struck with lightning.

99. I will take all your misfortunes, if I may take your platter.

ال بل خدا بل

100. The greatest strength is the strength of Gon.

الف الله

101. The Ulif of (the word) Ullah: that is; uncon-

Said by any one when deserted or alone.

102. How should he know the letter Ulif, he does not know the form of a club.

(Eng.) He does not know a B from a bull's foot.

103. Call upon the name of God, and ask for what is good for you.

الله دے الله ولا وے بنده و بے مرادیاوے

104. Gop gives and enables others to give. Men give and receive (or obtain their desires).

الله رے میں

105. Good God what a fine fellow I am.

106. Good God, how your eyes glisten.

الله كا نام أو

107. Take the name of Goo. i. e. Swear to what you are saying.

108. God is with you, why do you grieve.

109. As I can conceal nothing from Gon, why should I stand in awe of man.

110. Government collection is prosperity, farming is depopulation. See No.

Umanee is land in charge of a collector on the part of government, in opposition to Oojaru, that which is farmed.

111. Plant a mango and eat a mango, plant a tamarind and eat a tamarind.

(Eng.) Such as the tree is such is the fruit.

112. Mangoes and fish meet of necessity.

The unripe mango is often dressed with fish, in the culinary practice of Hindoostan.

113. It now depends entirely upon yourself, forego all hopes of other aid.

114. The gold of an ignorant person is always pure.
Said of one who over-rates the articles he has to sell.

ان مجار وں نے دیدگ کہاں پاٹنی جو بغل میں لگائی

115. Where could these two poor fellows get 'Assafcetida to rub under their armpits.'

116. The bowels are exclaiming Qool howullah, (there is but one God).

The phrase implies excessive hunger. (Eng.) The belly chimes, its time to go to dinner.

أندراين كابهل ديكهنے هي كا هے چكهنے كا نہين

117. The fruit of the Colocynth is good to look at, but bad to eat.

اندها بر ایمان

118. The blind man has no faith: i. e. he feels his way, &c.

اندها بے ایمان بہر ا بہشتی

119. The blind man has no faith and the deaf man

is fit for heaven: i. e. he hears no evil.

120. When the blind man sees he will confide. (Eng.) Seeing is believing.

121. A blind rat (nibbles) faithless grain.

122. A blind Moolla and a mosque in ruins.

123. What does a blind man know of the beauty of the tulip.

124. There is a thick mist, so sing as you please: i. e. there is no authority to fear, so do as you please.

(Eng.) When the cat's away, &c.

125. God is the guardian of a blind man's wife, i. e. her husband cannot look after her.

126. There is no redress against a blind man, he will still strike all in his way.

127. The lamp of a dark house. A son,

128. A blind mother sees her own face in her son's.

129. The blind man has seized the thief, run cripple and help him.

130. Has the darkness or the thief departed.

131. An unknown thief is like a brother-in-law. He has free access to all parts of the house.

132. One hatches the eggs another takes way the chickens; i. e. to do any thing of which another will reap the advantage.

(Eng.) One beats the bush, and another catches the bird.

133. The prince royal of an egg, i. e. simple or unexperienced.

134. He sheds not a tear, but pretends his heart (liver) is broken.

(Lat.) Si vis me flere primum est dolendum tibi.

135. May Goo grant that the cat's face be black.
Said to ridicule earnestness about trifles.

136. The water of his eyes is spilt, i. e. he is lost to all shame.

137. His eyes are shut but his purse is open, i. e. he is careless and extravagant.

138. The eyes were cast down (with bashfulness) and the curds became another's.

(Eng.) Spare to speak, spare to speed.

139. He takes up his abode in the eyes.

Implying-1. he deceives, 2. he is beloved.

140. He would steal the unguent (literally lampblack) of the eyes.

The soot of a lamp is used to darken the eye-lashes. (Eng.) He would steal the teeth out of your head.

141. His eyes are covered with fat, i. e. he is too proud to recognise his old friends.

(Eng.) He cannot see for smoke.

142. A blind man is named Shuekh Roshun (or light). See Part II. Sect. I. No. 105.

143. Get the nails of your eyes, paired.

144. You have thrown dust in his eyes, i. e. de-

145. When the four eyes encounter the heart is delighted.

146. He got no rice so ate ordure.

(Lat.) Jejunus raro stomachus vulgaria temnit. (Eng.) Hungry dogs will eat dirty puddings.

147. Come father (spiritual) take away the chattles too.

اوچھے کے بدل گرے

148. The mean man's ox has fallen.

Said in ridicule of an exaggerated account of any loss.

اله هو كالين نه ماد هوكا فين

149. I owe nothing to Ood'ho and Mad'ho owes nothing to me, i. e. I am independent.

150. You have forgotten your other jokes, except come, grind me.

(Eng.) The joke is somewhat stale.

اور رنگ لاکليوي

151. Come squirrel another colour, i. c. change the subject.

(Lat.) Crambe bis cocta; or Cantilenam candem canere.

152. The upper garment fits me exactly.

153. He feels a high wind from a woman's cloak, i. e. he is effeminate.

ا وكدِّے كا كہائے نكتّے كا نه كهائے

154. Accept from one who has a nose, not from one who has none; i. e. put yourself under an obligation to any but one who has no delicacy, and will remind you of the obligation.

اوللَّے كا يانى بلند ي نہيں جاتا

155. The water of the eaves of the roof does not mount up to the ridge pole.

156. He is mounted on a camel and wants to pluck vetches.

He attempts impossibilities.

157. When a camel is at the foot of a mountain then judge of his height.

A giant amongst dwarfs, a dwarf amongst giants.

158. What, the cat carried off the camel? yes sir, yes sir, she carried him off.

A ridicule of any improbable story.

159. Do you bend your body to steal a camel.

160. The camels drown and the mules would wade through.

He would bend the bow of ULYSSES.

161. The camels are carried down by the current, the spider says I can find no bottom.

(Eng.) How we apples swim.

162. You have grown as tall as a camel, but you have not gained a particle of sense.

163. A camel drives away even the flies.

It is necessary to repel even little and contemptible annoyances.

164. The camels were being marked (with hot ironsfor the public service), and the spider came to be marked too. See No. 161.

ا ونگتے کو تھیلنے کا بہا نا

165. A person nods (with drowsiness), and says, some one shoved him.

آه مرف ان نه اوهي زنان "

166. It is neither the Ah a man utters, nor the OOh of a woman.

اهدر د يكهه كدريا مستانا.

167. The shepherd got drunk, seeing the cow-

Said of a poor man who imitates the follies of one more wealthy.

آهيرکي د هيدي مٿيا سرخرو

168. The milk pail is the milk man's, but the butter churner is the most esteemed.

(Eng.) The workman is more worth than his tools; or in this instance, than to whom the implements belong.

ای تیری قدرت کی کھیل جھچھوندر کے سرمیں چندیلی کاتیل

hibited as it were in sport; jasmine oil perfumes the head of the musk rat.

Said, when honors fall to the let of the mean and undeserving.

170. Neither joy for its coming, nor grief at its going.

171: When the dog comes he will get his share.

172. It came with my life, it will go with my coffin.

173. When servants came the daily fare was provided, when they departed there was nothing.

(Eng.) Spend and GoD will send, or GoD never sends mouths but he sends meal.

174. I shall find a mouthful somewhere or other.

175. He never met with prosperity yet quarrels with adversity.

ا یسی ۱ یسی جهدی بل بل جا ایس نو نو پدر ی اهائین کها ایس 176. I will always go to such a natal festival, where I may get nine plates of rice.

The Ch'huttee is the sixth day after delivery when a festival is held, Putree is the plantain or other leaf used as a plate.

177. I send him three letters, i. e. l, u, n, نوس a curse.

ایسی ملیم ما ری که یا رنکل کُسی

178. He struck the nail so forcibly that it went through and through.

Said of an injury received from another.

ایسا جیسے رو یے کے که تکے بھنا لے

179. You changed your rupees to please yourself.

180. I have one vexation in being the mother of a one-eyed child, and another in people asking what I have got.

ایک تو مواان بیاهانا تها دو صرے میں سانجهه انا تها

181. One thing was that the fellow was unmarried, and another that he came at evening-fall.

Said by a woman in censure of a man.

ا یک جوگی سوله رو تمی بهکست کها ئیں بهکتا بن مو تمی

182. The saint eats sixteen loaves made of one barley corn, the saint's wife gets fat.

183. He sets up for a druggist with one bit of Assafætida,

184. Not one but seventy misfortunes it keeps off.

185. In the first place he is a lion, in the second he is clad in armour,

186. One door is shut but a thousand are open.

(Eng.) Where there's a will, there's a way.

187. One breath, a thousand hopes.

ایك تندرستى هزار نعمت

188. One good health is equal to a thousand blessings.

(Eng.) Health is better than wealth.

ایك ایک مشكل کے هزار هزار آسان رکھے هیں

189. For one thing arduous there are thousands easy.

190. One beauty is the man's, there are a thousand in his clothes.

(Eng.) Fair feathers make fair fowls, or God makes and apparel shapes.

191. One wife is enough for a whole family.

192. I have a quilt upon me, what matters it where I go.

193. By one hour's lack of shamefacedness, a whole days nourishment may be obtained.

(Eng.) Bashfulness is an enemy to poverty.

194. One hand cannot produce a sound.

Friendship or enmity must be mutual. See Part I. Sect. II. No. 150.

195. One hard vetch does not burst the kiln.

Bhar is a small kiln for parching grain.

ایک ها تهه لینا ایک ها تهه د بنا

196. You must take with one hand and give with the other. See Sect. I. No. 170.

ايك ها نهه في كر ير ايك ها نهه فكرير

197. One hand is occupied publicly (in counting his rosary), the other is deliberating, how to filch any thing.

(Eng.) The friar preached against stealing when he had a pudding in his sleeve.

198. He gets into trouble who interferes with others.

(Eng.) Of little meddling comes great ease.

199. To take bricks and to give stones.

200. A row of bricks, the power of MUDAR.

A stone is said to be suspended by some unknown means over the tomb of Sheikh Budur. The phrase is applied to one who undertakes any thing extraordinary without recollecting his own inade-quacy.

201. A brick house, with a door of earth.

اینڈے کی چونڈی کرنا

202. He can break down a brick to powder, (or particles not larger than ants).

To express great strength.

اینت سے ابنت ہے کیا

203. The one brick stuck to the other.

(Eng) They stick together like burs, or like peobles in a halter.

204. If the father does the business he shall get the reward, and if the son does it he shall get it.i. e. Whoever performs any action he alone shall receive the reward or punishment of it.

205. Upon the death of his father the oxen will be distributed.

Addressed to one who makes a distant promise, like "Waiting for an eld man's shoes."

206. A word for a word and a joke for a joke, the horn of the goat has been split by the leaf of the jujube.

بات ره جاتی هی وقت نهیں رهنا

207. A speech remains but time does not.

This is said by a man who is disappointed in not meeting with that assistance from another which he had reason to expect.

208. No sooner have you spoken than what you have said, becomes the property of another.

Said, in recommending one not to tell their secrets to another person.

209. He asks a sentence and he asks the authority for it. i. e. He is great critic.

210. If you wish to retain your own honor, do not ask any one even for a draught of water.

(Eng.) Scald not your aps in another man's pottage.

211. The recollection of former prosperity makes one uneasy.

باتیں ماتھی پارے اور باتیں ھاتھی یا ہے

212. By words you may get an elephant, and by words you may be trodden under its feet.

213. If a bitch die on the road or by the river side, the Jogee says my words have taken effect.

Applied to one who ascribes the accidental misfortunes of another, to the interposition of providence in his favor. Agi is Literally means a lord, master, but, in the above saying, it signifies a Jogee, a religious mendicant, as Gorukli-nath, Meen-nath, &c.

بار د برس بیچهے کھو ریکے بھی دن بھر تے دیں 214. After twelve years, even a dunghill begins to prosper.

باره برس سدّي كاشي مر ندكو مگهه كي ما تي 215. He lived in Bunares for twelve years, but it was his lot to die in Mugudh.

Among the *Hindoos*, it is esteemed, good to die within the limits of *Bunares*, as in that case, they conceive they obtain release from future birth; whereas if they die in *Mugudh* (i.e. in the province of *Bihar*), they transmigrate into asses.

216. He lived twelve years at Dillee, and paid no taxes; what did he do? why he attended the kilns: i. e. he did not better this situation in life.

217. When the watchman pillages the field who shall protect it.

(Eng.) Setting the wolf to watch the fold.

ہا زار کی متھا ہی جس نے پائی تس نے کھا ہی

218. Those that buy sweetmeats in the market must eat what they get.

باسی بچے نہ کتا کھا ئے

219. The dog will eat stale leavings. .

با سی پهوارس باس نہیں پرد یسی بالم تیر ی آس نہیں

220. There is no fragrance in a withered flower, there is no hope of aid from a friend in a foreign land:

ما قنى كامارا كاون أور آك كامارا چولها

221. The village is destroyed by the balance of rent, and the chimney by the fire.

باک بکری کو ایلت جگهه پانی پلایاهی

292. The tiger and goat are watered at one spot.

بال جنمال بلے تو بال نہیں دنو موجه، س کو تال

223. Hair is a trouble; if you can keep it in order, do so; if not, throw away even your whiskers.

با میں سے دان ما نگنے میں

224. They ask the Brahman for a gift: i. e. they make an improper request.

As it is a duty to make gifts to Brahmans.

باندهه كهيسه ليحصه

225. Tie on your pouch and take your portion.

بانج بياني سونتهه اوراني

226. To expend dry ginger for the delivery of a barren woman.

(Eng.) Great cry and little wool.

227. The bamboo is submerged and the rice bag seeks to wade through.

228. There is no wind, why does your garment flutter: your have neither child nor husband, why does your person swell.

229. To eat abroad and sing at home.

230. The wind has come to a head.

Said of any one who is under the influence of violent passion.

231. The language of thirty-two teeth is never uttered in vain.

232. The girl beats the drum, for the master's safe return.

233. Out of the way Jooma, a blind man is coming.

بچھراکھونڈی کے بھل ناچڈا ھی

234. The calf dances round the stick it is fastened to.

Said of a man who lives upon his friends.

235. If fortune favours then look out for a horse; if she is adverse, then be content to become a groom.

بختاورکا آتا گیلاکم بخت کی دال گیلی بختوں کے بلیا پکا می گھیر ہوگدی دایا بخشو ہی بی بلائی چو ھالدہ آ ہوجگے گا

236. The flour of the fortunate is moistened whilst the pulse of the unlucky is still soaking; such is the power of my fate, that I cook rice milk and obtain split pease.

(Eng.) He that is born under a three halfpenny planet shall never be worth twopence.

بدلی میں دن نه د سے بهو هر بدتهی بیسر

237. The day is not evident for the clouds; yet the silly woman sits at the hand mill.

برابيتًا مُهو تابيساكام هي آرهناهي

238. A bad son and a bad halfpenny may become

براتی کنار ہے ہو جائیں کے کام در لهد دلهن هي سي آپر یگا 239. Let all the attendants on the marriage return home; the business will be completed by the married couple.

بریلی روپاریلی

240. It runs silver at Bareilly: i. e. the land is so rich and productive.

241. A demon residing under a Bur tree, (Ficus Indica): demons or goblins are said to be attached to particular places, as to Musans, or places where the dead are burned, to various trees and shrubs, &c. that attached to Bur trees, is said to be exceedingly obstinate.

Hence applied to a very importunate person, who cannot be got rid of.

242. He talks big and the Qazi's footman comes:

i. e. he boasts of authority he does not possess

and is exposed by being carried before the judge.

243. The old woman having grown foolish takes up another dish.

244. He gives himself the airs of a youth.

245. Great men, big words.

246. The elder is the elder, but for the younger, God help us.

That is, we know the one to be bad enough, but the other is much worse.

247. Big words and the head is hung down. See No. 242.

248. The large house is in ruins, and I am dying of the search (for its owner).

249. Call the elder son's wife; let her put salt into the rice milk.

250. Enough Sir, enough, I already see your army.

بسم الله کے کنبذ میں بیتھے میں

251. He resides under the cupola of Bismillah:
i. e. he leads a resigned and retired life.

252. There is no expenditure in the village, and the man who fries the grain is a rogue.

253. Put your head under your arm.

254. The child is in her arms, and she has sent the crier through the city to find it.

(Eng.) The butcher looked for his knife, when he had it in his mouth.

255. How long will the mother goat wish for her absent young.

That is some day or other she will wish for him in vain, as he will be devoured by wild beasts. The proverb is especially current amongst soldiers and corresponds in object to, the pitcher that goes often to the well will be broken at last.

256. A stick is the goat's fortune.

257. His mouth keeps moving like a goat's.

Applied to a Gourmand who is always cating. See Part I. Sect. II. No. 165.

258. To make confectionary for another's use.

(Lat.) Alu sementem faciunt alu metentem.

بگانے مال پر جهنبکر برار هوبيتها

259. He gets hold of another man's property and then sits down out of temper.

بگانی آس نساویاس

- 260. Dependance on another is perpetual disappointment.
 - · So Spenser, with an immaterial alteration;

Unhappy wight born to disasterous end, That doth his life in long dependance spend.

261. The battle is in disorder; the man in armour suffers.

بل توا بذاهی بل نہیں توجا و ے جل

·262. If you are able yourself, it is well, if you have not the power, go burn.

263. When force gains a kingdom, it is fastening pearls to onions.

بلي بهي ار تي هي تومهه پر پنجه د در ايتي هي

264. When a cat fights she covers her face with her paw.

بلَّى لانكهه كرا بي نهين

265. Has the cat leaped over it that it is not here?

Any thing in a dish that a cat jumps over is considered unfit to eat.

The phrase is uttered when a servant has not brought what he should have brought.

266. A tether without a pin.

A person or thing without an owner.

267. Without cheating, the business can never be accomplished.

268. The musician not only came uncalled, but brought her children with her.

269. There is no love without a bride.

270. He dances without a drum or a tune: (with-out music or singing).

(Eng.) To dance without a pipe.

271. She nurses the child without a nipple.

Said of one who makes promises and does not perform them.

272. What is a monkey's affection.

Said of any feeble or treacherous acquaintance.

273. What does a monkey know of the flavour of ginger.

بنده عاحزهي

274. A slave is impotent: expressing resignation.

275. When your slave celebrates a wedding she does it just as well.

Said in contempt of an entertainment.

بن حلاهے نمازنہیں بن قدولک تعزیر نہیں . 276. There can be no prayer without a weaver, nor public punishment without a drum.

It is confined to the prayers of the Red, when the weavers particularly collect. A small drum is the substitute in Hindoostan for a public crier.

277. The child does not get its milk unless it cry for it.

(Eng.) Spare to speak spare to speed.

278. A water pot without a bottom.

Said of an unsteady feeble character.

(Fren.) Un sac percé ne peut tenir le grain.

279. He that plays at dice and does not cheat, if he does not lose to day, will lose to-morrow.

(Fren.) Personne ne gagne a rouge et noir.

بن ماریکی توبه or بن مارے توبه توبه پکارنا

280. To cry pecavi before one is hurt. See Part I. Sect. II. No. 27.

بن ما نگے دروہ برابر ما نگے ملے سو بائی

281. It is milk if obtained without asking, but if by begging, water.

بن هونے هو نے نہیں اور هو نے هووں هار

282. If it is not to be, it will not be; if it is to be, it will be.

بن ما بکے موتی ملے مانگے بھیکھہ نہاے

283. One person gets pearls without asking, and another cannot even obtain alms by begging.

بئے تو بنے نہیں توداود خاں پنے '

284. If it is done; well! if not; there is Daood Khun Punne (Pathan): i. e. if I cannot get employment in one place, I may in another.

بنے تو بھا گی نہیں تو دا شمنا گی

285. If you will do it you are my brother; if not, my enemy.

بينا دي کي باس ري اود هو

286. He has the credit of doing it Oodhoo. (Fren.) Qui a bruit de se lever matin peut dormir jusques a diner.

بيداً أى كى فقيري بهى بهلى

287. In practice the profession of a pauper (Fuquer) is profitable.

288. The grocer eats the sugar in secret. See Part II. Sect. 1, 239.

289. The chandler cheats his friend, the swindler cheats strangers.

290. A banker is no man's friend, nor is a courtezan chaste.

291. The chandler's son does not fall down for nothing.

The phrase alludes to a story of a trader's son, who observed a passenger drop some silver, and in order to appropriate it, tumbled down with a vessel of oil he was carrying, that in the confusion he might pick up the other's money.

292. If he is more knowing than a chandler he will go mad.

293. A man without ears is above all: i. c. conspicuous.

291. What should an old man know—what does a shild know—of immodesty.

295. An old person and a child are both alike.
(Eng.) Old men are twice children.

296. The shopkeeper is old yet goes to gather jujubes: i. e. undertakes more than he can perform.

297. Who will listen to an old singer.

298. An old woman is often a laughing stock to the people: i. e. she assumes the airs of youth.

299. An old woman and she is named Khuteeju:
i. e. young and handsome.

300. The fragrance of the perfume is gone, and nothing remains of the skin but the skin.

301. Speak my lady speak, if not you are good for nothing.

302. Either speak or leave the cage, (said to a parrot). See Part I. Sect. II. No. 217.

303. The house may be filled by the falling of drops.

(Eng.) Continual dripping wears away stones.

304. He neither sows nor ploughs, but gets the rent gratis.

305. How shall he eat mangoes who sows Bubool.

306. Where there are many Ateets the convent is ruined.

307. Much went and little remained.

308. Wash your hands in the running stream:
i. e. do what you have to do whilst time serves.

309. To sing to the deaf, to talk with the dumb, and dance for the blind, are three foolish things.

310. A flaunting bride is the ruin of the family.

(Eng.) A nice wife and a back door, do often make a rich man poor.

311. Mrs. KHELA, and two Jutees make a fair.

(Ita.) Tre donne ed una occa fan un mercato. (Eng.) Three women and a goose make a market.

312. A careful wife makes a pice of pease serve thrice.

313. May my son die, but let us not part.

314. He is the son of a Chumar and is called Jugjutun.

بیتھا بنداگیاکوے اس کو تھی کے دھان اس کو تھی میں کر ہے

315. The chandler has nothing to do, so he varries the grain from one store to another. See Part I. Sect. I. No. 71.

بیتے سے بیگار بھلی

316. To work without pay is better than sitting idle.

بینی ائی کا برقے مہہ برالے لیا هی

317. The veil of shamelessness is put over his face.

Said of a person who is repeatedly punished.

318. The merciless butcher knows not the pain of another.

319. A heartless servant is an enemy.

320. The physician administers the medicines, but God effects the cure.

I (Eng.) God healeth and the Physician hath the thanks.

321. The physician's rice is the proper kind.

The Asiatics attach great importance to regimen combined with medicine.

بدسی کهدسی

322. Shrivelled at twenty. A woman in India.

323. He who was hurt by the Bel, (its large fruit falling on his head) went for refuge under the Bubool, (the prickles of which wounded his feet) and he that was hurt by the Bubool, fled to the Bel.

Applied to an unfortunate person, whom bad luck pursues wherever he goes. See Part II. Sect. I. No. 288.

(Eng.) Out of the frying pan into the fire.

بھاست ہوگا توکوے بہت آرھیں کے

324. Whilst there is boiled rice, there will be dogs in plenty.

بهات جهورًا جاتا مي ساتهه نهين جهورًا جاتا

325. Though the dinner fail, a true friend will not depart.

The reverse of the English, when good cheer is lacking our friends will be packing.

326. Summun has thrown all his burthens into the fire, and has crossed over in safety.

To express that one has got rid of some difficulty in which he was involved.

327. He saw a large stone, kissed it and left it.

i. e. He found the task beyond his strength and therefore prudently desisted.

328. The hypocrites of Bhagulpoor, the foot-pads of Kuhulgaon, and the bankrupts of Putna, are all famous.

بها دی ایسا د وست نهین اور بها دی ایساد شمن نهین 329. If my brother is not very much my friend he is not my enemy.

ھھا تھی بھاوکر لے تل مارے او ہو جا وکر ہے

330. My brother's disposition was such, as to hate secretly and outwardly to caress.

331. My brother swallowed poison, give me some too nephew.

i. e. You have behaved ill to my friend or associate and must therefore treat me in the same manner.

332. Plague on the times! a man ogles his grand-daughter.

An exclamation on observing any thing very absurd; particularly an old man paying amorous addresses to a young girl.

333. Nephew your arms speak for you, i. e. they

Said in derision of an impotent menace.

334. It was full, so it was set down.

335. Do good and good will come of it, put out to interest and take the profit.

An exclamation used by mendicants.

336. Good for good.

337. One whip for a good horse and one word for a good man. It is sufficient.

(Lat.) Verbum sat.

338. It is not a time to do good.

339. The brother of a good man and the son-in-law of a bad one.

بھلے سفگ ببدتھم کھائے نا کرپان برے سفگ بیتھے کدائے ناک اور کان

340. Associate with the good and eat P
d n, associate with the bad and lose your nose and ears.

341. When the drunken man goes into the orchard, the jujube and the kernel are both the same.

342. Your bride has got hold of a ferret, take care.
i.e. She has formed an improper intimacy.

343. A hungry Bengalee calls out Bhat Bhat, (boiled rice).

The word Bhat though Hindee, is more especially used in the sense of food by the natives of Bengal.

344. A dinner when not hungry, a warm dress when it is not cold, and a wife when a man is old, are three things to be let alone.

345. Former days are forgotten: the bald head has put on the marriage chaplet.

346. The girl forgot and put assafætida into the bailed rice.

347. The song and dance are forgotten and forgotten are the story tellers, three things alone remain in my recollection salt, oil and wood.

Said by a man in reduced circumstances.

348. The cluster of the eyebrows is over the eyes.

Said when a man takes his family with him to any place; implying they must go necessarily together.

بهیا جی بهتیره د ند ماراین بند به بهاران نهین بن نے کی 349. My brother will cause your arms to be well rubbed; your slave is no athletic, and will never become one. See Part II. Sect. I. No. 250.

The phrase here implies, inferiority in any way to some of the speaker's connextons.

بهيك اور مجهور

350. Alms and sift it; i. e. beggars must not be chusers.

351. A sprinkled fowl: i. e. a lazy fellow.

352. He played upon the Been before the buffalo, but the buffalo kept chewing the cud. See Part I. Sect. II. No. 349.

(Lat.) Asino fabulam parrare.

353. The wealth of the wicked is expended in expiation, it is paid in fines or taken away by a thief.

354. The sinners boat must necessarily sink.

355. Who knows the course of the ocean or the king.

356. If I get to the other side, I will offer a goat.

A yow in time of danger, which is forgotten when that is over.

357. As the dice falls the blockhead wins.

(Eng.) The cards will beat their makers,

358. Be virtuous and never mind the rest.

359. The fosterling will be your ruin.

(Eng.) To nourish a serpent in your bosom.

360. The five fingers are not of the same length.

(Lat.) Non omnes possumus esse Scipiones.

361. He tells us five times three are thirteen.

362. He set himself a part from the arbitrators, or Punchait.

363. When the Pundit revives they will know, (that he is recovered).

364. The Pundit deviates from both faiths.

365. They drink the water, and then enquire the cast, (of him who gave it).

366. Drink water after straining, and adopt a teacher when you know him.

367. He has diluted it with water.

368. A bubble of water.

Unsteady in disposition.

369. To hang the feet over the grave; i. c. To be about to give up the ghost.

(Eng.) To have one foot in the grave.

یا نو تلے کی زمین سرکی جاتی هی

370. The very ground trembles under my foot.

Said to express disgust or horror, at hearing any thing very false or wicked.

371. The leaf crackled and your slave fled.

(Eng.) The thief doth fear each bush an officer.

372. A virtuous woman cannot get sackcloth, and prostitutes are clothed in fine linen.

373. It is proper to be shut up in a basket and put by.

It is either very precious or it is of no use.

374. The Put'hans fight and their sisters abuse them: literally curse their beards.

375. The son of a Put'han is sometimes a saint, and sometimes a devil.

376. He eats the last crumbs and afterwards gets wisdom.

. (Eng.) To be a day after the fair.

377. The shopkeeper was of an easy temper, so he put in ten Sers, (instead of one).

378. He emancipates another's slave.

(Eng.) To cut thongs from another man's leather.

379. He reads Persian and sells oil: see the sport of Fate.

پردے کی بی بی اور چدا کی کا لہنگا

380. She is a lady of respectability, (literally of the curtain or veil) yet wears a petticoat of matting.

ير د هن جگوين مور کهه

381. A chatterer is the greatest fool in the world.

پُرکی کھیتی پرکی گائیں وہ پاپی جو برؤد ہیں جائیں

382. The field is another's and so are the cattle, he is a vile wretch who goes to hinder them, (from grazing).

(Eng.) Meddle with your own matters and never trouble yourself about mine.

383. He digs a well for another and is drowned in it himself.

ير وسي كے مفهه برسے كا توهما ري بهي بها رآ رهي كي.

384. If it rain in my neighbours house, some drops may extend to mine.

It implies that some advantage may be derived from living near a man of property.

پسنہا رے کے پوت کو چدینا لا بھہ

385. To the son of a meal grinder parched grain is a profit.

386. The sore is ready to burst.

Said of a man very much enraged and about to express his anger.

387. They are dying at the foot of the Ber tree, though the fruit is ripe.

i. e. A man is too indolent to avail himself of obvious advantages.

388. Put on your turban, I have done.

Said after giving good but probably useless counsel.

389. Put your turban away.

390. The turban is caught; by a stick, &c.

i. e. There is some impediment in the way.

391. Consult the assembly (of five), then whether you succeed or fail it is not your fault.

392. My child is very dear, my husband is very dear, which shall I swear by.

393. He is neither her son nor husband, yet in his absence she makes great lamentation, (or feigns great concern).

Spoken of a person who affects to sympathise with a sufferer with whom he has no connexion, and about whose fate he is in reality indifferent.

394. You may find your way to Dilli, by repeated enquiries.

395. The flame of one who intoxicates himself with poppy infusion, will not mount very high.

ووس كوني گهوس

396. In Poos huddling in a corner. See No. 96.

397. The wind blows, he becomes the gallant.

398. Erroneous from the very commencement.

399. First at home, afterwards at the mosque.

(Eng.) Charity begins at home.

پہلے پیوے جوگی بیچے میں پیوے بہرگی پیلیجھے پیوے روکی 400. The Jogee drinks first; (i. e. before the meal) the sensualist when half done; and the sick man afterwards.

مهلی بوهنی الله مدار کی آس

401. May God make my hansel lucky.

402. Why am I to get out of the way for a man who is on foot, calls out and take care.

403. When the child is begotten, he names it

(Lat.) Ante victoriam canit trium phum.

پیت بھرے رزالے اور بھرکھے بھلے آدمی سے در نے

404. Beware of a mean fellow who has filled his belly, and a respectable man who is hungry.

i. e. A low man raised to fortune is likely to be mischievous, or an opu-

405. He is not in want but his habits are bad.

406. When he had filled his belly he began to vex the poor.

(Lat.) Asperius pihil est humili cum surgit in altum.

407. Now his belly is filled he utters big words.

Said of one who was humble whilst in humble circumstances, but gives himself airs upon acquiring affluence. (Lat) Honores mutant mores.

408. He has got rats in his belly.

(Eng.) He has a wolf in his belly.

409. They take out their feet from under their bellies.

Applied to people who assume a seeming homility, but at length throw off the mask, or shew the cloven foot.

410. They will abuse even the prince behind his back.

411. Behind my back the *Doom* (sweeper) is a king.

412. It appears so from my having mounted the tree.

Vide CHAUCER'S January and May, the original of which seems to be oriental.

413. When I-have done grinding I will thrash you.

414. I have worked myself to death grinding and cooking, and the bride has come and eaten it all.

Said by the least favoured of two wives.

415. I could without remorse put you on the grind stone and tear your flesh piece meal.

416. My husband is blind, for whom should I dress.

417. The gate is broken and the fort is plundered.

418. I must have extensive grounds in cultivation, when I have neither hoe nor spade. See No. 421.

419. Alas for his life who is ever dependant on another.

420. Holla you, turn your horse hence.

421. Great smartness mine indeed, when I have neither gown nor petticoat. See No. 418.

422. When the flower falls the fruit comes.

423. He has grown so large as not be contained in his own body.

424. I tread along with the greatest caution. i. e.

I do my best to avoid difficulties or disputes.

(Eng.) To look before you leap, or take heed is a good read.

425. The stars shine at night.

426. The Tazee (the Arab horse) gets whipped and the Toorkee (Tartar horse) well fed.

i. e. The good and able are in distress, and those less worthy are in prosperity.

(Eng.) Desert and reward seldom go together.

427. A quilting of *Moonj* (a grass of which a sort of thread is made) upon brocade.

(Eng.) To put the beggar on the gentleman.

428. You require two hands to beat time.

تانت با جي اور راگ بوجها

429. By a touch of the string he recognises the tune.

430. Is the warp or the woof defective.

i. e. What's the matter with any one who is offended or displeased.

431. The slap of the face keeps the cheeks red.

i. e. The parties punished recollect the punishment.

ثقري نے دیا حدم حلے نے کھا یا نہ جیب جلی ته صواد یا یا

432. The careless hussy gave it and the helpless fellow ate it, but it had neither pungency nor flavour.

i. e. No good can come of what two unlucky people do for each other.

433. The warm Khich'hree got no Ghee, and so the time has been passed.

i. e. In great poverty.

434. There is no disputing that which is visible, (lit. luminous.)

435. What need of another, put a stop to it yourself.

436. Caster on caster and had luck to the master.

A school boy's phrase.

The word Tukhtee, is any board or plank, or it may be here the board on which children learn to write: it is introduced however, merely for the jingle.

437. There are not two arrows in the quiver, and they fight merely for shame.

438. His Turkish is expended.

(Eng.) He has got to the length of his tether.

439. No one knows the ways of women. She murders her husband and becomes a Sutee.

Alloding to a popular story.

440. The twist is taken out of the spindle.

The crooked morals of any one are reformed.

441. While sesamum remains oil may be extracted. i. e. Much may be done while the means remain.

442. Which is the large and which the small leaf of the Toolsee.

i. e. Every leaf has equal virtue, and alike confers future felicity. It is said, of individuals of like rank and worth.

443. He is fixed to the soles of his feet.

444. The lower teeth remain below and the upper remain above: that is, the jaw is fixed with fear, &c.

445. You shall confess, that some one treats me as a wife.

Said by one who is proud of superior acquirements to one of inferior pretensions.

446. You were angry and so I gave it up.

447. Neither you, nor I have a husband, that we should expect to have children.

448. Cut off my nose and ears, I will not leave off my habits.

Said by a woman in reply to her husband's threats.

تم کیوں بھا تے میں پاؤں و یتے هو

449. Why do you thrust your feet into the torn place.

450. Do you go start the birds, I will grill and eat them.

i. e. Teach your grandmother to suck eggs.

451. May your mouth be filled with Ghee and sugar. See Part I. Sect. II. No. 1186.

تمها رے طالعوں کی قسم کھا دی

452. I swear by your fortune.

453. What practices are going on behind your back.

تمهاري برابري و لا كرے جود ور كرهون كو پكر ے

454. He is your equal who runs and catches a deer. i. e. A dog.

تمهارے مقبه میں کی دانت هیں بوجهنا

455. To ask one, how many teeth he has in his head.

A phrase implying great impertiuence, or inquisitiveness.

456. When his belly is full, the Qulundur is a king.

تو بہ کر نیند ہے اس گند ہے روزگار سے 🔻

457. Repent oh slave of this irksome service.

458. Blockheads pet parrots, libertines amadavats, and thieves cherish pigeons, who spy out other peoples property.

قوچاہ میرجائی کو میں جاہوں تیری کھات کے با نے کو 459. If you cherish my dear daughter, I will love even your bed's foot.

Said to a bridegroom by the mother-in-law,

460. Touch me and I die.

461. Turaee (a sort of gourd), or Kuddoo (pump-kin), a curse upon both.

462. Snap the thread; what blockhead have you been talking with.

توقال قال مين باس يات

463. If you go on every branch, I will go on every leaf.

i. e. Whatever stratagems you practise, I will over-match you.

464. As you make Ramjunees, I may make Ramjunas.

Said by a wife to an unfaithful husband, threatening to retaliate: the Ramjuna is the son and Ramjunce is the daughter of a prostitute: the phrase is also of general application.

465. It is neither for you nor me, take it and put it into the fire.

466. I will not part with you, but will call for some of your brothers.

Said to a Rupee, &c.

467. Do you feed my child, and I will boil your Khichree. See the two next Nos.

468. Do you cherish my infant, and I will take care of your old man.

469. If thou art mine, I'm thine. i. e. If you will serve me I will serve you.

(Eng.) One good turn deserves another.

470. A drop on a hot plate.

Soon expended or of no avail: the phrase alludes to the practice of testing the heat of an iron plate, on which bread is to be baked, by sprinkling a drop or two of water on it, whilst heating over a fire.

471. I draw water for you and the bearers draw mine for me.

472. May your voice be heard in Mecca and Mudeena.

Addressed to one who brings good tidings.

473. Your ear is your Gosaee's.

474. My uncle fought famously, though he had neither bow nor arrows.

475. He has neither bow nor arrows, God will protect him.

476. He went on a pilgrimage, the bald head is come back a saint.

Shaving is one of the ceremonies at Prnyag and other holy places.

477. On the third day a dead body is lawful.

i.e. To a man who has fasted three days or is near dying of hunger, any food is allowed by Moohummudan law.

478. Oil proceeds from sesamum.

479. Oil may be burnt till it is Ghee, (as good) and Ghee till it is oil, (no better.)

480. The wretch displays sweetmeats fried in oil, (instead of Ghee) at a distance.

Applied to one who promises fair, but does not perform.

481. The oilman's ox finds fifty Cos in the house: he traverses that space walking round with the lever of the oil mill.

482. If the betel vender does the oilman's work, he will set the chimney on fire.

483. What can the oilman know of the price of musk. See Part. I. Sect. II. No. 92.

484. The gentleman is in his garden of three Bukaen trees.

تین کذاه خد ا بهی بخشتا هی

485. Gon forgives three offences.

تین مین نه تیر د میں نه سیر بهر ستلی میں نه مدّیکا بهرسرس میں 486. Neither in three nor thirteen, nor half a Ser of rope, nor a jar of mustard seed.

i. e. Good for nothing.

ئين في قبر ميں بھي بھا ري ھين

487. Three days in a tomb are a serious matter.

488. First understand the thing properly, then put it in practice.

489. Whether the pot was cracked or not, I heard it clink.

i. e. Whether a woman's character is really bad or no, she had at least the credit of it.

490. The camel is weary and the inn in sight.

.491. Insufficient food is the death of the hale man.

492. A little to cat and to live at Benares.

The wish of a pious Hindu.

493. Spit on his beard and fye on his face.

494. They spit and lick it up, (misers.)

495. The flour of parched grain cannot be moistened by saliva.

i. e. Saliva will not serve to knead the dough.

496. He kicked him off from under the sole of his foot.

497. Dread of a drop, (of rain or any slight evil.)

498. They hunt behind the curtain.

Said especially of a hypocrite with a long beard and rosary.

499. Open the shutter, the idle fellow is here.

500. He lives and that is all.

501. Having begged your food cast your wallet behind.

502. The bread is a Tukku, whether you buy it now or then.

503. The Bunyu's wife expends a Tukku of cloves, will the house stand or not.

تکے کی مرغی جہہ تکے محصول 504. The fowl is one Tukku, the duty is six.

505. They are engaged in Fulla nuweesee.

506. Nine men will be afraid of a broken bow.

507. He wears a very smart turban but even that is his wife's ear-rings. A floor for a pious purpose is kept smart with cow-dung.

تَها لا بنيا بيلم أو في

508. An unemployed trader weighs the heaps of corn,

509. What advantage can one brazier derive from exchanging pots with another. See Sect. I. No. 381.

510. In the situation where RAM has placed you, remain contented.

511. Magick is truth, but the magician is an infidel,

512. She who is beloved is the wife.

513. Wake and be merry, sleep and weep.

That is be vigilant and alert, and misfortunes will be prevented.

514. Waking is prosperity.

515. To go is at one's own option; but to return depends on another.

516. The Kulundur knows the inconvenience he feels, when his cocoa nut is broken.

(Eng.) No one knows where the shoe pinches but he who wears it.

sect. II.

جاوے لاکھ رھے ساکھہ

517. Let the money go as long as credit remains.

518. When the father dies the cattle will be divided.

(Eng.) To wait for a dead man's shoes,

519. When the dice is thrown it is always five or three. Unlucky throws at Choupur.

(Eng.) He always throws deuce-ace.

جب تك كنگا جمنا يهم

520. While Gung q and Jumoona flow. . i. e. For ever.

جب و يكهو تب حاضر مدان نتهوكا تالا

521. Wherever you look it is Mr. Nur'hoo's stock.

522. As vicious as he is little.

523. As much above so much below.

There is much more in a wicked person's thoughts than in his professions.

524. The snake is as long (in proportion) as the Goh (a kind of lizard) is broad.

جدهررب ادهرسب

525. Where God is, there is every thing.

جد هر مولا اده, دولا

526. Where the Moolla is, there is prosperity.

527. Where they see the fire burning, they go to warm themselves.

528: He knows the pain whose body feels it.

529. He whose house leaks will best have it stopped.

530. He who has lost his property is called the thief.

531. He who has no daughter, looks upon his threshold as his child.

532. He whose father and mother are alive, is not called a bastard.

533. To pull the beard of one who carries you in his arms.

534. In whose house the man that asks for a pice, receives a rupee.

535. Who has Gop for his protection can suffer injury from no one: though all the world be his foes, they cannot twist a hair.

536. The house that has neither aged nor mature, (persons in it) is on the totter.

537. It is better to go abroad, than remain at home to be poor.

538. He has given his daughter, what would you have more.

جسے ہے اسے مولا

539. He who gives is the master, (or profanely, God.)

جگر جگر هی اور د گردگرهی

540. Liver is liver and gall is gall, (or more properly gall bladder.)

That which is naturally good, or bad must always be so.

541. Kindred is only between those who are seen.
i. e. Who are alive.

542. May it not be the weaver's arrow.

Alluding to a story of a weaver, who went to fight and being wounded with an arrow, prayed, that it might not prove that he was hit. The proverb implies a hope, that a misfortune may be prevented before it is too late.

543. The Nymphæa dwells in water, and the moon in the sky; (but) he that resides in the heart of another, is always present with him.

This species of Nymphæa expands its flowers at night, and is hence feigned to be in love with the moon.

544. A man's breast is burnt and the spectators laugh.

545. The top ridge of a burnt house.

A man who survives his family.

جماعت می کرامات

546. In the multitude of counsellors there is safety.

See Prov. XI, 14.

جن یا کس بنهد فہیں تنہیں دیت گجر ا ہے بکہ دیت بکھا ملے صاحب گریب نواہ

547. The all bountiful gave a stately elephant to him who was shoeless, and instead of poison he found a bride.

A merchant importuned by a beggar for Beekh alms, gave him an order on his correspondent for Bikh, poison, in order to get rid of him; the correspondent's daughter however being named Bikha, he so read the order, and treating the mendicant with great respect, mounting him on an elephant, &c., made him his son-in-law. The proverb is partly a sarcasm on the writing called merchant's Nagari, which is singularly judistinct, and the use of which leads to many ridiculous and perplexing mistakes.

جن جاے انھیں لجائے

548. The shame is his who begot them.

جن قہ ہوند ہاتن پایا گھری پانی پیٹھہ پائیں کیا جورہی کذار ہے یا وے پیڈھہ

549. He that searcheth shall find, though he seek in deep water. But what can that poor sinner obtain who sits inactive on the shore.

جنگل میں منگل

550. A festival in a forest. See Sect. I. No. 417.

جنم ند یکها بوریا اور سینم آئی کها ت

551. He never saw even a mat and dreams of a bed.

جنهیں جا وکہنیرا نہیں د کھه بہتیري

552. Those that are loved whilst little, will give pain when big.

553. How should an animal that has lived on fresh pasture eat straw.

554. There is neither birth nor wedding; plague on the singer why does she teaze me.

جوان دراوے بھاگئے سے بور ہا دراوے مرنے سے 555. The young man is frightened at flight, the old man at death.

556. The young man dies, and the old man thinks of wedding.

557. What is said is well said; how well you speak!
Said ironically.

558. He that speaks shall go for the Ghee.

It alludes to a story of four blockheads, who having agreed to provide a meal jointly, quarrelled about who should bring the Ghee, and not being able to decide the matter any other way, agreed that he who should first break silence should go. As they sat silent, they were seen by the watch, and giving no account of themselves carried before the Magistrate, who as they still refused to speak, flogged them all, when one crying out with pain, the others exclaimed, you are to go for the Ghee.

559. What is on a Brahman's tongue, is in the Brahman's books. (At least he says so.)

560. If a freckle goes beyond its bounds, it becomes a copper pice.

i. e. As large and unnatural. See Sect. I. No. 427.

(Lat.) Est modus in rebus. (Eng.) There may be too much of a good thing.

561. They exchange like pease for pease.

Said of two people quarrelling and fighting in a market place.

562. The oxen are almost killed with ploughing, the horse feeds at his ease.

563. He who gives the money, his child shall have the sport.

564. He does not even beat a dog till he has wiped

. his hands.

After a meal; lest he should lose any grains of rice, &c. sticking to his fingers that he has fed himself with. It is said of a miser.

565. He that went up aloft to make water, is dead.

566. Whomever he sees of a dark complexion, (he says) this is my uncle.

Applied to one who claims as his own, every thing that has a slight resemblance to his own.

567. He that performs service will receive fruit, (or a recompense).

568. The sleepers is a male calf, the wakers a female.

i. e. The man who was awake, took care to secure the most valuable,

569: Whose friend is a Jogi? .

That is, always wandering about, he forms no connexions with other people.

570. He that tumbles into a ditch has wandered out of his way:

571. He that eats the Goor (treacle) must have his ears pierced.

572. A weaver's shoes and a soldier's wife get old without being used.

573 She who fondles a child more than a mother, is called a she-devil.

574. That which is in the mind comes into the mouth.

People will talk of what runs in their head.

جوں حوں کملی بنیگی توں توں بھاری هوتی 575. As a blanket gets soaked it becomes heavy.

576. As you bathe you shall reap the fruit.

It alludes to bathing in holy streams.

577. The crew of a vessel; (which finding no land returns ever and anon to the masts and yards).

Said of a man whom there is no getting rid of.

جهاں جسکے سیفگئ سما دیں وهاں نکل جانا

578. To go wheresoever one's horns can enter.

i, e. To seize the nearest place of refuge.

جہاں بدیکھے تو ابرات وهاں کا وے ساری راس

579. When there is a marriage, they may sing all night.

جهاں میر تہاں سوا ی

580. Where there is a seer there is one and a quarter: that is, it makes but little difference.

In for a Penny, in for a Pound.

جہاں نہ جا ے سوئی وھاں بھالا کھے۔ بر تے ھیں

581 Where a needle can not enter they thrust the share of a plough. See Sect. I. No. 452.

جهکر جودوری اسے جهک جائے رکے آپ سے اسے را جا ا 582. If any one stoop to you, stoop to them, if they stop you, stop them.

. حیار دل تیان دادا.

583. Where there's a crowd there's a cloud (of dust).

584. Where he goes hungry he remains thirsty. i. c. He is always in some trouble.

جهة راكهر كرتارواكويارته بانكوحا

585. A hair of that man's head will never be crooked, whom God protects.

جهو پر کي ميں ر هے محلوں کا خوا ب د يکهر

586. He lives in a hut and dreams of palaces. See Part I. Sect. II. No. 76.

حياسو كهيلر بهاگ مواسو ليكهر لاگ

587. If I live I will partake the Holi, (spring festivity) if I die the account will be settled.

حسامیں انہیں کھیلی کی قالی جھیلا بھرے کلی کلی

588. He has not a farthing (literally a piece of Pan) in his pocket and the blockhead strays from shop to shop.

جيتے جي سيٿا نمري دهر ادهر بيتا

589. Sita returned alive, though heavy blow were dealt.

جيم چاب چاب مرتى داب داب

590. He champed pulse whilst he lived, and has stamped down his money now he is dead.

Said of a miser.

جيدًآ سا مو أج نراسا

591. Whast there is life there is hope.

جيسا بونذا ويسالوننا

592. As you sow so you shall'reap.

نجيسا تيراكهو نگهرييا تيسي هينگ هماري

593. My assafætida is as good as your empty grain.

Tit for tat: two rogues having made an exchange, one gave earth smeared over with assasætida instead of the drug, and the other paid him with pulse, that had been blighted and the pods of which were empty.

جیسا کا جهه کا جهدے ویسا زاچ نا جئے

594. Put on breeches according to their make, and dance according to the figure.

i. c. To act according to your means,

595. As long as a camel and a fit companion for a fool.

Tall men are generally considered as simpletons.

596. If the Dewalee is a bawd, the Dusahura is a pimp.

597. Where there is a careless hussy and a harlot, the same practices will be ascribed to all.

598. According to the wish will be the blessing.

599. As you have spun the thread I have wove it.

600. He has met with his match.

601. Such as Husun, such is Busun.

602. Life is no longer one's own, when the heart is fixed on another.

603. Whilst my brother lives there will be no want of sisters-in-law.

604. The son disregards his father whilst alive, and offers the Sraddhu when dead.

605. He shakes his wrapper and spreads it out, and so the beggar sleeps.

606. He who eats offal does it for the desire of

i. e. He submits to an inferior office, in hope of future promotion.

607. I will lie to your face.

608. To lie and eat ordure are the same.

609. The liar is dead, and you have not even had a fever.

610. If a horse with four legs stumbles, what can the man who has two do?

(Lat.) Vitiis nemo sine nascitur. (Eng.) Every bean hath its black. See Part I. Sect. H. No. 60.

چارد نکی آئیاں اور صونتهه بسادن جادیاں

611. Only four days have passed and she wants to go buy ginger.

612. Four days ago he was a Chumar, and is now an astrologer.

613. What has a servant to do with excuses.

614. When a servant has no excuse, the dog serves him for one.

615. He talks words of forty Sérs (he talks either much or largely).

616. The price of the skin.

617. There are no stains in the moon.

618. The moonlight has fallen on him? Said especially of a horse that is weak in the back.

چاہنے کے نام سے کد ھے نے بھی کھیت کھانا چھور دیا تھا

619. From understanding it was wished (that he should remain), the ass left off grazing amongst the grain.

Said in illustration of a person who is full of the spirit of contradiction.

620. A bird and milk.

That is the two are in compatible.

621. Go drown in the water of the lid of the boiler.

622. Quickly betrothed, quickly wed.

623. A stranger has seized the country without letter or licence.

624. I called him uncle and left him.

625. He did not mount step by step, nor distin-

i. e. To do any thing in a confused manner.

626. A moving mosque.

Said of any holy personage.

627. The bird perished and the boy was still displeased.

Said of one who remains dissatisfied with a service, that has cost the performer great pains.

628. The hen sparrow collects the stuffing (for the nest) and the cock scratches it to pieces.

Said of a prudent woman, with an extravagant husband.

629. It looked smooth and so the feet slipped.

630. Pouring water upon a greasy jar.
It slips away, like money.

631. A Lungotee is a prize to a thief as he passes.

(Eng.) All's fish that comes to net.

جلتی چکی دیکهکردیاکبیرارو دو پاتن کے بیچے آثابت گیا نه کو 632. Kubeer seeing the hand-mill going round, wept, that nothing was whole which had once come between the mill stones.

633. I cannot get on, my name is Kuodun.

چماروں کی کوسی ته هورنهیں مرتی

634. Cattle do not die of the currier's curse.

635. The skin may go but not the pice.

(Eng.) You will get nothing of a miser but his skin,

636. When the lady is pleased the husband prepares the offerings.

637. When the lady is pleased, she brings the family with her.

638. An eclipse of the full-moon.

Said when an ugly man embraces a handsome woman.

639. Ants and dogs to guard sweetmeats.

640. All thieves are cousins.

641. The thief has committed the theft and is off, you may give the alarm (or beat the drum) with a pestle, (any noise is of no use).

642. The thief and the cattle are both present.

643. The lamp shows the thief.

614. The thief's mind is intent on the packet.

645. A peacock in the thief's house.

i. e. A thing that betrays itself.

646. The straw in the thief's beard: (by which he was detected).

It alludes to a well known story.

647. A thief detects a robbery. See the next.

648. One thief is acquainted with another. See the last.

(Eng.) Set a thief to catch a thief.

649. Catch a thief with a purse, and a harlot with a bed.

650. The cow will speak in the thief's belly.

651. The thief walked off with the bundle, and the labourers have been dismissed without work.

652. The rat rattles the coverlid and makes his nature known.

653. The mouse's young set to work, to make holes.

654. The rat finds a lump of turmeric and sets up for a druggist.

655. There is enmity between the sparrow and the falcon? See Part I. Sect. II. No. 1.

656. Parched maize is the excellent offspring of millet.

• An expression used, but rather contemptuously, when the child of worthless parents turns out good for something.

657. Even to an ant, death is sufficient suffering.

658. There is perpetual mourning in an ant's nest.

659. I have not the strength of an ant, if found where shall I hide.

چيونٽي کي جوموت آئي هي تو پر نکلتے هي.

660. When the ants are about to die they get wings.

661. They grind Moong upon my bosom.

662. It winnows water.

i. e. The rain is as thick as the chaff from the basket, used in winnowing corn.

663. Winnowing baskets, musical instruments, and long hair are three things to be found in Bengal.

664. There is not an old straw in the thatch.

665. He is a Roostum incog.

666. The milk of the sixth day is still sensible.

i, e. The maternal affection is still as strong as ever.

667. To let go a musk-rat.

i. e. To say something that shall make two persons hostile to each other.

668. The knife is no better than the dagger.

669. Take breath under the knife: i. e. bear up to the last.

670. He died as soon as he touched him.

671. A little mouth and a large morsel. See the next.

672. A little mouth and big words.

Said to any low person who presumes to use language incompatible with his situation.

673. A small house and large connexions.

Sumdhiana is every thing belonging to a father-in-law.

674. Let the rat go lady, he will live though he have lost his tail.

675. What relationship is there to the village that is left.

676. Why talk of a village which one has aban-

677. Six grains of rice and nine skins of water,

678. To skin four, and dress five for sauce.

679. The nose was cut off for sneezing.

680. After sneezing you may eat or bathe, but not go into any one's house.

Because it is considered an omen of ill luck.

681 He spurns the grave of HATIM.

i. e. He is still more liberal.

682. All may collect at the breakfast meeting.

A feast is held by Sheeus after the mourning for Husun and Hosuen, to which all sects are invited.

683. Talking of a man who is in ecstasy, (of a religious nature practiced or feigned by Fuquers), is like beating curds with a pestle.

684. Wealth and state are gone, but the disposi-

685. He has neither ecstasy nor doctrine; a bit of bread and a spoonful of pease, is all he is good for.

686. Pilgrimage is pilgrimage, and trade is trade.

The pilgrims to Muqqu, and other holy shrines in the East, are in the habit of combining profit with piety, and whilst professing to undertake the journey from motives of devotion, purpose in truth, a commercial adventure.

687. Even God is afraid of scoundrels.

688. What! shall I eat forbidden food, and be content with turnips.

(Eng.) One may as well be hanged for five pounds as five pence.

689. In account barley corn by barley corn; in munificence a hundred by hundred.

690. An account is always new.

i. e. It should never be allowed to lay by and be forgotten;

691. Right is right and wrong is wrong.

692. If the upright are kept from their right, it will rain coals of fire.

693. Gop assents to truth.

694. Truth is the name of Gop.

695. The wealth of Mr. Laloo, is such, that it makes way to neither the throat nor the palate.

696. A confectioner's daughter, and a butcher for her husband.

697. A friend's mare may kick a horse of Iraq.

698. A fellow wife though a Hoori, is worse than a she-devil.

Said by the wife of a man who has more wives than one.

699. When the reservoir is full, then the pipe plays.

700. Subsistence is obtained by some means or other, and so is death.

خارشتى كتيا منحمل كى جهول

701. A mangy dog and a velvet dress.

(Eng.) Fine feathers make fine birds.

702. Lick the dust before you speak.

It implies disbelief of what the person says.

703. By throwing dust the moon is not to be concealed. See Part I. Sect. II. No. 182.

704. The dust of the ground, and the flower of the Bukaen.

They are equally worthless and typify a person's character or assertions.

705. Winnowing dust and picking jujubes.

i. e. To be unprofitably employed.

خا لاكي مهما ني ها نهه قال پچتاني

706. To accept the invitation of an aunt, and repent of it.

(Eng.) Visit your aunt, but not every day in the year.

707. The Quiundur may reside in an empty house.

خالي ها تهه كيا جارس ايك سند يساليها جاون

708: How can I go empty handed; I will at least take some message.

709. Gold on a stick,

خداكا في ياسرير

710. What God has given be upon my head.

711. What God has given be upon my shoulders, what the umpires have awarded be upon my head.

712. They have returned from the house of Gon.
Said in decision of a person who affects to foretell events.

خد اکسی کوکسیکا محتاج نه کر بے

713. May God never make any person dependant upon another for any thing. See No. 325.

714. If God give horns that will be proper.

خداد بداهی توجهبربها رکے د بناهی

715. When God gives it comes through the thatch.

خدا د يناهي تو نهين پوچهتا تو کون هي

716. When Gop gives any thing he does not enquire, "who art thou."

خدارزاق هي بنده تزاق هي

717. God provides food, and the slave is a Qoozzaq (or plunderer).

خدمت س عظمت

718. People become great through performing their duty.

719. Though salt be cheap I am none the better.

720. When put in a lathe the knot of wood which is cut, cuts again.

خضر ي خبر سييي هو تي هي

721. The words of Khizun are true. See an account of this sage. Part II. Sect. I. No. 557.

722. There is some difference between one's self and divinity.

حُبِر كَى جوتّے خيرات كا نارا پر هه لے ملاعقد او د هارا 723. The shoes and waistband are present, come Molla read the marriage ceremony on trust.

.724. Khela Khan the beau.

Said of a simpleton who gives himself airs.

725. The nurse knows her own pains.

ہ ہے پیر چیولڈی بھی کات کھا ٹی ہی

726. The ant that is bruised will bite again. See Part II. Sect. I. 591.

ن رزي کي سودي کيهي تاش مين کيهي ٿات مين

727. A taylor's needle sometimes stitches muslin and sometimes canvas.

هريا پرجانا اور پياسے آنا

728. To be on the ocean, and to come home thirsty.

729. Ten fingers and ten lamps.

(Eng.) Many men many minds.

فس برس کھتا ھي کے ديکھتے ھيں

730. They look forward, cutting off ten years.

ہ ستار رفتا رگفتار کرد ار سب کے جدے جدے ہوتی ہی 731. The gait, speech, action and Turban, of every

man, differs from all others.

ه شمن کهاں بغل میں

732. Where is the enemy: in your arms.

733. An enemy neither sleeps nor allows his foe to sleep.

الله شمنوں میں یوں رہتے جیسے تیس داندوں میں سے زبان 734. He exists (securely) amongst foes, like the tongue amongst the thirty teeth.

735. The king dove sits mourning, the crow cats the fruit.

736. The heart is a mirror for the heart.

مل کودل سے رادھی

737. There is a way from heart to heart.

د ل كامالك خداهي

.738. God is monarch of the heart.

ه لی کې د يو الي مذهه چکذا پيټ خالي

739. At the Dewalee at Dillee, the face shines, but the belly is empty.

في مري کي ار هر توساري رات کهرر

740. A farthing's worth of pease, and the sound of grinding all night.

(Eng.) Great cry and little wool.

ہ مرتب کی ها ند عالمت هيں تواسے بهي تهو نگ بچا كے ليتے هيں

741. He buys a dish for a farthing, and examines it to see whether it be cracked.

ه م غنیمت هی

742. Breath is a prize.

i. e. It is lucky to escape with life.

ف م كاكيا بهروسا آيا نه آيا

743. What trust is there that the breath will return.

اله م میں نصد ہ یا ند هه کے چاند نی کو صونب دیا

744. Tie a blanket to its tail and give it to the moonlight.

745. The breath is in the nostrils.

د ن کو اونی اونی رات کو جرخا پونی

746. To nod during the day, and spin through the night.

ه ن گياکه رات

747. When the day is gone, there is the night.

فن عدد اور رات شب برات

748. The days were festivals, and the nights as Shubi Burat.

i. e. A scene of constant mirth.

ف فیاجاے ا مید هی

749. Whilst the world lasts there is hope.

ف نیا ظا هر پر ست هي

750. The world worships appearance.

(Eng.) The world is still deceived by ornament. SHAKESPEAR!

د نداهی ارر خوشامد هی

751. There is the world and flattery.

ه و ا نول کی کیا سر سینگهه هو نیخ هین

752. What; have blockheads horns.

ہ یوانے سے آنکھہ نہیں ملائی

753. There is no exchanging looks with a madman.

i. e. It is better to have nothing to say to an unreasonable person.

د واکے لئے ف ہو ندے تو نہیں ملنا

754. To look for medicine and not to find it.

ه والي كي كلهيا

755. A Diwalee dish.

i. e. Very fine but good for nothing: at this time small plates of clay are made and painted gaudily. See also Part II. Sect. I. No. 612.

درد هه بهی د هولا چها چهه د هولی

756. The milk is milked and the butter milk is taken too.

(Eng.) All is fish that comes to net,

دود و کے دانت ابھی نہیں تر تے

757. The milk tooth is not yet broken.

(Eng.) He has still a colt's tooth in his head,

ه وه السا اوبال آيا چلاكيا

758. The scum came like milk and then went off.

759. Between the two butchers, the cow died of itself.

(Eng.) Between two stools &c.

ه و مسلمانی تسمین بهی اناکانی

760. Both Moosulmans, they will not listen to each other.

هو فو ها تهول پگري سندهالني پر ي هي

761. It was necessary to hold my turban will both hands.

Said, when a person by great exertion gets out of some difficulty.

ہ و نو ھا تھوں سندھا لے نہیں سنبھلنے

762. Support it with both hands, and it will be in

د و نو ها تهوں تا لي با جتي هي

763. Both hands beat time.

د د دو ديش شليته بها ري

764. Ten 'take cares' and a heavy load,

ه هول کی رسی بدنا

765. To twist a rope of sand.

ه هي بها ت كا موسل

766. A pestle for rice and curds.

767. That which is given protects you.

What you have given in alms, will be your safety at the last day.

768. There is neither lamp nor candle, and Munpoo (a woman's name) is blundering about.

anid of persons attempting to do what they are unable to effect.

769. He squandered away what was given for an offering.

770. What connexion is there between Deven and Mudar.

i. e. A Hindu goddess, and a Moohu mmudan saint.

771. He looks like a snake, but feeds others on gold. (Eng.) He is better than he looks.

772. In appearance he is a saint, so that he may catch birds.

(Lat.) In fronte nulla fides.

773. Your miraculous powers have been seen, saint.

و يكها شهر بفكا لا د انس لال مذبه كالا

774. I have seen Bengal: there the teeth are red and the mouth is black, (from chewing beetle).

775. He ate what he saw, nothing remained for face or feet.

(Eng.) Living from hand to mouth,

776. Covet not what is another's.

777. To give little and to promise much,

778. As, you give so you will get, as you sow so you will reap.

779. It is dark under the lamp.

780. Rice and betel.

781. He that runs shall find what is written.

782. However fat a man may be, he will benefit by the assistance of others.

783. Mr. Coriander plays the Set h.

i. e. A petty dealer assumes the airs of a rich merchant;

784. A deceitful screen.

i. e. Not so secure as it is supposed. It is applied to a religious doctrine or teacher.

785. There is no twisting a rope of sand.

ه هوتی تهی د و پاون د هونی پروي چار پاون

786. There were but two feet to wash, and there are now four.

787. To neglect the daughter and cherish the daughter's husband.

د هیرا کام رحمانی شداب کام شیطانی

788. Deliberate actions are of God, precipitate ones of the Devil.

ه هيرا سركنه ا

789. Sleady and deep.

ى هرياري مين كهون لوهرياري توكان دي

790. I speak to those who have daughters, and let those who have sons listen?

791. I speak to young women, let old women listen.

792. If the witch eats, her mouth is red, (with gore); if she does not, it is still red.

i. e. What is naturally or habitually bad is never to be trusted.

793. To entrust a child to witch.

794. A witch even passes ten houses to get her meat.
i.e. Even the wicked have some regard for their neighbours.

795. I am afraid of your gaze woman.

796. He is afraid of a fox, and is named DILER KHAN.

797. A drowning man places reliance on a reed, (Eng.) A drowning man will catch at a straw.

798. They fasten the rope.

799. A singer, a shopkeeper and an opium eater, are not to be trusted.

800. The slave of an out cast.

Literally of a Domnee the woman of a tribe which performs the lowest offices.

801. They have a grain and half of rice, and dress it separately.

802. They built a separate mosque of their own; with a brick and a half.

803. Three leaves of the Dhák.

804. A blockhead under a Dhák, is as good as a clever fellow under a Mahwa.

The one gives no shade and the other no edible fruit.

805. At D'hacca in Bengal the pauper, has no gugglet: (although it is famous for their manufacture).

806. To sleep upon sword and shield and have Khan tacked to his tail.

807. Go fetch it and I will tell you where it is.

ف ات بهانت يو چهر نه كوئي جندو بهن كربامهن هو ر 808. No one enquires his cast or tribe, he has put on the string and is therefore a Brahman.

809. His cast will be known when he has drank. In vino veritas.

قات خداکی برعیب می

810. There is no blemish in the nature of God.

فات کی بلائی برابربیتهی کم فات کی بلائی نیچر بیتهی

811. When you invite your own cast give them an equal seat, when of an inferior cast, let them sit lower.

812. Relish of enjoyment and a boy in the arms, (or on the shoulders).

813. The night is short and the story long?

814. There is a dearth of pearls in the house of the Raja.

Said, on not finding what might be expected.

815. What the prince declares is justice, what the dice turn up is luck.

816. When the king calls, he is there.

817. The king saves, the queen spends.

818. The king leaves the city, take whatever you like.

819. The princes give, the subjects bathe:

Each is to perform acts of piety as he is able; donation and ablution being here alluded to as obligatory observances.

820. A king the second day and a goat the third, are two bad things.

821. A poor man in an assembly is disbelieved, though he is a speaker of truth.

822. Ram has left Ajodhya, take whatever you will.

رانی کورانا پیارا کانی کو کانا پیارا

823. A king is dear to a queen, a one eyed man to a one eyed wife.

824. The sister-in-law of RANEE KHAN.

رانی رو تھی کی ا پنا ہے، گ لیگی کیا کسی کا بھاک لیگی

825. The queen was offended and went off with her own ornaments; has she taken away any one's portion.

را ند کی چر خی کی طرح چلاهی جا تاهی

826. He is always in motion, like a widow's spin-

827. The widower negociates a marriage; is it for himself or his brother.

را نی د یو انی هویگی اورون کو پنهر آ پذوں کو لد وصار کے

828. The princess is grown foolish; she pelts her own relations with sweetmeats; other with stones.

829. Rice paste in a widow's house, a strict fast in the dwelling of lovers.

را ، جهور کوراه چلے ترب د هو کا کهائے

830. Who leaves the highway for a bye path will soon loose his way,

831. It is travelling talk.

\$32. Will you know him by travelling or transacting business with him.

833. The road is the road and is still the road.

Said to a man who is always purposing a thing he never undertakes.

834. A Rutee (a small weight) of relationship, not a cart load of friendship.

ر جب ددیلی کی جهری

835. This is the knife of Rujub the obstinate.

836. Ruhman, collects in the end of his garment, Looqman oversets the vessel at once.

رو بقد مخرید ار خد ا

837. Go along slave? Gop is the purchaser.

ر زالامت هو خداكوبهول كيا

938. The blackguard is intoxicated and God is forgotten.

839. They are become a blackguards talons.

i. e. The instruments of oppression.

840. A blackguard's wife is constantly divorced.

841. Though bound with cords, he will not be prevented.

842. Take it, it will be well; if not, ill.

843. They had fixed the halting post.

844. A woman without a nose may go whistle.

i.e. She will not see a husband.

845. A woman's words and goblins stones, regard not as they break no bones.

846. He is of the colour of victory.

S47. He is as black as a crow and is named Muhtab, (moonlight).

848. Why do you weep, not so sir, this is my natural look.

849. She calls bread; crumbs: water, bubbles; and husband, grandfather.

Said of a silly woman.

850. To eat bread with sugar and win the world with cunning.

851. Who eats during a fast pilfers from God.

852 To dig a well daily and drink water daily.

853. Weeping washes the face.

854. If it last, it holds by a nail, if it fall it goes by the root.

855. The name of God will endure.

856. There is no government without punishment.

857. Avoid sickness and escape a pit.

ريس بهلي هوس بري

858. Equality is good, ambition bad.

راهد کا کیاخد ا می هماراخد انہیں

859. What God has the Saint? is he not my God also.

زبان سے خند ی بار

860. He jumps over the ditch with the tongue. See part II. sect. I. No. 694.

> زباً ن دیر بی ملک کیری زبان تیری ملک بانکا

861. A soft tongue will win a kingdom, a crabbed one will lose it.

زبان جنے ایک بار ماں جنے باربار

862. There is but one birth from the tongue, though many from a mother.

ر بان كى سى كهور كه تلور كى سى

863. Shall I speak according to the tongue, or to the sesamum seeds.

i.e. Shall I speak the truth or what I am bribed to say,

زبان تلے زبان هي

864. There is a tongue under the tongue.

(Eng.) A double tongued fellow,

ز بان هي ها تهي چر هاوي زبان هي مرکٽواوي

865. The tongue may mount an elephant, or put the head in peril.

زخمی ه شمذوں میں دملے تو مرے ندهم لے تو مرے 866. A wounded man in the enemy's hands will die whether he breathe or no.

زربل نه زوربل

867. The strength of wealth is better than the strength of the body.

زر زن زمین زباں چاروں تُضیه کاگھر

868. Wealth, women, wolds and words, are the four seats of quarrel.

869. Gold attracts gold.

ز رئيست عشق تين تين

870. Where there is no money, love perishes.

(Eng.) Where poverty comes in at the door love flies out at the window.

ژمیند ا ری دوب کی جر هی

871. Landed property is like the root of Doob grass.

It is not easily destroyed,

872. Little strength and a passionate temper, are indications of frequent pummellings.

873. There is no boxing against strength.

874. A man of 60 is (like) a young elephant.

875. There are 60 hundred bellyaches.

876. When friend meets with friend the liar is disregarded.

ا مها مورو خصم هد کا بهلا

877. Partnership is best between man and wife

878. The Holi in partnership is best.

879. What does one know of the essence of another's pain.

صارانوره ایه دی کواه یکهه در در

880. Having seen the whole of the Nuwurda, he is frightened at a well.

881. Having visited the large lake of Cashmir, he is frightened at the Nurbudda.

882. The whole village is burnt, and now the black clouds pour down water.

883. He has been all night listening to the story, and now asks, was Zuleikha a man or a woman.

884. To fast all one's life and feed at last on ordure.

To turn out evil in one's latter days.

ماري كر ياں مركني نانے سے رهيول

885. Are all the young women dead, that you must say civil things to your grandmother.

886. I have slept all night, shall I not wake in the morning.

·(Eng.) Better late than never.

ما س گدی گا رُن بهو کهم میں کیاکیا کھا وُن

S87. The mother-in-law is gone to her village, and the bride asks what shall I eat.

888. There is neither mother nor sister-in-law, she is happy by herself.

889. The mother-in-law has not even trowsers, and the bride wants a tent and screens.

890. The mother-in-law's maid is the slave of all.

891. In the presence of the mother-in-law, what is the rank (or maturity) of the bride.

892. Contact gives the bellyache.

893. A distant connexion of my wife's brother's father-in-law.

894. The pupil of a pure master, will never die, nor be killed.

895. The snake has got off, demolish his track.

896. They bruise the snake's head.

i. e. To take the proper method of destroying any thing noxious.

897. To get rid of ones dead skin like a snake.

i. e. To recover from sickness.

898. A musk rat in a snake's mouth: if it escape, he becomes blind; if he swallow it, he perishes.

See part II. sect. I. No. 713.

899. He who is bitten by a snake, will be afraid of a rope.

(Eng.) A burnt child drends the fire.

900. To sleep from the bite of a snake, and weep from that of a scorpion.

901. A snake though crooked every where else, is straight in his own hole.

A person of evil habits is honest or kind with his own,

902. Neither a green summer nor a dry autumn.

903. Be sincere with Gon, and charitable to his creatures, and then either let your hair grow, or shave it close, as you please.

904. They are all balls of one bag.

(Eng) They are birds of the same feather.

905. All may desert me, so my God desert me not.

906. All the world may be displeased with me, as long as SREE RAM is not offended.

907. Every day is a festival but a festival is a fast.

903. Every one is found except my particular friend.

909. Every thing is gone except your honour's stammering.

910. If all the dogs go to Benares, who will there be to lick the platters clean.

911. There are 36 arts in a soldier's profession.

912. There needs only room for the soldier's shield.

i. e. He will soon make more.

913. He is a king in his sleep, but such as he truly is by day.

914. At seventy fit for nothing-

915. To tie up the provender and then to work.

916. At the end of a year the liberal man and the miser are alike.

917. A liberal man will give away his trowsers.

918. The head of the bountiful is exalted.

919. As long as the gentleman has a horse, he will find purchasers.

920. Perpetual misery and he is named Bukhtawur, (the prosperous).

سد اسراكي

921. A perpetual bride.

A Fugeer who wears such ornaments as are worn by married women.

مداکسيکي نہيں رھے

922. Nothing lasts for ever.

سدانه بھولے تورهی سدانه ساوی هووے سدانه جو بین تر رهی سدانه جیوے کوئے

923. The gourd does not always flower nor is it always autumn, youth is not permanent, nor does any one live for ever.

سر برارے جل گئے توبھی مدارھی مدار

924. The saw was upon his head yet MUDAR (a saint so named) is MUDAR.

مر تو نہیں کھجا یا

925. Your head was not scratched.

صر پر جو تی ها تهه پر رو تی

926. The shoes on the head, the loaf in the hand.

سر تو نہیں بھرا

927. Your head did not run round.

سرجها ر مقهه پها ر

928. His head broken and his face scratched.

مرداريكا فه ندا اتكاهى

929. The staff of authority is taken away.

سر سلامت تو پگري پچا س

930. If your head be safe, you may wear fifty turbands.

931. He came down from heaven, and stuck in a Babool tree.

932. A bald headed buffalo.

933. Apart from her daughters though they be bald, Ujaceb is in trouble.

934. Either my enemy's head will not remain or my sword will not remain, i. e. break.

(Eng.) Victory or death.

935 The very first ram is one-eyed.

At the first glance some imperfection.

936. He went sobbing and came back roaring,

937. He will sleep soundly who has no cattle.

938. A potter sleeps soundly for thieves will not steal his clay.

939. All associate with the prosperous.

940. The elegant laughed, and the simpleton laughed too.

941. Long life to my daughter-in-law, I have great hopes of her.

942. How can there be a festival without a friend.

943. It is death to those who understand it.

944. He slept and so blundered.

945. A man asleep or dead are the same.

The sleeping and the dead are but as pictures. SHAKESPERE.

946. A hundred lives and one to preserve them.

- 947. It matters not whether a hundred or a thousand sheaves are cut.
 - i. e. I get no credit for exertion, why should I take any.

948. The malice of a fellow-wife is notorious.

SECT. II.

949. The very voice of a fellow-wife is intolerable.

950. The fellow-wife is intolerable even in effigy.

951. A fellow-wife may be good, but her child is bad.

952. A banker of dry ginger.

Said of a petry money changer.

953. He cannot see and he wishes for a pellet bow.

954. A dog licks a sweet smelling face.

955. One embrace, not a hundred prostrations.

956. Soor Das was blind from birth.

Said of a simpleton who has been a blockhead all his life;

صوكوونمين ايك بكلابهي ترسى هي

957. One heron amongst a hundred crows is a prince.

958. A dry Sawun, (July) a barren Bhadon, (August).

سو کھر دھانوں یافی ہوا

959. The grain was withered and then the rain fell.

(Eng.) A day after the fair.

960. He is as black as a hundred black men.

961. One cart and not a hundred carriages, one person vigilant and not a hundred asleep.

962. He sleeps even on the stake.

Said of an incurably drowsy person.

963. They earn their food, as it were upon a gibbet.

They work very hard for it.

964. A man with a nose is infamous amongst a hundred noseless fellows.

صو افر کی کتاری سر کو آنی دیست نیس مار تا

965. No one stabs another with a gold dagger.

966. The gold bird has flown out of my hands.
To lose a liberal patron or benefactor.

967. A gold bird has come into his hands.

To meet with a liberal patron or bonefactor.

968. The work is dearer than the gold.

969. A handsome sister with a mat for a petticoat.

970. Red garments are not customary, and silk, not procurable.

i. e. A person gets neither the better nor the worse.

971. It has come to all through the eye of a needle.

i. e. Will perfect equality.

972. Where a needle might pass they thrust in a skewer, (literally a packing needle).

973. The future and the past are the same to a man, with six pence a day; (lit. a Hurkaru of three Rupees).

مهدا سی ان سهتا چها دی پدهر د هے

974 The able will effect, (the task); the incompetent rubs his breast with a stone.

صیان بهم کو توال اب هر کا هیکا

975. The Kotwal is my friend, what is there to fear.

صعان کے بر تن بھدا کا نا کوں بہن ا برہ سا سرجا کوں

976. A friend's effects and a brother's name, I will dress and go to the bridegroom's family:

To appears under borrowed pretences.

destroy them both, the field is the same.

This is a recommendation exher of toleration of various sects, or ludif-

سیارا درون کوشکون دی اب کتون سے چھتوائی

978. A jackall gives luck to those he meets, but let him beware of a dog.

To meet a jackall is an omen of good lock.

صدہ ہی ا نگلیوں کھی نہیں نکلتا

979. A straight finger gets no Ghee.

The hand must be bent to sip Ghoe from it, some effect is necessary in

ميرمين يسيري كادهوكاكها

980 To cheat five seers in one seer.

i. e. To commit enormous frauds.

981. Ser is masculine, Panseri (five seer), feminine.

982. Continual teaching, neighbour, (has made him or her) as bad as yourself.

983. How long will you weep for him, who died in the evening.

984. What detriment will your dignity suffer: Said to one too indolent or baughty, to help himself.

985. The wealth of a king is doubled by tillage.

986. The (proper) season (yields) double.

987. When Shahsenan was old, and required a crutch; in the midst of plenty misfortune befell him.

He was deposed by his son,

988. They cast camel glances.

i. e. They look upon us disdainfully or haughtly.

989. It is best to keep away from wine bibbers.

990. In the precepts of religion what is there to be ashamed of.

991. The bride that is bashful may die of hunger.

992. God gives sugar to him that eats sugar.

993. He that eats sugar will get sugar.

994. If he will die from giving him sugar, why give poison.

i. e. If you can overcome by gentle means why employ violence.

995. Do not put a nail in a sack, nor a Shuekh in a regiment.

It is commonly said there are four classes of Monsulmans, Sucyids, Moghuls
Put'hans, and Shuekhs, of whom the last make the worst soldiers.

996. The candle gives light on both sides, (or literally its back and face are alike).

Said of an honest character, whilst an insincere man is compared to the carthen lamp, the back of which casts a shadow.

997. When the soup is eaten, the meat of it may be given.

998. Enjoyment is the grace of God.

999. Spread honey and lick it.

Said in ridicule of any one who acts childishly.

1000. A man vain of his rank was told; your house is on fire, he replied, my rank is safe about me.

See Part II. Sect. I. No. 793.

1001. How should a Shuckh know the price of , soap.

شیخ سعد ی شیرا زی عاشقی کے باہ شاہ معشقی کے قاضی 1002 Shuekh Sadi of Shiraz, is the king of lovers, and the judge of the beloved.

شیر بکری کو ایک گهات میں پانی پلایا هی

1003. The tiger and the goat are watered at one spring.

شیر کے برقع میں جھجھ کے کھا نے میں

1004. In the vesture of a lion he eats offal.

شیر ول کا مهه کسنے د هویاهی

1005. Who washes in the tigers mouth.

شیر شاه کی د ار هی بری که صلیم شاه کی

1006. Which had the longest beard, SHIR SHAH OF SELIM SHAH.

It is said in reproof of ridiculous quarrels about trifles.

شیطان سے زیادہ مشہورهی

1007. He is more celebrated than the devil.

شیطاں کے کان اُکاتے

1008. He has cut off the devil's ears.

i. e. He surpasses him in iniquity.

صبے کے نہا رے اور مذہرا میں کا کیں چھارے

1009. For the morning meal the cattle are bound at Muthra.

صبح کی بوهنی آور الله میاں کی آس

1010. The morning hansel and hope in Goo.

i. e. Trust it will prove lucky.

صبر کی داد خد اکر ما ته می

1011. The award of patience is in the hand of Goo.

1012. Form intimacy with the good, and you may eat the best betel; form intimacy with the bad, and lose both nose and ears.

i. e. Good will come from the former, evil from the latter.

1013: Ease went and ease came.

i. e. Nothing was obtained.

1014. He gave alms and prevented calamity.

1015. A Sumurqund compact.

i. e. Never adhered to.

1016. The stain of the Sundul is upon the mouth.

1017. The form of a goblin with the name of an angel.

1018. What is the surety of a tom-tit: (Podnee is a small hird).

Here used to imply any insignificant person.

1019. In time of need they will call an ass, father.

1020. A man who seeks for wealth he does not need, is miserable in this world, and very far from God.

1021. The storm is of the devil's making, Gob preserve us.

Said of a clamour raised unjustly against any one.

1022. He turns his eyes away like a parrot.

Said of one insensible of kindness like a parrot, which however petted will fly away, whenever an opportunity occurs.

1023. The parrot is flown.

i. c. A lover or a mistress is unfaithful.

1024. A tyrant has a long rope.

1025. The strength of the tyrant has lighted on my head.

1026. The oppressor's path is all his own.

1027. An angel in appearance, a devil at heart.

1028. Making love and afraid of an aunt.

1029. Making love is not suited to your aunt's habitation.

عا شقى كى أبروهى كالى وماركها تا

1030. A lover's honour is in abuse and buffets.

1031. A lover is blind.

عالى همس مدا مفلس

1032. A liberal disposition is always poor.

1033. UALUMGEER the second, without a fire in his stove or water in his pitcher.

1034. Strength will do little with a Persian steed, but you may pull an ass's ears.

عقلمفد وسكى دوربلا

1035. Misfortune keeps away from the wise.

1036. Is wisdom biggest, or a buffalo.

1037. The parrot of wisdom is flown away,

عقل کے دشمن

1038. The enemy of wisdom, (a fool).

علما و هو ے و ها يے جا ے عادت كدونكر جا ے

1039. Filth is got rid of by washing; but not habit. See

عيد پيچهر چاندمبارك

1040. The lucky moon after the festival: the new moon properly precedes the Ueed.

1041. The moon of the Ueed is gone.

Said of a thing or person highly prized and rarely seen.

1042. A Kuoree is a gold mohur to a pauper.

1043. The wife of a pauper named Umdeh Khanum.

غصه بهت زور تهر را ما رکهانے کی نشانی ،

1044. An irascible temper and little strength, are signs of many a pummelling.

1045. The reprobate has eaten without saying grace.

1046. The price of fortune telling is lawful to a $M\infty lla$.

(Eng) The labourer is worthy of his hire.

1047. If the teeth be broken eating flummery, it is by accident.

. It is vain to grieve for a misfortune that could not have been avoided.

1048. Victory is the gift of God.

1049. Rice milk and flummery, are not of the same price.

Firnce is made with milk, rice and sugar boiled together; Faloodu with flour, sugar and water.

1050. An amulet alone will not produce the effect, a little strength in the loins must be added.

.1051. The appearance of a Fuquer is his petition itself.

1052. A blanket is a shawl to a beggar.

فقير قرضه اراركا تدنون نهين سمجهتر

1053. A beggar, a borrower, and a child, are all three destitute of understanding.

i. e. There is no satisfying them except by compliance with their wishes.

1054. Such a one is the philosopher's stone.

1055. Such a one's mother took another husband; that, was bad: she ran away from that husband, that was worse.

Said of any one who attempts to remedy one blunder by another.

1056. An army without an envoy, a leader without an elephant.

1057. In the Qazee's house the very rats are knowing.

قاضی نیا و نه کریگا کهر تو آن د یکا

1058. If the judge will not do justice, he will let

قاضي بهدير اهرار هرير بفده نه هارا

1059. The judge has given it against me, but I am not non-suited.

قاضي کي لوند ې مر ہے سا را شہر آ يا ناضي مر ہے کو کي نه آ يا 1060. If the Qazee's slave girl die, all the city attends the funeral; If the Qazee die not a soul will be present.

1061. Grave upon grave is not proper.

Besides the obvious import, this is said in reproof of a widow's marry-ing again.

1062. They just took a peep at the grave, and returned.

1063. What does it matter if you put one Qoran upon another. (It would irreverent to put any thing else).

1064. What of a loan, is its mother dead.

That is, the movey required will be procured from some source or other.

1065. No one can erase what destiny has written.

1066. Is this a matter to swear for.

1067. A butcher's boy is always a liar, if he speaks

1068. A broker of quarrels.

A mischief maker.

1069. The sugar is stolen and a seal set upon the charcoal.

1070. Scanty provender and a long stage.

Said of a person who undertakes any thing beyond his srength.

1071. Be the hash as it may, it is better than split pease.

1072. The day of judgment is arrived.

1073. The edge cuts and the sword has the credit, the soldiers fight and the general has the fame. See Part II. Sect. I. No. 816.

1074. They are setting a wooden horse to gallop,
They are engaged on some impracticable project.

1075. A wooden owl, (a blockhead.)

1076. They all apply lamp black, but the glances of the eye differ.

1077. A pot full of meal and a walk the length of the staff.

i. e. An easy life.

1078. They are galloping a paper horse.

1079. The buffalo is the uncle's, the pot belly the nephew's.

1080. The cawing of crows.

i. e. The chattering of women when they meet together.

كالي باهل قرا وني د هولا برسن هار

1081. A black cloud threatens, but a white cloud gives rain.

1082. The lamp burns not before the black snake.

Which is supposed to carry a bright jewel in its head.

كالى كى سى ايك لهر آجاتى هى

1083. He is as much beside himself as if he had been bitten by a black snake.

1084. Black miles: descriptive of a distant journey, which may be said to terminate in darkness.

He is gone to the world's end.

1085. Break (understood) the foul pans afterwards. The old earthen culinary vessels, are always broken upon the owner's death or departure, &c.

They are also broken upon the removal of an unpopular chief or governor, as indicative of the hope of a new era.

1086. If any one goes into the abode of blackness he will bear the mark of it.

(Eng.) He that handles pitch will be defiled.

1087. A black face and teeth like the Kurel. (brown and ill colored like a sort of gourd).

كال كامار ا

1088. He has felt a famine.

Said of a voracious feeder who eats as if he had been almost starved,

1089. A gambler for the time.

It is incumbent on all Hindoos to play once a year at the Divali festival.

1090. That which one performs one's self is properly done.

1091. Work is wanted, (in a servant) not a smooth skin.

1092. One eyed men have a vein extra.

They are supposed to be more knowing than others.

1093. Who should extol the one eyed wife but her husband.

کانی ایدا تیدنت نه نها رے اوروں کی بھولی د یکھتی بھر ہے

1094. The one eyed woman does not see the speck on her own eye, but can distinguish the cataract in anothers.

1095. A louse does not venture on his ear.

1096. They have poured oil into their ears.

i. e. They turn a deaf ear to advice or representation,

1097. Shut your ears and go about your business.

1098. The ear is opened.

- i. e. The person is attentive.

1099. If you sow the thorns of the Babool, whence should the mango grow.

1100. If you have clothes enough you may lie on your back.

(Eng.) Cut your coat according to your cloth.

1101. When he died or when the worms ate him, (I know not).

1102. Sometimes a boat on a waggon (carrying on shore) and sometimes a waggon on a boat (in crossing a river).

i. e. Individuals of different rank and quality have it in their power to help each other.

1103. Sometimes the days, and sometimes the nights are longer.

كهين توصوها جنري اوركهين و هيلر لاب

1104. Sometimes a red vest is given and sometimes a kick.

کیر ایہنے جگی بھا تا کھا نا کھا نے من بھا تا

1105. Fine clothes please other people; good living one's self.

كتاه هوبي كانه كهركانه كهات كا

106. A washerman's dog, neither belonging to the house nor Ghat.

Said of a person leading a vagabond and laborious life.

کتا میر ے گانر کے پیر میاں مانگیں شکار

1107. The dog is dying with a pain in his tail, and his master wants to go a hunting.

ا کتا پائے توسواس کھاے نہیں تودیا ھی جات رہجائے 1108. A dog will eat a Mun and a quarter, if he can get it; if not he is content to lick the lamp.

كتا بهي بيتهناهي نود م هلاكر بيتهناهي

1109. When a dog sits down he brushes the spot with his tail.

Said in recommendation of neatness.

كتے كا مغز كھا يا ھى

1110, He has eaten dog's brains.

Said of a great talker.

کتے تیرامنہ نہیں تیرے سائیں کا مفہہ هی

1111. Dog, it is not your face but your master's, (that I regard).

1112. The side thrills like a dog's skin.

The sensation of a throbbing over the ribs is supposed to indicate the spproach of an absent lover or friend.

1113, Both dogs and thieves are off: who will come back?

1114. The smell of the cakes is not yet gone.

Muchaoree is a cake of flour and pulse eaten by poor people: the proverb is applied to a mean person elevated suddenly to consequence and who still shews traces of his base origin.

1115. Fill not a flimsy nor a flawed glass; Love in childhood is a chain for the neck.

1116. They wipe their eyes as if they were full of tears.

کچهه بسدس کی بهی خبر هی

1117. Have you any information of the spring.
Said to a person of forgetful habits.

1118. You know something of the matter; so do I.

1119. There is always something black amongst the pulse.

(Eng.) Every bean has its black:

کچھہ توخلل هي که جس سے يہه خلل هي

1120. It is a defect indeed that it causes this in-

کچهه کهوهی کے سیکھنے میں

1121. They learn by their loss.

کچهه گدېرول کيلے کچهه جند ري ته هيلے

1122. The wheat is somewhat, damp and the pin, (of the handmill) is rather loose; both are to blame.

كحهه ليتے هوكها ا پذا كام كياهي

کچهه د يتے هو کها يهه شرا رس بند يكونهس آتى

1123. To, 'Will you take any thing,' he replied, What other business have I. To, Will you give any thing, he answered, So villainous a practice is unknown to your humble servant,

1124. He went to Kuch'hochu, (the tomb of a holy man near Benares) and came back a blockhead.

1125. Practice or theory, (which is best)?

1126. Do your duty and reap the fruit.

1127. The pellet hits the perch.

A sudden misfortune falls upon a person when he feels himself secure and happy.

1128. Coals amongst curds. (Kurhee is a dish of sour milk and pulse).

The phrase implies incompatibility of two things or persons associated together.

1129. What have you to do with warm water.
Said in reproach of inertness.

1130. Some are active with their hands, some with their tongues. See Sect. I. No. 853.

کھر نے گھان کلیا و

1131. Put in starch, whilst we stay at the stairs?

The phrase implies the impossibility of doing any thing well, that is to be done in a hurry; as the washerman, who must finish his work before he leaves the water-side, cannot starch and iron the clothes.

1132, Some persons see themselves in an iron plate, others in a mirror.

1133. Misfortune befalls the vicious.

1134. Yesterdays plaster you have washed away, and so exposed to-days.

کل کسنے و یکھی ھی

1135. Who has seen to-morrow.

Said in reply to a person who procrastinates a day.

کلنک کا تیکا

1136. The spot of scandal.

کلوارکی اگاری اور قصائی کے بچھاری

1137. Precede a publican and follow a butcher.

کل کھلی جا تی ھی

1138. It will be disclosed to-morrow.

كم خب كد هات نه ملى ترازو نه ملى بات

1139: If an unlucky fellow goes to market, he finds neither scales nor weights.

1140. With hope in your girdle you may be sure of the road.

1141. The clay of the well is expended on the well.

Said of the profit of any thing being again laid out on that whence, it was derived.

1142. They are bawling in a well.

I. e. Trying its echo: said of any unprofitable diversion.

1143. Bhung (hemp) has fallen into the well:

i. e. the water is as green and deleterious.

1144. He has had the well sounded with a bambo.

1145. Koar (the month) is the gate of cold.

See No. 96;

1146. Clouds like those of Koar appeared, and the rain passed over.

كو اهنس كي سي جال سيكنت تها ابغي بهي جال بهول كيا 1147. The crow whilst learning to walk like a swan, forgot its own gait.

1148. The crow has taken away your nose: not perceiving it, they set off to overtake the crow. See Sect. I. No. 865.

كو تهي د هو ئے كچهه ها ت الكے

1149. In washing the house the plaster sticks to the fingers.

كو تهى كهتل كو ها تهه نه لكا و گهر جا ر تمها راهي

1150. Let alone the cupboard and the clothes press, and the whole house is yours.

کون وں فیگے پرھے ھیں

1151. He studied by presenting Kodo (paspalum).

He bribed his master to let him be idle and so learnt nothing.

کور ی کے واسطے مسجد تہ مانے میں

1152. They upset a mosque for a Kouree.

کور ، میں کھاج

1153. In the leprosy, (to catch) the itch.

(Eng.) Misfortune never comes single.

کور ے کے خون نہیں مو تے

1154. Blood is not shed for a Kouree.

i. e. For a trifle.

1155. We live by your curse, and perish by your benedictions.

1156. The grazier's house is on fire, and the Qulundur begs for a sheep.

1157. Who can give private instruction day after day.

1158. What worthy man is there, who cannot get bread and pulse at home.

1159. What tree is there that the wind reaches not.

1160. Who shall say that the Rájá is in rags.

1161. On this or that side of the platter.

i, c. To migrate from the blue bed to the brown. .

1162. The Koil sings and the collector has disappeared.

The engagement for the revenues was formerly made with reference to the period of harvest, when the money was collected by persons appointed temporarily for that purpose. The Koil or Indian cuckoo sings at the Rubbi or spring harvest, and the proverb implies, that a person is absent precisely when he should be engaged in his duty.

1163. The hands are blackened by brokerage in coals.

(Eng.) Who shall touch pitch and not be defiled.

1164. Some are of light weight, and some of little

1165. No one will go into another's grave.

i. e. Every one will be judged after life according to his own deeds.

1166. No one gave me any thing, and my hunger was dissipated.

i. e. Being always disappointed I ceased to hope.

1167. What connexion is there between Rájá

Bhoj and Gunga the oilman.

1168. Where shall I hide; I cannot find an ant-hole.

1169. Is thirst ever allayed by the dews of heaven.

1170. There is not even room for a sesamum seed.

1171. What signifies it to a tailor whether he march or halt.

i. e. He has only his needle, &c. to carry.

1172. If you bathe naked, what clothes would you wring.

1173. What; will the threads of your dignity be

This and the three following are said, in reproof of frivolous and indolent reductance to do any thing. See also Sect. I. No. 913.

1174. What; will the armlets be broken.

1175. Have you applied Mihndee to your feet.

1176. Have you got boiled pease in your mouth.

Goonghuee is pulse that has been softened by boiling, and seasoned with pepper and salt.

1177. Would you break treacle in an earthern jar.

Said in reproof of any unnecessary and mischievous action.

1178. How I find time passes.

1179. What; they came to get fire.

That is the person came for some other purpose than the avowed one.

1180. What; flowers fall from his mouth,

Spid of a person who deals in scandal or abuse.

1181. How; curses are raining on your face.

1182. How; the clay is vitiated.

Said of a person afflicted with universal disease or of one of great defairty.

1183. What; are there no asses in Caubul.

1184. What; has the heart done, what shall I say to the ideot.

1185. It was done, but like a person not knowing his business; had I been there I would have taught something better.

1186. Why do you drag any thing amongst thorns.

کیوں بہشت میں لاقی ما رتے ہو

1187. Why do you spurn at paradise.

Said in reproof of worldly enjoyment.

1188. Why do you speak as if you were chewing any thing.

i. e. Why do you hesitate.

1189. Why; would you throw dust into my eyes.

1190. Eat your dinner there, but wash your hands here.

i. c. Use dispatch.

کھانے کے دانت اور دیں اور د کھانے کے اور

1191. There are some teeth to eat with, some to exhibit: i. e. some things are for use and others for shew.

کھانے کو اونت اورکما نیکو مجنوں

1192. A camel at a meal, but a Mujnoon (an ideot) at work.

کہاوے پان اور ٹکریکو حیران

1193. He eats Paun and is puzzled with bread.

1194. The sweetmeats are eaten by shewing his

i. e. To obtain any thing by intimidation.

1195. One meal on another, and all in vain.

1196. Whether he eats or not his mouth is full of blood.

1197. My aunt neither ate nor gave to eat, but kept it to look at.

(Eng.) To be like the dog in the manger.

1198. They eat and drink at home, and trust to Khizzer.

1199. They eat the food of one, and sing the praise of another.

1200. Which is best, enjoyment or thrift.

1201. Diligent labour has abundant employment.

1202. Evil for good, and there is no chance of the ninth heaven.

1203. Have you not slept on a bed without a matrass.

1204. Feed him with Ghee and sugar, so that he will do the job at a blow.

1205. There is no note of being fed, but there is a name for vexation.

i. e. A man more easily remembers injuries than benefits.

1206. Can they row one way, and drop down another.

1207. Stick to the plough.

1208. The calf dances by the strength of the pin. See al Las

1209. An ill got capital will be fatal to the owner.

1210. If I do not pull a bow, how shall I be called a soldier.

1211. On seeing the carriage his feet swell.

1212. The long faced fellow wins, he that has cash

كانارونا كسكونهين آثا

1213. Who is there that can neither sing nor cry.

1214. Sing and play, you will not get a Kouree.

1215. The village is deserted, and the harvest

گاے کو اینی صدنگهه بهاری نهیں هیں

1216. The cow does not find her own horns heavy.

1217. A cow is not ashamed of her calf.

1218. When the packet is unbound, the precious stone is a daughter.

کد ر ی سی بی بی ا ایس شیخ چی کفارے هو

1219. A lady of mean appearance, and yet it is; come! out of the way, Shuekh.

1220. An ass fell from a rock, the fowl's ear was split.

1221. When an ass drinks he rejects the scum.

1222. It is best for an ass to be short lived.

Who leads a life of labour, might as well be flead.

1223. Will an ass ever become a horse.

1224. Cakes and sugar plums for an ass. See Sect. I. No. 926.

1225. If you give an ass saffron, he will say, it hurts his eyes.

کدھے بھی جو انی میں بھلے معلوم و بتے میں

1226. Even an ass promises well whilst young.

1227. Transitory things pass away; what is the difference between a house or a hovel.

كرا پايا كاكا هوكو أيرلو

1228. If you find any thing that is dropped, will you call out to any one else to take it.

1229. There is thunders as well as rain, i.e. The act should accompany the promise or threat.

1230. The master was but Gor (molasses) the disciple is sugar.

1931. He has not a Kouree in his purse, and he visits the market.

1232. Give what you have in your pocket, but not understanding.

1233. A squirrel does not wish for sweetmeats.

1234. A bald patched pigeon and a dwelling in a palace.

1235. A bald headed chambermaid and a tassel on her topknot.

1236. Stinking meat, stinking broth.

1237. Who has dug the Ganges.

1233. Cross the Ganges and there is the market of Shahzadpur.

1239. Perched on your hip, he will poke your eyes out.

1240. Although fed on your lap, he does not remain in it.

1241. When they have eaten the Gor, they make a hole in the bucket.

1242. It is sin, whether you steal sesamum, or sugar.

1243. Is the flesh separate from the nail.

1244. Let the shot go where it will, I must go get my pay.

1245. The bridegroom's train has arrived, the bride

1246 If a Kouree should fall into ordure, they would pick it up with their teeth. See Sect. 1.

No. 943.

1247. Sal ammoniac is the child of ordure.

1248. The worm generated by ordure, lives in it.

1249. A jackall's rage.

Said in contempt. There roared the wrathful mouse.

1250. He went to the south, and had the same fortune.

1251. An unlucky fellow fasted one day, but thirty, less one, remained.

1252. Snakes lurk in the grass.

1253. What is in the pot is mine, what is on the plate is yours.

1254. He is in your house, and though an enemy, kill him not.

1255. A friend's house and a concubine's child.

1256. The house is full of sickles, there is nothing to swallow or eject.

The house is full of knick knacks of no sort of utility.

1257. The house is small, and the lady is lusty.

1258. He has left his house, and lodges in the church yard.

1259. When there is happiness at home there is pleasure abroad.

1260. I am come from home, do you tell me the news.

1261. There is work in doors, but the bride is in the court yard.

1262. Better abroad then at home.

1263. They go about procuring cobwebs.

i. e. To spy into peoples houses under frivolous pretexts.

1264. Pease at home are equal to fowls abroad.

1265. When the mistress of the house is always gadding, the house is fit for dogs.

1266. When his house was burnt he went to the thicket; the thicket caught fire; what shall the unlucky fellow do, if fate, play the incendiary.

1267. A Jogee is but a beggar at home, a saint abroad.

(Eng.) A prophet has no praise in his own country.

1268. A domestic foe would ruin Lunka.

1269. Who builds a house and takes a wife, heaps seventy afflictions on his head.

1270. A house pulled down will supply abundant fuel.

1271. A Goroo at home, but abroad a beggar.

1272. In every house pots on the fire.

1273. In every house one regulation.

Every community has its peculiar customs.

1274. If you have not a friend in every house, have one in every village.

1275. They stew rats in doors, and say abroad they are boiling-milk.

1276. There is not a thread in the house, and the blockhead wants a turban.

1277. He has neither house nor family, and the gentleman is called a housekeeper.

1278. A Tolu one hour, and a Mashu the next.
Said-of a capricious person.

1279. In two hours the pipes will strike up.

1280. An eclipse has befallen.

1281. The lady mounts a steed and yet orders'
three circles of screens to the tent.

1282. The horse's tail is long, that he may brush away the flies from his own body.

1283. Having sold the horse they go to sleep.

1284. Boiled in a muscle shell and eaten in a cockle shell.

1285. The dish cooked with Ghee and nominally the elder son's wife (the cook).

1.286. He has fallen in with the Ghee skin.

1287. The feet will only get dusty, from the use of a staff.

1288. There is no separating water by beating it with a stick.

1289. He needs a stick, words are of no avail.

1290. Provide the load, the beast, and some one to clear the way.

1291. The darling's name is Bhumbhar Khaton.

1292. When he comes first to woo, the fowl is a nightingale, but he will go away a crow.

1293. A covetous temper thinks every thing no-

1294. If the husband bring any thing the wife will eat, but if the husband procure nothing the wife must go without.

1295. When another's wealth is stolen, you are exceedingly magnanimous.

1296. Laughter is the source of quarrelling, and coughing of disease.

لر تي تو نهين مو كي مارتي هين

1297. They fight, but no mischief comes of it.

1298 In the rear of the fighters, and van of the fliers.

1299. Whilst the child in his cradle, you may know, what he is.

ار كے كوجب بهبر باليكيا تب تدّي باندهي

1300. When the wolf has run off with the child, the door is made fast.

1301. When the lady is brought to bed, the gentleman girds his belly.

1302. The boy cries for his hair, and the barber for a shave.

1303. Boy's play is death to the birds.

1304. He encounters nothing, but struts about in his mail.

1305. They have neither fought nor encountered, but flourish their quivers.

1306. His staff makes him a Fugeer.

1307. As Lukuco was eating Pan, she lost her topknot and kept her ears.

Said in ridicule of a woman, who whilst setting up for elegance becomes

1308. He neither reads nor writes, but is named Mchummud Fazik (the eloquent).

لگاتو تیر نہیں تو تکه

1309. If it hit it, a shaft, if not a ball.

i. e. A blunt headed arrow,

لكا صو بهاكما

1310. Begun and done.

Said of the shortness of life, &c.

لگے بغل میں جھانکنے

1311. He began to look at his armpit,

الك توتى بهددون بولنے

1312. The parrot out with the secrets.

لفكامين جهوتا صوبا ون گزكا

1313. A dwarf at Lunka, is a hundred and fiftytwo cubits.

The inhabitants of Lunka are supposed by the Hindus to be still Ranshusus, giants and demons.

لنگرے نے چور پکر افور یومیاں اندھے

1314. The cripple seized a thief, and the blind man ran to his assistance.

لنگہے کے تلا وری توملے کے ماهوري

1315, If you get any booty you shall have your pay.

Filawuri is said to mean plunder, from Tilawur, a district infamous for robbers.

1316. A pestle is something, to plunder.

1317. A slave girl's lover is always a pauper.

1318. Whilst a slave she toils, when a dady she feeds.

1319. If you call a slave a slave she cries, if you call a lady a slave she laughs.

1320. The iron knows, the blacksmith knows, the bellows blower's labour knows.

i. e. Any body may know for me.

1321. In the blacksmith's quarter it is always, beat beat.

لو هُو لگا شهد ون مين صلح

1322. He is smeared with blood and thinks himself martyr.

لنما ليما يهر د يكها تو ها تهه هي كالي هين

1323. I have been rubbing repeatedly, but my hand is still black.

1324. Shall he who receives die, or he who gives.

1325. We have got the curry-comb and the whip, there remain nothing but the saddle and the horse.

1326. One must behold Luelee, with the eyes of Mujnoon.

A ready answer to those who are surprised at the whimsies of love. (Eng.) There is no accounting for taste.

1327. Put flour into the platter.

It is said of a person who thinks only of his own wants, and who makes such reply to whatever is desired of him.

1328. Neither to take nor give, business or situation.

1329. Neither to take nor give, and fill a cart with pulse.

1330. Neither to take one, nor pay two.

1331. What I had to receive, is changed to, what I have to pay.

1332. Every jar is musty.

i. c. The contents of it : said of persons, equally good for nothing.

1333. The conflict raised the dust.

Equivalent to the phrase, to kick up a dust.

1334. Peace after blows.

1335. Many persons run away from a fight.

1336. Those who give life are more bountiful, than those who give death.

1337. The conflict may be maintained, but victory is from Gop.

1338. A beaten man is afraid to eat, though the platter is before him.

1339. You may hold the hand of one who is going to strike you, but you cannot stop the tongue of him who reviles you.

1340. The cakes made by his mother are all eaten.

Pookhtaree, is a cake laid over a dish when brought to table, to keep it warm.

ما كا مان بهلا .

1341. A mother's love is the best of all.

1342. How often is the beggar sent away with nothing, and if he get any thing, he is put to shame.

1343. The mother was a match for the father, who was an oil man, but the son is a bunch of saffron.

Elec is merely introduced as a rhime to Telec: the metaphorical epithet of the son, means, a person who gives himself airs.

ماں چھور موسیل سے مزائد

1344. Having left his mother, he has attached himself to Moosa.

مان نه ما نکا جا یا سمهی لوگ پرا یا

1345. Neither mother, nor maternal relation, all the world, all strangers.

1346. Let my mother die, so Moosa live.

ماں رووے تلوار کے گھاوسے - با پ رووے تیر کے گھاوسے

1347. The mother mourns the sword-cut, the father cries for the wound made by the arrow.

i. e. They appreciate a son's demerits or blemishes differently,

1348. The mother an orange, the father a lemon, the son, the light of fortune. See No. 1343.

1349. The mother a chamber-wench, the father a green-man, the son Mirza Sunjur. See the last.

ماں پسنہاری بھلی اور باپ هفت هزاری بھلانہیں

1350. A mother that grinds corn, is better than a father of the rank of eight thousand.

Rank in the Mogul court was regulated by the number of horse, supposed to be attached to the dignity.

ما كين ماكين سب ملين بادوكو دي نهين ملا

1351. Plenty of mothers but not a master.

Beggars commonly address females by the term mother, and men by some word of respect: the phrase implies that no benefactor or patron is met with.

ماہ تلا تل بار ھے بھاکن گور ی کا رھے

1352. When the moon encreases in Phagon (March-April,) the knees are straightened.

i. e. The weather is getting warm, and people no longer sleep huddled up.

1353 Mother-in-law do not use me ill, there is one before you (your daughter) to be exposed to similar treatment; (when married.)

1354. If they will keep their hands from me, I will thrash them all.

1355. It is not fish, that it should putrify.

1356. When the procession came into the street, my neighbour made an excuse, to absent herself.

1357. My lord's brother-in-law.

Said of a poor man, who gives himself airs.

1358. The plaintiff and defendant are in a boat, the witnesses are obliged to swim.

The proof of the transaction resting with the witnesses, they have more occasion to exert themselves in court than the parties.

مر پر مياري جو رو هوره

1359 Be my wife still, whatever may be my trouble.

صر تا کیا ته کر تا

1360. He who is prepared to die, what will he not attempt?

مردیکو بیٹھ کے رو تے ہیں رو زی کو کھر ے ہوکر

1361. Dying men groan at their ease, labouring men must groan upright.

مر ف ے پر جیسے سومن مدی ویسے هزارمن

1362. A hundred muns of earth upon a corpse, are as good as a thousand.

مرد کو گرد ضرورهی

1363. Labour is the lot of man.

مرد کا نوکر مو ے برس فی میں رفد ی کا نوکر مرے چے

1364. The servant of a man may live a year, the slave of a woman will die in six months.

مرزا يهوآ

1365. Prince Fool.

مرغي کے خواب میں دانه بھي دانه هي 1366. In the dreams of a fowl, barley is barley.

مرغى اپني جان سے كمي كها نے والے كومزانه ملا

1367. The fowl has lost its life, and he who eats it, has but little relish for it.

Said of a service performed, with toil; and accepted, with indifference.

1368. A wound from a spindle, is enough for a

مرغا با نگ نه د بگا تو صبح هی نهوویگی

1369. If the cock should not crow, will the day not dawn.

مرنے نه مانحها د فے

1370. They neither die, nor give a feast.

مسلماني آباد اني

1371. Where there are Mosulmans, there is culture.

مسيت قد كني محراب ره كني

1372. The mosque has fallen, but the pulpit stands.

1373. For whom shall I stain my teeth or blacken my eyelashes, the master is turned to ashes.

1374. The torch bearer, himself is in the dark (blind.)

مفلسى مين آ تا كيلا

1375. In poverty the flour is sodden.

1376. Indigence, and Phalsu Shurbut.

Incompatibility of circumstances, and pretensions: the Phalsu is a small plum.

1377. It is unlawful, to beg from beggar.

1378. Scowering Cowris is the mother of opulence.

(Eng.) Take care of the pence, and the pounds will take care of themselves.

1379. Living at Mukka, does not make a pil-grimage.

(Eng.) The nearer the Church, the farther from Gon,

1380. He neither went to Mukka nor Mudeena, but was a pilgrim nevertheless.

1381. If there he no Molla, should there not be morning prayer.

1382. What can the Molla teach, that the master has not learnt before.

1383. He paid the fare to the ferryman, but notwithstanding, got a thrashing.

1384. What should a clown know of another's thoughts.

من بھا ہے اور قد ی مطب

1385. When the mind assents, the head nods.

من بھر کا شر ھلا تے ھیں بیسا بھر کی جیب نہیں ھلا تی

1386. The head that weigh a mun, shakes, but the torgue that does not weigh a pyce is immoveable.

من مانے گھر جانے

1387. To go home, when so inclined.

من مو تدول بياء من چاولول بياء

1388. A marriage may be celebrated with a mun of rice, as well as a mun of pearls.

1389. When death is at hand, a fever is a favour.

موت بهلی که جاں کندن

1390. Is death or dying preferable.

موس سر بر کهداتی هی

1391. Death hovers over our heads.

1392. When we die, I shall get a good nap.

1393. The clutches of a tyrant.

1394. A blockhead takes a whole night, for what a clever fellow will do in an hour.

1395. The bricks of the drain, have ascended to

Said of a Parvenu.

1396. It is neither for you nor me; take it, and throw it into the fire.

1397. The interest is more prized than the principal.

1398. A nose of wax.

Said of one who is repeatedly punished, for repeated offences, seeming to regard the cutting off of his nose, no more than as if it were but of wax.

1399. She treats them to their face, as if she were a relation, but abuses them behind their backs.

1400. Though death be called, he does not come.

1401. His face is foul, but his fortune is fair.

1402. He has neither bowels in his mouth, nor teeth in his belly.

1403. The mouth asked, and was filled.

1404. Whilst boxed on the ears, he promised amendment.

1405. He has thrown a blanket over his face, what can any one do with him.

Said of one insensible of disgrace.

- 1406. All can speak, when they see his countenance.

Said of a great man's flatterers.

1407. Emit not Lam Kaf (the letters,) from your mouth.

i. e. Be silent.

1408. The air is playing upon his face.

i. e. His looks betray him.

1409. Resin drops from his mouth.

Said of one who has fetid breath.

1410. He has blackened his face.

i. e. He has lost his character, and disgraced his family.

1411. He has spread ashes over his face.

1412 From opening the mouth, seventy ills may ensue.

1413. Nor light on the face, nor patience in the belly.

i. e. To have neither fortune nor philosophy.

1414. The water poured upon a bald pate has trickled off again.

Said of a blockhead on whom instruction is affused in vain.

1415. The eyes of a dead father are large. See the next.

SECT. II. ORIENTAL PROVERBS.

1416. The eyes of a dead ox, are large.

Said when praises are bestowed upon a person deceased.

1417. No one can be of any service after death.

1418. A grave for the dead, and a house for the living.

1419. A live cat, is better than a dead tiger.

1420. Why did he die? for lack of breath.

1421. When a mother dies, the relationship is

Death spares not any worldly ties.

1422. A dead louse.

A term of contempt for any one.

1423. There is kindness, but no milk.

(Eng.) Fair words wont fill empty bellies.

1424. Neither hospitality nor civility, neither bread nor betle, the guest got a whiff of the Hwqqa, and his leave.

ميتبها مديتها هرب هب كروا كروا تهوتنهو

1425. The sweet is gobbled up the bitter rejected.

مددّها اور کهدو تے بھر

1426. Sweet and a full platter.

ميتهي جهري

1427. A sugared stick.

(Eng.) A gilt pill Some temporary suffering or inconvenience leading to future advantage.

مسرابات سنے تھا ہراے بور ہے آزاد کرتا تھا

1428. My father was a liberal man, he used to set other folks female slaves at liberty.

ميراما تها تبهي تهذكا تها

1429. It was hammered upon my forehead. i. e. It was my destiny.

میرے می سوراجه کر نہیں اور راجه میرا منگقا

1430. I have what the Rájá has not, and he must come begging to me.

Applied to one who boast of his own comforts or possessions.

1431. I am dying for you, and you for another. See Part. II. Sect. I. 1057

1432. Which is the simpleton I or the Pedlar.

میں کروں تبری بھللاکی تو کر رے میری آ نکھہ میں سلاکی 1483. I seek to do you good, and you would run a needle into my eyes.

1434. I am your honour's servant, not the slave of the egg-apple.

Said by one who refuses to fulfill dishonest or disreputable duties.

1435. Has the frog caught cold.

Said of an insignificant person who gives himself airs of importance.

1436. If of neither kith nor kind what do you get up, and cry for.

مادان کی د وستی جی کا زیا ن

1437. The friendship of a fool is the plague of one's life.

نادان فوست سے دانا دشمن بهلا

1438. A sensible foe, is preferable to a foolish friend.

1439. He has treated me worse than snivel.

1440. The nose is cut off, but she will die a beauty.

1441. A famous prince is honoured, a famous thief is hanged.

1442. A great name, and a little body.

1443. To talk of a grand dame in granny's presence.

1444. The barber washes every one's feet, but thinks it beneath him to wash his own.

1445. Neither respect nor pride can last for ever: all that is perishable will perish, when the world is at an end.

1446. What has servitude to do with excuses.

1447. The sound of the Nugara, and Dumamu, (kettle drums) have ceased.

1448. There was no marriage ceremony: whence came Misfress Mundoo.

The Reyah is a marriage, attended with the procession of bringing home the bride, and public rejoidings; the Nikah is the marriage by contract without such publicity.

1449. The nose of one who has had it cut off, grows an ell and quarter.

A person who has suffered public or grace, is more likely than before to incur it again, becoming indifferent to the loss of reputation.

1450. A fellow with a slit nose, went to a market:
he went for the scales, and brought the weights.

1451. A blow with a reed may break the shin.

1452. The preacher's penny.

(Eng.) St. PETER's pence; or no penny, no pater noster.

1453. The hungry have rifled the naked.

1454. How is a naked woman to bathe, and what clothes is she to wring.

ننگ د مرنگ

1455. Quite naked.

i. e. Shameless or barefaced:

1456 Servitude is ever new.

i. e. There is always fresh work to be done.

1457. Service is the root of the cast. oil tree.

The Ricinus takes little root. (Eng.) Service is no inheritance.

1458. Nine platters, and ten to give them to.

The Neg is apresent made to relations, and servants at weddings.

1459. He has expended nine muns of oil, and demands the sediment.

1460. When the Salt dealer's Salt falls he may pick it up again; but if the Butterman drop his Ghee, how is that to be recovered.

1461. It is not good either to laugh or weep alone.

1462. There was nothing left, nor was any given to the dogs.

1463. When he who does not wish to speak is obliged to speak, he utters stones.

Said of a sulky person.

1464. The snake is not killed, nor is the stick broken.

i. e. The task is not fluished nor are the means of accomplishing it defective, there is no excuse therefore for desisting.

1465. The dog will neither see nor bark.

1466. A cart load of friendship is not worth a barley corn of kin.

1467. The cow has no udder, nor has the Gosaen a bowl.

1468. He neither dies from a bruise, nor is wounded by a gash.

1469. A new village, and essential oil of Ricinus (castor oil plant.)

Said of anything of no value.

نيا د ا نه نيا يا ني

1470. New grain, and fresh water.

Used to imply a change of masters or situation.

1471. A lime-squeezer. i. e. A self invited guest.

It is said to originate in the story of such a visitor, who however by taking a lime from his girdle, and squeezing it into the dishes, thereby heightening their flavour, made his company acceptable.

1472. He has got a new lease of his life.

1473. Do good, God will reward you.

1474. The good you do will last.

1475. Why deliberate about what is right.

1476. It is good, what need of further question.

1477. The indigo vat is spoiled.

i. e. The whole batch of any thing is good for nothing.

1478. The new is worth nine Puesa, the old worth six.

SECT. II. ORIENTAL PROVERBS.

1479. It is the error of the world.

(Let.) Humanum est errare.

1480. Time will shew both friend and foe.

1481. The devil in the dwelling of the saint.

1482. One saint knows enother.

(Eng.) Birds of a feather flock together.

1483. Laugh so that you may not weep.

1484. This is ashes, that ordure; both turn to earth.

1485. Distant be the day, when hunch-back is on horse-back.

The phrase is an imprecation or expression of a wish adverse to a person's pretensions: the first member of it is literally, may the day be drowned, meaning may it never arrive.

1486. Those days are gone, when buffaloes voided force meat balls.

1487. The blanket is gone, in which the sesamum was preserved.

Said in reply to one who solicits anything after the opportunity has passed.

1488. There is not treacle enough for the ants.

ودمند ي هي جا تي رهي جهان اينت رهني تهي

1489. The repository where bricks were kept is closed.

وهم کی داروهی نهیں

1490. There is no physick for false ideas.

1491. Sixty is the same as three score.

1492. That is a man's own which he can do with as he pleases.

ها تهه د يکهن کو آرسي کيا

1493. What needs a glass to see the hand.

1494. Can the lines in the palm of the hand be ever obliterated.

1495. He was fed by my hand, and would now eat with me.

1496. What the hand has given, may be your security.

1407. To snatch sugar-cane from elephants.

1498. An elephants shoulder is never unemployed.

1499. If an elephant were to put forth his strength,

1500. Alas! the folly of youth.

1501. He is sowing mustard in the palms of his hands.

Said of a person professing to undertake extraordinary feats.

1502. A pustule on the hand.

Said of a troublesome fellow.

1503. There is a final to the end of every word.

i. e. Every thing must have an end.

1504. Every one meets with what he deserves.

(Eng.) Like for like, and Nan for Nicholas.

1505. What is given to HARA is HARA's.

1506. He is always at hand for the benediction, but steals away when he should look into the mirror.

The bridegroom, and bride after the other formalities are observed first see each other's countenances in a mirror which they jointly contemplate; the marriage is then complete. The proverb applies to any one who after a shew of zeal and activity is found wanting when the decisive moment arrives.

1507. The deer has eaten the corn, and the scent of a goat is detected.

1508. He has eaten bones, and there is an end of him.

Said of one utterly ruined or ahandoned.

1509. If an elephant be cut into a thousand parts, it is still worth a lack and a quarter.

Said of persons of real worth, and respectability reduced to powerty: the flesh of the elephant is used medicinally: shields &c. are made of the skin, and the tusks yield ivory.

هزارلا تهي تو ق توبهي كهر باركے با نس تور نے كو بهت هي 1510. Though the club be broken into a thousand parts, it is still strong enough to break the bambu furniture.

هزار نعمت اور ایك تندرستی

1511. Health alone is equal to a thousand blessings.

1512. There are a thousand miseries in one falling in love.

(Fr.) Qui femme croit et asne mene, son corps ne sera jamais sans peine.

1513. A damsel of a thousand years, and she is called Miss.

هزار جوتیاں ماروں اور ایك كونه گفول

1514. I will give him with my slipper, a thousand blows, and count it but one.

i. e. I am sure of him, though I use him like a dog.

1515. A thousand water pots have fallen.

1513. Neither shake nor swing me, feed me

i. e. Give me some sinecure.

15.7. The light parts are got rid of by winnowing.

1518. It is not even known to my (attendant) angels.

Said in assurance of having even scoret.

1519. What, have I been plucking grass;

همقے کیا گذ ہے جرانے میں

1520. What, have I been leading asses to graze. See the last.

همنے بھی تمها رے هی آ نکوب د بکھی هيں،

1521 I am able to see your eyes.

i. e. I am on a footing with yourself.

همیشه روئے می جنم کذرا

1522. Life has passed in lamentation.