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MARATHI PROVERBS

MANWARING

MARATHI PROVERBS

COLLECTED AND TRANSLATED

BY THE
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P R E F A C E

As far as I am aware no English translation of Marathi Proverbs has been published hitherto ; nor is there any very complete list to be found in the vernacular. The only excuse which can be offered for the issue of this work is the importance of preserving as far as possible all proverbial expressions, which depict the thought and character of the people, before they pass out of use altogether ; for although they are well known to the elders of the present generation, they will probably be less known, less loved, and less used by the coming race, with its Anglicised education and its modern literature. This collection does not pretend to contain all the Marathi sayings to be heard in Western India, but it is believed to include a majority of those which are worth preserving. Many which did not seem to deserve the title of proverb have been omitted ; those of a coarse nature, the translation of which would offend the taste of English readers, have been excluded, for no good purpose would be served by making them more generally known or by helping to prolong their existence ; but those which are given have been gleaned from any source which offered,

generally from books, but also from individuals, male and female, caste and non-caste. Although it has been my wish not to exclude any really good proverb, nor to include any worthless or undesirable saying, doubtless mistakes in these respects will be discovered ; and I have also no doubt that other errors of omission and commission will be detected by the critical reader.

The classification of proverbs has always been a difficulty. The aim here has been to arrange them according to their subject-matter. For instance, a saying which speaks of the hand or foot or head has been placed under 'The Body and its Members'; one referring to fever under 'Disease.' When two subjects happen to be spoken of in one proverb, its classification has been, I fear, a matter of fate. But, in spite of the disadvantages and difficulties of this arrangement, it is on the whole preferable to the alphabetical plan, and is more helpful to the student who wants to trace as many sayings as possible relating to one subject. Foreign proverbs are not easy to remember, nor easy to quote with accuracy; the beginning of a phrase will often slip from the mind even when an important word of it is remembered. In this case, and, indeed, whenever a particular saying is wanted, it is best to turn to the index of words and there trace it by its number.

I would caution the reader against expecting to find any proverbial characteristic in the English translation. Neither in the matter of conciseness nor of rhythm, and, in the majority of instances, in no respect whatever, will

the translation read like a proverb. I have only tried to give the literal meaning of the original in English.

The work of collecting, translating, and arranging these proverbs has occupied my spare moments for some years, and in it I have received very valuable assistance from many Indian friends, without whom it could not have been done, and to whom I tender sincere and hearty thanks. For the mistakes which have crept in, be they many or few, the blame must fall on myself only.

A. MANWARING.

September 20, 1899.

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MARATHI PROVERBS.

I. AGRICULTURE.

(a) Produce. (b) Implements. (c) Cultivators. (d) Cultivation.

(a) PRODUCE.

1 अंगपेशां बोंगा मोठा

Aṅgapeksā boṅgā moṭhā

The protuberance is larger than the body. Something out of proportion, e.g. a load larger than the man who carries it. *Bonga* is used of the inner part of an ear of Indian corn. 507, 514.

2 अंवळा देऊन कोव्हाळा काढणार

Avalā deūna kovhālā kāḍhaṇāra

To give a myrobalan and to receive a vegetable-marrow. To obtain much in return for little. The myrobalan is *Phylanthus emblica*: the *kovhālā* is a gourd, *Cucurbita pepo*. Sometimes Bel fruit is quoted instead of *kovhālā*.

3 अंवळा पिकायाचा नाहीं समुद्र सुकायाचा नाहीं

Avalā pikāyātsā nāhī samudra sukāyātsā nāhī

The myrobalan never ripens, the sea never dries. Impossibilities never come to pass. 783.

4 असतील फळे तर होतील बिळे

Asatīla phale tara hotila bile

Where there is grain there will be holes. Literally 'fruits' but meaning 'grain.' Where it is stored rats, &c., will come. There will be many outlets by which wealth will disappear. 231.

5 आठ हात कांकडी नऊ हात बी

Ātha hāta kākadī naū hāta bī

A cucumber eight cubits long, its seed nine cubits! Exaggeration. Sometimes twelve and thirteen respectively are the numbers used. 1843.

6 आंबे आले पाढा ते गेले गडा

Āmbe āle pāḍā te gele gadā

The mangoes are just ripe and the master is away at the fort. Applied when a thing has come to perfection, e.g. a young wife, and he who should enjoy it is absent. The last three words are sometimes—nimbuṇī ālyā rasā (the limes are full of juice).

7 उंसांत जाऊन वाढि आणणे

Usānta zāūna vāḍhe āṇane

Going into a field of sugar-cane and bringing back only the top spray. To go where good things are plentiful and bring away something useless.

8 उंसाबरोबर एरंडाळा पाणी

Usābarobara eraṇḍālā pāṇī

The castor-oil plant gets water when the sugar-cane does. It is planted by the water-channel in the field of sugar-cane and grows up at the same time. The poor derive benefit when associated with the rich.

9 उंस गोड सुव्या सोड

Usa godā mulyā soda

The sugar-cane is sweet but leave the roots. Do not utterly beggar a benevolent man.

10 एक गळ प्रकार बऱ्ह

Eka gahū prakāra bahu

Wheat is one, many kinds. From wheat many kinds of food can be made. Mankind is one but men have different dispositions.

11 कांकडीची चोरी बुक्यांता मार

Kākadīcī tsorī bukyāntsā māra

Theft of a cucumber, beating with fists. Severe punishment for a trivial fault. The first word may also be vālakāci.

12 कांदा आणि मर्दाचा बांधा

Kāñdā āṇī mardātsā bāñdhā

The onion is in form like a man, i. e. stout and plump.

13 कोंकणांत नारळ फुकट निळतात

Koṅkaṇānta nāraḷa phukaṭa milatāta

Cocoa-nuts can be had for nothing in the Konkan! This must be understood as said by a person living in the Deccan where cocoa-nuts are dear. Because things are cheap in one place they are not necessarily so in another.

14 खंडीमध्ये पाव रती

Khaṇḍīmadhye pāva ratī

An ounce short in a cart-load. Why trouble about so trivial a matter?

15 खंडीस दहा मणाचें भोळे

Khaṇḍīsa dahā maṇātse bhōle

Ten hundredweights' mismeasurement in a ton. Any serious blunder. A *khaṇḍī* is twenty maunds, or 1280 seers.

16 चिंबचळे शेतचे आणि थोटे पांगळे पोटचे

Cimbacale ūtatse āṇi thoṭe pāṅgaļe poṭatse

Sweepings but from our own field, halt and lame but our own child. Both are valued because our own.

17 जसा माला तसें मोळा

Zasā māla tase mola

As the article so the price.

18 जळत घर माड्यानें व जुने जोंधळे काढ्यानें घेऊ नये

Zalata ghara bhāḍyāne va zune zoñdhale kāḍhyāne
gheū naye

Do not hire a burning house and do not take old zoñdhale with a promise to pay back in kind. It is usual to pay back one and a quarter or one and a half measure for every measure borrowed. To pay new grain for old in this way would be foolish.

19 जेथे धान्याचा भाव तेथे खाणाऱ्यांचा अभाव

Jethe dhānyātsā bhāva tethe khāṇyāntsā abhāva

Where there is plenty of corn there are few eaters, e. g. a rich man with no family. See next.

20 जेथे नाहीं दाणा तेथे लेंकरांचा भरणा

Jethe nāhī dāṇā tethe leṅkarāntsā bharanā

Where there is no grain there are plenty of children. 365.

21 तूस कांडून हातास फोडा

Tūsa kāṇḍūna hātāsa phoda

To blister the hand by pounding chaff. To spend strength in useless work.

22 नासले मिरीं चोंधव्याळा हार जात नाहीं

Nāsale mirī zoṇdhalyālā hāra zāta nāhī

Spoilt pepper is not inferior to zondhale. The latter is a cheap coarse grain. Another form of the saying is—‘Spoilt pepper is like bran.’

23 पिकेल डोण तर खारैल कोण

Pikela ḍoṇa tara khāīla kona

When the grain ripens who will eat it? Implying that where there is abundance it is not appreciated or not wanted.

24 बोलत्याचे कुळीत विकतात पण न बोलत्याचे गळ विकत नाहींत

Bolatyātsē kuḷīta vikatātā paṇa na bolatyātsē gahū vikata nāhīta

*The talker sells his kuḷīta, the non-talker does not sell his wheat. A man must push his wares. Kuḷīta (*Glycine tomentosa*) is a common pulse given to animals and eaten by the very poor.*

25 ख्रमाचा भेंपक्ता चौपाई मोकळा

Bhramātsā bhopālā tsauṇāī mokalā

A suspicious-looking gourd and its four feet open. A dry gourd in which it was supposed that money had been hidden and which was found to be empty. An illusion dispelled.

26 रंगी रंगली देठीं पिकली

Raṅgī raṅgalī deṭhī pikalī

It has come to perfection, it is ripe on the stem. The figure of a chili which when red is ripe. Applied to that which has come to maturity.

27 वेलीस दुःख नाहीं बाळुकास दुःख नाहीं

Velīsa duḥkha nāhī vālukāsa duḥkha nāhī

Injury neither to the plant nor to the cucumber. So to act that neither of two friends will be injured.

28 सध्याच साठी पिकावी दुकाळी

Sadhyātsa sālī pikāvī dukālī

He makes rice grow in famine time. Used where a person first earns and then eats. From a tale of Gautamrishi, who during a famine daily sowed, and daily caused to ripen, rice for his dinner.

29 सारा गांव शेती आणि काणा नये हातीं

Sārā gāva śetī āṇi kāṇa naye hātī

The whole village is given to farming and not a single grain at hand.

(b) IMPLEMENTS.

30 आयत्यावर कोचता

Āyatyāvara koyatā

A chopper on what we had no labour in raising. It is easy to destroy what others have, with much trouble, established.

31 इळा आणि भोपळा

Ilā āṇi bhopala

The sickle and the gourd. Applied to man and wife, master and servant, &c., of uncongenial dispositions. The *bhopala* is *Cucurbita hispida*.

32 इळा मोडून खिळा करणे

Ilā modūna khilā karaṇe

To break up a sickle and make it into a nail. Applied to the selling, changing, or pawning of jewelry, whereby there is loss.

33 उजू पण इळ्या इतका वांकडा
Uzū paṇa ilyā itakā vāṅkadā

Straight but crooked as a sickle. Fair looking but not trustworthy.

34 एरंडाचे गुरहाळे
Eraṇḍātse gurhāla

A sugar-cane mill for the castor-oil plant. The two products are grown in the same field; their stems are similar; but sweetness cannot be crushed out of the castor-oil plant. No amount of pressure will get good from some men.

35 खोरे माती आपल्याकडे उपसर्ते
Khore mātī āpalyākade upasarte

A hoe draws soil towards us. Used where a man is working for selfish ends.

36 गाडीचो वाट फासडीने मोडावी
Gādīcī vāṭa phāṣadīne modāvī

The track of a cart may be obliterated by a log of wood, i.e. by tying the wooden *phāṣadē* behind the cart. When a man does something he wishes to conceal he has to depend on means outside himself, as e.g. taking another into his confidence.

37 चालत्या गाड्याला अडखळण कां
Tsālatyā gāḍyālā adakhalāṇa kā

Why impede a moving cart? Why should difficulties be made when matters are going smoothly?

38 चालत्या गाड्यास ओंगण कोणीही घालील
Tsālatyā gāḍyāsa oṅgaṇa konīhī ghālila

Any one will grease the wheels of a cart in use. Any one will do menial acts for a prosperous man.

39 चालता तर गाढा नाहीं तर खोडा
Tsālalā tara gāḍā nāhīं tara khodā

If it pay it is a cart; if not it is the stocks. Unless the cart earn enough to pay for keeping bullocks, &c., it will bring a man to the stocks.

40 जेथे जावे तेथे नांगरास पाळ

Jethe zāve tethē nāṅgarāsa pāla

Go where you will the plough meets with obstacles (roots).

41 जोडीवांचून गाडा ओढला जात नाहीं

Zodivātsūna gāḍā oḍhalā zāta nāhī

The cart cannot be drawn without a pair (of bullocks). Two are better than one in bearing life's burden.

42 भरखा गाड्यास सूप बढ नाहीं

Bharalyā gāḍyāsa sūpa zada nāhī

A corn-fan is not heavy in a loaded cart. Its weight is so trivial it makes not the slightest difference. One in great trouble does not feel trifles.

43 लांकडाची अधोली मोजील खंडोखंडी फोडली तर एक भाकरहे भाजणार नाहीं

Lāṅkadācī adholī mozila khaṇḍokhaṇḍī phodalī tara eka bhākarahī bhāzanāra nāhī

The two-seer wooden measure will measure cart-loads of grain, but if broken up will not bake even one loaf.

(c) CULTIVATORS.

44 अडाणी कुणबी दुप्पट राबे

Adāṇī kuṇabī duppata rābe

*An ignorant kunbi does double work. The kunbi is the peasant farmer in Western India, about whose foolishness there are many proverbs. Another form adds the following :—*Kripanālā barave lāge* (The miser likes it well). Another form is :—*Hengāḍā kunabī dunā rābe dhanyālā khartsu phāra lāge* (An unhandy kunbi works double ; his landlord has to spend much for him).*

45 असा कुणबी हात्या वाटेवर लावी कांवा

Asā kuṇabī hātyā vāṭevara lāvī kātyā

A kunbi so obstinate that he plants thorns across the path.

46 उदीम करितां सोळा बारा शेत करितां ढोईवर मारा

Udīma karitā solā bārā śeta karitā doīvara bhārā

If you trade expect losses, if you till the ground expect to carry loads.

47 कुणबीक जोरावर खरी पण एक नांगर नाहीं घरी

Kuṇabīka zorāvara khari paṇa eka nāṅgara nāhī
gharī

*The kunbi has good scope for farming but has not even one plough.
The plough is a heavy pointed piece of hard wood.*

48 कुणबी विळ्या इतका वांकडा

Kuṇabī vilȳā itakā vāṅkadā

A kunbi is as crooked as a sickle. Sometimes, in satire, uzū (straight) is used instead of 'crooked.'

49 कुणब्याचा बेटा दुंगांत लंगोटा पण धर्माचा मोठा

Kuṇabyātsā betā ḫhungānta laṅgoṭā paṇa dharmātsā
moṭhā

*A kunbi's son has on only a waistcloth, but is great at giving alms.
Kunbis give liberally at harvest time. They believe that failure to
do so would bring a curse on their fields.*

50 कुणब्याची आई कुणब्यास व्याळी

Kuṇabyācī āī kuṇabyāsa vyālī

The kunbi's mother gave birth to a kunbi!

51 कुणब्याची जात विळ्यासारखी वांकडी पण ठोकून होती नेटकी

Kuṇabyācī zāta vilȳāsārakhī vāṅkadī paṇa ḫokūna
hotī netakī

*The kunbi caste is crooked like a sickle, but by beating it becomes
straight.*

52 कुणब्याची बेटी गव्हाची रोटी मळल्याने तिळा चव घेती

Kuṇabyācī betī gavhācī roṭī maḷalyāne tilā tsava
yetī

*A kunbi's daughter and wheaten bread by pounding taste well.
In Hindustani—'A kunbi's son is like wheat flour, the more it
is pounded the sweeter it becomes.'*

- 53 कुणव्याचिं गेळे गुराख्याने आले
 Kunabyātse gele gurākhyāne āle
The kunbi's earthen pot was earned by cow-herding.
- 54 कुणव्याचिं पोर शहाणे शाळीं तर गोंधळ्याचीच कथा गाईला
 Kunabyātse pora śahāṇe zhālē tara goñdhalyācītsa kathā gāila
If a kunbi's child become wise he will only be able to repeat a few rough songs. He never hears anything better than songs sung at gondhals, i. e. at gatherings held occasionally at night where stories are recited with music.
- 55 कुणव्याचिं बोलणे मुक्काभर इकडे का मुक्काभर तिकडे
 Kunabyātse bolane mulābhara ikade kā mulābhara tikade
A kunbi's talking is either a little on this side or a little on that, i. e. He is ignorant.
- 56 कुणव्याचा जातीला आडवे ना उभे
 Kunabyācyā zātilā āḍave nā ubhe
A kunbi does not know an upright from a cross.
- 57 कुणव्याला जो म्हणेल आप त्वाचा गाढव बाप
 Kunabyālā zo mhanela āpa tyātsā gāḍhava bāpa
He who says a kunbi is devoted to him is a donkey. Because, as soon as the kunbi can do without his help, he will have nothing to do with him.
- 58 कुणव्यासारखा दाता नाहीं कुट्ट्यावांचून देत नाहीं
 Kunabyāsārakhā dātā nāhī kuṭṭyāvātsūna deta nāhī
There is no giver like a kunbi but he will not give without a thrashing. This is the treatment which influences him most.
- 59 कुळवाडी भाई आणि वांकडा तिकडा आई
 Kuḷavāḍī bhāī āṇi vāṅkadā tikaḍā zāī
A country-lout does everything crookedly. Kuḷavaḍī is used for a loutish kunbi.

60 चालते तिफणी बारागळ काणि कुणव्याची तारांबळ

Tsālate tiphaṇī bārāgala āṇi kūṇabyācī tārāmbala

The kunbi is driven to distraction when the twelve-teethed harrow is being used. The land has to be cleaned at once after the Rains begin; the kunbi is at his wits' end with this unusual bustle.

61 आणाऱ्याचें जातें आणि कोठाऱ्याचें पोट दुखते

Zāṇāryātse zātē āṇi koṭhāryātse poṭa dukhate

The loss is the master's, and the storekeeper is worrying about it.

62 झोंधकळ कुथ्या नांगर गद्या

Zoṇdhale kutyā nāṅgara gathyā

A zoṇdhali-pounding clodhopper.

• 63 धनी नाहीं पास तर कुळवाड्याचा नास

Dhanī nāhī pāsa tara kuḷavāḍyātsā nāsa

If the master be not near, the kuḷavaḍi (i. e. he himself) will be ruined. He must look after his fields himself. Kuḷavaḍi is a vulgar term for a kunbi. 64, 70.

64 धनी नाहीं मेरे आणि शेत भरलें वेरें

Dhanī nāhī mere āṇi śeta bharale bere

The master does not move about, and the field is full of thorns. The mere is the field-border. 63, 70.

65 यजमान सुस्त आणि चाकर मस्त

Yajamāna susta āṇi tsākara masta

A lazy master and an insolent servant. The one causes the other.

66 रडत्याची शेती बोंबलात्याचें दुभते

Raḍatyācī śetī bombalatyātse dubhate

The husbandry of a faint-hearted man; the dairy of a bellower. Dismal men without courage will not succeed in their work.

67 शेताचाढ चोरी आणि नवव्याचाढ शिंदळकी

Śetāāda tsorī āṇi navvaryāāda śindalakī

Thieving by one who owns a field and adultery by one who has a husband. These will not be detected. If the former steal wheat he will say it is from his own field. Literally, 'Thieving under cover of the field,' &c.

68 सदा पोक सदा भीक
Sadā pīka sadā bhīka

Perpetual crops, perpetual poverty. However good the kunbi's crops are he remains poor because of his habit of borrowing.

(d) CULTIVATION.

69 उकिरद्याची दैना बारा वर्षानीं देखील फिटते
Ukiradyācī dainā bārā varṣānī dekhila phitāte

Even such a thing as a dung-heap receives attention within twelve years. A poverty-stricken man comforts himself that his state may change in course of time.

70 उत्तम शेती पण धनी असावा खेती
Uttama śetī papa dhanī asāvā khetī

Farming is the best occupation, but the farmer himself must be in the field. ‘The foot of the owner is the best manure for the land’ (Spanish). 63, 64.

71 काळीवर नाहीं शेत व पांढरीवर नाहीं घर
Kālīvara nāhī śeta va pāñḍharīvara nāhī ghara
No field on the black soil, no house on the white. Black soil is of course best for cultivation.

72 कुंपणानेंच शेत खाले
Kumpaṇānetsa śeta khālle

The hedge ate the field. It was not repaired and stray cattle ate up the crop.

73 खडकावर घेरले वर्ध गेले
Khadakāvara perale vyartha gele

What was sown on the rock was wasted. It is useless to teach a dull person.

74 गोरुद्याचाने शेतें आणि पोराचाने संसार होतें मग काय
Gorhyācyāne śete āṇi porācyāne saṁsāra hote maga kāya

Can a calf cultivate fields or a boy manage a household? The first requires a bullock, the second an adult.

75 जसें पिकेल तसें विकेल

Zase pikela tase vikela

As its ripeness so it will sell.

76 जसें पेरावे तसें उगवते

Zase perāve tase ugavate

As we sow so it comes up.

77 जसें पेरावे तसें कापावे

Zase perāve tase kāpāve

As we sow so we reap.

78 दुकाळांत तेरावा महिना

Dukālānta terāvā mahinā

A thirteenth month in famine time. A famine is bad enough but the thirteenth month prolongs the evil. As the year is made up of lunar months this extra month is added every three years. It is named after the month it follows, as e.g. ‘Extra āṣāḍha,’ ‘Extra vaisākha.’ To correct the excess which this causes there are occasionally only eleven months in the year. 79.

79 धोंडा आणि पिकाचा लोंडा

Dhoṇḍā āṇi pikātsā loṇḍhā

A thirteenth month and an overflowing harvest. 78.

80 पदलेशें शेण माती घेऊ उठते

Padalele śēṇa mātī gheūna uṭhate

Fallen dung takes up earth with it, i.e. when it is picked up to be used for fuel. An evil person wins others to unite with him.

81 प्रेत झांकून ठेवावें आधीं पेरण्योस जावें

Preta zhāṅkūna ṭhevāvē adhī peraṇyōsa zāvē

Cover up the corpse, attend first to the sowing. Everything must be left so that the sowing may be done exactly at the right time.

82 मर्दाची मेर आणि गरतीचिं दार

Mardācī mera āṇi garatīcī dāra

The field's border shows the man, the door shows the woman. By the way these are kept one can tell the true man or the respectable woman.

83 वळणाचिं पाणी वळणानेंच जाईल

Valanātse pānī valanānetsa zāila

The water of the water-course will go in that very course. ‘As the twig is bent the tree inclines’ (English).

84 विहिरींत खारे तर पोहयांत कोटुग येरेल गोडे

Vihirīnta khāre tara poharyānta kothūna yeila gode

If there be salt water in the well will it be sweet in the draw-bucket?
1004.

85 शेत वाणीचिं गांव सोययाचे

Seta vānitse gāva soyaryātse

The field is good but a relative lives in the village. Grain has to be given to the relative from the field and this detracts from its value.

86 सरली सुगी आणि बैस उगी

Saralī sugī āni baisa ugi

The season has gone and—‘Sit idle.’ After the kunbi has disposed of his crop he is rather inclined to sit idle without doing anything.

II. ANIMALS.

- | | | |
|-----------------------|-------------------|------------------------|
| (a) Domestic Animals. | (b) Wild Animals. | (c) Birds and Insects. |
| (d) Fish. | (e) Snakes. | |

(a) DOMESTIC ANIMALS.

87 अगे अगे म्हशी मला कां नेशी

Age age mhaśī malā kā neśī

O buffalo! why are you pulling me?

Thereby hangs a tale. A man used to be continually threatening his wife that he would leave the house and go away from her. A friend hinted that she should let him go, assuring her that he would not stay away long. Acting on this suggestion the next time her husband spoke of leaving her she told him to go. Surprised and mortified he went; and coming to the bank of the river he sat down there to think over the difficulty he had foolishly got himself into. Presently the village buffaloes came down to drink, his own among them. He now saw, as he thought, a way of getting home without humbling himself.

The plan was this, that as his buffalo had to go through the house to its yard at the back he would pretend that it was pulling him home against his will. So he followed the animal till it was near the door of the house, then he seized it by the tail and began shouting—‘O buffalo! why are you pulling me?’ In this way he tried to convince his wife that although he had returned it was against his wish. There was no more threatening after that.

Applied to a person who makes some foolish excuse.

88 अडकली गाय फटके खाय

Adakalī gāya phaṭtake khāya

An entangled cow has to put up with a beating. One in difficulty has to bear much that is humiliating.

89 अदला नारायण गाडवाचे पाय धरी

Adalā nārāyaṇa gāḍhvātse pāya dharī

One in difficulty will supplicate even a donkey. The word *nārāyaṇa* is applied in many ways, e. g. to Vishnu, to money, to ringworm, and, as here, to an individual. 101.

90 अति शहाणा खाचा बेळ रिकामा

Ati śahāṇā tyātsā baila rikāmā

An over-wise man keeps his bullock unemployed. He thinks it will eat less! ‘Penny wise, pound foolish’ (English).

91 अंधळ्या गायोंत लंगडी गाय प्रधान

Āndhalyā gāyīnta laṅgadī gāya pradhāna

A lame cow is prime minister among blind cows. 115, 874.

92 अंधळ्याच्या गायी देव राखितो

Āndhalyācāyā gāyī deva rākhito

God takes care of a blind man’s cow.

93 अलाची गाय

Allācī gāya

God’s cow, i. e. a cow dedicated to God and allowed to wander where it will for food. A homeless person.

94 अवलादीचे शिंगरू अवलादीवरच जाईला

Avalāditse śingarū avalādīvaratsa zāila

A foal of good breed will grow up to be well bred. An Arab foal will become an Arab horse. Applied to family or caste.

95 असता चांगली अघाडी होती बरवी पिछाडी

Asatā tsāngalī aghādī hotī baravī pichādī

*If the horse's halter be good the heel-ropes will serve their purpose.
If there be a good leader an enterprise will be successful.* 217.

96 असतां मान्जर अंध उंदीर होतो धुंद

Asatā mānzara añda uñdira hoto dhuñda

When the cat is blind the rat becomes bold.

97 अहो रूपं अहो ध्वनिः

Aho rūpaṁ aho dhvaniḥ

What a beauty! What a sweet voice! The donkey says to the camel, 'What a beauty you are;' the latter, not to be outdone, answers, 'What a sweet voice you have.' A satire on mutual and undeserved compliments.

98 आईचे दूध कीं गायीचे दूध

Āitse dūdha kī gāyītse dūdha

Mother's milk or cow's milk. Two similar matters about which there is little choice, both being good. 135.

99 आखूड़ सिंगी बज दुधी अल्प मोली

Ākhūda śīngī bahu dudhī alpa molī

Short horns, much milk, small price. One who expects much at a low price. 'Short horns' is a mark of beauty.

100 आपली गाय परायाचा वेळ खाय

Āpalī gāya parāyātsā vela khāya

Our cow, and it eats another man's creeper.

101 आपले गरजे गाढव राजे

Āpale garaze gāḍhava rāze

In time of need we call even a donkey King. 89.

102 आपले वांसरू दुसर्याचे गाईस प्याले तर प्याले

Āpale vāsarū dusaryātse gāisa pyāle tara pyāle

If our calf drink some one else's cow's milk, why then, of course, it drinks it.

103 आला रसी आणि खबर कसी

Ālā rasī āṇi khabara kasī

It has swollen legs, and (you ask it) ‘What news?’ A horse, not able to walk, much less move about and hear the news. A foolish question. 430, 726, 973, 1076.

104 आले अंगावर घेतलें शिंगावर

Āle aṅgāvara ghetale śīngāvara

It suddenly came at me and I took it on my horns. A bullock tossing aside an attack. Something done without premeditation.

105 उकिरदा घोळी तरी तो फुंकून पाणी पितो

Ukiradā ghoḍī tarī to phuṇkūna pāṇī pito

He finds food on the dung-heap but sniffs before drinking water. A donkey eats dirty food but chooses clean water. Applied to a foolish person when urging him to be careful in one respect at least.

106 उघड झोँपा देत गाय

Ughadā zhopā deta gāya

He opens the gate and gives away the cow. Liberal with another's property. 1736.

107 उघड्या डोळ्यानि प्राण जात नाहीं

Ughadyā dolyāne prāṇa zātā nāhī

One is not dead who is wide awake. Said by the mice when they saw a cat pretending to be dead and yet watching them. One who wishes to harm others will be detected in some small matter.

108 उंट कोस्खा कानीं बसेल ह्याचा नेम नाहीं

Uṇṭa konyā kānī basela hyātsā nema nāhī

There's no telling on which side the camel will lie down.

The story is that a camel was loaded on one side with green vegetables and on the other with earthen pots. On the journey the potter saw the camel frequently turn its head and nibble at the vegetables; it amused him so much that at last, being a foolish man, he laughed heartily at his friend the green-grocer. The latter, being a man of discernment, said nothing at first; but at mid-day when they stopped to rest the camel took it into its head to lie down, and what must it needs do but lie down on the side where the pots were, smashing them all to atoms; then he looked at the potter and remarked dryly, ‘There's no telling on which side a camel will lie down.’

One should not laugh at the calamity of another for it may be his turn next. The potter is represented usually as being foolish.

109 उंट बुडतो शेर्की ठाव विचारतो

Uñta budato śeli thāva vicāratī

The camel is drowning and the goat asks him the depth of the water. The goat is only thinking whether she can cross or not. Self-interest. 345.

110 उंटावरचा शहाणा

Uñtāvaratsā śahānā

A wise man on a camel. One who gives foolish advice.

Taken from the following story. In a certain village there was a man who kept a large earthen jar (a *rānjan*) of water in the yard near his house. One day his buffalo went to drink out of it, but as it could not reach the water a person standing by gave its head a push and the horns became so fixed inside the *rānjan* that it could not get its head out again. Here was a fix. No one knew what to do so that the buffalo might be free, and the master was away from home. At last there came along a man riding on a camel, who hearing what the difficulty was, said—‘Never mind, if you let me and my camel in, I will soon set the animal free.’ The doorway into the compound was small, but the man said—‘Knock it down; that can be rebuilt, but a dead buffalo can’t be brought to life again.’ So they knocked down the doorway for the man on the camel to go in. After looking on a moment he suggested the remedies which the others had already tried, till, seeing that they were useless, he said—‘I can do nothing more; rather than let the buffalo die like this, better kill it.’ To this the woman of the house agreed, as they could think of nothing else. So he killed it; but still the head was inside the *rānjan*. What could be done? A happy thought occurred to him that if he smashed the *rānjan* the head would come out. He suggested this and they all agreed. Meanwhile the master came along and looked with dismay at the desolation around him; his wall broken down, his buffalo lying dead and his *rānjan* smashed to pieces! It had not occurred to this wiseacre to get off his camel before entering the doorway, and to break the *rānjan* instead of killing the buffalo. The master would have quarrelled with him, but he was a Muhammadan and he could do nothing; so he let him go and hence the proverb.

111 उद्या पुरवेल पण पद्या पुरवत नाही

Udyā puravela pana padyā puravata nāhī

The frisky bullock will do but the one that lies down will not do. There is more hope of a rash than of an indolent man.

112 उंदराळा मांजर साव

Uñdarālā māñzara sākṣa

The cat as a witness for the rat! Summon not your enemy to befriend you.

११३ एकानि गाय मारली म्हणून दुसर्यानि वांसरू मारू नये

Ekāne gāya māralī mhaṇūna dusaryāne vāsarū mārū naye

Because one killed a cow another should not kill a calf. The cow is sacred. Because one does a great evil another may not do a smaller one.

११४ एके काठीनि हांकणे

Eke kāthine hākane

To drive with one stick. Different sticks should not be used for driving different animals. Impartiality.

११५ ओसाड गांवीं गाढवी सवासिनी

Osāda gāvī gāḍhavī savāsinī

A donkey will serve as a matron in a deserted village. The word means ‘a woman whose husband is living’ as opposed to a ‘widow’ who may not share in festivities which are held at various times. 91, 874.

११६ कसायास गाय धारजिणी

Kasāyāsa gāya dhārajinī

*The cow is propitious to the beef-butcher. He treats her cruelly yet she is submissive to him. Servants pay attention to a strict master: a hard man’s friends are subservient to him. The saying is also quoted of the goat (*seli*) and the mutton-butcher (*khāṭaka*). Many proverbs enforce the view that kindness is weakness, while harshness towards inferiors will ensure submissive service.* 643, 1671.

११७ काढी चोर तो पाढी चोर

Kāḍī tsora to pāḍī tsora

He who will steal a match will steal a calf.

११८ कुच्याचि गोत आणि कोळ्याचि सूत

Kutryātse gota āṇi kolyātse sūta

A dog’s kindred and a spider’s web. ‘Ill weeds grow apace’ (English).

- 119 कुत्राचिं जिणे आणि फजितीला काय उणे
 Kutryātse jīne āṇi phajitilā kāya une
In a dog's life there is no lack of wretchedness. Applied to those who lead 'a dog's life.'
- 120 कुत्राचे पाय मांजरावर व मांजराचे पाय उंदरावर
 Kutryātse pāya māñzarāvara va māñzarātse pāya uñdarāvara
The dog's paws were on the cat and the cat's paws were on the rat. Quarrels in a household.
- 121 कुत्राचे शेंपूट कितोही दिवस नालकांड्यांत घातखं तरी अखेरीस वांकडे तें वांकडे
 Kutryātse śeṁpūṭa kitihī divasa nalakāṇḍyānta ghātakē tarī akherīsa vāṅkade te vāṅkade
However many days you keep a dog's tail in a pipe yet to the last it will remain crooked. Some characters cannot be reformed.
- 122 कुत्राचा शेंपटीवर पाय देऊ नका
 Kutryācyā śeṁpatīvara pāya deū nakā
Do not tread on a dog's tail.
- 123 कोणाचा गाईन्हशी व कोणास उठाबशी
 Koṇācyā gāimhaśī va koṇāsa utlābaśī
One man's cows and buffaloes, and another's the trouble of them. One owns and enjoys, another has all the work.
- 124 खट गाय खाटकाचे घरीं बरो
 Khaṭa gāya khāṭakātse gharī bari
A bad cow is best in the house of the butcher.
- 125 खडण गुरां बळ दूध
 Khadāṇa gurā bahu dūdha
A troublesome beast and much milk. A rogue is clever at work.
- 126 गाढव ओताचाचे आणि वारेस म्हाताचाचे
 Gāḍhava otāryātse āṇi bāila mhātāryācī
*A smelter's donkey and an old man's wife. Neither receives much attention or happiness. Notice the play on the word *bāila*.*

127 गाढव मारते खाचा तेल मारी शिंब

Gāḍhava mārata lāthā baila mārī śīṅga

A donkey kicks, a bullock goes.

128 गाढव म्हणे माझी हराळी मज्ज

Gāḍhava mhāṇe māzhi haralī maū

The donkey says—‘My grass is tender.’ An ignorant man thinks what he has better than things which he knows nothing about.

129 गाढवांचा गोंधळ काथांचा सुकाळ

Gāḍhavāntsā gondhalā lāthāntsā sukāla

Where there is a gathering of donkeys kicking is cheap.

130 गाढवाचा घोडा बनविणे

Gāḍhavātsā ghodā banavine

To turn a donkey into a horse.

From one of the many stories told about Birbal, the Brahman minister, or pandit, of the Muhammadan King, Akbar. The King said to him in fun—‘Birbal ! make me into a Brahman.’ He answered—‘Let me have a few days to think of it and I will do my best.’ Shortly after this, knowing that the King was to drive in a certain direction, Birbal procured a donkey and stood with it at the road side until the King came. As he drew near Birbal began to curry the donkey with all his might. This sight led the King to stop and to laughingly enquire what foolish thing he was doing. And then Birbal replied—‘I am turning a donkey into a horse !’ ‘How can that ever take place ?’ asked the King. To which Birbal answered—‘If that cannot take place, how can a Muhammadan become a Brahman ?’

131 गाढवानि खालैं पाप ना पुण्य

Gāḍhavāne khälle pāpa nā puṇya

In a donkey’s eating there is neither sin nor merit. As contrasted with the cow in whose eating there is supposed to be merit.

132 गाढवास गुळाची चव काय

Gāḍhavāsa gulācī tsava kāya

What taste has a donkey for sugar ?

133 गाढवास टोणपा तेजोस इशारा

Gāḍhavāsa ṭonapā tejīsa iśārā

A donkey requires a blow, a sign is enough for an Arab mare. Sometimes ‘country pony’ is quoted instead of ‘donkey’.

134 गाय घोरे बोठा भरे बैल घोरे धनी भरे

Gāya ghore gothā bhare baila ghore dhanī mare

If the cow snore the cow-house will fill, if the bullock snore the master will die. Superstition. The latter part implies perhaps that the bullock is weak and will not be able to work and support his master.

135 गाय माय तिची सेवा करीत याय

Gāya māya ticī sevā karīta zāya

A cow and a mother should be waited upon. 98.

136 गाय मारको असती तिचों शिंगे लांब नसती

Gāya mārakī asatī ticī śinge lāmba nasatī

If a cow were given to butting its horns would not be long. Its owner would have cut them.

137 गाय सघरीं सिंह बाहेरी

Gāya svaghari śimha bāherī

A cow in his own house, a lion outside. He is under petticoat government at home. Many similar expressions are used.

138 गायीचा खूर तिखट

Gāyītsā khūra tikhata

A cow's hoof is sharp.

139 गायीचे जेळीं म्हशीचे वेळीं

Gāyītse gelī mhaśitse velī

The cow on coming in from pasture, the buffalo at the set time, i. e. the milking should be done then.

140 गायीका वासरात्चे व बायकोका पोरात्चे मिष

Gāyilā vāsaratse va bāyakolā poratse misa

The calf is an excuse for the cow, and the child is an excuse for the wife. It will spare them a beating.

141 गायीस नाहीं चारा व शेतामध्ये भारा

Gāyisa nāhi tsārā va śetāmadhye bhārā

The cow has no fodder and there is a bundle in the field. Provision elsewhere does not relieve one's difficulty.

142 गुरु काढिते भूक आणि पोर काढिते दुःख

Gurū kāḍhite bhūka āṇi pora kāḍhite duhkha

An animal endures hunger, a child endures pain.

143 घरता भारा आणि शेतता वारा

Gharatsā bhārā āṇi śetatsā vārā

A bundle of fodder at home and the air of the field. The latter is as good as the former.

144 घोडा आपला दाणा वाढवून खातो

Ghodā āpalā dānā vāḍhavūna khāto

The horse increases his supply of grain. The better he works the better he is fed : so with a good servant.

145 घोडा जेरबंदी मनुष संबंधी

Ghodā jerabaṇdī manusya sambāndhī

A horse by a martingal, a man by acquaintance. They are known in these ways. 189, 1803.

146 घोडा मैदान पुढिंच आहे

Ghodā maidāna pudhetsa āhe

The horse and the meadow are both before us. A desired combination. ‘The hour has come and also the man’ (English). Sometimes simply Hā ghodā he maidāna. 474.

147 घोडी मेली ओझ्यानि व शिंगरू मेलेहे हेलपाव्यानि

Ghodī melī ozhyāne va śingarū mele helapātyāne

The mare was worn out by carrying burdens, the colt by going to and fro after her. Applied to master and dependant.

148 घोडे खाई भाडे

Ghode khāī bhāde

The horse eats his earnings. ‘The horse is eating his head off’ (English).

149 घोड्याची परीक्षा जिनावरून होत नाही

Ghodyācī pariksā jināvarūna hota nāhī

A horse cannot be judged by the saddle.

150 घोड्याचा पायीं थेणे आणि मुंगीचा पायीं वाणे

Ghodyācyā pāyī yene āni muṅgīcyā pāyī zāne

To come with the legs of a horse, to go with the legs of an ant. To come quickly and be very slow to go. Relatives, trouble, illness, &c. Sometimes ‘elephant’ instead of ‘horse.’

151 घोड्यावर हौदा आणि हत्तीवर खोगीर

Ghodyāvara haudā āni hattīvara khogīra

A houdah on the horse, a saddle on the elephant. The misuse of things.

152 घोड्यावरील दोघापिकीं एक मागें असावयाचास

Ghodyāvarīla doghāpaikī eka māge asāvayātsātsa

When two ride a horse one must be behind. There must be different degrees in life.

153 चढणीस घोडा उतरणीस रेडा

Tsadhanīsa ghodā utaranīsa redā

For up-hill work, a horse; for down-hill, a buffalo.

154 वारू तो वारू

Tsārū to vārū

The well-fed (horse) will be a horse indeed.

155 चुकले गुरुं अखरास पहावे

Tsukale gurū akharāsa pahāve

Look for a lost animal on the village green. The akhar is the place near a village where the cattle assemble before being driven out to graze.

156 चोरीं नेले घोडे एक बसो किंवा दोन बसोत

Tsorī nele ghode eka baso kimva dona basota

Now the horse is stolen let one or let two sit on it. We do not trouble about a thing which is no longer ours.

157 जन्मा आसा हेला पाणी वाहतां मेला

Janmā alā helā pānī vāhatā melā

The he-buffalo came into the world and spent its life in carrying water. A helā is commonly used by water-carriers.

158 आगेल त्वाची वांठ आणि निजेल त्वाचा टोळगा

Zāgela tyācī vāṭha āṇi nizela tyātsā ṭonagā

*He who keeps awake gets the female-calf, he who sleeps the male.
The former is valued for its milk.*

159 जेथें गाय व्याकी तेथेंच खूर खांडवे

Jethe gāya vyālī tethetsa khūra khāṇḍāve

*Where the cow is confined there clean the calf's hoofs. Do a thing
on the spot, at the time, &c.*

160 ज्याचें त्वाचा गाढव ओश्याचा

Jyātse tyālā gāḍhava ozhyālā

The load is the owner's, the donkey has to carry it.

161 डवळ्या शेजारीं बांधला पोंकळा वाण नाहीं पण गुण खागतो

Dhavalyā śezārī bāndhalā povalā vāṇa nāhī paṇa
guna lāgato

*'Coral' was tied near the white bullock, he contracts his bad qualities
but not his colour.*

162 तान्हीला लावा वनीं व पारठीला लावा थानीं

Tānhilā lāvā vanī va pāraṭhilā lāvā thānī

*Send the new-born calf into the fields, let the full-grown calf drink
the milk. Inverting the natural order.*

163 तान्हेली गाय चिखल खाय

Tānhelī gāya cikhala khāya

A thirsty cow will eat mud.

164 ओरा घरचें चान त्वास देती सर्वही माण

Thorā gharatse śvāna tyāsa detī sarvahī māna

In a great house even the dog is respected.

165 दिले गाय दांत कां नाहीं

Dile gāya dāta kā nāhī

*A gift-cow—'Why has it no teeth?' 'Don't look a gift-horse in
the mouth' (English). Sometimes the first word is dharmāci. 169.*

166 दुभत्या गाईचा लाढा गोड

Dubhatyā gaīcyā lathā godā

The kicks of a cow in milk are sweet.

167 दूध गाईचे पूल जाईचे

Dūdha gāitse phūla zāitse

The milk of a cow: flowers of the Zai tree. The best of their kind. 1270, 1907.

168 धनगरात्चे कुत्रे लेंद्यापाशीं ना मेंद्यापाशीं

Dhanagarātse kutre leñdyāpāśī nā meñdhyāpāśī

The shepherd's dog is not near the manure heap nor near the sheep. Anything not in its usual place. 'The washerman's dog is neither at home nor at the washing-place' (Hindustani).

169 धर्माची गाय कांवा खाय

Dharmācī gāya kāñtyā khāya

A gift-cow eats thorns. No one values it. The two last words may be *dātakhiṭī khāya* (gets lock-jaw), or, *dāta nā dāñhā* (has neither teeth nor grinders). 165.

170 पाण्यांत म्हेस व वर मोळ

Pānyānta mhaisa va vara mola

To settle the price of a buffalo while she is lying in the water. 'To buy a pig in a poke' (English).

171 पुढील जोत तसें मागील जोत

Pudhila zota tase māgila zota

As the front yoke (of oxen) so the back.

172 फिरे तो चरे

Phire to tsare

The animal that moves about will find pasture. 'The hand of the diligent maketh rich.' To this may be added *Base to phase* (and he who sits will stick).

173 बसणार असेच खरमरीत तर तेजी चाले झरझरीत

Basaṇāra asela kharamarīta tara tejī tsāle zhara-
zharīta

If the rider be smart the mare will go fast. A strict master will

get good work from his servants. The first word may also be *rāūta* (horseman).

174 विगारीचे घोडे व तरवडाचा फोंक

Bigārītse ghode va taravadātsā phoka

A hired horse and a Taravad branch. This plant is *Cassia auriculata*. Who cares how much he beats a hired horse? 181.

175 बिदीचे गाढव बिदीलाच येणार

Biditse gāḍhava bidilātsa yenāra

The donkey of a certain lane will come back to that very lane. A man may boast as he will of his origin but he will be found out at last.

176 बैल गाभण तर म्हणे नव्वा महिना

Baila gābhāṇa tara mhanē navvā mahinā

'The bull is pregnant.' He answers 'Yes, nine months.' Not a refined but an amusing illustration of blind flattery, assenting to any absurdity and even exaggerating it with the hope of gaining favour. The last phrase may be also *pāyālī pāyālī dūdha deto* (it gives gallons of milk). 1200.

177 बैल जेला झोपा केला

Baila gelā zhopā kelā

When the bullock was lost he made a gate for the enclosure. 'To shut the stable-door after the horse is stolen' (English, &c.).

178 बैलाने रडावे तों गोणीचे रडते

Bailāne radāve to gonītsa radate

When the bullock should cry out the sack is doing so. The pack-bullock might complain but why should his load complain? The real sufferer bears patiently.

179 भरंवशाचे म्हशीस टोणगा

Bharavaśātse mhaśīsa ṭonagā

The trusted buffalo brought forth a male calf.

180 भागीचे घोडे किवणाने मेले

Bhāgītse ghode kivanāne mele

The horse which belonged to partners died of sores.

181 माद्याचिं घोडे ओऱ्याने मेले

Bhādyātse ghoḍe ozhyāne mele

The hired horse died from its load. 174.

182 भुक्तें गुरुं वळचणी आढकते

Bhukte gurū valatsaṇī āḍhalate

The hungry animal will be found under the house-eaves. When grazing is scanty it is eager to get back into its stall.

183 मांजर आपल्या पोरांस खाते तें उंद्रांस कसे सोडील

Mānzara āpalyā porāsa khāte te uñdarāsa kase
sodila

If the cat eat her own offspring will she spare mice?

184 मांजराचा खेळ होतो पण उंद्राचा जीव आतो

Mānzarātsā khēla hoto paṇa uñdarātsā jīva zāto

What is play to the cat is death to the rat.

185 मांजराने दूध पाहिले परंतु बडगा कोठे पाहिला

Mānzarāne dūdha pāhile parantu badagā koṭhe
pāhilā

The cat has seen the milk but not the bludgeon. She will be caught one day in the act of stealing.

186 मांजरीचे उंद्रांस धरखाचे दांत वेगळे व तिचे पिलांस धरखाचे
दांत वेगळे

Mānzaritse uñdarāsa dharanyātse dāta vegale va
titse pillāsa dharanyātse dāta vegale

The cat's teeth for holding mice and her teeth for holding her young are different. 249.

187 माजला वसू खायास काळ

Māzalā vasū khāyāsa kāla

A bull in rut is death to food.

188 माझे घोडे जाऊ वा पुढे

Māzhe ghoḍe zāu dyā pudhe

My horse, and let it go in front.

189 मुख पाहून मुशाहिरा आणि घोडा पाहून खरारा

Mukha pāhūna muśāhirā āṇi ghodā pāhūna kharārā

Give wages according to a man's appearance and use the curry-comb according to the horse's condition. 145, 1803.

190 मेले मेंढऱ्यां आगीस भीत नाहीं

Mele meñdharū āgīsa bhīta nāhī

A dead sheep does not fear the fire. Sometimes the first words are 'a corpse.'

191 मेला म्हशीस बारा शेर दूध

Melyā mhaśīsa bārā śera dūdha

The dead buffalo gave twelve quarts of milk! Six or eight is considered good. De mortuis nil nisi bonum. 512.

192 मोठा घोडा मल्हीवाण घोडा

Moṭhā ghodā mastīvāna thodā

A big horse is not frisky. A great man acts gently.

193 म्हशीचीं शिंगे म्हशीला जड नाहीत

Mhaśīcī śīnge mhaśīlā zada nāhīta

A buffalo's horns are not heavy to a buffalo. Applied e.g. to a poor man and his children.

194 राजाचे घोडे आणि खासदार उडे

Rājātse ghode āṇi khāsadāra ude

The King's horse and the officer dances. 1576.

195 रेडा तो रेडा धारभर तरी ओडा

Redā to redā dhārabhara tarī odhā

A buffalo (m.) is a buffalo, and a brooklet is a stream. Both appear harmless but may be dangerous.

196 रेडाचे गोत आणि बायकांचे गोत

Redyātse zota āṇi bāyakāntsegota

A buffalo's yoke-band, and wives' relatives. The former large, the latter numerous.

197 लंगडें तर लंगडें आणि गांवखरीं घरेना

Langade tara langade āni gāvakhari tsarenā

Although lame it will not graze near the village. One with little ability who attempts great things.

198 लगामाळा मागे दास्याळा पुढे

Lagāmālā māge dānyālā pudhe

It shrinks back from the bridle but presses forward for grain. Slow to work, eager for food.

199 वाटोळ्या खुराचा नाश करील घरादाराचा

Vāṭolyā khurātsā nāśa karila gharādārātsā

He who has a round hoof will be the destruction of the house. Especially a horse, but also a man. Feet are lucky or unlucky.

200 वादीकरितां न्हेस मारणार

Vādikaritā mhaisa māraṇāra

To kill a buffalo in order to obtain a strip of leather (from its hide).

201 वेसणीला झटका दिला न्हणजे नाकाळा कळ सावती

Vesāṇilā zhaṭkā dilā mhanaje nākālā kala lāgatī

If you jerk the (bullock's) nose-string its nose will feel a sharp pain. Severe measures must be taken in some cases.

202 व्याली आणि चाटायास विसरली

Vyālī āni tsāṭāyāsa visarali

The cow calved and forgot to lick. Applied to a neglectful mother.

203 शंभर सुवेते पुरवतील पण एक दुवेत पुरवत नाहीं

Sāmbhara suvete puravatila paṇa eka duveta puravata nāhī

An animal may bear a hundred good confinements but may not be able to bear one miscarriage. The latter part may also mean 'bear once the birth of twins.'

204 शहरांतले व्हाविं कुर्चि पण गांवद्यांतले होऊं नवे माणूस

Śaharāntale vhāve kutre paṇa gāvadyāntale hoū naye māṇūsa

Better be a dog in the city than a man in the hamlet.

205 शिंके तुटले बोक्काचिं साधले
 Śiṅke tuṭale bokyātse sādhale

*The suspended net (of victuals) broke and the cat was profited.
 Sometimes the two verbs are suṭale and banale.*

206 शिंग तिकडे शिंगोटी
 Śiṅga tikade śiṅgoṭī

Where there's a horn there's a horn-duty.

207 शिंगे मोडून वासरांत शिरले
 Śiṅge modūna vāsarānta śirane

To break off one's horns and to go among the calves. An old person trying to appear young.

208 शेट शहाणा आणि बैल पाठवळ
 Śeṭa sahāṇā āṇi baila pāṭhavaḷa

A wise master and a trained bullock, i. e. a bullock trained for riding. Two good things combined.

209 शेळीचा आतो जीव खाणार म्हणे वातड
 Śelītsā zāto jīva khāṇāra mhanē vātada

The goat gives her life; the eater says it is tough. Blame instead of praise.

210 शेळीचे कान खाटका हाती
 Śelītsē kāna khāṭkā hātī

The goat's ears in the hands of a butcher. One in the clutches of another.

211 सोकली मेंढी तेंच रान धुंडी
 Sokali meṇḍhī tetsa rāna dhuṇḍī

A sheep will frequent the pasture where it has found fodder. Grazing is scanty during many months.

(b) WILD ANIMALS.

212 अघटित वार्ता कोर्लहे गेले तीर्था
 Aghaṭita vārtā kolhe gele tīrthā

Incredible news! A jackal gone on a pilgrimage.

213 अडक्याला हत्ती पण पोसायाला नाहीं शक्ति
Adakyālā hattī paṇa posāyālā nāhī śakti

An elephant for a penny but no power to feed it.

214 अडले कोळहें मंगळ गाय
Adale kolhe maṅgala gāya

A distressed jackal sings sweetly. Pretends he is not in trouble.

215 अस्वलाचा अंगाला केशांचा दुकाळ
Asvalācyā aṅgālā keśāñcā dukāla

There's a famine of hair on the body of the bear !

216 अस्वलीचा अधीं किंक फोडावी
Asvalīcyā adhī kiṅka phodāvī

To cry out before the bear does. People believe that after the bear growls at them it becomes deaf, and that only by shouting out before it can do so is there a chance of frightening it away. In a quarrel, &c., he who has the first opportunity of explaining his case is generally believed.

217 आकाशाची कुर्हाड कोळाह्याचा दांतावर
Ākāśācī kurhāḍa kolahyācyā dātāvara

Heaven's axe on the teeth of the jackal. Its teeth stick out in front. The leader of an enterprise. God's punishment falls on the leader. 95.

218 उंदराचा पोराने लोखांडाशीं खेळू नये
Uñdarācyā porāne lokhañḍāśī khelū naye

A rat's young one should not play with iron.

219 कारकुनाचें लिहिणे उंदराची खाद
Kārakunātse lihiṇe uñdarācī khāda

The clerk's writing is fit food for a rat.

220 कोळहा आणि बुद्धीला भाला
Kolhā āṇi buddhilā bhalā

A jackal's intellect is great. Like the fox he is always represented as being shrewd and cunning.

221 कोळहिं कांकडीस राजी

Kolhe kāṅkḍisa rājī

A jackal is satisfied with a cucumber.

222 कोळद्याचे शिकारीस वाघाचा सरंबाम घ्यावा

Kolhyātse śikārisa vāghātsā sarañjāma ghyāvā

*When hunting a jackal take the weapons used in hunting a tiger.
Or, the first may be ‘hare.’ Do not underrate difficulties.*

223 घूस मागें पाहती तर उरीं फुटून मरती

Ghūsa māge pāhatī tara urī phutūna maratī

If the bandicote could see behind her she would break her heart and die. Judgments about to fall are mercifully hidden.

224 घेग घोरपडी मान तर म्हणे टाक माझ्या धावेवर

Ghega ghorapadī māna tara mhaṇe ṭāka māzhyā dhāvevara

O iguana ! accept this mark of respect : she says ‘ Throw it down near my hole.’ Respect should not be shown where unappreciated.

225 घोरपडीवारे तुझी पाठ कशी तर म्हणे रेशमापेणां मज्जा

Ghorapadībāi tuzhī pāṭha kaśī tara mhaṇe reśamā-peksā maū

Mrs. Iguana ! What sort of a back is yours ? She says ‘ Softer than silk.’ It is really hard and rough.

226 जाईल तर हत्ती नाहीं तर मुँगी सुड्हां जाखार नाहीं

Zāila tara hattī nāhī tara muṅgī suddhā zāñhāra nāhī

An elephant may be lost and not be missed, or else an ant even cannot go without being noticed. Mismanagement. Or, the last part may be suī dekhīla adatī (or else a needle even cannot, &c.).
959.

227 ज्याचा माल त्याला हाल कोळहिं कुर्तीं पडलीं लाल

Jyātsā māla tyālā hāla kolhī kutrī paḍalī lāla

He whose possession it is has trouble, jackals and dogs grow fat on it.

228 ज्याच्या हाती ससा तो पारधी

Jyācyā hātī sasā to pāradhī

He who has caught the hare is the hunter. ‘He plays well who wins’ (English).

229 ढोंगर कोरला उंदीर काढला

Ḍoṅgara koralā uṇdīra kāḍhalā

To excavate a mountain and take out a rat. ‘The mountain was in labour and brought forth a mouse.’

230 तव्याच्या आशेने सुसर मेली

Tavyācyā āśene susara melī

The crocodile died in the hope of finding a pond.

231 धान्य तेथे घुशी निधान तेथे विवशी

Dhānya tethē ghuśī nidhāna tethē vimvaśī

Where there is grain there are bandicotes; where there is treasure there is a wasteful wife. 4.

232 बहुत देखिले टिळेटाळे पण चिखलास नाहीं पाहिले ऊळे

Bahuta dekhile tilētālē paṇa cikhalaś nāhī pāhile
dole

I have seen many forehead-marks but I have never seen eyes in mud.

Once upon a time a crocodile and a jackal were friends. One day the jackal invited the crocodile to dinner, but he prepared it up in a tree and sat there calling to his friend to come up, which of course he could not do. To take revenge the crocodile determined to invite the jackal. After naming the time he said to him—‘You will find a small hole down by the river, into which enter without fear, and you will there find dinner ready.’ When the jackal went he found a suspicious-looking hole which he would not enter. The crocodile urged him and said his house was farther down, but the jackal saw two twinkling eyes above the hole and refused to go in. Keeping at a safe distance he remarked—‘I have seen many forehead-marks but I have never seen eyes in mud.’

233 बक्षीस आवा हत्ती हिशेबीं सोडू नये रती

Bakṣīsa dyāvā hattī hiśebī soḍū naye ratī

*Give an elephant as a present, but do not omit a farthing in your accounts. Be generous but keep your accounts accurately. A shorter form is *Hiśebasa ratī va bakṣisasa hattī*.*

234 मणावर धरील तर वाघाला मारील

Manāvara dharila tara vāghālā mārīla

If he make up his mind he will kill a tiger.

235 माकड गेले लुटी आणि आणव्या दोन सुटी

Mākada gele lutī āṇi āṇalyā dona muṭhī

A monkey went thieving and brought back two handfuls.

236 माकडाला दिला मेवा खाऊ कां ठेऊं

Mākadālā dilā mevā khāū kā theū

Fruit was given to the monkey, (he says) ‘Shall I eat it? or shall I keep it?’

237 मारावा तर हत्ती व लुटावे तर भांडार

Mārāvā tara hattī va lutāve tara bhāṇḍāra

If you kill, kill an elephant; if you rob, rob a treasury.

238 माळ्याची मका व कोळ्याचीं भांडण

Mālyācī makā va kolhyātse bhāṇḍaṇa

The farmer’s Indian corn and jackals quarrel about it.

239 मुऱ्यं होऱ्यन साखर खावी पण हत्ती होऱ्यन लांकडे फोडूं नयेत

Muṅgī hoūna sākhara khāvī paṇa hattī hoūna
lānkade phodū nayeta

Better be an ant and eat sugar than be an elephant and chew wood.

240 लकडीवांचून मकडी वठणीस येत नाही

Lakadīvātsūna makadī vaṭhanīsa yeta nāhī

Without a stick the monkey will not be tractable. A beating is very generally held to be the right treatment for inferiors.

241 वाघ म्हटले तरी खातो वाघोबा म्हटले तरी खातो

Vāgha mhaṭale tarī khāto vāghobā mhaṭale tarī
khāto

If we address him as ‘Tiger’ he will eat us, if we address him as ‘Mr. Tiger’ he will eat us.

242 वाघाची खोड काढूं नये

Vāghācī khoda kāḍhū naye

Do not excite a tiger. ‘Arouse not the sleeping lion’ (English).

- 243 वाघाचे वाढे वसत नाहिंत
 Vāghātse vāḍe vasata nāhīta
Tigers do not live in flocks.
- 244 सगळ्यांचीं पावळे हत्तीचे पावळांत
 Sagalyāñci pāvale hattitse pāvalāñta
The footprints of all (animals) are included in an elephant's. The work, fame, &c., of subordinates are included in their superior's.
- 245 ससा भानवशीं सांपडला
 Sasā bhānavaśī sāmpadālā
The hare was found at the stove.
- 246 हत्ती गेला आणि शेंपटाला कोण रुसतो
 Hattī gelā āṇi śēmpaṭālā koṇa rusato
When the elephant is gone who is annoyed because the tail also is gone? When suffering from a great loss who thinks of a trivial one? The last part of the phrase may be śēmpaṭāśī adakalā (the elephant went but was caught by the tail). Another variety is śēmpuṭa urale (the elephant has gone but his tail is left).
- 247 हत्ती चालतो कुत्रे भुळतात
 Hattī tsālato kutre bhūṇkatāta
The elephant walks on (although) dogs bark. A great man heeds not the barking of curs. 535.
- 248 हत्तीचे ओझे हत्तीने उच्चावळे
 Hattitse ozhe hattine utsalāve
Only an elephant can carry an elephant's load. Only a great man can do a great man's work.
- 249 हत्तीचे दांत खायाचे वेगळे व दाखवावयाचे वेगळे
 Hattitse dāta khāyātse vegale va dākhavāvayātse vegale
An elephant has one set of teeth for eating another for show. The latter are its tusks. A dissembler. 186.
- 250 हत्तीचे दांत नाहीं मांगे जात
 Hattitse dāta nāhī māge zāta
An elephant's tusks are not drawn back (into the mouth). A great man will not retract his promise.

251 हत्तीचा आहारामध्ये लाखो मुऱ्यांचा आहार चालतो
 Hattīcyā āhārāmadhye lākho muṅgyāntsā āhāra
 tsālato

Myriads of ants can feed on the crumbs of an elephant's meal.

252 हत्तीचा दाढेमध्ये भिन्याचा दाणा
 Hattīcyā dāḍhemadhye miryātsā dāṇā

A peppercorn in the tooth of an elephant. 'A drop in the ocean.'

253 हत्ती पोसवतो पण मुलगी पोसवत नाहीं
 Hattī posavato paṇa mulagī posavata nāhī

One can support an elephant but not a daughter. Every effort must be made to get the girl married in childhood.

254 हत्तीबरोबर बैलाचे वारगोळे
 Hattibarobara bailātse vāragole

A bullock yoked with an elephant.

255 हत्तीला अंकुश केवडा पाहिजे
 Hattilā aṅkuśa kevadhā pāhijē

How large a goad an elephant requires! An important person is required to reprove an important person.

(c) BIRDS AND INSECTS.

256 अगोदर चारा मग चोंच
 Agodara tsārā maga tsontsa

First the food then the beak. They were created in this order.

257 आंब्यांचा आला पाढ कावळ्याचा आला मुखरोग
 Āmbiyālā ālā pāda kāvalyālā ālā mukharoga

Mangoes are ripe and the crow has a sore mouth. 1219, 1248.

258 उदात्या पांखरात्ते पर मोजणारा
 Uḍatyā pāñkhārātse para mozanārā

One who can count the feathers of a flying bird. A lynx-eyed man.

259 उंबर फोडून केंवरे काढ्यें

Umbara phodūna kembare kādhanē

To open a wild fig and take out a sand-fly.

260 उथ्या हातानें कावळा हाकणार नाहीं

Uṣtyā hātāne kāvalā hākanāra nāhī

He will not, while eating, drive away a crow. ‘While eating’ is literally ‘with a hand soiled by eating.’ Unwilling to lose a grain from his fingers. A miser.

261 एक डेंकुण चावतो शंभरांचा काळ होतो

Eka ḍhenkūṇa tsāvato śambharāntsā kāla hoto

One bug by biting us brings death to a hundred others.

262 एका पिसाणे मोर होणे

Ekā pisāne mora hone

With one feather to become a peacock. To make a display with scanty means.

263 और तर भुर्रे

Aura tara bhurra

‘And’ then ‘bhurra.’

It is said that a story-teller once began to describe how a vast number of birds were sitting on a tree. The people, as usual when listening to an interesting story, at the first sign of hesitation on the part of the story-teller, said ‘and?’ ‘what else?’ He went on with his story ‘one bird flew from the tree with a *bhurra*,’ after which the listeners again said ‘and?’ He answered ‘*Bhurra*,’ again ‘and?’ and again ‘*Bhurra*;’ until soon nothing was heard but ‘and?’ ‘*Bhurra*.’ When asked how long this would go on, he replied ‘Until all the birds are gone.’

Applied to a person trying to find out a secret; the answer ‘*Bhurra*’ shows him he will get no information in that quarter.

264 काकमैथुन पाहावें साहा महिन्यांत साशानांत जावें

Kākamaithuna pāhāvē sāhā mahinyānta smaśānānta zāvē

You will be carried to the cemetery within six months if you see two crows in copulation. It is said that a man who incurs this danger, at once spreads news of his death; he informs his friends through

another person and follows up the news with the information that he is alright. In this way he thinks the curse will have no effect.

265 काजव्याचा उजेड त्याचे अंगभोवता

Kāzavyātsā ujeda tyātse aṅgabhovatā

The light of a firefly is sufficient for itself only.

266 कावळा उडावयास व खांदी मोडावयास

Kāvalā udāvayāsa va khāndī modāvayāsa

The crow flies (from the branch) and the branch breaks. A coincidence.

267 कावळा करकरसा आणि पिंगळा बडबडसा

Kāvalā karakaralā āṇi piṅgalā baḍabadalā

The crow cawed and the owl hooted. Bad omens.

268 कावळा करकरसा म्हणून पिंपळ मरत नाही

Kāvalā karakaralā mhaṇūna pimpaḷa marata nāhī

The Pimpal tree does not die because the crow cawed. The Pimpal is a sacred tree. Good men are not disturbed if a base person speak against them.

269 काणव्याच्या गव्यांत माणीक

Kāvalyācā galyānta māṇīka

A ruby on the neck of a crow.

270 कीड मुँगी खारे तर तारू सलामत जारे

Kīda muṅgī khāī tara tārū salāmata zāī

If insects and ants have food the ship will go safely. A man will prosper who is liberal to the poor.

271 कोंबडीचा खून तिरुका

Kombadītsā khūna tirukā

Money is the murderer of fowls. The fourth part of an anna is a *tirukā*.

272 कोंबडी मेली पिले दाणादाण

Kombadī meli pile dāṇādāṇa

The fowl died, her chickens were scattered.

273 गरुदापुढे मशक

Garudāpudhe maśaka

A gnat before a vulture. The *garuda* is a large bird which is the *rāhava* or vehicle of Vishnu.

274 गव्हासरसे किडे रगड्से जातात

Gavhāsarase kide ragadale zātāta

Insects are crushed with wheat (in grinding). 1242.

275 गुलावरचा माशा

Gulāvaralyā māśā

Sugar-loving flies. ‘Cupboard love’ (English). 299.

276 गोगलगाय पोटांत पाय

Gogalagāya potānta pāya

A snail with his feet in his stomach. ‘A wolf in sheep’s clothing.’

277 घेऊन पळखाच्या कामांत ससाणा

Gheūna paḷanyaçyā kāmānta sasāṇā

A falcon, in the work of running away with things.

278 घेतो तेथून पण पडतो गुंतुण

Gheto tethūna paṇa padato guṇtūna

He takes from there but becomes entangled. The bee gets honey from the flower but may be caught when the flower closes in the evening. An industrious man runs some risk.

279 घोणीचा एक पाय मोडला तरी लंगडी होत नाहीं

Ghonītsā eka pāya modalā tarī laṅgadī hota nāhī

A centipede is not lamed by breaking one leg.

280 धेन्काणाच्या संगे हिरा भांगे

Dheṅkanācyā saṅge hirā bhaṅge

If a diamond be touched by a bug it will be spoilt.

281 पराचा कावळा

Parātsā kāvalā

A crow out of a feather. Exaggeration. The first word may be *pīśātsā*.

282 पक्ष्यांत काच व माणसांत ग्हाच

Pakṣyānta kāū va māṇasānta nhāū

Among birds a crow, among men a barber. Cunning. To these is sometimes added *Patūnta kolhā* (among animals a jackal).

283 पायाखालीं सुंगी मरणार नाहीं

Pāyākhālī mungī maraṇāra nāhī

An ant will not die beneath his feet. One who walks slowly and softly. ‘To let the grass grow under one’s feet’ (English).

284 पालिते तेल विंचवाचे अनुपान

Pālitse tela viñtsavātse anupāna

Lizard’s oil is a remedy for scorpion-sting. It is also believed that lizards eat scorpions, but they probably do not; when put in a bottle together they leave each other alone. See next.

285 पालीस पाहुन विंचू नांगी टाकाती

Pālisa pāhūna viñtsū nāngī ṭākato

On seeing a lizard a scorpion puts down his sting. The tail, at the point of which is the sting, is generally curved over the scorpion’s back.

286 बगळा भगत भया

Bagalā bhagata bhayā

The paddy-bird is a saint. It is white and stands as if in contemplation, yet it kills fish. A hypocrite.

287 बळ सुंगीचे धैर्य स्त्रीचे

Bala muṅgītse dhairyā strītse

An ant’s strength, a woman’s courage. An ant’s strength is greater, for its size, than that of any other insect or animal; a woman is more courageous in enduring than a man is.

288 सुंगीस मुताचा पूर

Muṅgīsa mutātsā pūra

A little trickle of water is a flood to an ant.

289 मोर नाचतो म्हणून लांडोर नाचते

Mora nātsato mhaṇūna lāndora nātsate

The peacock struts about therefore the peahen does so. 484.

290 मोर सुंदर पण पाय काळे

Mora suñdara paṇa pāya kāle

The peacock is beautiful but his feet are black. A man may be accomplished but there will be some defect in him.

291 मोरापाठीमांगे लांडोर

Morāpāṭhīmāṅge lāndora

The peahen follows the peacock.

292 विंचवाचें बिन्हाड पाठीवर

Vintsavātse birhāḍa pāṭhīvara

The scorpion's luggage is on his back. He has no impedimenta; he puts up his tail and moves on.

293 विंचवाला क्षेत्राचा मार

Vintsavālā khetrācā māra

A beating with an old shoe for a scorpion.

294 विंचू उसतो व ढेकळा आउ दडतो

Vintsū dasato va dhekala āda dadato

A scorpion stings and hides behind a clod. 'A stab in the dark' (English).

295 विंचू व्याला आणि टोकर म्हाला

Vintsū vyālā āni tokara zhālā

The scorpion gave birth and became a hollow shell. The scorpion is said to give birth to its young ones through its back and to die in doing so. A somewhat similar statement is made in Sadi's 'Gulisthan.'

296 शंभर वर्षे कागा हजार वर्षे नागा

Sambhara varṣe kāgā hazāra varṣe nāgā

The crow a hundred years; the cobra a thousand years. They are supposed to live this time. 'The century-living crow' (Bryant).

297 समुद्राचा सुरळाची गरज लागती

Samudrālā zhuralācī garaza lāgatī

The ocean needs the cockroach. Meaning the same as 'The lion needs the mouse.'

This is supposed to be taken from an old story in which it is a *tīve* (a bird), and not a cockroach, that gives rise to the proverb. A few eggs that a bird had laid were washed away by the sea, at which she was greatly annoyed. Going to the sea she said, 'Give me back my eggs or I will destroy you.' The sea would not listen, but on the contrary became very rough. At this she was still more angry, and formed the determination of emptying the whole ocean. Taking the water up in her beak she began to fling it aside; meanwhile her mate flying up and seeing that she was very angry said to her, 'What are you doing, foolish one?' She said the sea had taken her eggs and refused to restore them; and she asked him to join her in emptying out the water. He answered, 'We are only small birds, how can we do this?' Yet he began to help her. By and by, Nārad, the god of quarrels, came along, and after hearing their story approved of what they were doing; indeed, he thought they would not be worthy of the name of birds unless they took revenge. He also went to the eagle and said, 'If you have any sense of honour at all among birds, go and help these two *tīves*.' So the eagle came with his army of birds and they all joined in the work of emptying out the water. Matters began to grow serious; the fish were afraid. They prayed to Vishnu, and in answer to their prayers Parasharam came and protected them and compelled the sea to give back the eggs. Thus ended the quarrel.

298 सरड्याची धाव कुंपणापर्यंत

Saradyācī dhāva kumpaṇāparyanta

A chameleon's run extends to the hedge. He knows nothing beyond. Ne sutor ultra crepidam. 873, 1428.

299 साखरेवरचे मुळके

Sākharevaratse muṅgale

Ants on sugar. 'Cupboard love' (English). 275.

300 सूर्यापुढे काजवा

Sūryāpudhe kāzavā

A fire-fly before the sun.

301 स्माशानांत गेले तरी कावळ्यांचा उपद्रव

Smāśānānta gele tarī kāvalyāntsā upadrava

Even after we have gone to the burning-ground there will be trouble from crows. Trouble follows us to the very last.

302 हंसक्षीर न्याय

Hamsaksīra nyāya

Judging as the swan separates milk. The swan, an emblem of discrimination, extracts its food by suction. Perhaps the idea arose from its white colour (Wilson, vol. iv. p. 8 and note).

(d) FISH.

303 बळामधिं मासा श्वोंप घेतो कैसा जावें खाचा वंशा तेव्हां कळे
(Tukārām).

Jalāmadhye māsā zhopa gheto kaisā zāve tyācyā
vamśā tevhā kale

How does a fish sleep in water? Join his family and you will know.

304 पाण्यांत राहुन माशाशी वैर

Pānyānta rāhūna māśāśī vaira

Living in the water to be an enemy to fish.

305 माशाचे पोराला पोहायाला शिकवायाला नको

Māśātse porālā pohāyālā śikavāyālā nako

A young fish has no need to learn to swim.

306 माशाने माणिक गिळणे

Māśāne māṇika gilane

A fish swallowed a ruby.

307 समुद्रीं मासे व घरीं भरंवसा

Samudrī māsē va gharī bharamvasa

Calculating at home on the fish in the sea. ‘Counting chickens before they are hatched’ (English).

(e) SNAKES.

308 अजगरका दाता राम

Ajagarakā dātā rāma

Rām is the benefactor of the serpent. It is a Boa, large and sluggish. God supplies those who expect much as well as those whose needs are small.

309 आधेल्याचे मनीं आदित्यवार

Ādhelyātse manī ādityavāra

Sunday is always in the snake’s (ādhelā’s) mind. This snake is supposed to have two heads, one at each end; its bite is venomous only on Sunday.

310 आधेल्यावर धोंडा कोणी तरी टाकील सर्पावर कोणी टाकलार नाहीं

Ādhelyāvara dhoṇḍā konī tarī tākila sarpāvara konī tākanāra nāhī

Any one can throw a stone at an ādhelā snake but no one will throw at a serpent. The latter is venomous. One unable to retaliate may be ill-treated but not one in power.

311 आयत्या बिळीं नागोबा बळी

Āyatyā bilī nāgobā balī

Mr. Snake is master in a hole he did not dig. ‘Foxes dig not their own holes’ (English).

312 घणसापुढे गारूद चालत नाहीं

Ghaṇasāpudhe gārūda tsālata nāhī

The snake-charmer cannot charm the ghaṇas snake.

313 दादा दादा मार साप मी खंकराबाळांचा बाप

Dādā dādā māra sāpa mī leñkarābālāntsā bāpa

O friend! kill the snake. (He answers) ‘I am the father of a family.’

314 नाग साग काग

Nāga sāga kāga

A cobra: teak wood: a crow. These are supposed to last a thousand years. But see 296.

315 नागास दूध पाजले शेवटीं प्राणास मुकले

Nāgāsa dūdha pāzale śevaṭī prāṇāsa mukale

He gave the cobra milk and at last lost his life.

316 सर्पदूज आसांत सर्प

Sarpaṭūna zānyānta sarpa

*Snake is known from creeping. Sarpa is derived from *scrip*, to creep; English, ‘serpent.’*

317 सर्प उसविळास दोरीचे भय

Sarpa dasalelyāsa dorītse bhaya

One bitten by a snake fears a rope. ‘Once bit, twice shy’ (English).

318 सर्प वांकडा तिकडा पळाला तरी नीटच मोंकाचे तोंडीं जाईल
 Sarpa vāṅkadā tikadā palālā tarī niṭatsa bhokātse
 toṇḍī zāila

Even if a snake creep crookedly it will go straight into its hole.

319 सर्पाला दूध पाजले तरी तो विषच ओकणार
 Sarpālā dūdha pāzale tarī to viṣatsa okanāra

A snake will emit only poison even if you feed it on milk.

320 साप खाई तोंड रिते
 Sāpa khāī toṇḍa rite

The snake bites but gets nothing in its mouth.

321 साप मारावा पुरा नाहीं तर सुड घेरैच खरा
 Sāpa mārāvā purā nāhī tara sūḍa gheila kharā
Kill a snake outright or it will certainly take revenge.

322 साप साप म्हायून सुई धोपटाणे
 Sāpa sāpa mhaṇūna bhui dhopataṇe

To cry ‘Snake! Snake!’ and to cudgel the ground. To lay a false charge against, or bellow at, a person.

323 सापाचा मुँगूस वसाढ त्याचा
 Sāpātsā muṅgūsa vastāda tyātsā

The mongoose is a match for the snake.

III. THE BODY AND ITS MEMBERS.

(a) General.

(b) Dress and Adornment.

(a) GENERAL.

324 अंगठा सुजला म्हायून डोंगरा एवढा होईल काय
 Aṅgathā suzalā mhaṇūna doṅgarā evaḍhā hoīla
 kāya

If the thumb be swollen will it be as large as a mountain? Exaggeration.

325 अंग वेगळा घाय तुला लागे मला काय

Āngā vegala ghāya tulā lāge malā kāya

A wound not on one's own body may affect you but what is it to me?

326 अंगास रक्त लावून घायाळांत घुसावे

Āngāsa rakta lāvūna ghāyālānta ghusāve

Rubbing blood on one's body and going in amongst the wounded.
A hypocrite who pretends sorrow for the past.

327 अंगी उणा तर जाणें खाणाखुणा

Āngī uṇā tara zāne khāṇākhunā

He who has a bodily defect knows the symptoms.

328 अंगुष्ठावरून दशशीर करणे

Ānguṣṭāvarūna daśasīra karane

To make a ten-headed monster out of a thumb. To exaggerate.
'Ten-headed' is a synonym for Rāvan of the Rāmāyan.

329 अजून अंगद्याका आग लागली नाहीं

Azūna aṅgaḍyālā āga lāgali nāhī

As yet the fire has not burnt his big toe. One without experience ; also, crying out before you are hurt.

330 आईचीं दूध मणगटीं खेळविणे

Āitse dūdha maṇagaṭī kheļavine

To show how nourishing his mother's milk was by the use of his wrists. 'He hath shewed strength with his arm,' St. Luke i. 51. A child is often 'nursed' by the mother till it is three years old.
375.

331 आप काया दुःखी पर काया सुखी

Āpa kāyā duḥkhī para kāyā sukhlī

Our own body in pain, another's happy. We ought to bear pain if it will make others happy.

332 आपण हंसे लोकांका शेंबुडा आपल्या नाकाला

Āpana hase lokālā śembūḍa āpalylā nākālā

We ourselves have dirty noses and yet are laughing at other people.

333 आपचा हात जगन्नाथ

Āpalyā hāta jagannātha

Our own arm is our god. Self-reliance.

334 आपली पाठ आपणास दिसत नाहीं

Āpalī pāṭha āpaṇāsa disata nāhī

One cannot see one's own back.

335 आपलेच दांत आणि आपलेच ओऱ्ठ

Āpaletsa dāta āṇi āpaletsa oṭha

My own teeth and my own lips. If one bite the other which can I blame? Applied to a quarrel between two relatives equally dear.

336 आपलें नाक कापून दुसर्यास अपश्कून करणे

Āpale nāka kāpūna dusaryāsa apaśakūna karane

To cut off one's nose that it may be a bad omen to some other person. 'Cut off your nose to spite your face' (English).

337 आपले पायांचा प्रताप

Āpale pāyāñtsā pratāpa

The virtue of your feet. A foot brings good or bad fortune. Isaiah lii. 7. See 433.

338 आळशाचिं तोंड मोठें पण हात माच कोते

Ālaśātse tonḍa moṭhe paṇa hāta mātra kote

A lazy man's mouth is strong, his arms only are weak.

339 इंगळ हातीं धरवेल पण हा हातीं धरवणार नाहीं

Ingala hātī dharavela paṇa hā hātī dharavaṇāra
nāhī

A live coal can be held in hand but not this person. A hot-tempered man.

340 उत्सली जीभ आणि आवली टाळ्यास

Utsalali jibha āṇi lāvali ṭālyāsa

Up went the tongue and touched the roof of the mouth. Thoughtless speech.

341 उरी केश माथां टळका

Uri keśa māthā ṭakkala

Hair on the chest, bald on the head.

342 एक घाव आणि दोन रुद्धे

Eka ghāva āṇi dona rudhe

One stroke and the head and body are two. Promptitude. The last word may be tukade (pieces).

343 एका काणीं ऐकाणे दुसऱ्या काणीं सोडाणे

Ekā kānī aikaṇe dusaryā kānī sodāṇe

To hear with one ear and let it out of the other. ‘In at one ear, out of the other’ (Italian).

344 एकाच जिभेनि साखर खाणे किंवा विष्टा खाणे

Ekātsa jibhene sākhara khāṇe kimvā viṣṭā khāṇe

With one tongue to eat either sugar or refuse.

345 एकांशी जळते दाढी दुसरा त्वावर पेटवूं पहातो विडी

Ekāci zalate dāḍhī dusarā tyāvara petavū pahāto
vidī

One man’s beard is burning, another goes to light his cigarette by it. The last part may be āṇi mhāṇe divā lāūna gheū dyā (and says ‘Let me light my lamp’). 109.

346 एका हातानि टाळी वावत नाही

Ekā hātāne ṭālī vāzata nāhī

You can’t clap with one hand. ‘It takes two to make a quarrel’ (English).

347 ओंठांत एक पोटांत एक

Oṭhānta eka potānta eka

One thing on the lips, another in the heart (stomach). The proverb is quoted in a variety of ways.

348 ओंठाबाहेर तें कोटाबाहेर

Oṭhābāhera te koṭābāhera

What is outside the lips is outside the fort.

349 कधीं उजवा कधीं ज्वावा

Kadhī uzavā kadhi dāvā

Sometimes the right, sometimes the left. The right hand is a symbol of success, the left of failure.

350 कसें हाडा पण न मुजे खाडा

Kase hādā paṇa na buze khādā

Tire out your bones but the hole does not fill. The stomach is never satisfied.

351 कान यावा पण कानू देऊ नये

Kāna dyāvā paṇa kānū deū naye

Give your ear to be pulled, but give not up your lawful rights.

352 कानाचा हलकट व तोंडाचा बोलकट

Kānātsā halakata va toṇḍātsā bolakaṭa

One light of ear is talkative of mouth.

353 काय गळतें तर तोंड गळतें

Kāya galate tara toṇḍa galate

What leaks? The mouth leaks. Secrets come out.

354 काळा हमाल गोरा ढमाल

Kālā hamāla gorā ḍhamāla

A dark man is a carrier of loads (strong), a fair man is stout (but weak).

355 किती चालसीं झराझर तरी दोनही पाय बराबर

Kiti tsālasi zharāzhara tarī donahī pāya barābara

*However quickly you walk the two legs keep up with each other.
Income and expenditure.*

356 केस उपटच्चानें काय मढें हलकं होतें

Kesa upaṭalyāne kāya madhe halake hote

Will a corpse be lighter if its hair be pulled out?

357 कोणाचें तोंड चालतें कोणाचा हात चालतो

Konātse toṇḍa tsālate konātsā hāta tsālato

One man's mouth is effective, another man's hand, i. e. in getting work done either by speaking or by beating.

358 खाया खोवांमध्ये चार बोटांचे अंतर

Kharyā khotyāmadhye cāra botāntse aṇtara

There is a difference of four fingers'-breadth between truth and falsehood, i. e. between the eye (seeing) and the ear (hearing). 382.

359 खाया पास्तांत तोंड धुऱ्ण चे

Khāryā pānyānta tōṇḍa dhuūna ye

Come back after washing your mouth in salt water. To put off, to refuse a request.

360 खोद्यांत पाय घालावयास येतो काढावयास परवानगी खागते

Khodyānta pāya ghālāvayāsa yeto kāḍhāvayāsa paravānagi lāgate

One can get one's feet into the stocks but to get them out again requires permission.

361 गोळ्यामार्गिं गोळा दुखतो माझा डोळा

Golyāmāge golā dukhato māzhā dolā

Lump after lump of food, (and now) 'My eye pains me.'

362 घाशांत हात घातला परंतु सुका

Ghaśānta hāta ghātalā paraṇtu sukā

He put his hand into his throat but it remained dry.

363 चमडी जावे पण दमडी न जावे

Camadī zāve paṇa damadī na zāve

My skin may go but not a farthing. A miser.

364 चमडी फाटे वस्त्र न फाटे

Camadī phāṭe vastra na phāṭe

Your skin may tear but this cloth will not.

365 चणे एकाजवळ व दांत दुसर्याजवळ

Cane ekāzavalā va dāta dusaryāzavalā

One has the grain another the teeth. 20.

366 चालणारा तोंड वाशी पण वाट जशीची तशी

Tsālanārā tōṇḍa vāśi paṇa vāṭa zaśitsi taśi

The walker pants but the road remains as it was. Servant and master.

367 चालतील वाह्या तर पुसतील आयाबाया

Tsālatila bāhyā tara pusatila āyābāyā

If his arms work the women will pay him attention. An old man even who works will get food.

368 चेहऱ्यावरून मनाची स्थिती कळते

Ceharyāvarūna manācī sthīti ka�ate

The state of the mind is known by the face.

369 चुटक्यांचा मांडव पटक्यांचा घुगया

Tsuṭakyāntsā māñdava patakyāncyā ghugaryā

A shed by snapping the fingers, boiled corn by clapping the hands. But these things are not so easily obtained.

370 जिभेनि केले आणि ताळुवर आले

Jibhene kele āni tālūvara ale

The tongue did it and (the punishment) came on the head.

371 जिभेला नाही हाड बोलखाची मोठी द्वाढ

Jibhelā nāhī hāḍa bolanyācī moṭhī dvāḍa

The tongue is boneless yet in speaking is very wicked. The last part may be tarī dāla pādate (yet it knocks out teeth).

372 चुने हाड तें चुनेच

Zune hāḍa te zunetsa

An old bone is old. A man of mature age will bear the strain of work better than a young one.

373 जेथे नख नको तेथे कुर्हाड लावणे

Jethe nakha nako tethe kurhāḍa lāvane

To use an axe where a finger-nail even is not necessary.

374 ज्याचे दांत त्याचे घशांत

Jyātse dāta tyātse ghaśānta

(To thrust) a man's teeth down his own throat.

375 ज्याचे मणगटांत जोर तो बळी

Jyātse maṇagaṭānta zora to baḷī

He who has strength in his wrist is mighty. 330.

376 शांकली मृठ सव्वा लाखाची

Zhānkali mūṭha savvā lākhācī

A closed fist is the fist of a millionaire. Keep a quiet tongue and you will be considered wise. To the above may be added ughāḍa mūṭha phukācī (an open fist is a beggar's).

377 शाळे केश शेत दुष्टि नाहीं येत

Zhāle keśa śveta buddhi nāhī yeta

Knowledge cannot be gained when the hair has become grey.

378 ढोई धरला तर बोडका हातीं धरला तर रोडका

Doi dharalā tara bodakā hātī dharalā tara rodakā

If you catch him by the head he is bald, if by the hand he is lean.

379 डोकळे कों फोके

Doke ki phoke

Is it a head or something else? e.g. A thick skull. Sometimes dotsake kī botsake (Head or bundle).

380 डोळा काणा असावा पण सुखुख काणा नसावा

Dolā kāṇā asāvā paṇa mulukha kāṇā nasāvā

He may squint but he should not be thought a rogue by his countrymen. 'To squint' is a synonym for 'To be a rogue.' Pauci monoculi sunt honesti. 886, 889.

381 डोळा तर फुटू नये आणि काढी तर मोडू नये

Dolā tara phuṭū naye āṇi kādī tara modū naye

The eye should not be injured and the twig should not be broken.

382 डोळ्याचिं तें खरें काणाचिं तें खोटें

Dolyātse te khare kānātse te khoṭe

(The testimony) of the eye is true, of the ear is false. 358.

383 डोळ्यांत धूळ टाकणे

Dolyānta dhūla tākaṇe

To throw dust in a person's eyes.

384 हुंगण पाहून पाठ तोंड पाहून टिळा

Dhuṅgaṇa pāhūna pāṭa toṇḍa pāhūna tilā

A stool according to the buttocks; a forehead-mark according to the

face. Sometimes instead of *pāṭa* and *tilā* the words *piḍhe* and *vide* are used.

385 दुङ्गणास हात पोहोंचयें

Dhunganāsa hāta pohotsane

The hands reach to the buttocks. One able to shift for himself.

386 तोंड वरी बाता दुङ्गण खाय लाधा

Toṇḍa karī bātā dhungaṇa khāya lāthā

His mouth is talkative and he has to bear kicks.

387 तोंडचा गोड व हातचा झोड

Toṇḍatsā goda va hātatsā zhoda

Sweet of mouth and heavy of hand.

388 तोंड चोपडा मनांत वांकडा

Toṇḍa tsopadā manānta vāṅkadā

His mouth flatters but his mind is crooked.

389 तोंड धरू बुक्कांचा मार

Toṇḍa dharūna bukkyāntsā māra

To hold a man's mouth and punch him. To give him no opportunity of explaining.

390 तोंडापरीस चबडा थोर

Toṇḍāparisa zabadā thora

The head is greater than the mouth. Large head and small voice.

391 तोंडावर गोड मनांत फोड

Toṇḍāvara goda manānta phoḍa

Sweet to one's face but at heart an enemy. This is quoted in a variety of ways.

392 दगडाखाली सांपडलेला हात युक्तीने काढावा

Dagadākhālī sāmpadalelā hāta yuktīne kāḍhāvā

If the hand be caught beneath a stone we must take it out with care.

393 दाढी पाहून वाढी

Dāḍhī pāhūna vāḍhī

He serves the food according to the man's beard.

394 दाढीवासा सोडवा आणि शेंडीवासाच धरिवा
 Dāḍhīvālā sodalā āṇi ūndīvālātsa dharilā

Releasing the bearded man (Muhammadan), he seizes the man with the tuft of hair (Hindu). Releasing the guilty and seizing the innocent. 476.

395 दाढीस वेगळे डोईस वेगळे कोण देतो
 Dāḍhīsa vegale doisa vegale koṇa deto

Who pays separately for (shaving) the beard and for (shaving) the head? Hindus shave off the hair over the forehead. The two are done, of course, at one sitting.

396 दांत कोरल्याने पोट भरत नाहीं
 Dāta koralyāne pota bharata nāhī

The stomach cannot be filled with the pickings of the teeth.

397 दांत चावून अवलक्षण
 Dāta tsāvūna avalakṣaṇa

Grinding the teeth is an evil omen.

398 दांत नाहीं मुखांत विडे घाली क्षिशांत
 Dāta nāhī mukhānta vide ghālī khisānta

No teeth in his mouth and puts vidās in his pocket. The vidā is a preparation of lime, areca-nut, catechu, cloves, &c., rolled up in a betel-leaf.

399 दिसे मढे चेरै रडे
 Dise madhe yei raḍe
When a corpse is seen tears flow.

400 दीड बुटली उरीं फुटली
 Dīḍa butali urī phuṭali

A small metal-pot (as a load) and he breaks a blood-vessel! Great outcry after little exertion.

401 दुसर्याशीं भांडखापेक्षां गुडघ्याशीं भांडाविं
 Dusaryāśī bhāṇḍanyāpekṣā gudaghyāśī bhāṇḍāvive
Quarrel with your own knee rather than with other people.

- 402 देखला धोंडा घातला कपाळी
 Dekhalā dhoṇḍā ghātalā kapālī
He saw a stone and knocked it against his forehead.
- 403 देखादेखी कुले शेकी
 Dekhādēkhī kulle śekī
*Seeing another warming his buttocks he began to do so. The last two words are sometimes *tsulū phukī* (blowing up her fire).*
- 404 होंद वाढेल
 Doṇḍa vāḍhela
The pot-belly will increase. A rich man will become richer.
- 405 दोन दगडावर पाय टेऊ नये
 Dona dagadāvara pāya theū naye
*Do not put your feet on two stones. Instead of 'stones,' it may be *hodīvara* (boats).*
- 406 दोन हस्तक आणि तिसरा मस्तक
 Dona hastaka āṇi tisarā mastaka
Two hands, and a third thing, the head.
- 407 दोनही डोठे शेजारी भेट नाहीं संसारी
 Donahī dole śezārī bheta nāhī samsārī
The two eyes are neighbours but go through life without meeting.
- 408 दो हातीं मिळवावैं एक हातीं खर्चावैं
 Do hātī milavāve eka hātī khartsāve
Gather with both hands, spend with one.
- 409 नां पायक दहावा नायक
 Naū pāyaka dahāvā nāyaka
Nine messengers, a tenth the overseer. Nine senses are the workers, the mind is the overseer.
- 410 नाकेटे रस्तें पायरीं जाऊन बसलें
 Nakaṭe rusale pāyarī zāūna basale
The noseless person was vexed and went and sat on the steps. Became more conspicuous by doing so.

411 नकटे व्हावें पण धाकटे होऊँ नये

Nakate vhāve paṇa dhākate hoū naye

Better be noseless than insignificant.

412 नकत्याला साज नाहीं वकत्याला भाज नाहीं

Nakatyālā lāza nāhī vakatyālā bhāza nāhī

A noseless man has no shame, an ugly man no wife.

413 नका कारूं कसरत तुम्ही जाळ घसरत

Nakā karū kasarata tumhī zāla ghasarata

Do not train yourself for wrestling or you will slip.

414 नाक असलें तर नव खावी

Nāka asale tara natha lyāvī

If you have a nose you can wear a nose-ring. ‘If you have a head you can get eighty-five turbans’ (Hindustani). 429.

415 नाक कापलें तर म्हणे भोंक आहे

Nāka kāpale tara mhaṇe bhoka āhe

His nose is cut off and he says ‘There is a hole.’

416 नाक दाबलें कों तोंड उघडते

Nāka dābale kī toṇḍa ughadate

When the nose is pinched the mouth opens. The last three words may be mhaṇaje ā vāsato (he says ‘ah ! ’).

417 नाक मुठींत हरभरे ओटींत

Nāka muṭhīnta harabhare oṭīnta

Her hand over her nose and harabharā in her lap. She has a cold; this vetch is good for it.

418 नाकांत वेसण दुहिरी तरी पाय राहिना घरी

Nākānta vesāṇa duhiri tarī pāya rāhīnā ghārī

A double nose-string, yet the feet will not stay at home. A man with two wives. Vesāṇa is the bullock’s nose-string.

419 नाकाला धाका आणि कपाळाला थुळा

Nākālā dhākā āṇi kapāḷālā thuṇkā

Red powder on the nose and spittle on the forehead. Red powder marks are put on the forehead with a religious significance.

420 नाकीं नऊ आळे

Nākī naū āle

Nine (lives) have come into the nose. A man is supposed to have ten members, therefore ten lives. The last to die is the nose (breath). One as good as dead. The middle word ‘nine’ is sometimes *na-la* (colon), and means the same.

421 निजलेल्या कोरही उठवील जाग्याला कोण उठवील

Nizalelyā konhī uṭhavila zāgyālā koṇa uṭhavila

Any one will rouse a sleeping man but who will rouse a man who is awake?

422 निर्धनो खलवाटो छाचित

Nirdhano khalavāṭo kvacita

One with a depression in the crown is seldom without money.

423 पांचावर धारण बसणे

Pāntsāvara dhāraṇa basaṇe

To fix a high rate on the five senses. To be so frightened out of one’s wits that all one’s senses are scarce.

424 पांची बोटे सारखीं नसतात

Pāntsī bote sārakhī nasatāta

The five fingers are not alike.

425 पाठजाळ पुरवेळ पण पोटजाळ पुरवत नाहीं

Pāṭhazāla puravela paṇa potazāla puravata nāhī

Gnawings in the back one can bear but not in the stomach (hunger).

426 पाठीवर मारावैं पण पोटावर मारू नये

Pāṭhīvara mārāvai paṇa potāvara mārū naye

Beat me on the back but not on the stomach. The latter means ‘Do not stop my food.’

427 पांढर्या मिश्या आणि आक्का दशा

Pāṇḍharyā miṣyā āṇi ālyā daśā

A white moustache and sufferings have come.

428 पातळ पोवा आणि पाचली खोवा

Pātala potyā āni pāyali lotyā

A thin stomach and he gulps down gallons (of food).

429 पाय असखावर पाचतणाला काय तोटा

Pāya asalyāvara pāyatanañlā kāya toṭā

As long as you have feet there is no lack of sandals. 414.

430 पाय धू म्हणे तोडे केवद्यांचे

Pāya dhū mhaṇe tode kevaḍhyāntse

*'Wash my feet.' He says 'How much did your anklets cost?' 103,
726, 973, 1076.*

431 पायाखालीं झळते आणि ढोंगरी विश्वावयास धांवतो

Pāyākhālī zalate āni doṅgari vizhāvayāsa dhāvato

It is burning under his feet and he runs to extinguish it on the hills.

432 पायींचो वहाण पायींच छान

Pāyiñcī vahāṇa pāyiñtsa chāna

One's sandals are best on one's feet.

433 पारका पाय व घराला अपाय

Pārakā pāya va gharālā apāya

A strange foot brings evil to a house. 337.

434 पुरुषांचा डोळा आणि स्त्रियांचा चाळा

Puruṣāñtsā dolā āni striyāñtsā tsālā

Men's eyes and women's ways.

435 पोकळ खागले म्हणून कोंपराने खणू नये

Pokala lāgale mhaṇūna komparāne khaṇū naye

Do not dig with your elbow because it is soft. The two first words may be maū sāmpadale and mean the same.

436 पोट पाठीस खागते

Poṭa pāṭhīsa lāgate

The stomach pursues us. This may be from a line of Tukaram, Poṭa lāgale pāṭhīśī hinḍavite desodeśi (The stomach pursues us and drives us from country to country). 441.

437 पोट भरते पण डोके भरत नाहींत

Pota bharate paṇa dole bharata nāhīta

The stomach can be satisfied but the eyes cannot be.

438 पोट मोठे बसू कोठे

Pota moṭhe basū koṭhe

My stomach is large, where shall I sit? Must be understood as said satirically by one man about another who is very self-important.

439 पोटांत जळे माध्यांत कळे

Potānta zale mādhyānta kale

Burning in the stomach is known in the head. Instead of 'head' it may be mādhyāna (midday), when the first meal is eaten.

440 पोटाने पुरे म्हणविले आहे

Potāne pure mhanavile āhe

The stomach has made us say 'Enough.'

441 पोटामुळे देश पारका

Potāmule desa pārakā

Through the stomach we are strangers to our country. 436.

442 पोटावर बांधखाने भुक जात नाहीं

Potāvara bāndhalyāne bhūka zāta nāhī

Hunger will not cease by tying food to the stomach.

443 फुकटचा गाल आणि केला लाल

Phukaṭatsā gāla āṇi kelā lāla

A cheek gratis and he made it red, i. e. by kissing.

444 बरी बोल वाचे तुझे काय वेचे

Bari bola vātse tuzhe kāya vete

O voice! Speak well; what will it cost you?

445 बळाचा बळकट तो धीराचा खोटा

Balātsā balakaṭa to dhīrātsā khoṭā

A man of great strength lacks patience.

446 बळी तो कान पिळी

Balī to kāna pilī

The strong man will twist your ear.

447 बुदता पाय खोलाकडे

Budatā pāya kholākade

A sinking foot goes towards the deep. The opposite of 'Nothing succeeds like success' (English).

448 बुद्धिवानाचा हात लांब

Buddhivānātsā hāta lāmba

A wise man's arm is long.

449 बंबीचे उखळ साखे

Bembitse ukhalā zhāle

The navel has become a mortar. Stoutness, then opulence.

450 बोट वांकडे केलाशिवाय तूप निघत नाहीं

Boṭa vāṅkaḍe kelyāśivāya tūpa nighata nāhī

The butter cannot be got out without bending the finger. Butter is clarified to become tūpa, and is kept in a leathern bottle.

451 बोडकांचे गांवांत बोडकानें जावे

Bodakyāntse gāvānta bodakyāne zāve

One with a shaved head should go to a village of shaved heads.

452 मन चिंती तें विरीही न चिंती

Mana ciñtī te vairīhī na ciñtī

What our mind wishes that an enemy even would not wish us.

453 मन नाहीं थिरी उगीष तोर्ष करी

Mana nāhī thirī ugīṣa tīrtha kari

His mind is unsettled, he goes to holy places in vain.

454 मन माने तो कायदा

Mana māne to kāyadā

What the mind approves is law. The last word is changed sometimes to soudā (a bargain).

455 मन राजा मन प्रजा

Manā rājā mana prajā

Mind is king, mind is subject.

456 मनांत मांडे पदरांत धोंडे

Manānta mānde padarānta dhoṇḍe

In the mind, pastry; in the lap, stones.

457 मनी वसें तें स्वप्नीं दिसें

Manī vase te svapnī dise

What dwells in the mind is seen in a dream.

458 मातीचे कुळे लावल्यानें लागत नाहींत

Mātitse kulle lävalyāne lāgata nāhīta

Buttocks of earth if put on will not stay. Strangers can never be fast bound to us like relations.

459 मारत्याचे हात धरवतात पण बोलत्याचें तोंड धरवत नाहीं

Māratyātse hāta dharavatāta paṇa bolatyātse tonḍa
dharavata nāhī

We can hold the hands of one who strikes but not the mouth of one who speaks.

460 मेल्याचे ढोके पशाएवढे

Melyātse dole paśāevadhe

A dead person's eyes are as large as a hollow hand. One who is no longer in power can only glare at you.

461 या बोटाचा थुळ्का त्या बोटावर

Yā botātsā thuṇkā tyā botāvara

The spittle from this finger on that finger. From a game like our 'Fly away Jack.' One who contrives to evade blame.

462 रडत्याचे डावे बाजूस व हंसत्याचे उजवे बाजूस बसूं नये

Radatyātse dāve bāzūsa va hasatyātse uzave bāzūsa
basū naye

Do not sit on the left of one who is crying nor on the right of one who is laughing. The crier using his left hand with which to rub his eyes may bring it down on you in anger if you are near; the

laugher may clap you on the back with his right hand and hurt you in this way. Need of discretion.

463 रोडका पण राग फार

Rodakā paṇa rāga phāra

A thin man with much anger. Opposite of our ‘Laugh and grow fat.’

464 लहान तोंडी मोठा घांस

Lahāna tōṇḍī moṭhā ghāsa

A large mouthful in a small mouth.

465 लोभ लचकला ढोळा पिचकला

Lobha latsakalā dolā pitsakalā

Affection was strained, the eye became blurred. While love lasted the eyes looked beautiful.

466 शेंडी झाडली कीं भाकर मोडली

Śēṇdī zhāḍalī kī bhākara modalī

No sooner is the water shaken from the hair than he is ready to break bread. A Brahman bathes before his morning meal.

467 शेंडी तुटो कीं पारंबी तुटो

Śēṇdī tuṭo kī pārambī tuṭo

Let the hair break or let the tree-shoots break. The tuft of long hair worn by men is the *śēṇdī*; the shoots which hang from Banyan branches are called *pārambī*. One in difficulty is desperate.

468 सदर तिकडे नदर

Sadara tikade nadara

People look to the heads of affairs.

469 सरासरी गुडघ्या इतकीं पाणी

Sarāsari guḍaghyā itake pāṇī

The average depth of the water is up to the knee. The misleading nature of averages; from an old story in which a rigid mathematician told a traveller who was about to ford a river that the average depth was up to the knee!

470 सोन्याची सुरी नको घालूं उरीं

Sonyācī surī nako ghālū urī

Do not stab yourself because you have a golden knife.

471 हंसत मुखी सदा मुखी

Hasata mukhī sadā sukhī

A laughing face is always happy.

472 हंसतील त्यांचे दांत दिसतील

Hasatila tyāntse dāta disatila

They who laugh will show their teeth.

473 हातीं आले आणि पवित्र आले

Hātī āle āṇi pavitra hāle

When it came to our hand it became sacred. We value a thing when it is ours. Prov. xx. 14.

474 हेच डोके आणि हेच तमाशे

Hetsa dole āṇi hetsa tamāśe

These are the eyes and this is the show. 146.

475 खणिक सुख आणि देहाचो माती

Kṣanikā sukha āṇi dehācī mātī

A moment's pleasure may ruin the body.

(b) DRESS AND ADORNMENT.

476 अंगद्याला सोडून घोंगद्याला धरणार

Aṅgadyālā soḍūna ghoṅgadyālā dharanāra

To leave the jacket and to seize the coarse blanket. To release the well-dressed and to seize the ragged man. 394.

477 अंगीं असे तर कोंपरीं फाटे

Aṅgī ase tara komparī phāṭe

If continually on the body it will wear at the elbows, i. e. a garment.

478 आपले पागोटे काळेत मारून मग दुसर्याच्यास हात घालावा

Apale pāgote kākheṭa mārūna maga dusaryācyāsa
hāta ghālāvā

Secure your own turban under your arm before snatching away another's.

479 आपळा क्षेंटरावर माया ती दुसऱ्याच्या पोरावर नसते

Āpalyā kheñtarāvara māyā tī dusaryācyā porāvara
nasate

A man does not care for the child of another as much as he cares for his own shoe.

480 उघडा बोडका बाळ संतोष

Ughadā bodakā bāla sañtoṣa

His head uncovered like a pleased child. A Hindu does not uncover his head before others.

481 एक धोत्री महा देवी

Eka dhotrī mahā kṣetri

One waist-cloth, a great pilgrim.

482 एका कानावर पगडी घरीं रांड उघडी

Ekā kānāvara pagadī gharī rāñḍa ughadī

He wears his cap on one side, his wife is in rags.

483 एका मालिचे मणी

Ekā māletse maṇī

Beads of one rosary. Exactly alike. To it may be added *Ekā sūrakhe eka gaṇī* (They are alike); or, this may be added *Ovāyālā nāhi koṇī* (No one can thread them).

484 एकोनि घातली सरी म्हणून दुसरीनि घातली दोरी

Ekīne ghātali sarī mhaṇūna dusarīne ghātali dorī

Because one (f.) wears a gold-necklace another wears a string. 289.

485 कानांत बुगडी गांवांत फुगडी

Kānānta bugadī gāvānta phugadī

Ornaments in her ear, she struts about the village. She does this to be seen. In playing the game *phugadī* two girls join hands and spin round; while doing this the *sadi* is not kept over the head but is drawn tight across the breast, and the two ears are thus exposed to view.

486 काप जेले भोके राहिलीं

Kāpa gele bhoke rāhili

The ear-rings are gone, the holes remain. Prosperity has gone, only the signs of it remain.

487 कालचा जोगी व मांडभर चटा

Kälatsā zogī va māndabhara zaṭā

*An ascetic of yesterday and his matted hair reaches to his thigh.
A novice is zealous and ostentatious.*

488 कांहीं सोन्वाषा गुण व कांहीं सवागोचा गुण

Kāhī sonyātsā guṇa va kāhī savāgītsā guṇa

*Partly the quality of the gold, partly of the borax. Both superior
and subordinate take part in a work.*

489 खुटीने हार गिळावे

Khuṇṭīne hāra gilāvē

*The peg swallowed the necklace. When misfortune came to King
Vikram he is said to have hung a necklace on a peg in the wall
and it disappeared, the peg swallowed it. When his good fortune
returned, the necklace appeared again on the peg.*

490 गङ्ठा नाहीं सरी सुखी निद्रा करी

Gaṅṭā nāhī sarī sukhī nidrā karī

No necklace round the neck brings peaceful sleep.

491 गळ्यांत माळा पोटांत काळा

Galyānta mālā potānta kālā

*A rosary on the neck, black at heart. ‘Beads about the neck and
the devil in the heart’ (English).*

492 घणाचे घाव सोसील तो हिरा

Ghaṇātse ghāva sosila to hirā

That is a diamond which can bear the blows of a sledge-hammer.

493 घरोघर पिकले मोतीं तर त्याचें मोज काय झोतो

Gharoghara pikale motī tara tyātse mola kāya hotī

If pearls grew in every house of what value would they be?

494 चट्टीपट्टी नगीना आणि मजकडे कोणी बघीना

Tsaṭṭīpaṭṭī naginā āṇi mazakadē konī baghīnā

Grandly dressed like a jewel and—‘No one looks at me!’

495 चाव केला फार दांत हिरवे गार

Tsāva kelā phāra dāta hirave gāra

She gives herself dainty airs but her teeth are green. Or, the latter part may be *dolāgelā* (has lost an eye). Another form is *tsāva tsavaḍā ḍokyālū khavadā* (Dainty airs and a scald head).

496 जायांचे लेणे जाचिरवाणे

Zāyāntse leṇe lāziravāṇe

To wear borrowed clothes brings shame.

497 जिची सहज खीला तिळा कशास पाहिजे भांग टिळा

Jicī sahaza līlā tilā kaśāsa pāhije bhāṅga tīlā

She who is naturally good-looking cares little about tidy hair or forehead-marks.

498 जिच्या गळ्यांत सरी गांठले तिळा बसायास पिढे पाठळे

Jicyā galyānta sarī gānṭhale tilā basāyāsa pidhe pāṭhale

She who has on a necklace requires a stool to sit on. She is too grand to sit on the floor as other women do.

499 ज्यासाठीं लुगडे तें उघडे

Jyāsāṭhī lugade te ughade

That which the sadi was meant to cover is uncovered.

500 ज्या सोन्याने कान तुटतो तें कशाला

Jyā sonyāne kāna tutato te kaśālā

Why have so much gold that the ear will break?

501 झांकले माणीक बुद्धि आणीक

Zhāṅkale māṇīka buddhi āṇīka

A concealed ruby, extraordinary intelligence.

502 तगवी तिळा भगवी फाडी तिळा साडी

Tagavī tilā bhagavī phādī tilā sādī

The careful woman has a cheap sadi, she who tears hers receives another (good one).

503 तीन कोनी टीपी चिकडे फिरेल तिकडे सारखीच

Tīnā konī tōpī zikadē phirela tikaḍe sārakhīcā

A three-cornered hat looks the same whichever way it is turned.

Probably suggested by the old English hat; applied to English rule, which, whether good or bad, claims to be satisfactory.

504 देश तसा वेश

Deśa tasā veśa

As the country so the dress.

505 धनी फांकडा नथोचा आंकडा

Dhanī phāṅkadañā nathitsā āṅkadañā

The husband is good if he give a good nose-ring.

506 नाकापर्यंत पदर आणि वेशीपर्यंत नजर

Nākāparyanta padara āṇi veśīparyanta nazara

The end of her sadi is drawn down to her nose yet she sees as far as the town-gate. 1128.

507 नाकापेशां मोतीं जड

Nākāpeksā motī zada

The pearl (in her nose-ring) is heavier than her nose. 1, 514.

508 नागव्यासा लाज नाही

Nāgavyālā lāza nāhī

The naked have no shame. When a man's character has gone he loses self-respect.

509 नुर तसा वकर

Nūra tasā vakara

As the appearance so the dignity.

510 नेसतां येरेणा म्हणे खुगडे तोकडे

Nesatā yeinā mhaṇe lugade tokadē

She cannot put the sadi on properly and says it is short. 'Bad workmen quarrel with their tools' (English). 1833.

511 फाटके नेसावे पण स्वतन्त्र असावे

Phāṭake nesāvē paṇa svatañtra asāvē

Wear torn things but be independent.

512 फाटले पांगहरु वाढाचें मेले माणूस गुणाचें

Phāṭale pāṅgharūṇa vāṇātse mele māṇūsa guṇātse

The worn-out dress was of splendid colour, the dead man was virtuous. De mortuis nil nisi bonum. 191.

513 बारा वर्षे शेळा विणाला म्हणे राजाच्या कफणाला

Bārā varṣe śelā viṇalā mhaṇe rājācyā kaphaṇālā

The shawl took him twelve years to weave, and he said—‘It is for the King’s shroud.’ He spent all this time in weaving it for the King, but when presenting it made himself foolish by saying it was a shroud.

514 मिया मूठभर व दाढी हातभर

Miyā mūṭhabhara va dāḍhī hātabhara

A man as big as your fist, his beard a cubit long ! The reference to a beard and the word miyā show that a Muhammadan is spoken of. I, 507.

515 शिखा स्वस्थानीं सावरी

Sikhā svasthānī sāzari

The hair-knot is suitable in its own place.

516 हातचे कांक्षास आरसा कशास

Hātatse kāṅkaṇāsa ārasā kaśāsa

Why do you want a mirror in which to see your bracelet ?

517 हिरा तो हिरा भार ती गार

Hirā to hirā gāra tī gāra

A diamond is a diamond, a flint is a flint.

IV. ETHICAL.

518 अगत्याचें काम स्वतां करावे

Agatyātse kāma svatā karāvē

Urgent work should be done by oneself.

519 अंगावर पडे तर दुणे बळ चढे

Āngāvara padē tara duṇe bala tsadhe

If a responsible work be given you, you acquire double strength.

520 अति रागा भीक मागा त्याह्न रागा देश त्यागा
 Ati rāgā bhīka māgā tyāhūna rāgā deśa tyāgā
Great anger (brings) beggary, still greater (brings) exile.

521 अति सर्वत्र वर्जयेत
 Ati sarvatra varjayeta

Excess should always be avoided. ‘Moderation in all things’ (English). The proverb is from a Sanskrit *slōka* which speaks of Sita, Rāvan and Bali as being respectively beautiful, proud, and liberal, to excess. Another form of this saying is *Ati tete māti* (Where there is excess there is dust). 640.

522 अधीं करावा विचार मग करावा संचार
 Adhī karāvā vicāra maga karāvā saṁcāra
First think then enter upon a work.

523 अधीं पाहवें तोलुन मग दाखवावें बोलुन
 Adhī pāhāvē tolūna maga dākhavāvē bolūna
First weigh your words then speak openly.

524 अधीं बुद्धि जाते मग वैभव
 Adhī buddhi zātē maga vaibhava

First sense goes then greatness. The last word is also quoted *bhāndavala* (capital), or *lakṣmī* (wealth).

525 अनुभव पटे आणि संशय फिटे
 Anubhava pate āni saṁśaya phite
When experience is gained doubt is dispelled.

526 अन्याय सांत्सेला बोट ठेण्टसेला
 Anyāya sāntsela boṭa ṭhen̄tsela

When faults have accumulated the finger will be crushed. This only means that punishment will follow. 656.

527 अपकीर्ति श्वासी असतां कठीण पडती सुधारतां
 Apakīrti zhālī asatā kāṭhīṇa paḍatī sudhāratā
If once a man be disgraced reform becomes hard. 528.

528 अब्रु गेळावरी परवा न धरी

Abrū gelyāvarī paravā na dhari

After a man's character has gone he ceases to care. 527.

529 अभिमानाचं घर खाली असते

Abhimānātse ghara khālī asate

The house of pride is usually empty. The first word may be *garvātse* (of pride).

530 अमोल काया जाईल वाया

Amola kāyā zāila vāyā

Our priceless body will go to destruction.

531 अरे तर कारे अहो तर कायहो

Are tara kāre aho tara kāyahoh

If you Sirrah me I shall Sirrah you, if you Sir me I shall Sir you.
'For the civil, civility; for the saucy, sauce' (English).

532 अवसान घातकी महा पातकी

Avasāna ghātakī mahā pātakī

One who loses courage at a critical moment is a great sinner. The first two words may be *Vishvāsa ghātakī* (A betrayer of confidence).

533 असंगाशीं संग प्राणाशीं गांठ

Asaṅgāśī saṅga prāṇāśī gāṭha

Association with bad associates (leads to) loss of life.

534 असत्याचे विकार नसत्याचे घोरंकार

Asatyātse vikāra nasatyātse ghorāṅkāra

Rich people have bad habits, the poor hard work.

535 असल आपल्या असलपणावर गेला कमसल म्हणतो मसा भासा

Asala āpalyā asalapanāvara gelā kamasala mhanato malā bhyālā

A noble person goes on his way conscious of his nobility, the ignoble says 'He was afraid of me.' 247.

536 असलें म्हणजे शिरीं बसतें नसलें म्हणजे सभी दिसते

Asale mhaṇaje śiri basate nasale mhaṇaje svapnī
disate

If we have it we loathe it, if we have it not we long for it even in our dreams. The same meaning is expressed in another form Asela te viṭavā nasela te bheṭavā.

537 आसा साधी आर्थ कीं ज्यांत घडे परमार्थ

Asā sādhī artha kī jyānta ghade paramārtha

Seek such an object as will ensure you the highest good.

538 आकारे रंगती चेष्टा

Ākāre rāngatī ceṣṭā

By the first act the rest of the actions are shown.

539 आगला पदला तर मागला हुशार

Āgalā padalā tara māgalā huśāra

If the one in front fall the one behind grows wise. ‘Learn wisdom by the follies of others’ (Italian).

540 आगे लाठ पीछे बात

Āge lātha pīche bāta

First a kick and then an order. Believed to be an expeditious way of getting work done from certain classes.

541 आचार भष्टी सदा कष्टी

Ācāra bhrasti sadā kaṣṭī

A bad-living man is always in trouble.

542 आठ शे आड आणि नऊ शे चहाड

Āṭha śe āḍa āṇi nau śe tsahāḍa

Eight hundred hindrances and nine hundred false reports. Be prepared for this in doing any good work.

543 आडवे आसीं असतां कापून काढवीं

Āḍave āle asatā kāpūna kāḍhvē

When there's a difficulty cut it away. Literally ‘when it comes cross-ways’; taken from the figure of child-birth.

544 आंत चर्से चर्से बाहेर पडे तसें

Ānta ase zase bāhera padē tase

As we are inwardly so shall we appear outwardly. ‘If better were within, better would come out’ (English).

545 आपण कामास लोटावें कामानें आपल्यास लोटूं नये

Āpaṇa kāmāsa lotāve kāmāne āpalyāsa lotū naye

We should push our work, the work should not push us.

546 आपणास शिखवावें तेव्हां दुसऱ्यास रिखवावें

Āpanāsa zhizavāve tevhā dusaryāsa rizhavāve

When we wear ourselves out we may hope to please another.

547 आपदीं मिच परीक्षा

Āpadī mitra parikṣā

Friendship is tested in difficulty.

548 आपदुःख भारी आणि परदुःख शीतकळ

Āpaduhkha bhārī āṇi paraduhkha śitala

Our own trial is heavy, another's is light. 881.

549 आप भाला तर जग भाले

Āpa bhalā tara jaga bhale

If we are good the world is good. ‘Good mind, good find’ (English). Used also with such words as bad, happy, straight, ruined, &c. 553, 1179.

550 आपले अपराध क्षर तेणे दुसऱ्याचे विसर

Āpale aparādha smara tene dusaryātse visara

By remembering our own faults we forget another's.

551 आपले नासे जग हांसे

Āpale nāse jaga hāse

Our goods destroyed, the world laughs. ‘In the adversity of our best friends we often find something which does not displease us’ (Rochefoucauld).

552 आपले नाहीं धड आणि शेजाऊचा कड

Āpale nāhī dhaḍa āṇi śezāryātsā kada

Our own matter not sound and we blame the neighbour. 1029.

553 आपल्यावरून जग ओळखावें

Āpalyāvarūna jaga olakhāve

Know the world by thyself. 549, 1179.

There is a story told of a barber who used to go daily to shave the King, and who, when asked how the world was getting on, used always to reply that it was happy. The prime-minister, on the other hand, when asked by the King, used always to say the world was sad. The King therefore demanded an explanation, which the minister promised to give. Watching for a favourable opportunity he learned one morning that the barber had five gold mohurs in his pocket; these he managed to extract. The barber, shortly after discovering his loss, had to go to the King, and when asked as usual how the world was, answered that it was very sad. The King laughed to find how ready men were to judge the world by themselves.

554 आवड गोड आहे

Āvada goda āhe

Fondness is sweet.

555 आवडीला चव नाहीं प्रीतीला विटाळ नाहीं

Āvadīlā tsava nāhī prītilā vitāla nāhī

There's no taste where there's liking, there's no defilement where there's love. 'Love is blind.' Sometimes the words *mola* and *tola* are used, meaning 'No price can be set on affection, no scales can weigh love.'

556 आशेसारखा रोग नाहीं

Āśesārakhā roga nāhī

There is no disease like hope (suspense).

557 आकळास दुणे काम व लोभ्यास दुणा खर्च

Ālaśāsa dunē kāma va lobhyāsa dunā khartsa

A lazy man has double work and a covetous man double expense. 'Lazy folks take the most pains' (English).

558 आकळस कुटुंबाचा विरी सांप मुकेची सोयरी

Ālasāsa kutumbātsā vairī zhopa bhukcī soyarī

Laziness is the enemy of the family, sleep is a relative of hunger. These sentiments are expressed in a great variety of ways, such as 'relative of begging,' 'king of paupers,' 'root of poverty,' &c.

559 आकळसानि शरीर चीण गंजानि खोखांड चीण

Ālasāne śarīra kṣīṇa gañzāne lokhaṇḍa kṣīṇa

The body wastes away by laziness, and iron by rust.

560 इंगा फिरला म्हाजे सर्व समजते

Ingā phiralā mhaṇaje sarva samazate

When pressure comes we understand fully. The currier's instrument for smoothing leather is an *ingā*. The last phrase may be *muṅgā jire* (foolish airs leave us).

561 इच्छी परा येई घरा

Iechī parā yei gharā

(Evil) wished for another will come to one's own house. Prov. xxviii. 10.

562 इडापिडा टळो अमंगळ पळो

Idāpīḍā ṭalo amāṅgala paḷo

May evils cease and pollutions flee away. Commonly used by women.

563 ईश्वर तारी खास कोण मारी

Īśvara tārī tyāsa kōṇa mārī

If God save who can kill? Also quoted reversely.

564 उखाला चुना स्नोंबतो

Uṇyālā tsunā zhombato

Lime burns a guilty man.

565 उतावळीने घडे तें कधीं यशां न चढे

Utāvalīne ghade te kadhi yaśā na tsadhe

What is done hastily will not attain success.

566 उद्योगाचे अंतीं द्रव्य आणि कीर्ति

Udyogātse antī dravya āṇi kīrti

Riches and fame follow industry.

567 उद्योगाचे घरीं ईश्वर सहाय घरी

Udyogātse gharī īśvara sahāya kari

God gives help in the house of industry. The last phrase may be *lakṣmī nānde paroparī* (Wealth dwells under different forms, &c.). The first word may be *udyogyātse* (of the industrious).

568 उधळ माधळ दिवसा गोंधळ

Udhala mādhala divasā goñdhala

Through extravagance he is confused even by daylight.

569 उपकार मागले ठेव मनीं चांगले

Upakāra māgale theva manī tsāngale

Remember well past favours.

570 उपकार विसरतो पण अपकार स्मरतो

Upakāra visarato paṇa apakāra smarato

One forgets a kindness but remembers an unkindness.

571 उपभोग घेणे हे ईश्वरी देणे

Upabhoga gheṇe he īśvari deṇe

Power of enjoyment is a gift of God.

572 उसवस्त्राखा दोरा निसवस्त्राखा वारा

Usavalyālā dorā nisavalyālā vārā

A thread for a burst seam, wind to one (morally) in rags.

573 चृष्टीचं कूळ आणि गंगेचं मूळ पुसू नये

Riṣitse kūla āṇi gaṅgetse mūla pusū naye

Do not inquire about an ascetic's ancestors nor a sacred river's source.

574 एक आणी चुकली वारा वर्षाचा वायदा

Eka aṇi tsukalī bārā varṣāntsā vāyadā

If one opportunity be missed the next may not come for twelve years.

575 एकदां विटले तें तुटले

Ekadā vitale te tutale

Once spoilt it is broken. Love, friendship, &c., once destroyed cannot be restored.

576 एकल्लाची एक वाट

Ekalyācī eka vāṭa

A single person (may have) one way.

577 एकाच्या युक्तीवर सर्वांच्या उद्या

Ekācyā yuktivara sarvāñcyā udyā

All hasten after one man's scheme.

578 एका ठेण्याने न फिरे तर दुसराही पाय छिरे

Ekā ṭhenetsene na phire tara dusarāhī pāya cire

He who is not careful after one stumble will cut his other foot.

579 ऐकावें जगावें करावें मगावें

Aikāve janātse karāve manātse

Listen to popular opinion but follow your own mind.

580 कर नाहीं त्यास उर कशाला

Kara nāhi tyāsa ḍara kaśalā

Why should he fear who has not done it?

581 करीं फळ आणि तपीं राज्य

Kari phala āni tapī rājya

*Deeds (bring) fruit and austerities a kingdom. The first word may be *kaṣṭī* (labour).*

582 कलाकौशल ज्याचे हातीं त्याची होते अगीं खाती

Kalākauśalya jyātse hātī tyācī hote jagī khyātī

He becomes famous in the world who knows the arts and sciences.

583 कवीस गुरु आहे पण उपज अंग स्वभाव

Kavīsa guru āhe paṇa upaza aṅga svabhāva

A poet can have a teacher but to be a poet is a natural gift. Poeta nascitur non fit.

584 कारटे पोरटे सदा चोरटे

Kāratae poratae sadā tsoratae

Low class boys are always thieves.

585 कुचेष्टवांचून प्रतिष्ठा नाहीं

Kuceṣṭevātsūna pratiṣṭā nāhī

There is no greatness without reviling.

586 कुडास कान ठेवी ध्यान

Kudāsa kāna ṭhevī dhyāna

Walls have ears, remember it.

587 कोडग्याला दुःख नाहीं कृपशाला सुख नाहीं

Kodagyālā duḥkha nāhī kṛipashālā sukha nāhī

A hardened person has no pain, a miser no happiness. Sometimes lāza (shame) is used instead of 'pain.' The phrase is also quoted 'A hardened person feels neither happiness nor sorrow.'

588 कोणी आग व्हावें कोणी पाणी व्हावें

Konī āga vhwāve konī pāṇī vhwāve

Some should be fire, some should be water. Applied to opposite dispositions.

589 कोरडी आग पुरवेल ओली आग पुरवणार नाहीं

Koradī āga puravela oli āga puravaṇāra nāhī

Dry fire can be borne but not damp fire. By the latter pangs of hunger are referred to.

590 कोरद्याबरोबर ओलें जळतें

Koradyābarobara ole zalate

Damp things burn with the dry.

591 खादाडाला चव नाहीं व उठवळाला विसांवा नाहीं

Khādāḍālā tsava nāhī va uṭhavalālā visāvā nāhī

A greedy man has no taste and a lazy man no rest.

592 खुजाला हंसू नको खुजा होशील

Khuzālā hasū nako khuzā hośila

Do not laugh at a dwarf or you will become one.

593 गरजवंत तो दरदवंत

Garazavaṇta to daradavaṇta

A needy man is careful.

594 गरिबाला सोन्यारपयाचा विटाळ झाला

Garibālā sonyārpayātsā vitāla zhālā

Gold and silver are 'defiled' to a poor man. They keep away from him as though his touch were defiling.

595 गवत गोंडाळ शेत धोंडाळ बायको तोंडाळ नसावी

Gavata goṇḍāla śeta dhoṇḍāla bāyako toṇḍāla nasāvī

Grass that is spear-grass, a field that is stony and a wife who is talkative are not desirable.

596 गांठचे आवें पण जामीन न व्हावें

Gāthatse dyāve paṇa zāmīna na vħāvē

Give from your own pocket but do not be security for another.
A reverse form is used, Zāmīna rāhā āṇi gāthatse vāhā (He who becomes security has to pay from his own purse).

597 गाड्याची वाट आणि गाडल्याची वाट एकच

Gādyācī vāṭa āṇi gāḍalyācī vāṭa ekatsa

The burier and the buried go the same way.

598 गातां गळा शिंपतां मळा लिहितां हातवळा

Gātā galā śimpatā malā lihitā hātavalā

The throat by singing, the garden by watering and suppleness of hand by writing.

599 गादी काम शिकविते

Gādī kāma śikavite

The throne teaches work.

600 गायकसाई बरा पण कलमकसाई खोटा

Gāyakasāī barā paṇa kalamakasāī khoṭā

A cow butcher is good (compared with) a pen butcher.

601 गांव चालवी गांवचा वैरी संसार चालवी कुटूबाचा वैरी

Gāva tsālavī gāvatsā vairī saṁsāra tsālavī kuṭūmbātsā vairī

He who manages the village is the enemy of the village, he who rules the household is the enemy of the family.

602 गुप्त मित्रापेक्षां उघड शत्रू बरा

Gupta mitrāpeksā ughaḍa śatrū barā

An open enemy is better than a secret friend.

603 गुरुला गचांडी सरकाराला कासांडी भुताला दही हांडी

Gurulā gatsāṇḍī sarakārālā kāsāṇḍī bhutālā dahī hāṇḍī

To the guru a push, to government a metal pot (a bribe), to the ghost a pot of curds. The last refers to the ceremony of casting out a demon. A guru is a religious teacher or guide, often quite ignorant, who has to be dealt with roughly.

604 गुरु गुरु विद्या शिर शिर अद्वाल

Guru guru vidyā śira śira akkala

In different teachers different knowledge, in different heads different common-sense.

605 घासून घावें पण हासून घेऊ नये

Għasūna għavé paṇa hāsūna għeū naye

Put up with rubs but not with ridicule.

606 चांगले झाले तर सर्वांचे आणि वाईट झाले तर एकाचे

Tsāngale zhāle tara sarvāntse āni vāiṭa zhāle tara ekātse

If it turn out well we all did it, if badly then he did it.

607 चितेपेशां चिंता कठीण

Citepeksā cintā kaṭhiṇa

Care is worse than the funeral pile. ‘Care will kill a cat’ (English).

608 चोरी चहाडी शिंदळकी न करावी

Tsorī tsahādī śiñdałakī na karāvī

Do not steal, nor slander, nor commit adultery. This is the creed of the lower classes.

609 चौघांत जावें चौघासारखें झविं

Tsaughānta zāve tsaughāsārakhe vhāve

If you go among other people be like them. ‘When at Rome do as the Romans do.’

610 छडी लागे छमछम विद्या येई घमघम

Chadī lāge chamachama vidyā yei ghamaghama

Where they freely use the cane, there you’ll quickly knowledge gain.

611 जतन तेथें पतन

Zatana tethe patana

Where there is storing up there will be loss.

612 जनाचे हातीं दोन धोंडे

Janātse hātī dona dhoñde

In the hands of people are two stones. No course of conduct pleases them.

613 जनीं जनार्दन

Janī janārdana

An assembly of people is God. Vox populi vox Dei. 655.

614 जमात ती करामत

Zamāta tī karāmata

A community is a marvel. Union is strength. The first word may be ajamata (powerfulness).

615 जर कष्ट साही तर सुख पाही

Zara kaṣṭa sāhī tara sukha pāhī

If you bear trouble you will see happiness.

616 जसें सोंग तशी संपादणी

Zase soṅga taśī sampādaṇī

As the character assumed so it should be supported.

617 जार जामात भगिनी सुत हे उपकार नाहीं आठवत

Zāra zāmāta bhaginī sutā he upakāra nāhī āṭhavata

A paramour, a son-in-law and a sister's son do not remember a kindness.

618 जावे रगीने कीं जावे वगीने

Zāve ragīne kī zāve vagīne

Go boldly or go well recommended.

619 जावे साख रहे साख

Zāve lākha rahe sākha

Let thousands go but remain honest.

620 जिकडे चलती तिकडे भरती

Jikade tsalati tikaḍe bharati

Where there is prosperity people will gather.

621 जिकडे पोळी तिकडे वळी

Jikade polī tikaḍe valī

Where there is bread there he will turn.

622 जितके मोठे तितके खोटे

Zitake moṭhe titake khotे

By how much they are great by so much they are false.

623 जिवा तोंपर्यंत शिवा

Jivā toparyanta śivā

While living we must be mending.

624 जी खोड बाळा ती जन्मकाळा

Jī khoda bālā tī janmakālā

Childhood's bad habit will last for life.

625 जेथे माव तेथे देव

Jethe bhāva tethe deva

Where there is faith there is God.

626 जेथे शब्दांचा सुकाळ तेथे बुद्धीचा दुकाळ

Jethe śabdāñtsā sukāla tethe buddhītsā dukāla

Where there is a surfeit of words there is a famine of intelligence.

627 जे दिसें तें नासे

Je dise te nāse

What is seen is perishable.

628 जे नाहीं टिळीं त्याला कां यावें सुक्तीं

Je nāhī ṭili tyālā kā dyāve sukilī

Why impale him for that which is not on his forehead (fate)?

629 जो जवळ ओयरा तो जग सोयरा

Zo zavalā oyarā to jaga soyarā

The world claims relationship with him who has provision.

630 जो भिजन वागे त्याचे मागें देव लागे

Zo bhiūna vāge tyātse māge deva lāge

*God pursues him who behaves with fear. It is also quoted
Bhityāmāge bramharākṣasa (The arch-demon follows one who fears).*

631 ज्याचे बुढे त्याचे पुढे

Jyātse kude tyātse pudhe

Evil is in front of an evil man. Honi soit qui mal y pense.

632 ज्याचें चातुर्य खाचा पुरते

Jyātse cāturya tyācyā purate

Every man has enough knowledge for himself.

633 ज्याचें जळे खाला झळे

Jyātse zale tyālā kale

One knows when one's own belongings are burnt.

634 ज्याचें वेद खाला गोड

Jyātse veda tyālā goda

A man's hobby (insanity) is pleasing to himself.

635 झगडा तोडी मैत्री

Zhagadā todī maitrī

A quarrel breaks friendship.

636 तवर्दपेचां अवर्द कठीण

Tavaīpekṣā avaī kaṭhīṇa

A false report is worse than a real loss.

637 तीन शेंडे साबर बोंडे आणि साल तोंडे हे वाढळावांचून राहणार नाहींत

Tina śenḍe sābara boṇde āṇi lāla toṇde he vāḍhalayā-vātsūna rāhaṇāra nāhita

*The three-tufted (*Mārvāris*), the Cactus plant and the red-faced (Europeans) cannot live without increasing.*

638 तुटले मन आणि फुटले मोरीं सांधत नाहीं

Tutale mana āṇi phutale moti sāndhata nāhī

Broken friendship (or heart) and a split pearl cannot be mended.

639 घडृची होते मस्करी

Thaṭṭecī hote maskarī

Joking leads to quarrelling.

640 थोडकांत गोड

Thodakānta goda

There is sweetness in a small amount. 'Little and good' (English).

641 दरबारी मान विदेचं पान

Darabārī māna vidyetse pāna.

An educated man will be honoured at court. The words suggest, though they do not mean, the ‘betel-leaf’ which is given at durbars. 837.

642 दुःख सांगवें मनां सुख सांगविं जनां

Duhkha sāngāve manā sukha sāngāve janā

Tell your troubles to your own mind and your happiness to the world. Sometimes māna (respect) and apamāna (disrespect) are used; or, lābha (profit) and hāni (loss).

643 दुष्टास देव धारजिणा

Duṣṭāsa deva dhārajinā

God is favourable to the wicked. The first word may also be dāṣṭāsa (surly). 116, 1671.

644 दोघांचे भांडण तिसयास लाभ

Doghāntse bhāṇḍāṇa tisaryāsa lābha

Two quarrel and a third profits by it.

645 धर्मीं जय व पापीं क्षय

Dharmī jaya va pāpī kṣaya

By alms victory, by sin wasting.

646 धाड पदावी पण चीत पडू नये

Dhāḍa padāvī paṇa cīta padū naye

Let difficulties occur but not the loss of courage. Some believe cīta may refer to the season citrā (Molesworth).

647 धीर तो गंभीर उतावळा तो बावळा

Dhīra to gaṁbhīra utāvalā to bāvalā

The patient man is calm, the hasty is crack-brained.

648 नर करणी करे तो नरका नारायण होय

Nara karanī kare to narakā nārāyaṇa hoyā

If man do the deeds he may become God.

649 नरा हरा झनरा

Narā hara hunara

Man has many devices.

650 निंदकाचिं घर आसावें शेवारीं (Tukaram)

Niñdakātse ghara asāve šezārī

A reviler's house should adjoin ours. By his nearness we should behave carefully.

651 निषिद्ध वसुवर आवड फार

Niṣiddha vastūvara āvada phāra

One has much liking for a forbidden thing. 'Stolen kisses are sweet' (English).

652 नीचाची प्रीत बाशी वाळूची भिंत

Nicācī prīta zaśī vālūcī bhiñta

The affection of a low person is like a wall of sand.

653 पांचांचि पांच प्रकार

Pāñtsāntse pāñtsa prakāra

There are five different manners for five individuals.

654 पांचा बुद्धि तो पांचविशी बुद्धि

Pāñtsā buddhi tī pañcavisi buddhi

The intellect at the age of five is what it will be at twenty-five. 'The childhood shows the man, as the morning shows the day' (Milton).

655 पांचा मुखीं परमेश्वर

Pāñtsā mukhī parameśvara

God is in the mouths of five. Vox populi vox Dei. 613.

656 पापाचा घडा भरला म्हणजे फुटतो

Pāpātsā ghaḍā bharalā mhaṇaje phuṭato

When sin's pitcher is full it breaks. 526.

657 पापाचिं धन प्रायश्चितास अर्पण

Pāpātse dhana prāyaścītāsa arpaṇa

The wealth of a sinner is an offering (to make) atonement.

658 पोटचे आवे पण पाठचे देऊ नये

Poṭatse dyāve pāṇa pāṭhatse deū naye

We should give up our child but not a refugee. Genesis xix. 8.

659 प्रकृति तितक्वा विष्टति

Prakṛiti titakyā vikṛiti

There are as many defects as there are temperaments.

660 प्रत्यक्ष तें खरें

Pratyakṣa te khare

What we see is true. ‘Seeing is believing’ (English). Another form of this is *Pratyakṣā pramāṇa nako* (No proof is needed for what we see).

661 फार झाले हासू आले

Phāra zhāle hāsū āle

When it became excessive we began to laugh.

662 बातांची वरकत कामाची हरकत

Bātāñcī varakata kāmācī harakata

Much talking interferes with work.

663 भडभडा तो कपटी नसतो

Bhadabhadyā to kapaṭī nasato

An open talker is not generally deceitful. ‘Great barkers are not biters’ (Scotch).

664 मांडणाचे तोंड काळे

Bhāndāṇātse tōṇḍa kālē

The face of quarrelling should be black, i.e. It should not be seen at all.

665 मांडणापेक्षां अबोला बरा

Bhāndāṇāpekṣā abolā barā

Not-to-be-on-speaking-terms is better than quarrelling.

666 मरण हळ आहे

Marāṇa hakka āhe

Death is our right.

667 मित होय व्य तर न होई च्य

Mita hoyā vyaya tara na hoī kṣaya

Spend sparingly and you will not be impoverished.

668 मोद्याची मोठी इच्छा

Moḍyācī moṭhī icchā

A great man has great desires.

669 म्हाताऱ्यासा कंठाळीत घालून न्यावे

Mhātāryālā kaṇṭhālīnta ghālūna nyāve

Carry an old man with you in a sack. Several stories are told in which educated young men start upon some enterprise and after much persuasion allow an old man to accompany them. In one well-known story an old man consents to be tied up in a sack in order that their pride may not be wounded through his being seen with them. Eventually, of course, the old man's counsel extricates them from difficulties and obtains for them success.

670 यत्र जोडी आळस मोडी

Yatna zodī ālasa modī

Effort adds, idleness breaks.

671 येवा व्हावा जावा न व्हावा

Yevā vhāvā zāvā na vhāvā

One should be a comer not a goer.

672 रुडता राऊत घोड्यावर बसविला तर मेल्याची खबर आणितो

Rudatā rāūta ghōḍyāvara basavilā tara melyācī khabara āṇitō

If a mournful man be put on a horse he will bring news of death.
Or the last part may be 'How can he ride, or how can he shoot an arrow?'

673 राग खारू आपणास संतोष खारू दुसऱ्यास

Rāga khārū āpaṇāsa saṅtoṣa khārū dusaryāsa

Anger consumes ourselves, pleasantness consumes others. People are jealous of a happy man.

674 राजा बोले दळ हाले काजी बोले दाढो हाले
 Rāzā bole dala hale kājī bole dādhī hale

When the king speaks the army moves, when the kaji (judge) speaks his beard moves.

675 राज्या अंति नरक प्राप्ति
 Rājyā antī naraka prāpti

Hell follows at the end of a reign, i.e. It will be the king's lot.

676 लाडे लाडे केले वेडे
 Lāde lāde kele veḍe
Petting, petting, made him an idiot.

677 लोक आणि ओका
 Loka āṇi oka

People and vomit. Intolerably disgusting is the multitude.

678 वांकडे मेधीस वांकडेच नेम
 Vāṅkade medhīsa vāṅkadetsa nema

There is a crooked law for a crooked prop. Crooked actions require crooked expedients.

679 विशी विद्या तिशी धन
 Viśī vidyā tiśī dhana

At twenty, knowledge; at thirty, wealth.

680 वेदांतापेक्षां धादांता बरा
 Vedāntyāpeksā dhādāntyā barā

Personal experience is better to follow than the scriptures. 'Practice is better than precept.' Dhādānta is an arbitrary formation to rhyme with and oppose vedānta.

681 व्याप तितका संताप
 Vyāpa titakā saṅtāpa

The more bother the more anger.

682 शक्ति तेथे भक्ति
 Śakti tethé bhakti

There is attachment where there is strength.

683 शंभर शहाणे पण आळक्क एक

Śambhara śahāṇe paṇa akkala eka

A hundred wise men but their wisdom is the wisdom of one.

684 शहाण्याचा व्हावें चाकर पण मूर्खाचा होऊं नये धनी

Śahāṇyātsā vhāvē tsākara paṇa mūrkhātsā hoū
naye dhānī

Be servant to a wise man but do not be master to a fool.

685 शहाण्यास एक बात आणि मूर्खास सारी रात

Śahāṇyāsa eka bāta āṇi mūrkhāsa sārī rāta

A word to the wise and all night to the fool. Verbum sat sapienti.

686 शेसाळे शेसाळे शेजार पिसाळे

Śesālē śesālē śezāra pisālē

A furious man becomes obnoxious to his neighbour.

687 श्रीमंताचें जळू नये घर तसणाची मरु नये बायको व बुद्धाचा
मरु नये पुत्र

Śrīmaṇtātse zaḷū naye ghara taruṇācī marū naye
bāyako va vṛiddhātsā marū naye putra

*A rich man's house should not be burned, a young man's wife should
not die and an old man's son should not die.*

688 सजणां जाय घोकीत राहे चोरां जाय निश्चिंत राहे

Sajanā zāya ghokita rāhe tsorā zāya niściṇta rāhe

If a friend take it he murmurs, if a thief take it he keeps quiet.

689 सदक दमेल कां चालणारा दमेल

Sadaka damela kā tsālaṇārā damela

Will the road be tired, or the walker?

690 सत्तेपुढे शहाणपण चालत नाहीं

Sattepudhe śahāṇapana tsālata nāhī

Wisdom prevails nothing against power. 'Might is right'
(English).

691 सदा मरे त्वास कोण राडे

Sadā mare tyāsa koṇa raḍe

Who will weep for one who dies often?

692 संशय म्हणजे चुकी

Samśaya mhaṇaje tsukī

A doubt amounts to a mistake.

693 सावकाराचा उरावरून जावें सरकाराचा पाठीमागून जावं

Sāvakāracyā urāvarūna zāve sarakāracyā pāṭhīmā-gūna zāve

Walk boldly in front of a creditor, walk behind the government. Do not owe anything : obey the law humbly.

694 सावित्रीबाई भिक्षा वाढा म्हटल्यानें कोणी वाढीत नाही

Sāvitribāī bhikṣā vāḍhā mhaṭalyāne konī vāḍhīta nāhī

You will not get alms merely by saying 'Sāvitribāī ! please give me something.'

695 सुखानें पुस्ताचा चय दुःखानें पापाचा चय

Sukhāne puṇyātsā kṣaya duḥkhāne pāpātsā kṣaya

Merit diminishes by happiness, sin by pain.

696 सोई धरील तो सोयरा वर्म पाहील तो वैरी

Soī dharīla to soyarā varma pāhīla to vairī

He who falls in with one's habits is a relative, he who notices one's failings is an enemy.

697 हंसता पुरुष रडती रांड याची करावी सदा सांड

Hasatā puruṣa radatī rāñḍa yācī karāvī sadā sāñḍa

A jesting man and a murmuring woman must be always avoided.

698 हानि लाभ मृत्यु हीं सांगून येत नाहींत

Hāni lābha mrityu hī sāṅgūna yeta nāhīta

Loss, gain, and death come without giving notice.

699 खमेसारखे तप नाहीं

Kṣameśārakhe tapa nāhī

*There is no austerity like forgiveness. Or, the word *bhūṣāṇa* (adornment) is used for 'austerity.'*

V. FOOD.

700 अगोदर खारेल मग तोंड धुरेल

Agodara khāila maga toṅda dhuila

He first eats and then cleans his mouth. This would be reversing a rule which is kept strictly by all classes.

701 अगोदर भुक्ति मग भक्ति

Agodara bhukti maga bhakti

First food then worship. A man's first care is for his stomach.

702 अचाट खाणे मसणांत वाणे

Acāṭa khāṇe masanānta zāṇe

To eat excessively is to go to the burning-ground.

703 अठरा धान्यांचे कोडबोळे

Aṭharā dhānyāntse kodabole

A fried cake of eighteen different grains.

704 अडक्काची केली वाण आणि लोणस्याची झाली घाण

Adakyācī kelī vāṇa āni lonacyācī zhālī ghāṇa

They spent a penny too little and spoilt the pickle. The first word may be mūthācī (they put too little salt).

705 अंतकाळापेशां माध्यान्हकाळ कठीण

Añtakālāpeksā mādhyānhakāla kāthīṇa

Mid-day is worse than death. It is the time for the Hindu's first meal.

706 अति सोंवळा तो श्रींवळ्यां खाय दाहट बायको निघून जाय

Ati sovalā to ovalyā khāya dāhata bāyako nighūna zāya

One excessively 'pure' will eat when 'impure'; a hot-tempered wife will run away. Do not trust the one, nor marry the other.

707 अधणांतले रडतात सुपांतले हंसतात

Adhanāntale raḍatāta supāntale hasatāta

The grain being cleaned (for cooking) laughs (because) the grain in the pot cries. Man jeers at suffering which he himself will have

to bear. The first word may be *zātyāntale* (because the grain being ground cries).

708 अंधल्याचा हात ताटावर

Añdhalyātsā hāta tāṭāvara

The blind man's hand is in the plate. One who obtains something good without looking for it. The last word is sometimes changed but is vulgar.

709 अधीं अननं मग तननं

Adhī ananām maga tananām

First food, then ease. 'Food before talk, supper before song' (English).

710 अधीं देव मग जेव

Adhī deva maga jeva

First God, then food, i. e. First worship.

711 अन्नचत्रीं जेवणे व मिरपूड मागणे

Annachatrījevane va mirapūḍā māgane

To have a dinner given you for nothing and to ask for pepper. 'To dine upon charity and call out for sauce' (English). 720, 809, 810, 1891.

712 अन्न तारी अन्न मारी अन्नासारखा नाहीं वैरी

Anna tārī anna mārī annāsārakhā nāhī vairī

Food saves, food destroys, there is no enemy like food.

713 अन्नमय प्राण प्राणमय शक्ति आणि शक्तिमय पराक्रम

Annamaya prāṇa prāṇamaya śakti āṇi śaktimaya parākrama

Food gives life, life gives strength, strength gives great deeds.

714 अन्नाचा मारेल खालीं पाही व तरवारीचा मारेल वर पाही

Annātsā mārela khālī pāhī va taravārītsā mārela vara pāhī

One smitten with food (one who is fed) looks down, one smitten with the sword looks up. The one is humble, the other looks up to know why he is beaten.

715 अल्प सुखी तो सदां सुखी

Alpa bhukī to sadā sukhī

A small eater is happy. Or, it is quoted simply Bhukī to sukhī (A hungry man is happy).

716 अवश्रीं खारै तृप सकाळीं पाही रूप

Avaśī khārāi tūpa sakālī pāhī rūpa

She eats butter on going to bed and looks at her appearance in the morning! Expecting immediate results from strengthening food, &c.

717 अवश्रीं पुर्या आणि सर्वीं घुगऱ्या

Avaśī puryā āṇi sañī ghugaryā

Rich pastry at the new moon (a fast day), and boiled grain (poor food) on the festival.

718 असतोळ गितें तर मिळतोळ मूते

Asatila śite tara milatila bhūte

If there be cooked rice ghosts (hungry people) will assemble. 1028, 1045, 1046.

719 असेल आरै तर मिळेल सारै

Asela āī tara milela sāī

If there be a mother he will receive cream.

720 अठणी खाती आणि फोडणी मागती

Ālanī khātī āṇi phoḍanī māgati

She has food usually without salt even and now asks for sauce. 711, 809, 810, 1891.

721 आपला पोळीवर तृप ओढणारा

Āpalyā polivara tūpa odhanārā

One who helps himself freely to butter for his own bread.

722 आमचा बाळ्या बारा पोळ्या खातो पण आणावा कोठाचा

Āmatsā bālyā bārā polyā khāto paṇa āñāvyā koṭhalyā

Our child can eat twelve loaves (chapāties) but where are they to come from?

723 आमचा भात एकदांच शिवतो

Āmatsā bhāta ekadātsa śizato

We boil our rice only once. We cannot repeat the story.

724 आन्ही सावें आन्ही पावें चमाखर्च तुमच्या नावे

Āmhī khāve āmhī pyāve zamākhartsa tumacyā nāvē

We are to eat and drink, the expense is to be put down to you!
Said in irony by a father as describing the conduct of a lazy son.

725 आहारीं व्यवहारीं कदापि सज्जा न धरी

Āhārī vyavahārī kadāpi lajjā na dharī

At a meal or in trade never be bashful.

726 उत्सल पत्रावळी म्हणे जेवले किती

Utsala patrāvalī mhaṇe jevale kitī

'Pick up the leaf-plates.' He says 'How many have dined?' Or, the first two words may be Uṣṭī kāḍha (Take away the leavings). 103, 430, 973, 1076.

727 उपास केला आणि दोन रुपये फराळाळा

Upāsa kelā āṇi dona rupaye pharālālā

He fasted and it cost him two rupees for light refreshments. These are fruits, parched corn, sweetmeats, &c., allowed when fasting.

728 उपासामागें पारणे आणि पारखामागें उपास

Upāsāmāgē pāraṇe āṇi pāranyāmāgē upāsa

After a fast feasting and after feasting a fast.

729 एक मारी उंडे एक मारी मांडे

Eka mārī uñde eka mārī māñde

One eats substantial, and one light, food.

730 एका आधणाऱ्यें तुरी शिवत नाहींत

Ekā ādhanānē turī śizata nāhīta

Tur pulse will not be properly cooked by one boiling. One stroke of the cane is not enough for some children.

731 एका ताटीं जेवणे आणि घांस मोजणे

Ekā tāṭī jevane āṇi ghāsa mozaṇe

To eat out of one dish and to count the mouthfuls. Eating together

is a sign of friendship, but the host should not criticize what one eats. 966.

732 एका शिताने भाताची परीषा

Ekā sitāne bhātācī parikṣā

Cooked rice can be tested by one grain. ‘A straw shows which way the wind blows’ (English).

733 एथे कोणाचो डाळ क्षिणत नाहीं

Ethe konācī dālā sīzata nāhī

You cannot get your pulse cooked here. You cannot attain your object here.

734 कंठकास गुळवणी

Kaṇṭhakāsa gulavaṇī

One who submits meekly gets sweetened water, i. e. poor food. ‘All lay a load on the willing horse’ (English).

735 कडू कारखें तुपांत तळेले आणि साखरेंत घातखें तरी कडू तें कडूच

Kadū kārale tupānta talale āni sākharenta ghātale
tarī kadū te kadūtsa

The vegetable kārale is so bitter that although fried in butter and mixed with sugar it remains bitter. Some people have this kind of disposition.

736 कणिंग गेली तळा आणि बारीक निरीक दळा

Kaṇinga gelī talā āni bārika nirīka dalā

No grain in the store-pot and ‘Grind it small and well.’ The husband calls out to the wife to grind the grain fine although they have none, with the object of appearing well to others.

737 कक्षा खाऊन मिशास तुप खावणे

Kaṇyā khāūna miśāsa tūpa lāvane

Eating broken grain and applying butter to the moustache. To pinch one’s food at home in order to cut a dash in company.

738 करहतो कुंथतो मलिद्याला उठतो

Kaṇhato kuṇthato malidyālā uṭhato

He moans and groans but gets up fast enough for food.

739 कांचासा बिसिला

Kāndyālā bismillā

Bismillā to an onion. Muhammadans use the word *bismillā* (to God be praise) as e. g. before a meal or before killing an animal.

740 कामापुरता मामा आणि ताकापुरती आजीबारै

Kāmāpuratā māmā āni tākāpuratī ājibāī

'Uncle' as long as he can be of use to us, 'Aunt' as long as there is butter-milk.

741 कुल्दीदणा होयत मांडा ते कां रडेत रांडा

Kulidana hoyata māndā te kā radeta rāndā

If pastry could be made from coarse grain why would the wife cry?

742 केलं नाहीं तंवर जड खालं नाहीं तंवर गोड

Kele nāhī tavavara zāda khälle nāhī tavavara goda

A work appears hard till we have tried it, and food appears sweet till we have tasted it.

743 कोंद्याचा मांडा करून खावा

Koṇdyātsā māndā karūna khāvā

Make bran pastry and eat it. Fancy it is good.

744 कोणी चाखून रांधित नसतो

Koṇī tsākhūna rāndhita nasato

No one tastes and then cooks. He cooks first and then tastes.

745 खाईन तर तुपाशीं नाहीं तर उपाशी

Khāīna tara tupāśī nāhī tara upāśī

If I eat I will eat with butter, otherwise I will fast. My own terms or none. By a play on the words it may mean 'If I eat I will eat with you,' &c.

746 खाईल तर पिईल

Khāila tara piila

He who eats will drink. One necessarily goes with the other. No excess is implied. The last word may be *vāhila* (will carry the burden). 1825.

747 खाऊ जाणें तो पचवू जाणें

Khāū zāṇe to pacavū zāṇe

He who knows how to eat knows how to digest. Applied to bribery, &c.

748 खाणे थोडे मिचमिच बङ्गत

Khāṇe thoḍe micamica bahuta

Little food, much noise, i.e. noise made by the mouth while eating.

749 खातां खातां जन्म गेला आणि वांकडीं फळे कशाचीं

Khātā khātā janma gelā āṇi vāṅkaḍī phale kaśācī

He has been eating it all his life and (asks) ‘What is the crooked-shaped fruit?’ A simpleton.

750 खाद आहे तर खाध आहे

Khāda āhe tara lādha āhe

If he has food he has strength. Or it is sometimes *Khāda tak lātha* (As the food so the kick).

751 खायापायास मी लढायास कुबडा भारे

Khāyāpyāyāsa mī laḍhāyāsa kubadā bhārē

I am the man for eating and drinking but for fighting here is my hump-backed brother.

752 खायास अगडबंब म्हणयास मुखसंब

Khāyāsa agadabambā mhaṇyāsa mukhastamba

So bloated from eating he cannot talk.

753 खालीं चर अंगीं सागत नाहीं

Khälle anna aṅgī lāgata nāhī

The food eaten does not strengthen the body. Applied e.g. in case of a cruel master or unkind husband.

754 खाल्यास खाविसें वाटते

Khāllyāsa khāvise vāṭate

We like to eat food we have eaten before.

755 खावयास अधीं निवावयास मधीं कामास काधीमधीं

Khāvayāsa adhī nizāvayāsa madhī kāmāsa kadhī-
madhī

*To eat before others, to sleep between whiles, sometimes to work.
Idleness.*

756 खावे जातीचे किंवा खावे हातीचे

Khāve zātītse kimvā khāve hātītse

Eat with your own caste or else what you have yourselves bought.

757 खुब खाय वाल तर होतील मोठे गाळा

Khuba khāya vāla tara hotīla moṭhe gāla

Eat plenty of beans and your cheeks will be fat.

758 गाघर पारखा

Gāzara pārakhya

A judge of carrots ! An ignoramus.

759 गाघराची चोरी व फांशीची शिक्षा

Gāzaračī tsorī va phāśīnčī śikṣā

To be hanged for stealing a carrot.

760 गाघरांची तुळा आणि विमानाची वाट

Gāzarañcī tulā āṇi vimānācī vāṭa

The body's weight of carrots and an easy flight to heaven. The first should be gold, as e. g. the custom in Travancore. High recompense for a trifling service.

761 गाडगें धुक्कन कढी करणारा

Gāḍage dhuūna kaḍhī karāṇārā

One who makes a dish of curds with the rinsings of his earthen vessel. A miser.

762 गाढवाच्या पाठीवर साखरेची गोणी

Gāḍhvācyā pāṭhīvara sākharecī goṇī

A sack of sugar on a donkey's back. A fool carries a load which does not benefit him.

763 गूळ घातले तसे गोड

Gūla ghātale tase goda

As you add sugar so it becomes sweet.

764 गुळ नाहीं पण गुळशी वाचा तर पाहिजे
 Gūla nāhī paṇa gulaśī vātsā tara pāhije
You do not give me sugar but you might give me sweet words.

765 घाल पाणी कर गुळवणी
 Ghāla pāṇī kara gulavaṇī
Put water with it, make it sugar and water.

766 घी जेवें ठामणे जेवें
 Ghī gele ṭhāmaṇe gele

The butter is gone and the butter-bottle is gone. Principal and interest both gone. The first word may be tūpa, with the same meaning. The proverb is also quoted in a negative form.

767 चाकर खाय चुरमा ठाकर खाय ठिकरी
 Tsākara khāya tsuramā ṭhākara khāya ṭhikarī
The servant eats sweetmeat, the master eats a cheap curry. 808.

768 चाखले नाहीं पण देखले तर असेल
 Tsākhale nāhī paṇa dekhale tara asela

I may not have tasted it but I have probably seen it. Unwilling to appear ignorant.

769 चिकणी सुपारी खाऊ नये दुपारीं
 Cikanī supārī khāū naye dupārī

Do not eat boiled betel-nut at mid-day.

770 जन्माउपर खाले पान आणि चुंकतां चुंकतां गेशा प्राण
 Janmāupara khālle pāna āṇi thunkatā thunkatā gelā prāṇa

He ate betel-leaf for the first time and was almost dead with spitting.

771 जिकडे घुगऱ्या तिकडे उदेव उदेव
 Jikaḍe ghugaryā tikade udeva udeva

Where there is boiled grain the people shout (to the goddess) 'Arise! awake!' Referring to the custom of freely distributing food at some fairs. Hence, people who are profited will give praise.

772 जिचे घरीं ताक तिचे वरते नाक

Jitse gharī tāka titse varate nāka

She who has buttermilk puts her nose in the air. Possessions make proud.

773 जेथे खीर खाली तेथे राख खावी काय

Jethe khīra khälli tethe rākha khāvī kāya

Where I have eaten custard shall I there eat ashes?

774 जेवले आणि हातीं पायीं डेवले

Jevale āṇi hātī pāyī ḍevalē

They have eaten to the full and their hands and feet are listless. Opulence causes sloth.

775 जेवायाला चला भुक नाहीं मला

Jevāyālā tsalā bhūka nāhī malā

'Come to dinner:' 'I am not hungry.' One in anger makes a false excuse.

776 जेव्हां येते वेळ तेव्हां होतें गाजराचे केळ

Jemvhā yete vela temvhā hote gāzaratse kela

When the time comes even a carrot is as good as a plantain. In hard times things of little worth are appreciated. Or, simply Yei vele khāi kele (He who comes at the proper time will eat plantains).

777 चो गुळाने मरतो त्वाला विष कशाला

Zo gulāne marato tyālā viṣa kaśālā

Why give poison to him who dies from treacle?

778 ज्याची खावी पोळी त्वाची वाजवावी टाळी

Jyācī khāvī polī tyācī vāzavāvī tālī

Clap in praise of him whose bread you eat. 'Of whom you eat salt him laud and exalt' (English). Another form of the proverb is Jyācī khāvī bhākarī tyācī karāvī tsākarī (Be a servant to him whose bread you eat).

779 सुटे भांडे अर्धा खाम

Zhuṭe bhāndē ardhā lābha

Leavings are half satisfying.

780 टर भर दमडीवर

Tara bhara damadīvara

A meal for a farthing!

781 टाका आगें लिहावे घासा उणे जेवावे

Tākā āgale lihāvē ghāsā unē jevāvē

Write a nilful more, eat a mouthful less.

782 डाळ रोटी सब बात खोटी

Dālā rotī saba bāta khoṭī

(Give me) pulse and bread, everything else is worthless.

783 ढोंगरचे अंवक्ळे व सागरचे मीठ

Doṅgaratse avale va sāgaratse mīṭha

The myrobalan of the hill and salt of the sea. Both far apart and not likely to meet, but they do so when pickles are made. 3.

784 ताक तें ताक दूध तें दूध

Tāka te tāka dūdha te dūdha

Buttermilk is buttermilk, milk is milk.

785 ताक नाशी भाजी घर नाशी शेजी

Tāka nāśī bhājī ghara nāśī śejī

Buttermilk spoils vegetables, the neighbour (f.) spoils our house.

786 ताका दुधाचा निवाडा होईल

Tākā dudhātsā nivāḍā hoīla

It will be decided whether it is milk or buttermilk. Applied to a quarrel.

787 ताकापुरतें रामायण

Tākāpurate rāmāyaṇa

(To publicly read) the Rāmāyaṇa in order to obtain buttermilk.

788 ताकाला जाऊन गाडगे लपविणे

Tākālā zāūna gāḍage lapaviṇe

To go for buttermilk and to hide the jug. One who wants to make a request but is slow to come to the point.

789 ताकासा पोळवा तो दुधासा पोळिलच

Tākāsa polalā to dudhālā polelatsa

If abused when begging buttermilk he certainly will be if he ask for milk.

790 ताकास तुर लागू न देणे

Tākāsa tūra lāgū na deṇe

Not to allow the churn to touch the buttermilk. To do a work smartly.

791 ताडीचा शाढाखार्कीं वरी दूध पाळें तरी ताडीच प्याळाचा
संशय घेतो

Tāḍīcyā zhāḍākhālī zari dūdha pyāle tari tāḍītsa
pyālyātsā samśaya yeto

If you drink milk beneath a toddy tree people will suspect that you drank toddy.

792 तांदूळ जिवसे पाळणा जिवसा

Tāñdūla jivase pāhunā jivasā

I love my rice, I love my guest.

793 ता म्हणतां ताकभात समजावा

Tā mhaṇatā tākabhāt samazāvā

Saying 'ri' we understand 'rice and buttermilk.' 'A straw will show which way the wind blows' (English). Many similar expressions are in use.

794 तुपाचे आशेने उष्टे खावे

Tupātse āsene uṣte khāvē

To eat leavings with the hope of getting the fat.

795 तुप साखर रोडका व भाजीपाला धडका

Tūpa sākhara rodakā va bhājipālā dhaḍakā

Butter and sugar (yet) lean, vegetables (yet) robust. Those who have rich food are often weak.

796 तेल गेले तुप गेले हाती धुपाटणे आले

Tela gele tūpa gele hātī dhupāṭanē āle

The oil went, the butter went, the censer was left in the hand.

A maid-servant was sent to buy these two things and took a censer in which to bring them home. The censer is open at each end and can only contain one thing at a time. After buying the oil she carried it along to the butter shop, there turning the censer upside down (and spilling all the oil) she put the butter in the other end. When she reached home she showed the butter, and being asked where the oil was, turned up the censer to find it, and of course out fell the butter also !

797 खाचिं बोलणे माजीपासा

Tyatse bolane bhajipalā

His talking is like vegetables, i. e. soft and without strength.

798 थोड्हिं खाणे सजतीचिं फार खाणे फजितीचिं

Thode khāne lajatitse phāra khāne phajititse

To eat little is savoury, to eat much is injurious.

799 दहीं खाऊं कां महीं खाऊं

Dahī khāū kā mahī khāū

Shall I eat curds or shall I eat buttermilk? Shilly-shallying.

800 दहीं खाणाराचे गळ्याकडे कचरते

Dahī khānārātse galyākade katsarate

Curds make the eater's throat ache. A man likes a bribe at the time but it will cause him trouble afterwards.

801 दाट शाळें पाणी घाला पातळ शाळें पीठ घाला

Dāṭa zhāle pāṇī ghālā pāṭala zhāle pīṭha ghālā

When thick add water, when thin add flour.

802 दुगाणीचा मुळा तीन पैसे हेला

Dugānitsā mulā tīna paise hela

A farthing's worth of radishes and a penny for carrying them.

803 दुधाचा घोट घेवेना आणि ओकवेना

Dudhātsā ghoṭa ghevavenā āṇi okavenā

A mouthful of milk (which) cannot be swallowed and cannot be vomited. Something good we cannot keep and cannot part with.

804 दुधाची तहान ताकाने भागवत नाहीं

Dudhācī tahāna tākāne bhāgavata nāhī

One's thirst for milk cannot be satisfied with buttermilk.

805 दुधनिं मात्रसा तो ताक फुँकून पितो
Dudhāne bhāzalā to tāka phuṅkūna pito

Having burnt his mouth with milk he now blows even on buttermilk before drinking it. Buttermilk is never heated. ‘Once bit, twice shy’ (English). 317.

806 दुधासा गेली तेथे कांटे खायासा राहिली
Dudhālā geli tethē kāṇṭe khāyālā rāhili

She went for milk but remained to eat thorns.

807 धट्टाई खाई मिठाई आणि गरीब खाई गचांडी
Dhatṭāī khāī miṭhāī āṇi gariba khāī gatsāndī

A forward man gets sweetmeat to eat, a meek man gets a push by the neck.

808 धन्यासा कसा आणि चोरासा मलिदा
Dhanyālā kaṇyā āṇi tsorālā malidā

To the master boiled grain and to the servant (thief) sweet cake.
767.

809 धर्माची डाळ पांखडून घाल
Dharmācī dāla pāṅkhadūna ghāla

A gift of pulse, (and the beggar says) ‘Clean it before you give it to me.’ 711, 720, 810, 1891.

810 धर्माचे आणि उन उन
Dharmātse āṇi ūna ūna

A gift, (and he says ‘Give it to me) warm.’ 711, 720, 809, 1891.

811 धीर धरीला तो खीर खारेल
Dhira dharila to khīra khāilela

He who is persevering will eat custard.

812 नको नको पायलित्से चाक्हो
Nako nako pāyalitse tsākho

‘I don’t want it, I don’t want it,’ yet he goes on tasting about a gallon!

813 पंक्तीस चुकला तो जेवावयास मुकला

Paṅktisa tsukalā to jevāvayāsa mukalā

He missed (his place) in the row (at dinner) and had to go without any.

814 पक्वान्नाचा घास खाला विघ्नाची रास

Pakvānnātsā ghāsa tyālā vighnācī rāsa

He who has good food has heaps of difficulties.

815 पदरत्ने स्वर्वं पण नजरत्ने स्वार्चं नये

Padaratse khāve pāṇa nazaratse khāū naye

Eat your own but do not eat what another gives you. The offering made to a superior on a formal visit is called nazar.

816 पानावर भात व जागव्यांत हात

Pānāvara bhāta va zānavyānta hāta

Rice on the leaf-plate and the sacred thread in the hand. To leave a good work for a bad. The reference is to a Brahman custom.

817 पाहतां गोड वाटे खातां मन विटे

Pāhatā godā vāṭe khātā mana viṭe

While looking he thinks it sweet, while eating the mind loathes it.

818 पुखानंद आणि सुखानंद

Pukhānañda āṇi sukhānañda

Plentiful provision means happiness.

819 पुरणाची कारंजी कोण वर्जी

Puranācī karañjī koṇa varjī

Who will refuse a pastry puff? i. e. a good thing.

820 पुराणांतर्बीं वांगीं पुराणांत

Purāṇāñtalī vāṅgī purāṇānta

The brinjals (egg-plant) of the Purāṇa are in the Purāṇa.

The story is that a Puranic, or one who publicly reads the Purāṇa, was giving a reading when he had to read a verse forbidding the eating of brinjals in that particular month. His wife happened to be there and heard the command read; so on her way home she did not buy this particular vegetable, although she knew her husband was passionately fond of them. As she served the dinner she explained this to her husband, who on hearing it exclaimed 'The brinjals of the Purāṇa are in the Purāṇa!'

- 821 बाबू जेवले पत्तर पालथे
 Bābū jevale pāttara pālathe
The wanderer has dined and has turned over the leaf-plate. No one to care for.
- 822 बाब्या गेला आणि दशम्याही गेला
 Bābyā gelā āṇi daśamyaḥī gelyā
My child is gone and my bread is gone. One trouble on the top of another.
- 823 मरले पोटा अंजिर कडू
 Bharale potā anjira kaḍū
Even figs are bitter to a full stomach. ‘A full stomach loathes the honeycomb’ (English). 824.
- 824 मरले ब्राह्मणास दहीं करकरते
 Bharale brāhmaṇāsa dahī karakarate
Curds cause discomfort to a Brahman whose stomach is full. Satiety. 823.
- 825 माकरीला भुक लागली
 Bhākarilā bhūka lāgalī
The bread is hungry, i. e. Dinner is waiting.
- 826 माकरीस तोंड नाहीं भांडणास मुळ नाहीं
 Bhākarisa toṇḍa nāhī bhāṇḍanāsa mūla nāhī
*Bread (*chapāti*) has no face, a quarrel has no root. The first can be broken in any way one likes, the latter can be stirred up in a moment.*
- 827 माजी जीव नाहीं राजी
 Bhājī jīva nāhī rājī
Vegetables! one loathes them.
- 828 भात भक्षणा व पोळी दक्षिणा
 Bhāta bhakṣaṇā va polī dakṣiṇā
Rice to eat and cake as a present. The priest should receive money, not cake.

829 भात सोडावा पण साथ सोडू नये

Bhāta sodāvā paṇa sātha sodū naye

Leave the cooked rice but do not leave your guests. The latter should be accompanied for some distance on their journey.

830 मावाची माजी आणि कुभावाचा भात

Bhāvācī bhājī āṇi kubhāvātsā bhāta

Vegetables with good will (are better than) rice with ill will.

831 सुखेला पिकले काय आणि हिरवें काय

Bhukelā pikale kāya āṇi hirave kāya

What does hunger care about ripe or unripe?

832 भुकेस कोंडा व झोपेस धोंडा

Bhukesa koṇḍā va zhopesa dhoṇḍā

A hungry man (will be satisfied with) tran, a sleepy man with a stone.

833 सुताळा भूत आणि पानग्यीला पीठ

Bhutālā bhūta āṇi pānagyilā pīṭha

A demon for a demon and flour for pastry. To cast out a demon, a demon (i. e. generally a beating) is required.

834 भूक खाई रुख

Bhūka khāī rūkha

Hunger eats dry bread.

835 मनीं मांडे स्वप्नीं पुश्या

Manī māṇde svapnī puryā

In imagination, pastry; in dream, cakes.

836 मांडे करणारणीचा शेंबूढ पुसावा

Māṇde karāṇāraṇītsā śembūḍa pusāvā

We should wipe the nose (conciliate) her who is engaged in making pastry.

837 माणाचे पान गोदा

Mānātse pāna godā

The betel-leaf-roll given with respect is acceptable. It is a custom to give this to guests at the close of an entertainment or of a formal visit. 641.

838 मिठावांचून सर्वच अकळणी

Miṭhāvātsūna sarvatsa alaṇī

Without salt everything isavourless. Used e. g. when the chief person expected in an assembly does not come.

839 मीठ मिळेना आणि पीठ गिळेना

Mīṭha miленā āni pīṭha gilenā

Cannot get salt and cannot swallow flour. Old age.

840 मूर्ख ओळितो शहाणा गिळितो

Mūrkha okito śahāṇā gilito

The fool vomits, the wise man swallows. The first tells all his thoughts, the latter keeps them to himself.

841 मोळाचा भात आंखडला हात फुकाची कढी धावून धावून वाढी

Molātsā bhāta āṅkhadala hāta phukācī kadhi dhā-vūna dhāvūna vāḍhī

With costly rice he holds back his hand, but he runs to serve out the cheap dish of curds.

842 रांदे घरीं मांदे

Rānde ghari mānde

In the prostitute's house pastry. People thrive by bad means.

843 रात्रंदिवस कांडा हातीं आता कोंडा

Rātrañdivasa kāṇḍā hātī alā koṇḍā

Night and day pounding rice and receiving only husks.

844 रांधा वाढा उष्टी काढा

Rāndhā vāḍhā uṣṭī kāḍhā

Cook, serve, take away the remnants. Said by one who complains of all the work being laid upon her.

845 रावणाचा खारिला अदक्याचे दहीं

Rāvaṇācyā khāilā adakyātse dahi

A farthing's worth of curds to a glutton. The first two words of the proverb 'Rāvan's grave or burning pit' are a synonym for a glutton.

846 खवण तेथे जीवन

Lavana tethé jīvana

Where is salt there is life.

847 लोक म्हणून खाणार बाप म्हणून कोण देणार

Loka mhanūna khānāra bāpa mhanūna kōṇa denāra

Say you are a stranger and you will get food, say you are his father and he will not give to you. Plead humbly.

848 वड्याचें तेल वांग्यावर

Vadyātse tela vāngyāvara

The oil for the cake (he puts) on the brinjal. Anger excited by one object poured out on to another. Vada is made of pulse, ground, soaked, spiced and fried.

849 वरण दाटणी आणि बायको आटणी

Varana dāṭanī āṇi bāyako āṭanī

Pulse by thickening and a wife by wearing herself out. In this way they become acceptable.

850 वांकडी ना तिकडी तरी गांवाची भाकर

Vānkadī nā tikadī tarī gāvācī bhākara

Crooked or otherwise it is the village bread. One of a Mahar's rights, of which there are said to be fifty-two, is by turn to go to the houses in his village and collect pieces of bread.

851 वाटी त्याळा पांटी

Vāṭī tyālā pāṭī

The distributor has the basket. He helps others and has only the empty basket left.

852 वाळकांचा हारा आणि ताळाचा डेरा फार दिवस राहत जाहीत

Vāḷakāntsā hārā āṇi tākātsā ḍerā phāra divasa
rāhata nāhīta

A basket of cucumbers and a pot of buttermilk do not last long. Be not elated at a trivial possession.

853 वाठकावर सुरी पड़खी किंवा सुरीवर वाठूक पड़सें तरी वाठ-
काचा नाश

Vālakāvara surī padali kimvā surivara vāluka pa-
dale tarī vālakātsā nāśa

*Whether the knife fall on the cucumber or the cucumber fall on the
knife, it is the cucumber that is cut. Conflict between unequals
always ends in one way.* 1364

854 विस्तवाजवळ तूप नेत्रास वितुक्तें

Vistavāzavala tūpa nelyāsa vitulate

*If butter be taken near the fire it melts. A caution against the
influence of female society.*

855 शिकविली बुद्धि व बांधविली शिदोरी पुरत नाहीं

Sikavileli buddhi va bāndhaleli śidori purata nāhī

*Taught intelligence and tied up provisions are not sufficient. The
first should be natural intelligence. The word śidori means food
taken for a journey, which will last only a few hours.*

856 शिखे तों धीर धरवतो निवे तों धीर धरवत नाहीं

Śihe to dhīra dharavato nive to dhīra dharavata
nāhī

*He can be patient while it is boiling but he cannot be patient while
it is cooling. Said by a wife of her husband who is eager for his
meal. Applied generally.*

857 शिठं पाकें खाल तुम्ही बांगडीसें व्हाल

Śile pāke khāla tumhī bāngadīse vħala

*If you eat stale food you will become thin as a bangle. Said
affectionately by the wife to her husband.*

858 शेर शिघविला आणि विस्तव विश्वविला

Sera śizavilā āṇi vistava vizhavilā

To boil his own food and to put out the fire.

859 सरकारचें तेल पदरांत घ्यावे

Sarakāratse tela padarānta ghyāve

*Receive in your lap the oil given by government. Accept the
honours of the great at whatever cost to yourself. The first word
may be divāṇatse (prime-minister's).*

- 860 साखर खाईल तर डेकर देरेल
 Sakhara khāila tara dhekara deila
If he eat sugar he will give a belch.
- 861 सारी रात्र जागली आणि शेंगावांगीं रांधलीं
 Sārī rātra zāgalī āṇi śēṅgāvāṅgī rāndhalī
She kept up all night and cooked only beans. Small result for much trouble.
- 862 सुखाचा राता रोडगा ताता
 Sukhātsā rāzā rodagā tāzā
A king must be happy; wheaten bread must be fresh.
- 863 सुजलें भूत कोडबुळ्यास राजी
 Suzale bhūta kodabulyāsa rājī
*A hungry devil will accept a biscuit. The first word may be *bhukle* and means the same.*
- 864 हाढ तिकडे शेंपृट जाढ तोंड पाहुन जेवण वाढ
 Hāḍa tikade śempūṭa zāḍa tōṇḍa pāhūna jevana vāḍha
The tail is thick where there is bone: serve food according to the appearance of your guest.
- 865 हातीं भाला जेऊं घाला
 Hātī bhālā jeū ghālā
A spear in hand: 'Give me food.' Something forced from us by an enemy.

VI. HEALTH AND DISEASE.

- 866 अदत्तणीचिं ठिकाणीं दुःख आणि जांवरू वैद्य
 Adatsanitse thikānī duḥkha āṇi zāvai vaidya
An embarrassing disorder and a son-in-law as a doctor. 879.
- 867 अंधका अंधक्याचा वाटाढी
 Añdhakā añdhalyātsā vāṭāḍī
The blind as leader of the blind.

868 अंधका दोन छोके मागत नाहीं

Añdhalañā dona dole māgata nāhī

A blind man does not ask for two eyes. Or, in another form Añdhalyālā ekatsa dolā pure (One eye is enough for a blind man).

869 अंधका पाहतां चांद होय मोठा आनंद

Añdhalañā pāhatā cāñda hoyā moṭhā ānañda

Yes, a blind man would be glad to see the moon!

870 अंधका मळी रेडा खारे

Añdhalañā maļi redā khāī

A blind man kneads dough, a buffalo eats it. Or, in another form Añdhale dalate kutre piṭha khāte (The blind woman grinds and a dog eats the flour).

871 अंधका सांगे गोष्टी बहिरा गाडी पिटी

Añdhalañā sānge goṣṭī bahirā gādī pitī

The blind man is merely telling a story, the deaf man urges on the cart. Misunderstanding. Expressed also as follows: Añdhalyācā manī somavāra bahrā mhanato māzhī bāyako garabhāra (The blind man is talking about Monday, the deaf man answers ‘My wife pregnant, did you say?’). 917.

872 अंधकी पालासा गेसी धागर फोडून घरीं आसी

Añdhali pānyālā gelī ghāgara phodūna gharī āli

The blind woman went to fetch water and brought home a broken pitcher.

873 अंधव्याची धाव कुडापर्यंत

Añdhalyācī dhāva kudāparyanta

The blind man’s run extends to the wall. Ne sutor ultra crepidam. 298, 1428.

874 अंधव्यांत काणा राजा

Añdhalyānta kāñā rāzā

A one-eyed man is king among the blind. ‘In a country of blind people the one-eyed man is king’ (Spanish). 91, 115.

875 अंधव्यापुढे नाव बहिर्यापुढे नावण

Añdhalyāpuḍhe nātsa bahiryāpuḍhe gāyana

Dancing to a blind man, singing to a deaf man. A similar proverb is *Añdhalyāpuḍhe lävilā divā āṇi bahiryāpuḍhe gāile gīta* (A lamp was lit for the blind man and a song sung for the deaf man).

876 अंधव्या बहिर्याची गांड

Añdhalyā bahiryācī gāṭha

The meeting of a blind man and a deaf man. Neither understands the other.

877 अंधव्यास आमन्त्रण दोघे येतात

Añdhalyāsa āmañtrāṇa doghe yetāta

Invite a blind man, both come, i. e. He and his leader come.

878 अफूची घुटी अंधव्याची मिठी

Aphūcī ghuṭī añdhalyācī miṭhī

An opium pill is like a blind man's embrace. The grip of both is tenacious.

879 अवघड ठिकाणाचा घाव न दाखवतां न मिरवतां

Avaghāda ṭhikāṇātsā ghāva na dākhavatā na miravatā

A wound in a difficult place cannot be shown or paraded. Applied to a 'skeleton in the cupboard.' 866.

880 आपलीच नक्की आपणास विक्की

Āpalitsa nakhe āpaṇāsa vikhe

To poison ourselves (by scratching) with our own nails. Many believe the nails to be poisonous. E. g. among Parsees the cuttings of the nails are always thrown outside the house.

881 आपले खुळे तर रडावे दुसऱ्याचे खुळे तर हँसावे

Āpale khule tara radāvē dusaryātse khule tara hasāvē

If the idiot be of our family we cry, if of another's we laugh. 548.

882 आली खाज म्हणून सोडली लाज

Āli khāza mhaṇūna sodali lāza

The itch came and he lost all shame.

883 उणे जपते खुणेला आणि चंधळे जपते डोळ्याला

Une zapate khunelā āṇi añdhale zapate dolyālā

A deformed man cares about a sign and a blind man cares about his eyes. The first is sensitive about his deformity and blind people are said to be careful not to hurt their eyes.

884 एकाचा रोग आणि अवघ्यांचा भोग

Ekātsā roga āṇi avaghyāntsā bhoga

Only one is ill but all (in the house) feel it.

885 कांटा मोडला नायटा झाला

Kāñṭā modalā nāyatā zhālā

Where a thorn pricked ringworm came. An important thing may often be traced to a trivial matter.

886 काणा कैपती व चंधळा हिकमती

Kānā kaipatī va añdhala hikamati

One who squints is mischievous and a blind man is cunning. 380, 889.

887 काविळ शालेयास सर्व पिंचळे दिसते

Kāvīla zhālelyāsa sarva pivale disate

Everything appears yellow to one who has jaundice. ‘All looks yellow to the jaundiced eye’ (Pope).

888 कुडी पाहून पुडी

Kudī pāhūna pudī

Give the powder (medicine) according to a man’s strength. Applied to punishment.

889 क्वचित काणी पतिव्रता

Kvacita kānī pativrata

A squinting wife is seldom faithful. 380, 886, 1823.

890 खराजेला भांडवला कांडवला

Kharazelā bhāñḍavala kāñḍavala

Scratching is the cause of the itch. 891.

891 खाववृग अवधारा आण्यें

Khāzavūna avadhanā āṇyane

To cause a tumour by scratching. The second word may be kharūza (itch). 890.

892 खाणे खाल्यासारखें व दुखणे पहिल्यासारखें

Khāṇe khānyāsārakhe va dukhaṇe pahilyāsārakhe

To eat much and the illness to remain as before.

893 खाद हरी व्याध

Khāda harī vyādha

Food keeps off sickness.

894 गरज सरो आणि वैद्य मरो

Garaza saro āṇi vaidya maro

When the need is ended, then, a fig for the doctor. 918.

895 गरीबानि खालैं पोटाकरितां मोद्यानि खालैं श्रीषधाकरितां

Garibāne khālle potākaritā moḍhyāne khālle ausādhākaritā

The poor man eats to fill his stomach, the rich man for medical reasons.

896 गळा कापला गेला खोकला

Galā kāpalā gelā khokalā

He cut his throat and lost his cough! 'The remedy worse than the disease' (English). 902.

897 गुळाचें पथ्य करायाचें आणि गुळगुळे खायाचे

Gulātse pathya karāyatse āṇi gulagule khāyātse

The doctor forbids sugar but he eats sugar cakes! A stickler for theories who evades them in practice.

898 जेपाळाची मात्रा आणि वैकुंठीची यात्रा

Jepālācī mātrā āṇi vaikuṇṭhīcī yātrā

To take a purgative of jepal is to go on a pilgrimage to paradise. The proverb may begin murkha vaidyācī mātrā (To take a foolish doctor's pills).

899 व्याचा हात मोडेल व्याचा गव्यांत पडेल

Jyātsā hāta modela tyācyā galyānta padela

One who breaks his arm must carry it in a sling.

900 व्याचिं पोट दुखेल तो ओंवा मागेल

Jyātse pota dukhela to omvā māgela

He will ask for peppermint (omvā-seed) who has the stomachache.

901 ढोंगरास दुखणे व शिंपींत औषध

Doṅgarāsa dukhaṇe va śimpiṇta auṣadha

To give a shellful of medicine to a sick mountain. An insignificant remedy.

902 डोळे काढले कपाळ हलके शाळे

Dole kāḍhale kapāla halake zhāle

He took out his eyes and his headache was relieved ! 896.

903 डोळे फुटले तरी हिशोब बुडत नाहीं

Dole phutale tarī hiśoba budata nāhī

Although a man lose his sight, his debts remain.

904 तळव्याची आग मस्कास गेली

Talavyācī āga mastakāsa gelī

The heat from the soles of the feet went to the head. To be filled with rage.

905 तळव्यास सोणी आणि नेत्रांस थंडी

Talavyāsa lonī āṇi netrāsa thaṇḍī

To cool the eyes by applying butter to the soles of the feet. The great are benefited by care expended on inferiors.

906 तो औषधाप्रमाणे बोलतो

To auṣadhpramāṇe bolato

He speaks like a medicine.

907 थोराचिं दुखणे आणि मणभर कुंथणे

Thorātse dukhaṇe āṇi maṇabharā kuṇthaṇe

A great man's sickness and a hundredweight of moaning.

908 दुःख पाहून डाग आवा

Duhkhā pāhūna dāga dyāvā

Brand (the place) according to the pain. A common remedy. Like it is *Duhkhāvara dāganyā* (Brandings on the top of pain). One trouble on another.

909 दुखणे आलें जोरावर कांदा भाकर उरावर

Dukhane āle zorāvara kāndā bhākara urāvara

When a severe illness comes eat bread and onion. A kunbi remedy. The last phrase is sometimes *pathya gele serāvara* (One's diet is restricted by the pound).

910 दुखते पोट म्हणे कवाढ लोट

Dukhate potā mhaṇe kavāḍa lotā

I am in pain and you tell me to shut the door.

911 दुःखाण्टीं वैद्य

Duhkhāṇtī vaidya

In consequence of sickness the doctor. Applied to a visit which is not made without a special object.

912 नाक खाजविले आणि नकटे वरमले

Nāka khāzavile āṇi nakaṭe varamale

He scratched his nose and the noseless man was annoyed. 913.

913 नाक नाही धड आणि तपकीर ओढ

Nāka nāhī dhada āṇi tapakīra odha

He has no nose and (the other says) 'Will you take snuff?' 912.

914 पोराचे पोर गेले आणि कातबोळाचे मागणे आले

Porātse pora gele āṇi kātaboḷatse māgaṇe āle

The child is dead, and now they ask me to pay for medicine. This medicine (*kātaboḷa*) is given at the time of confinements to produce milk. 924.

915 प्रेताचा भार पृथ्वीला होतो

Pretātsā bhāra prithvilā hoto

A corpse becomes a burden to the earth. It must be disposed of quickly.

916 फुटका ढोळा काजळाने साजरा

Phuṭakā dolā kāzalāne sāzara

A deformed eye is beautified by lamp-black.

917 बहिरं ऐके तेरे आणि चचरट मागे सांबरे

Bahire aike tere āṇi acaraṭa māge sāmbāre

The deaf woman understands wild-calladium and the joker is asking for sauce. 871.

918 मोग आला सरतां म्हणजे वैद्य मिळतो पुरतां

Bhoga ālā saratā mhanaje vaidya milato puratā

When the disease is passing off you find a good doctor. Another form is Bhoga phite āṇi vaidya bhetē (When the disease abates you meet a doctor). 894.

919 मुकी मारली हाक ना बोंब

Muki māralī hāka nā bomba

If a dumb woman be beaten she does not call out nor scream. One under an obligation to another cannot complain.

920 घेतील वांग तर फेडतील पांग

Yetila vāṅga tara phedatila pāṅga

If skin-spots come our wants will be supplied. If discolouration of the skin, or moles, or other such marks come on both cheeks they are a good omen.

921 रोगाचे घर निरुद्योग मृत्युचे घर रोग

Rogātse ghara nirudyoga mrityūtse ghara roga

Idleness is the home of disease; disease is the home of death.

922 रोगी वैद्याचे औषध मोडका शस्त्राचे युद्ध

Rogī vaidyātse ausadha modakyā ūastrātse yuddha

The medicine of a doctor who is ill and fighting with broken weapons. Both are useless.

923 रोगाका कुपथ्याची चाढ

Rogyālā kupathyācī tsāḍa

A sick man has a longing for forbidden food.

924 वांझेस कातबोळ कशाला

Vāñhesa kātabola kaśalā

What does a barren woman want with kātabola ? 914.

925 विणारणीचा वेदना विणारीण जाणे

Vināraṇīcyā vedanā vinārīṇa zāṇe

The birth-giver knows the pain of birth-giving.

926 विषाने विष उतरते

Viṣāne viṣa utarate

Poison counteracts poison. 'Like cures like.' A heavy crime must have heavy punishment.

927 वैद्याचीं पोरे गालगुंडाने मेलीं

Vaidyācī pore gālaguṇḍāne meli

The doctor's children died from mumps !

928 वैद्याचीं वाटले आणि सन्याशाचीं मुंडले कोणास समजत नाहों

Vaidyātse vāṭale āṇi sanyāśātse muṇḍale konāsa samazata nāhī

No one understands the doctor's powders nor the sanyāśī's shaving-initiation ceremony.

929 वैद्यानां शारदी माता

Vaidyānām śāradī mātā

Sārada (October–November) is the mother of the doctors. An unhealthy season, coming after the rains, in which doctors thrive.

930 शेकणे हे अर्धा वैद्य आहे

Śekane he ardhā vaidya āhe

Fomentation is half a doctor.

931 सतरा सुरेणी विणारणीचा नाश

Satara suīnī vināraṇītsā nāśa

*Seventeen midwives and the lying-in woman is injured. 'Too many cooks spoil the broth' (English). It is also quoted *Eka bālaṇīna āṇi bārā suīnī* (One lying-in woman and twelve midwives).*

932 सुंठीवांचून खोकला गेला
Suṇṭhīvātsūna khokalā gelā

The cough has gone without ginger.

933 स्वभावात्ता आपद्य नाही
Svabhāvatā auṣadha nāhī

There is no medicine for one's character.

934 हिरडा खावा आणि जायफळचा कैफ चाणावा
Hiradā khāvā āṇi zāyaphalatsā kaipha zāṇāvā

Eat myrobalan, and nutmeg will check its effect. The first is a purgative.

VII. THE HOUSE.

935 अंगणावरून घराची कळा
Āṅgaṇāvarūna gharācī kalā

The state of the house is known by the ground in front of it.

936 अंथरूना पाहुना पाय पसरावे
Āñtharūna pāhūna pāya pasarāvē

Stretch your legs according to your bedding. Also in English.

937 अपलपोत्या गंगाळ उपत्या
Apalapot्यā gaṅgāla upatyā

A selfish man will steal the large copper pot.

938 आगींतून निघाले आणि फोपाव्यांत पडले
Āgiñtūna nighālē āṇi phopāvyañta padale

*To escape from the fire and fall into the hot ashes. ‘Out of the frying-pan into the fire’ (English). Another form is *Toulintūna nighāna vailāñta paḍane* (To come out of the fire-place and fall into the oven).*

939 आगीवांचून कढ नाहीं मायेवांचून रड नाहीं
Āgivātsūna kadha nāhī māyevātsūna raḍa nāhī

There's no bubbling over without fire, and no crying without affection.

940 आपले घर बारा कोशावरून दिसते

Āpale ghara bārā kośāvarūna disate

We can see our own house twenty miles off. There is no word in Marathi for 'home.'

941 आपले तोंड आपल्यास अरशावांशुन दिसत नाही

Āpale tōñda āpalyāsa arashāvātsūna disata nāhī

We cannot see our own face without a mirror. Applied to our faults.

942 आपला ढोळ्यांतील मुसळ काढून मग दुसऱ्याचे ढोळ्यांतील
कुसळ काढावें

Āpalyā dolyāntila musala kādhūna maga dusaryātse
dolyāntale kusala kādhāve

*Take the pestle from your own eye then take the mote from another's. The two words *musala* and *kusala* are often used as opposites. The first is the heavy wooden pestle, the other is the tiny blade of spear-grass which sticks to one's clothes.*

943 आपला तोंडाभोवतों आपणच दिवा श्रीवाकुन घेणे

Āpalyā tōñdābhovatī āpaṇatsa divā ovālūna ghene

To wave a lamp one's self around one's own face. It is waved by a female of the family as a sign of joy over an absent one's return, or in a person's praise. 'To blow one's own trumpet' (English).

944 इंगलांते अंथरूण

Ingalañtse añtharūṇa

A bed of live coals. 'To make it too hot for him' (English).

945 उखळ पांढरे झाले

Ukhala pāñdhare zhāle

The mortar has become white. It is filled with silver rupees. 'He has feathered his nest' (English).

946 उखळांत घातली तर सात घाव चुकवील

Ukhalañta ghātali tara sāta ghāva tsukavila

*Put her in the mortar and she will seven times avoid being hit by the pestle. Cunning. Another form is *Ukhalañta doke ghātalyāvara musalāsa koṇa bhito* (After putting one's head into the mortar who fears the pestle?).*

947 उखळामुसळाशीं गांड
Ukhalāmusalāśī gāṭha

The meeting of the pestle and mortar. Two people who clash.

948 उतरांडीला नसावी केळो व घरांत नसावी नणंद खेळी
Utarāṇḍilā nasāvī kelī va gharānta nasāvī naṇānda
khelī

In the pile of pots there should not be a keḷī pot and in the home there should not be the pranks of the husband's sister. The keḷī is from its shape difficult to fit into the others: the naṇānda is a mischief-maker.

949 उपद्या घड्यावर पाणी नी मूर्खाचवळ कहाणी
Upadyā ghadyāvara pāṇī nī mūrkhāzavala kahāṇī

Water on an inverted pitcher and a tale to a fool. Both useless.
'Water on a duck's back' (English).

950 उभे कुसळ व आडवे मुसळ
Ubhe kusala va āḍave musala

Spear-grass directly into you, a pestle across you. These are to be avoided. The first is pointed, the second is not.

951 एक घर उणे तर दस घर सुणे
Eka ghara une tara dasa ghara sunē

If there be a want in one house there will be the same want in ten houses. A man generally finds that his neighbours declare they have not got what he happens to want.

952 एक पाहुणा तर घर पाहुणे
Eka pāhunā tara ghara pāhunē

Invite one and you must expect the family.

953 ओटी जड पाहुणा गोड
Otī zada pāhunā godā

That guest is acceptable whose lap is full. Sometimes 'hand' is quoted instead of 'lap.'

954 काखेंत कळसा आणि गांवास वळसा

Kākhēnta kalasā āṇi gāvāsa valasā

Searching the village for the copper pot which is under his arm.
Absent-mindedness. 1763, 1855.

955 कांवांत खुंटा निघाला

Kānṭyānta khunṭā nighālā

The grinding-mill handle was found among the thorns. A good man in the company of worthless people.

956 काढीची आग माढीस खागती

Kāḍīcī āga māḍīsa lāgatī

A match will set fire to a large building.

957 कांस पाचासा नादूच मोठा

Kāsa pātrālā nādatsa moṭhā

A vessel of bell-metal gives a loud sound.

958 कुसल प्रवेशं मुसल प्रवेशः

Kusala praveśam̄ musala praveśah̄

Where a spear of grass finds entrance there a pestle will go.

959 केसाएवडे बारीक मुसळाएवडे आड

Kesāevadhe bārīka musalāevadhe zāda

Thin as a hair, thick as a pestle. 226.

960 कोणाचा पायपोस कोणाच्चा पायीं नाहीं

Konātsā pāyaposa konācyā pāyī nāhī

No one has on his own sandals. Confusion.

961 कोणी पाहती पासांत कोणी पाहती अरशांत

Konī pāhatī pānyānta konī pāhatī arashānta

Some look into water, some into a mirror.

962 कोळवाचा वासा घडी घडी लागे

Kolavyātsā vāsā ghadī ghadī lāge

We frequently knock against the outhouse rafter. Applied to a bad member of the family.

963 कोळशांतील माणिक

Kolaśāntīla māṇika

A ruby out of coal. One who is wiser than we expected.

964 कोळसा उगळावा तितका काळा

Kolasā ugälāvā titakā kālā

However much you rub charcoal it will still be black. Some men are bad all through : or their troubles are never ending.

965 खर्चणाराचे खर्चते कोठवळ्याचे पोट दुखते

Khartsañārātse khartsate koṭhavalyātse poṭa du-khate

The expense is the master's and the steward is in pain about it.

966 खाड्या घरचे वासे मोजणारा

Khallyā gharatse vāse mozanārā

He counts the rafters of the house where he has been fed. One who exposes the defects of a benefactor. 731.

967 गृहचिद्र

Grihachidra

A hole in the house. 'A skeleton in the cupboard' (English).

968 घरघुसी आणि घरनासी

Gharaghusī āṇi gharanāsī

A woman who pushes her way into the house destroys it. There is a play on the word *ghūsa* which means 'a bandicote.'

969 घर जळवावरी पाशाचा शोध करी

Ghara zalalyāvarī pānyātsā śodha kari

To search for water after the house is burnt. 'To shut the stable-door after the horse has fled' (English). Another form is *Ghara lāgale zaļū vihira lāgalī khanū* (When the house caught fire they began to dig a well). 1285, 1706, 1765, 1876.

970 घर फिरलें न्हणजे घराचे वासेही फिरतात

Ghara phirale mhaṇaje gharātse vāsehī phiratāta

If the house turn the rafter will turn with it. Applied to a benefactor and his dependants.

971 घर भरलें आणि तोंड धरलें

Ghara bharale āni toñda dharale

A house-warming closes the mouths of all.

972 घर सांकड आणि बाईल मांकड

Ghara sākada āni bāila mākada

A dirty hovel and an ugly wife. No one will covet these.

973 घर सारव तर म्हणे कोनाडे किती

Ghara sārava tara mhane konāde kitī

'Cow-dung (clean) the floor : ' and she says 'How many wall-holes are there ? ' 103, 430, 726, 1076.

974 घर सोडलें अंगण पारखे

Ghara soḍale aṅgana pārakhe

Having given up the house he is a stranger to its compound. The greater includes the less.

975 घरचाही गाडा ओंगणावांचून चालत नाहीं

Gharatsāhī gāḍā oṅgaṇāvātsūna tsālata nāhī

Even one's own cart will not go without grease. Affability shown to strangers should be practised at home.

976 घरचें शाळें थोडे व बाढ्याने धाढलें घोडे

Gharatse zhāle thode va vyāhyāne dhāḍale ghode

Are our house-expenses few ? And my child's father-in-law has sent this horse, i. e. sent it to be taken care of.

977 घरांत नाहीं दाणा आणि मला हवलदार म्हणा

Gharānta nāhī dānā āni malā havaladāra mhaṇā

No grain in the house and he wishes to be called 'Serjeant.' The saying is quoted in many forms.

978 घरपेक्षां उंबरठा अवघड

Gharapekṣā umbarathā avaghada

It is more difficult to cross the door-sill than to walk about the house. The beginning of an enterprise is the hardest part of it.

- 979 घरोघरीं एकच परो न सांगेला तीव बरी
 Gharoghari ekatsa parī na sāngela titsa bari
There is one matter in every house it is better not to talk about.
- 980 घरोघरीं भातीचाच चुली
 Gharoghari māticyātsa tsuli
In every house the fire-place is of earth. It is made of mud and is on the ground. All alike have trials.
- 981 चुसळी करितां उकळी भारी
 Ghusalī karitā ukalī bhārī
In churning much froth comes.
- 982 चुलीची फुरफुर व म्हातारीची कुरकुर
 Tsulicī phuraphura va mhātārīcī kurakura
The hissing (of wood) in the fire-place and the grumbling of an old woman.
- 983 चुलीचे लांकूड चुलीत वेरे
 Tsulitse lākūda tsulinta bare
Firewood is best in the fire-place. In another form Tsulintila lākūda tsulintatza zaļela (Firewood must come at last to the fire-place).
- 984 चुलीमध्ये मांजरे वाळीं आहेत
 Tsulimadhye māñzare vyāli āheta
The cat has had kittens in the fire-place. Destitution. Not even a fire.
- 985 चुलीला तीनच दगड
 Tsulilā tīnatsa dagada
A fire-place has only three stones. This proverb is quoted by Rabelais.
- 986 खळत्या घराचा पोळता वांसा
 Zalatyā gharātsā polatā vāsā
A charred rafter from a burning house. 1055.

987 जातें फुट्ले चाणि नातें तुट्ले

Zāte phutale āṇi nātē tutale

The connexion between the mill-stones lasts till one is broken.
Applied to relations.

988 चिकडे सुरे तिकडे दोरा

Zikade suī tikade dorā

Where the needle goes the thread follows. The husband follows the wife.

989 डेवतां मोठी चूळ घरीं पिशवी लहान करी

Thevatā mothī tsūla gharī piśavī lahāna kari

He who has a large fire-place needs but a small purse. Great expenses leave little to be kept in a purse.

990 डाव असतां हात भायू नये

Dāva asatā hāta bhāyū naye

If you have a ladle do not burn your hand. The first word is sometimes altered to hātakħārane, or to pałī.

991 ताटांत जेव तर म्हणे खापरांत जेवीन

Tātānta jeva tara mhaṇe khāparānta jevīna

'Eat out of the plate.' He answers, 'I will eat out of the potsherd.'

992 ताटाबरोबर कांठही जातो

Tātābarobara kāthahī zāto

The rim goes with the dish. 1008.

993 तापल्या पाण्यास चव येत नाही

Tāpalyā pāṇyāsa tsava yeta nāhī

Boiled water has no taste. Applied to broken friendship.

994 तिघांचीं तीन दारे

Tighāñcī tīna dāre

Three doors for three people. Three will not agree; they will leave by different doors. 'Two is company, three is none' (English).

995 दर गांवीं एक एक घर बांधाविं

Dara gāvī eka eka ghara bāndhāve

Build a house in every village.

996 दिपा पोटीं काजळ

Dipā potī kāzala

Lamp-black is produced from the lamp.

997 दिवटीबरोबर बुधली

Divaṭibarobara budhalī

The oil-can along with the torch. Two close friends.

998 दिव्याखालीं अंधेर

Divyākhālī aṇdhera

*Under the lamp it is dark. A good man has some blemish.
'Every light has its own shadow' (English).*

999 दिव्यांत वात तोंडांत हात

Divyānta vāta toṇḍānta hāta

*When the lamp is lit his hand goes to his mouth. It is then time
for the evening meal.*

1000 दोहों घरचा पाझणा उपाशीं मरे

Doho gharatsā pāhuṇā upāśi mare

The guest of two houses dies of hunger.

1001 धन्यावांचूण दुनिया व्यर्थ

Dhanyāvātsūna duniyā vyartha

*The world is useless without a master. Or, the first word may be
dhana (money).*

1002 धुलिवरचं सारवण

Dhulivaratse sāravana

Cow-dung-wash on dust. Transitoriness.

1003 नवें तेव्हां सवें शिंकाला लावून डेवे

Nave tenvhā save śiṅkyālā lāvūna ṭheve

New then near or kept in the hanging-net. While new valued.

1004 पात्रांत असला तर उवांत चेरैल

Pātrānta asalā tara davānta yeila

If it be in the dish it can be taken up in the ladle. 84.

1005 पाढऱ्या जा कीं रहा व दाळी शीज कीं भीज
Pāhunyā zā kī rahā va dālī sīza kī bhīza

O guest! go or stay. O pulse! be boiled or be sodden. In-difference.

1006 पिठांत मीठ
Pīthānta mīṭha

Salt in flour.

1007 पीठ आहे तर मीठ नाहीं आणि मीठ आहे तर पीठ नाहीं
Pītha āhe tara mīṭha nāhī āni mīṭha āhe tara pītha nāhī

If there be flour there is no salt and if there be salt there is no flour.

1008 पोहर्यास चळाट बोळवण
Poharyāsa tsarhāta bolavana

The rope went as a parting gift with the bucket! Both fell into the well. Bolavana is a present given to one going away. 992.

1009 फुटली घागर न जडे
Phutalī ghāgara na zade

A broken pitcher cannot be mended. Applied to character.

1010 बुधली वर आली
Budhalī vara alī

The leathern bottle has come up. When the oil was stolen the bottle, which had been kept under water, floated on the top. Used when knavery has come to light.

1011 भाड्याचिं घर आणि खालीं कर
Bhāḍyātse ghara āni khālī kara

A hired house and 'Vacate it.' It may have to be vacated at any time. People almost invariably live in their own houses, although not so, of course, in new towns.

1012 भांड्याला भांडे लागेलच लागेल
Bhāṇḍyālā bhāṇde lāgelatsa lāgela

One cooking-pot will certainly knock against another. An occasional quarrel is unavoidable.

1013 माझें गेलें चुकींत

Māzhe gele tsulinta

Mine has gone into the fire-place.

From a story in which the wife pretended not to care for food, and, when urged to eat by her husband, used to reply as above. In reality she gave her husband common fare and prepared something nice for herself, which she kept concealed in the fire-place till he was out of sight. The husband exposed this trick as soon as he discovered it.

Applied to one who while pretending to be indifferent is secretly planning for his own ends.

1014 मुसळाचे धनुष्य होत नाही

Musalātse dhanusya hota nāhī

A pestle cannot be made into a bow. It will not bend. Applied to a proud man.

1015 मोळा पोटी केरसुणी

Molā potī kerasunī

The broom is contained in the mola-grass. Costly things are obtained from worthless.

1016 लेंकरांगुरांनी वाढा साजरा

Leñkarāgurānī vādā sāzarā

A house is adorned by children and cattle.

1017 वळत्सानिचे पाणी आढाला जात नाही

Vālatṣānītse pānī āḍhyālā zāta nāhī

The water of the eaves does not rise to the ridge of the roof.

1018 सुवर्णाचे ताट कुडाचा आधार

Suvarnātse tāṭa kuḍātsā ādhāra

A golden plate must stand against the wall.

1019 स्वप्नाचे सुख आणि अरशांतले सुख

Svapnātse sukha āṇi araśāntale mukha

Happiness in a dream is like the reflection in a mirror.

1020 हसतीला पाडणा रउतीलाही पाडणा

Hasatilā pāhunā radatilāhī pāhunā

Whether we laugh or cry he remains as a guest. He will not leave without taking a meal.

1021 इं तर भांडी घांस तू
Hū tara bhāndī ghāsa tū

Yes! then you scour the pots. Used when an unpleasant work is proposed.

VIII. MONEY.

1022 अति उदार तो सदा नादार
Ati udāra to sadā nādāra

An excessively liberal man is always insolvent.

1023 अदा थोडा खर्च मोठा मग लाठास काय तोटा
Adā thodā khartsa mothā maga lāthāsa kāya toṭā

What lack of kicks will there be to one whose income is little and whose expenditure is great? The last phrase of the Marathi may be *tyātsā hoīla sadā toṭā* (He will always be in difficulty whose, &c.).

1047.

1024 अदा पाहुन खर्च करावा
Adā pāhūna khartsa karāvā

Spend according to your income. 936.

1025 अधवाचा जोडला आणि पिढीचा मोडला बरोबर होत नाहीं
Adhavyātsā zodalā āni pidhītsā modalā barobara
hota nāhī

Upstart opulence cannot be compared with reduced gentility.

1026 अपापाचा माळा गपापा
Apāpātsā māla gapāpā

Ill-gotten wealth is swallowed down. ‘Evil gotten, evil spent’ (English).

1027 अर्धींत गर्दी
Ardhīnta gardī

A heap (of goods) for a farthing.

- 1028 असतां पैक्काची पुर्णता नाहीं मिचांची न्युनता
 Asatā paikyācī pūrnatā nāhī mitrāncī nyunatā
With sufficiency of money there will be no scarcity of friends.
 'A full purse never lacks friends' (English). 718, 1045, 1046.
- 1029 आपला दाम कुडा आणि वाळाशी भगडा
 Āpalā dāma kuḍhā āni vānyāśi zhagadā
His money is false and he is quarrelling with the shopkeeper. 552.
- 1030 आयत गब्बू आणि पेसा ढब्बू
 Āyata gabbū āni paisā ḍhabbū
Free stuffing and like a dhabbu. It is a thick copper coin.
- 1031 उधार आणि अंधार
 Udhāra āni aṇdhāra
Credit and darkness. Goods bought on credit are bought in the dark.
- 1032 उधाराचे पोते सवा हात रिते
 Udhārātse pote savā hāta rite
A creditor's sack is one and a quarter cubit empty. He does not get a full sack if he buy on credit. Another similar saying is Udhārācī kaṇīka vāryāne gelē (The flour, bought on credit, was blown away by the wind).
- 1033 शत्रु कर्ता पिता शत्रुः
 Rīna kartā pitā śatruḥ
A father who contracts debts is an enemy. Sons consider themselves responsible for the debts of a deceased father. 1034.
- 1034 शत्रु दिल्यावीण न फिटे मरण आळावर न सुटे
 Rīna dilyāvīṇa na phiṭe marana ālyāvara na sute
Debt is not cancelled without payment and will not release us after death. 1033.
- 1035 शत्रु फिटेला पण हीण फिटत नाहीं
 Rīna phiṭela paṇa hīṇa phiṭata nāhī
A debt can be paid off but loss of character cannot be.

1036 कर्ज फार त्वाळा शाज नाहीं उवा फार त्वाळा शाज नाहीं

Karza phāra tyālā lāza nāhī uvā phāra tyālā khāza nāhī

One heavily in debt has no shame, one covered with lice has no sense of itching.

1037 कवडी कवडी माया जोडी

Kavadī kavadī māyā zodī

Cowry by cowry money accumulates.

1038 कवडीपासून कमवाविं लाखापासून खर्चविं

Kavadīpāsūna kamavāve lākhāpāsūna khartsāve
Accumulate by cowries and (you will be able to) spend as a millionaire.

1039 कक्षापति कों लक्षापति

Kakṣāpati ki lakṣāpati

Utterly destitute or worth thousands. Aut nullus aut Croesus.
The first word may be *bhikṣāpati* (a beggar). 1146.

1040 काजळाच्या कोठडीं गेले तर तोंड काळे मोजले तर हात काळे

Kāzalācāyā koṭhadī gele tara toṇḍa kāle mozale
tara hāta kāle

If you go into a room of lamp-black your face will be blackened, if you measure it your hands will be blackened. Applied to any connexion with money.

1041 कोठे जातो अडका तर तोडायाला आप सखा

Koṭhe zāto adakā tara todāyālā āpta sakħā

'O money ! where are you going ?' 'To sever relations and friends.'

1042 चांदीचा जोडा लोखंडास नरम करतो

Cāndītsā zodā lokhaṇḍāsa narama karato

A shoe of silver makes iron soft. Strike a man with a silver shoe, i. e. bribe him, and even the hardest will become soft.

1043 जेवढे धन तेवढे बंधन

Jevadhe dhana tevadhe baṇdhana

As is our wealth so is the means we take to protect it.

- 1044 जो मनुष्य कर्जदार त्वास नेहमीं शब्दमार
 Zo manusya karzadāra tyāsa nehamī śabdamāra
A man in debt is always being beaten with words.
- 1045 जोंवर आहे दामाजी तोंवर हाजी हाजी
 Zovara āhe dāmājī tovara hājī hājī
While a man has money he will be flattered. 1028, 1046.
- 1046 ज्याचा गाठीं पैका त्वाचे म्हणती सर्व ऐका
 Jyācyā gāthī paikā tyātse mhaṇatī sarva aikā
People will say of him who has money 'Listen, all of you, to him.'
 718, 1028, 1045.
- 1047 तीन टक्के अदा चेपत्र टक्के खर्च
 Tina takke adā trepanna takke khartsa
Three rupees income, fifty-three rupees expenses. Or, the words are zamā (credit) and utsāpata (debit). 1023.
- 1048 दमडीची कोंबडी चार आसाचा मसाळा
 Damaḍīcī kombadī cāra ānyātsā masālā
A halfpenny fowl and fourpence for stuffing.
- 1049 दमडीची सणकाढी आणि साख रुपयाची हवेली
 Damaḍīcī sanakāḍī āni lākha rupayācī havelī
A farthing match (will set fire to) a palace worth ten thousand pounds.
- 1050 दाम करी काम बिबी करी सलाम
 Dāma karī kāma bibī karī salāma
Money will do the work: ladies will salam to him.
- 1051 देणे आणि दुखणे हीं कोणास आवडत नाहीत
 Deṇe āni dukhaṇe hī konāsa āvadata nāhīta
Debt and trouble are liked by none.
- 1052 द्रव्य बळ चांगळे चंग बळ पांगळे
 Dravya baḷa tsāṅgale aṅga baḷa pāṅgale
Power of wealth is good, power of body is feeble.

- 1053 द्रव्याचें लालची पेंडीचें होर
Dravyātse lālaci peñdhītse ḫhora
A covetous man gives his animal only one bundle of grass.
- 1054 धन असें पाताळीं तर तेज दिसें कपाळीं
Dhana ase pātālī tara teja dise kapālī
If a man have wealth in hades (buried in the ground) his forehead appears bright.
- 1055 नादाराषा एक पैसा
Nādārātsā eka paisā
A farthing from an insolvent man. 986.
- 1056 निधन्या धन आणि निकासा काण
Nidhanyā dhana āṇi nikānyā kāṇa
Wealth to the penniless and grain to the grainless. Give according to a man's needs.
- 1057 माडेकशाची काळजी भाड्यापुरती
Bhāḍekaryācī kālajī bhāḍyāpuratī
One who gives on hire is only anxious about his hire.
- 1058 मागिताश्वाशिवाय चण बुढते
Māgitalyāśivāya ṣiṇa budate
The debt will be lost unless asked for.
- 1059 सोहोर सोडून घ्यावी व चिंधी फेंकून वाची
Mohora soḍūna ghyāvī va ciñdhī pheñkūna dyāvī
Keep the gold mohur, throw away the rag (in which it was tied). Keep the good. 1068.
- 1060 रोख ठोक भवानी चोख
Rokha ṭhoka bhavānī tsokha
Ready cash and success for the day. Traders believe that the first sale in the morning for cash, to a suitable person, and done in the name of the goddess Bhavānī, will bring luck for the day.
- 1061 लाख नसावी पण साख असावी
Lākha nasāvī paṇa sākha asāvī
Better have credit than a lakh of rupees.

1062 आम पांचांचा आणि वस्त्र दाहांचे
 Lābha pāñtsāñtsā āṇi vastra dāhāntse
He earns five rupees and spends ten on clothes.

1063 आज दिसे आणि मुद्दल भासे
 Vyāza dise āṇi muddala bhāse

He sees the interest and fancies it is capital. There are many similar phrases. *Vyāza nārāyaṇa muddala nārāyaṇa* (Interest is Nārāyaṇa, i. e. money, principal is Nārāyaṇa); *Vyāzacyā ātene muddalātsā nāka* (To lose the capital with the hope of interest); *Vyāzālā sokalā muddalālā mukalā* (He became fond of interest and lost the capital).

1064 सहज जारैन कुंपांत चार आणे सुपांत
 Sahaza zāīna kuṇpānta cāra āṇe supānta

If I go as far as the hedge I shall earn four annas. Similar sayings are *Sahaza zāīna goṭhyānta tsavalyā pāvalyā oṭyānta* (If I go as far as the cow-pen I shall get plenty of small coins); *Sahaza zāīna rāḍyānta cāra āṇe gāḍyānta* (If I go into the field I shall get four annas in my cart); *Sahaza ḍolā phirakāvīna cāra āṇe ṭarakāvīna* (If I just turn my eye round I shall obtain four annas).

1065 सोनें पाहाविं कसून माणूस पाहाविं बसून
 Sone pāhāve kasūna māṇūsa pāhāve basūna

Gold is tested by a touchstone, man is tested by being in his company.

1066 सोन्वाचा वावा होन पण घराचा देऊ नये कोन
 Sonyātsā dyāvā hona paṇa gharātsā deū naye kona

Give a gold coin but do not give a corner of your house. Trouble will ensue if you allow another to live with you.

1067 सोन्वारपथाचा वारा आणि खुर्बाचा भारा
 Sonyārupayātsā vārā āṇi khurdyātsā bhārā

A breath of gold and silver (is worth) a load of copper.

1068 सोन्वासाठीं चिंधीची गरज
 Sonyāsāṭhī ciñdhīcī garaza

A rag can be serviceable to gold, i. e. to tie it in. 1059.

1069 सोन्याहुना पिवळे

Sonyāhūna pivaḷe

Yellower than gold. Excessively good.

1070 हातीं कवडी विद्या दवडी

Hātī kavadī vidyā davadī

He who has a cowry (money) will not be learned.

IX. NAMES.

(a) Of Persons.

(b) Of Places, Rivers, &c.

(a) NAMES OF PERSONS.

1071 अमरसिंग तो मर गये भीक भागे धनपाळ

लक्ष्मी ती गोंवया वेची भले बिचारे ठण्ठणपाळ

Amarasiṅga to mara gaye bhika māge dhanapāla
Lakṣmī tī gomvaryā veñcī bhale bicāre thanāṭha-
napāla*Mr. Immortal is dead, Mr. Possessor-of-wealth is begging, Mrs. Riches is gathering cow-dung cakes, so Mr. Owner-of-nothing is best of all.*

It is said that a man once gave his son the name of Owner-of-nothing, at which, on growing up, he was very much annoyed. Going out one day he saw a man being carried to burial, and on inquiring who it was, he was told that it was Mr. Immortal. Shortly after this a beggar came to his door, so being very curious about names, he asked what his name was, and was astonished to hear the beggar reply, 'Mr. Possessor-of-wealth.' Another day when out walking he noticed Mrs. Riches picking up cow-dung to burn as fuel. This convinced him that a man's name does not alter his condition, and that his own unfortunate name would do as well as any other.

1072 आगे आगे गोरख आगे

Āge āge gorakha zāge

Gorakha was always awake and watchful. Gorakhanātha is held to be a pattern of uprightness; his teacher was Macandaranātha.

1073 इंग्रेजी कायदा पगाराचा वायदा

Ingrejī kāyadā pagārātsā vāyadā

The English rule, salary at an appointed time, i.e. the salary is paid monthly.

1074 इडापोडा जावो आणि बळीचिं राज्य देवो
Idāpiḍā zāvo āṇi balīcīn rājya yevo

May evils leave us and the reign of Bali come back. The Shudras are fond of King Bali because he took their part against Vāmana and the Brahmins. The phrase is still used at the Dasarā festival.

1075 एका नाका दोन शिंका सहदेव म्हणे शकुन निका
Ekā nākā dona śīṅkā sahadēva mhaṇe śakūna nikā

If there be two sneezes from one nostril, Sahadeva says the omen is good. Sahadeva was a celebrated Shudra astrologer.

1076 ओझें उत्तल म्हणे बाजीराव कोठे
Ozhe utsala mhaṇe bājirāva koṭhe
'Take up the load.' He says, 'Where is Bajirao?' 103, 430, 726, 973.

1077 कळीचा नारद मुनि
Kalītsā nārada muni

Nārada Muni the starter of quarrels. He is spoken of as stirring up strife among the gods.

1078 किला घ्यावा पण कोणाचिं नांव घेऊ नये
Killā ghyāvā pana koṇātse nāva gheū naye

Take a fort but do not take any one's name. There is much superstition as to 'taking a name'; e.g. a wife does not speak to or of her husband by name, and under almost all circumstances a person's name should not be used.

1079 कुंभकरणाची जांभरू
Kumbhakaraṇācī zāṁbhāī

Kumbhakarana's yawn. Applied to a long yawn. He was the brother of Rāvana (see Rāmāyana), and was supposed to sleep for six months at a time; hence his yawn was correspondingly long.

1080 केशाचा अपराध व नार्यास दंड
Kesātsā aparādha va nāryāsa daṇḍa
It was Kesa's fault and Nāryā was punished.

1081 गोमा गणेश पितळी दरवाजा

Gomā gaṇeśa pitaļī daravāzā

Gomā Ganeśa and a brass gate.

This saying arose from the story of a man who in the Hyderabad State opened a toll-gate and exacted toll without the slightest authority from the Moghul Government. There was disorder everywhere, and the man thought it a good opportunity of making money. His name was Gomā Ganeśa, and the name of the town-gate where he lived was 'Brass Gate,' so he had these four words stamped on the receipts he gave. People thought this was some Government phrase, and it was many years before the fraud was discovered; but when discovered, strange to say, the man was rewarded for his ingenuity.

1082 घरांत नाहीं आनका कुत्र्याचे नाव माणका

Gharānta nāhī ānakā kutryātse nāva mānakā

No food in the house and the dog's name is Ruby! Another form is *Gharānta nāhī bāsa māzhe nāva durgādāsa* (Not a stick to burn and my name is Servant-of-Durga).

1083 जगन्नाथका भात जगत् पसारे हात

Jagannāthakā bhāta jagat pasāre hāta

People stretch out their hands for the rice of Jagannātha. On certain occasions a large quantity of rice is cooked at the temple of Jagannātha and freely distributed; when this is done no distinction of caste is kept, but all eagerly take it. All are alike before God.

1084 जमदग्नीचा दुसरा अवतार

Zamadagnītsā dusarā avatāra

A second incarnation of Zamadagne. He was an ill-tempered man. Applied to one with a violent temper.

1085 जमाखर्च स्त्रीचे हातीं टेवावा अशी व्यासमृति

Zamākhartsa strītse hātī thevāvā aśī vyāsasmṛiti

The accounts should be kept by the wife, so says Vyāsasmṛiti.

1086 ठणठणपाळ म्हणे जय गोपाळ

Thanāthanapālā mhāne jaya gopāla

Owner-of-nothing (by name), and he cries, 'Victory to Krishna.' Gopāla is one of the many names of Krishna. Beggars sit by the wayside and call out some such phrase as this.

1087 तुका म्हणे उगा राही जेजें होई तेतिं पाही

Tukā mhaṇe ugā rāhī jeje hoī tete pāhī

Tukarām says, ‘Remain quiet and see what will happen.’ He was a well-known Marathi poet, whose verses are very popular and often quoted.

1088 दगडाचिं नाव धोंडा धोंड्याचिं नाव दगडा

Dagadātse nāva dhoṇḍā dhoṇdyātse nāva dagada

*The name of a stone is a stone. Both these words *dagada* and *dhoṇḍā* mean ‘stone.’ It does not matter what name you give a worthless person.*

1089 दोनही कुळे सारखीं आणि नामदेव पारखी

Donahī kule sārakhī āṇi nāmadeva pārakhī

The two families are alike, only Nāmadeva could find any difference. He was a great astrologer. The two families being of the same name, a marriage cannot be arranged between them.

1090 धन्याचिं नाव गण्या व चाकराचिं नाव रुद्राजी आप्पा

Dhanyātse nāva ganyā va tsākarātse nāva rudrājī
āppā

The master’s name is Ganyā, the servant’s is Rudrāji Āppā. The first is a rude form of Ganpatrao.

1091 धोंडभट्टी करणे

Dhoṇḍabhatṭī karane

To behave Dhoṇḍabhatṭily. He was a priest who put on the forehead-mark without having bathed ; hence, a hypocrite.

1092 नाग्या नागवला आणि तुका उजवला

Nāgyā nāgavalā āṇi tukyā uzavalā

He robbed Nāgyā and paid for Tukyā’s marriage.

1093 नाम असें उदारकर्ण कवडी देतां वाई प्राण

Nāma ase udārakarṇa kavaḍī detā zāī prāṇa

His name is Mr. Liberality, but he would lose his life rather than give a cowry.

1094 नाम उंदरी सांगे सुंदरी

Nāma uñdari sāṅge suñdarī

Her name is Uñdari (rat) but she says it is Suñdarī (beautiful)!

1095 नार्या जाणे बारा तर केशा जाणे साढेतेरा

Nāryā zāṇe bārā tara keśā zāṇe sāḍeterā

If Nāryā knows twelve Keśā will know thirteen and a half.

1096 नांव अन्नपुर्णा आणि टोपल्यांत माकर उरेना

Nāva annapurnā āni ṭopalyānta bhākara urenā

Her name is Food-provider but there is never any bread left in her basket.

1097 नांव गंगाबाई आणि रांजणांत पाणी नाही

Nāva gaṅgābāī āni rāñjanānta pāṇī nāhī

Her name is Miss Ganges and there is no water in her pitcher. All sacred rivers are called Gangā. There are many similar sayings, Nāva dhanapāla gharī khāñyātse hāla (His name is Possessor-of-wealth and he is starving); Nāva mahipati tilabharā zāgā nāhī hātī (His name is Lord-of-the-earth yet he does not own a speck of land); Nāva moṭhe va lakṣaṇa khoṭe (His name is Great, his character is small); Nāva sonubāī hātī kathalātsā vālā (Her name is Miss Gold and she is wearing a tin bracelet).

1098 नांव सांगावे पण गांव सांगू नये

Nāva sāṅgāve paṇa gāva sāṅgū naye

Tell your name but do not tell your village. If you tell this people will find out all about you.

1099 पतिव्रता चांगुणा आणि शंभराळा एकही नाही उद्या

Pativrata tsāṅguṇā āni śambharālā ekahī nāhī unā

The faithful wife Tsāṅguṇā and not one short of a hundred. She has captivated so many. Ironical.

1100 पागोत्थाचा समला राजाराम दमला

Pāgotyātsā samalā rājārāma damalā

The flowing end of a turban and Rājārāma is tired. He was a Marathi king who is said to have spent all his time on his dress, and to have done little else. A fop.

1101 बांड्याची बारा ओत घरांत नाहीं शेत जोत

Bāndyācī bārā auta gharānta nāhī śela zota

Bāndā has twelve ploughs but neither rice-seed nor bullocks. To possess one thing but not another without which it is useless.

1102 भागूबाईचे कर्म भागूबाईस माहित

Bhāgūbāītse karma bhāgūbāīsa māhita

Bhāgūbāī knows what Bhāgūbāī does. The name is given to an effeminate man.

1103 माझें नाव साड जेथें पडेल माझें हाड तेथें साडे तीन शे गांव
उजाड

Māzhe nāva lāda jetha padela māzhe hāda tetha
sāde tīna śe gāva ujāda

My name is Lāda, where a bone of me falls three hundred and fifty villages will be desolate. Among Mahars there was once a man of this name noted for his cruelty.

1104 राम्यास गळु आणि लक्ष्यास अवधाणा

Rāmyāsa galū āni laksyāsa avadhanā

Rāma has a boil and Lakṣa has a sympathetic pain. One who pretends he cannot do a thing because some one else is really not well enough to do it.

1105 लालाभाईचा चुरमा आणि शेटजी सडक

Lālābhāītsā tsuramā āni śetajī sadaka

Lālābhāī's sweetmeats and 'Friend ! eat them up.' He was a mendicant noted for his liberality.

1106 शङ्खोबा तर ओबा दे लाख तर घे सव्वा लाख देतोस काय तर
घेतोस काय

Śaṅkhobā tara obā de lākha tara ghe savvā lākha
detosa kāya tara ghetosa kāya

O Śaṅkhobā !—' Well, sir ; ' Give me a lakh of rupees—' Take a lakh and a quarter ; ' Will you give them ?—' Will you take them ? ' A rude unlearned man who is destitute is called Śaṅkhobā.

1107 सीता गेली वनवासा आणि पाठी लागली अवदसा

Sītā geli vanavāsā āṇi pāṭhī lāgali avadasā

Sītā went into the wilderness but even there misfortune pursued her.
She was carried off by Rāvana (Rāmāyana). 1108.

1108 संतिसारखी नारी पण तीही गेली चोरी

Santisārakhī nārī paṇa tīhī geli tsorī

Even a lady like Sītā was carried off. 1107.

1109 सुदाम दरिद्र

Sudāma daridra

Poverty like Sudāma's. He was an extremely poor Brahman. 1110.

1110 सुदाम देवाचिं वस्त्र

Sudāma devātse vastra

A cloth like Sudāma's. It was full of holes. 1109.

1111 हा सूर्य आणि हा जयद्रथ

Hā sūrya āṇi hā jayadratha

This is the sun and this is Jayadratha. Arjuna was to kill Jayadratha before sunset, and this was made possible by Krishna covering the sun with his shield.

(b) NAMES OF PLACES, RIVERS, &c.

1112 अडलाची काशी कोळी जाविं तिजपाशीं

Adalyācī kāśī konī zāvē tizapāśī

A man hard up may go to Benares, who else will go there? It is implied that one unable to earn a living may go there to become a mendicant.

1113 अधीं शिदोरी मग जेजुरी

Adhī śidorī maga jejurī

First provisions (for the journey) then Jejurī. This is a famous place of pilgrimage where Khaṇḍobā is worshipped.

1114 आळाशाळा बंबा दूर आणि पाप्याळा काळ पांढरपूर

Ālaśālā gaṅgā dūra āṇi pāpyālā kāya pāñdhara-pūra

The Ganges is far off to a lazy man; and what is Pāñdharpūra to a sinful man? Vithobā is worshipped at Pāñdharpūra. 1140.

1115 आळशावर बंवा लोटली

Ālaśāvara gaṅgā loṭalī

The Ganges poured on to a lazy man. Too lazy to do anything to obtain good and it is unexpectedly brought to him.

1116 उंदीर मस्कतास गेला पण सावकार नाहीं झाला

Uṇḍīra maskatāsa gelā paṇa sāvakāra nāhī zhālā

The rat has gone to Maskata but has not become a banker. ‘Those who cross the sea change their clime but not their character.’ (Horace.)

1117 एक बोलेना बांदर तर काय ओस पडेल जुन्नर

Eka bolēnā bāndara tara kāya osa paḍela junnara

If a monkey like you talk not to me, is the whole of Junnara a desert ? Junnara is in the Poona district ; close to it is the hill Śivnera where Śivaji was born.

1118 काशी केली वाराणशी केली तरी कपाळाची कटकट नाहीं गेली

Kāśī keli vārāṇasī keli tarī kapālācī kaṭakāṭa nāhī gelī

He did Benares, he did Vārāṇasi, but his worry did not leave him. Uselessness of pilgrimages to relieve the mind. Vārāṇasi is the name of two rivulets at Benares, and is used as a name for the city.

1119 काशीस गेला काशीदास मधुरेस गेला मधुरादास

Kāśīsa gelā kāśidāsa mathuresa gelā mathurādāsa

At Benares he was a Benares-man, at Mathurā he was a Mathurā-man. A time-server. The latter place is in the province of Agra.

1120 काशीस गेल्याचें आपण सांगतो पण मांजर मारच्याचें सांगत नाहीं

Kāśīsa gelyātse āpaṇa sāṅgato paṇa māñzara māralyātse sāṅgata nāhī

He tells people when he has been to Benares, but he does not tell them when he has killed a cat. He tells his good but not his bad deeds.

1121 बंगास्नान आणि तुऱ्गापान

Gaṅgāsnāna āṇi tuṅgāpāna

A Ganges-bather and a gāñja-smoker.

1122 घरभेदी लंकादहन

Gharabhedī laṅkādahana

A mischief-maker (is like one who) sets fire to Ceylon. The latter reference is to Hanumān, the monkey-god, who burnt Ceylon.

1123 चघळ वाईचा मरळ गोईचा

Tsaghala vāitsā marala goītsā

The Vāi people are prosy babblers, the Goa people are callous to ill-use.

1124 चक्क माळ चांदवडी नगद माळ हलवाई

Cakka māla cāndavadī nagada māla halavāī

The Cāndavada rupee is a good article; the confectioner's is good food.

1125 जाईल बुधीं तो येरैल कधीं

Zāila budhī to yeila kadhī

If he start on Wednesday he will return at some time or other. Women consider it an auspicious day on which to start on a journey.

1126 जुन्नरी हराहुन्नरी

Junnari harahunnari

The Junnara people are cunning workmen.

1127 ज्याचे खिशांत सुर्तीं तो मंगळ मूर्तीं

Jyātse khisānta surtī to maṅgala mūrtī

He is a happy man who has a Surat rupee in his pocket.

1128 डोक्यावर पदर दिल्लीवर नदर

Dokyāvara padara dillivara nadara

Her sadi over her face but she sees as far as Delhi. 506.

1129 ढोंग केवढे तर घोडनदी येवढे

Dhōnga kevadhe tara ghodanadī yevadhe

How much pretence? As much as the river Ghodā. A rapid river named after the horse (ghodā).

1130 तूं मी सारखी चल जाऊ द्वारकी

Tū mī sārakhī tsala zāū dvārakī

You and I are alike, let us go to Dvārakā. Unity is necessary in a work which two share.

1131 देहामध्ये शक्त घेतलें दिल्लीचिं तळ

Dehāmadhye śakta ghetale dillitse takta

He who is strong can take the throne of Delhi.

1132 नाउ खांड पृथ्वी व दाहावें खांड काशी

Naū khaṇḍa prithvī va dāhāve khaṇḍa kāśī

On the earth nine continents; the tenth is Benares. There is said to be another phrase added in Guzarathi, thus ‘the eleventh continent is Agaśī’; this is a town on the Bassein coast where the Vaitarni river joins the sea.

1133 न कर्त्याचा वार शणिवार

Na kart्यātsā vāra śanivāra

The day of the non-doer is Saturday. It is an unlucky day on which usually money is neither borrowed nor paid.

1134 नर्मदेंत जितके कंकर तितके शंकर

Narmadenta zitake kaṅkara titake śaṅkara

There are as many Shankars (gods) in the Nerbada river as there are pebbles. My expenses are as great as my income.

1135 नर्मदेचा गोटा

Narmadetsā gotā

A pebble of the Nerbada. An unstable man.

1136 नाशिक नव टेंकावर वसविलें

Nāśika nava ṭenkāvara vasavile

Nasik is built on nine hills. This seems to show that Nasik derived its name from *nava sikhā* (nine-peaked). Some derive it from *nāka* (nose), as Laxuman is said to have cut off the nose of Shurpanka, the sister of Rāvana, at this place.

1137 नाशिकाकर व काशीकर गाठ पडली वेळेवर

Nāśikakara va kāśikara gāṭha padalī velevara

A Nasik man and a Benares man met at a suitable time. Both are understood to be rogues.

1138 नाशिकाची जिल्हाई आणि पैठणाचा आदर

Nāśikācī zilhai āṇi paithaṇatsā ādara

Nasik polish and Paithani respect. Two places of pilgrimage.

The former is noted for its brass work to which the polish refers. Neither the polish of the one nor the respect of the other lasts long. At Paithan there is an annual fair in honour of the poet Eknath.

1139 नाशिक त्रिंबकास गेले नाशिक परगणा चोसाड

Nāsika trimbakāsa gele nāsika paragaṇā osāda

Nasik (the nose) went to Trimbak (the eyes) and Nasik district was bare. The two places are near each other. Trimbak is the source of the Godavary. Applied to one with a squat nose that turns up towards the eyes.

1140 पांढराळा पंढरपूर आणि नकवाळा तुळजापूर

Pāpyalā pañḍharapūra āṇi nakatyālā tulazāpūra

Pandharpur to a sinner and Tulzāpur to a noseless man. Worshippers, not 'sinners,' go to the former; and at the latter, where there are many temple women, a noseless man would find no welcome.

1141 पुणतांब्याच्या म्हशी आणि ढोणगांव सावरा

Punatāmbhyācyā mhaśī āṇi dhonagāva sāzarā

The buffaloes of Puntāmbe adorn the hamlet Dhon. The nearness of the grazing grounds leads the Dhon people to delight in imagining all the cattle theirs.

1142 पैठणी पागोटे घालायास नाहीं म्हणून जोकीची टोपी जाळावी काय

Paithaṇī pāgoṭe ghälāyāsa nāhī mhaṇūna ḍokīcī ṭopī zālāvī kāya

Do not burn the cap you have on because you do not possess a Paithani turban.

1143 पांचट गुणाची म्हणती मी पुणाची

Pāñctsata gunācī mhaṇatī mī punyācī

Of insipid quality and says she is from Poona. One from Poona would be stylish and bright.

1144 बारा बंदरी पांच पुणेरी व एक जव्हारी

Bārā bañdarī pāñtsa puṇerī va eka zavhārī

Twelve harbour-men, five Poona men, and one Zavhār man. These are equal in badness.

1145 बालेघाट आणि सोन्याचा कांठ

Bāleghāṭā āṇi sonyātsā kāṭha

Bāleghāṭ and a golden rim. It is in the Central Provinces, and is a fertile district.

1146 भिक्षेश्वर किंवा लक्ष्मीश्वर

Bhikṣeśvara kiṁvā laṅkeśvara

Either king of beggars or lord of Ceylon. Aut nihil aut Caesar.

1039.

1147 मनमाडी पलांग तोडी

Manamāḍī palaṅga todī

The Manmāḍ (betel-leaves) are fit to eat on a bed.

1148 मरावे काशीं कीं मरावे मिराशीं

Marāvē kāśī ki marāvē mirāśī

Die at Benares or die on hereditary land. At Benares it ensures salvation : on hereditary land there is the assurance that one's children are provided for.

1149 मुंबईची वसवस आणि कोणी म्हणेना खासीं बस

Mumbaīcī vasavasa āṇi koṇī mhaṇenā khālī basa

The busy life of Bombay and no one asks you to sit down.

1150 मुंबईचे पाणी आणि हातपाय ताणी

Mumbaītse pāṇī āṇi hātapaẏa tāṇī

Bombay water and stretching the limbs. Before Bombay had a good supply of water a person from the Mofussil would feel the aching languor of fever coming on after drinking water from its wells.

1151 लेंदा नाळे गंगेस मिठतां गंगा झाले

Leṇḍā nā�e gaṅgesa milatā gaṅgā zhāle

When a brook or stream has reached the Ganges it becomes Ganges. In these small streams there is much refuse but they become sacred on reaching the sacred river.

1152 वात्सली गीता झाला रिता

Vātsali gītā zhālā ritā

He has finished reading the Bhagavatgita and is free.

1153 वांबुरीमागे धामोरी तिच्यामाबैं खोसपुरी

Vāmburīmāge dhāmorī ticyāmāge khosapuri

After Vāmburi Dhāmori, after that Khospuri. These are villages in the Ahmednagar district.

1154 वायीं वैराट बोली वैराट

Vāyī vairāṭa bolī sairāṭa

The district of Vāi and they speak coarsely. Vāi is in the Satara district.

1155 वाहिली ती गंगा राहिलें तें तीर्थ

Vāhili tī gaṅgā rāhile te tirtha

What flowed away was Ganges, what remained was holy water. Applied to almsgiving.

1156 शँभर काशिकर आणि एक नाशिककर

Śambhara kāśikara āṇi eka nāśikakara

A hundred Benares men and one Nasik man. The roguery of one Nasikite is equal to the roguery of a hundred Benares men.

X. NATURE.

(a) General.

(b) Trees, Plants, &c.

(c) The Weather.

(a) GENERAL.

1157 अडीच बोटावर आकाश उरवें

Aditsa botāvara ākāśa urale

Within two and a half fingers-breadth of the sky. His head almost touches the sky. Conceit.

1158 अंधार हा चोरास पथ्या

Āndhāra hā tsorāsa pathya

*Darkness suits thieves. The word *pathya* means suitable diet for a sick man, allowed or restricted by the doctor.*

1159 अबब केवढाहो नदीस पूर आला

Ababa kevad̄hāho nadisa pūra ālā

Oh! how the river is flooded! Used ironically. ‘Crocodile’s tears’ (English).

1160 आमाठ फाटले तर ठिगळास काय बावं

Abhāla phāṭale tara ṭhigalāsa kāya dyāve

If the sky be torn how can it be patched ? The first word may be ākāśa (the heavens); or, the phrase is sometimes quoted, 'If the heavens are falling who can prop them up ?'

1161 अहद दर्या तहद सूर्ये

Ahada daryā tahada sūrya

As far as there is sea there is sun.

1162 आपण बुडून दगड दुसऱ्यास बुडवितो

Āpaṇa budūna dagada dusaryāsa budavito

A stone not only drowns itself but others.

1163 आवसबाई इकडे पुणवार्डे तिकडे

Āvasabāī ikade puṇavabāī tikade

Mrs. New-moon here, Mrs. Full-moon there. Two wives of one man who cannot agree, and who never draw nearer to one another than the new moon does to the full.

1164 इकडे आढ तिकडे विहीर

Ikade āḍa tikade vihīra

Here a draw-well, there a step-well. A dilemma. It is also expressed Ikaḍe nāi tikade vāi (Here a river, there a fence).

1165 उगवेला तो मावळेला

Ugavela to māvaḷela

That which rises will set.

1166 उथळ पाण्यासा खळखळी फार व दुबळे माणसासा बदारै फार

Uthaḷa pānyālā khalaṅkhalī phāra va dubale māṇasālā badālī phāra

*Shallow water bubbles much and a shallow man boasts much. 1174,
1221.*

1167 ओहळ उडाला कौल बुडाला

Ohaḷa udālā kaula budālā

If the streamlet disappear the title-deed is useless. It is the boundary of the field.

1168 ओहळाला खळला जानील

Ohalālā khalagā zāmina

The pit is security for the water-course. A thief witness for a thief. Two things of the same nature.

1169 काठी मारज्याने पाणी वेगळे होत नाहीं

Kāthī māralyāne pāṇī vegale hota nāhī

Water will not divide if you strike it with a stick. Applied to affection.

1170 काढी आउ गेला तो यर्वता आउ गेला

Kādī āda gelā to parvatā āda gelā

To go out of sight is to go behind a mountain. Or it may be in this form, Kādī āda dongara (The hill is just the other side of the stick).

1171 खडा टाकून अंत पहावा

Khadā tākūna ańta pahāvā

To throw in a stone and find the depth.

1172 घाटाजवळ दिवस मावळला

Ghātāzavalā divasa māvalalā

When near the mountain the sun set.

1173 चांदर्येही खपत नाहीं आणि काळोखही खपत नाहीं

Cāndanehī khapata nāhī āńi kālokhahī khapata
nāhī

He cannot bear the moonlight, nor can he bear darkness. Discontent.

1174 चिकाण मातीला ओला फार आणि करंव्याला बोला फार

Cikāṇa mātilā ola phāra āńi karaṇtyālā bola phāra

Clay soil is very damp and an unfortunate man very talkative. Defective people so behave that their defects become generally known. 1166, 1221.

1175 चौदा विद्या व चौसष्ठ कला

Tsaudā vidyā va tsausaṣṭa kalā

There are fourteen sciences and sixty-four accomplishments. The former include the Vedas, Purānas, Grammar, &c.; the latter such subjects as Singing, Dancing, and Painting.

1176 चिकडे पुढा तिकडे मुलुख थोडा
Zikade pudhā tikade mulukha thodā

Is there but little land in front of us?

1177 जेथे जावे तेथे डोईवर दिवस
Jethe zāve tethe doīvara divasa

Go where you will the daylight is overhead.

1178 अं देखले नाहीं रवीने तें देखले कवीने
Je dekhale nāhī ravine te dekhale kavine

The poet has seen what the sun has not seen.

1179 जे पिंडी ते ब्रह्मांडी
Je piṇḍī te bramhāṇḍī

What is in the body is in the universe. We can know the world by ourselves. 549, 553.

1180 तळहाताने सूर्य स्थांकत नाहीं
Talāhātāne sūrya zhāṅkata nāhī

The sun cannot be covered (hidden) with the palm of the hand.

1181 तीळ तीळ जीव तुटतो
Tīla tīla jīva tuṭato

Little by little the life breaks.

1182 धेंबे धेंबे तळे सांचे
Thembe thembe tale sāntse

Drop by drop the tank fills.

1183 दगड बारा वर्षे पाण्यांत राहिला पण कोरडाच निघाला
Dagada bārā varṣe pānyānta rāhīlā paṇa koradātsa
nighālā

The stone was in the water twelve years but came out quite dry.

1184 दगडाचा दोर होत नाहीं
Dagadātsā dora hota nāhī

String cannot be made from stone.

1185 दगडापेशां वीट मज्जा

Dagadāpeksā viṭa maū

Brick is softer than stone.

1186 दराची माती दरास पूरत नाहीं

Darācī mātī darāsa pūrata nāhī

The soil from a hole will not suffice to fill it again.

1187 दहा बारा कोशावर भाषा बदलते

Dahā bārā kośāvara bhāṣā badalate

The language changes every eighteen or twenty miles.

1188 दुरुन्न डोंगर साजरा जवळ आतां काजरा

Durūna doṅgara sāzāra zavaḷa zātā kāzāra

A hill looks well at a distance, but when near it you see the Nux Vomica tree. Applied to relatives, work, &c. 1382, 1438.

1189 हृष्टी आज तें पृष्टी आज

Dṛiṣṭī āḍa te pṛiṣṭī āḍa

What is out of sight is behind our back. ‘Out of sight, out of mind’ (English). Or the last part may be ṣriṣṭī āḍa (out of the world).

1190 दे दान सुटे गिराण

De dāna suṭe girāṇa

Give alms and the eclipse will pass off. Used by beggars at the time of an eclipse.

1191 दे माय धरणी ठाय

De māya dharaṇī ṭhāya

O mother (earth)! give me a place.

1192 दोन दिवसांचे चांदणे दोन दिवसांचे नांदणे

Dona divasāntse cāndaṇe dona divasāntse nāndane

Two days' moonlight, two days of a husband's protection. Transientness.

1193 पांखांत पुडऱ्यावर वर बुडुवे आळावांचून राहणार नाहीं

Pāñyānta padalyāvara vara budabude ālyāvātsūna
rāhaṇāra nāhīta

On falling into the water bubbles will certainly rise to the surface.

- 1194 पूर्वेचा सूर्य पश्चिमेस उगवेल
 Pūrvetsā sūrya paścimesa ugavela
The eastern sun will rise in the west. An incredible thing.
- 1195 प्रति जीवीं खण्डि भिन्न
 Prati jīvī śrīṣṭi bhinna
In every living thing a different creation.
- 1196 माझी जागा म्हणणारास पृथ्वी हांसते
 Māzhi zāgā mhaṇaṇārāsa pṛithvī hāsate
The earth laughs at one who calls a place in it his own.
- 1197 मूढ मरुन दगड मारले एक तरी खागेल
 Mūṭha bharūna dagada mārale eka tarī lāgela
If you throw a handful of stones one at least will hit.
- 1198 मूर्ति तितक्का प्रकृति
 Mūrti titakyā prakṛiti
*There are as many characters as there are individuals. The first word is sometimes *vyakti*, and means the same.*
- 1199 मेलास म्हणून चंद्रास खळें पडत नाहीं
 Melāsa mhaṇūna cañdrāsa khale padata nāhī
Because you die there will not be a halo round the moon.
- 1200 राजा करील ती पूर्व दिशा आणि भट सांगेल ती अमावास्या
 Rāzā karīla tī pūrva diśā āṇi bhaṭa sāṅgela tī amāvāsyā
What the king does is the eastern direction (is right), and if the priest say so it is the new moon. 176.
- 1201 वस्त्रा आड जग नागविं
 Vastrā āḍa jaga nāgave
Under its clothing the world is naked.
- 1202 वाटेवरता झरा सर्वांचा सोयरा
 Vāṭevaratsā zharā sarvāntsā soyarā
The wayside spring is a friend of all.

1203 वारा पाहुन पाठ आवी

Vārā pāhūna pāṭha dyāvī

Turn your back according to the wind. Act according to circumstances.

1204 वायाने आले व वावटळीले गेले

Vāyāne āle va vāvatalīlē gele

It came with the wind and went with the whirlwind. Instability.

1205 वायाने वाळतो चुंकीने भिजतो

Vāyāne vālato thunkīne bhizato

He dries up with the wind and becomes damp with spittle. Excessive delicacy.

1206 शब्दांषा सिंधु पण अकलेचा एक बिंदु

Sabdāñṣā siñdu paṇa akaletsā eka biñdu

An ocean of words and but one drop of sense. Or sometimes simply Sindhūnta biñdu (A drop in the ocean).

1207 समुद्रांत गेला लुका तों समुद्र शाळा सुका

Samudrāñta gelā lukā to samudra zhālā sukā

Lukā went into the sea and it dried up. The word Lukā means one gaunt and lean, or a luckless wretch.

1208 समुद्रांत जाऊन कोरडा

Samudrāñta zāūna koradā

He came out dry from under the sea. One whom no advantages seem to benefit; or, one living in wickedness who claims to be innocent.

1209 समुद्रांत सुई शोधणे

Samudrāñta suī śodhane

To look for a needle in the sea. ‘To look for a needle in a haystack’ (English).

1210 सुताने स्वर्गास आवार

Sutāne svargāsa zāñāra

To mount the heavens by a thread. By knowing a little to apprehend the whole.

- 1211 सूर्यापुडे काडवात
Sūryāpuḍhe kāḍavāta

A wick before the sun.

- 1212 सूर्यापुडे दिवटी आणि हनुमंतापुडे कोळहाटे
Sūryāpuḍhe divatī āṇi hanumāntāpuḍhe kolhāṭe

A candle before the sun and a somersault before a monkey.

- 1213 सूर्यापोटी शनेश्वर
Sūryāpoṭī śanaiśvara

A Saturn in the family of the sun. Saturn is supposed to be an offspring of the sun. A bad or dull son of a good or clever father.

(b) TREES, PLANTS, AND FLOWERS.

- 1214 अळवाची खाज अळवास ठाजक
Alavācī khāza alavāsa ṭhāuka

The itching of the Calladium is known to the Calladium. It is edible but causes an irritation in the throat. ‘The wearer best knows where the shoe pinches him’ (English).

- 1215 अळवावरत्ते पाणी
Alavāvaratse pāṇī

Water on the Calladium leaf. ‘Water on a duck’s back’ (English).

- 1216 आईसारखी माया निंबाची छाचा
Āisārakhī māyā nimbācī chāyā

A mother’s love is like the shade of the Nimb tree.

- 1217 उंच वाढला एरंड तरी कां होईल द्वुदंड
Uñtsa vāḍhalā erañda tarī kā hoīla iksudañda

Although a castor-oil plant grow tall it will not equal a sugar-cane stem. The two are usually planted in one field.

- 1218 उजाड गांवी वट वृक्ष
Ujāḍa gāvī vata vṛikṣa

In a deserted village the Ficus Indica is a fine tree. The tree quoted is sometimes māndāra (coral). Another form is Osāḍa gāvī erañda bali (In a deserted village the castor-oil plant is a noble tree).

1219 उंबर पिकले आणि नडगीचे ढोके आले

Umbara pikale āṇi nadagitse dole ālē

Wild figs are ripe and the bear has sore eyes. 257, 1248.

1220 उंबरात्वे फूल

Umbarātse phūla

The flower of the wild fig. Popularly supposed to flower for a minute or two sometimes at night, therefore seldom seen. Generally applied to a rare visit.

1221 कढव्या शाढास फळ बङ्ग आणि उखा माणसास बोल बङ्ग

Kaḍavyā zhāḍāsa phala bahu āṇi unyā māṇasāsa
bola bahu

A bad tree bears much fruit and a defective man talks much. 1166,
1174.

1222 करडीला नाहीं किडा व बोडकीला नाहीं पिडा

Karaḍilā nāhī kidā va bodakilā nāhī pidā

No insect touches a safflower and no evil happens to a (Hindu) widow. However badly the latter is treated death is slow to take her, and no serious illness seems to come to her.

1223 करणीचीं बळें अमृत फळें

Karaṇīcī ba�e amṛita phale

The fruit of Immortality (is obtained by) the strength of deeds.

1224 कवंठ बाहेरुन चांगले दिसते

Kavañtha bāherūna tsāngale disate

The outside of a wood-apple looks nice.

1225 कांत्यावर लाठ मारली तर तो रुतल्याशिवाय राहणार नाहीं

Kāṇtyāvara lātha māralī tara to rutalyāśivāya
rāhaṇāra nāhī

If you kick a thorn it will surely prick you.

1226 कुरहाडीचा दांडा गोताळा काळ

Kurhādītsā dāṇḍā gotālā kālā

The handle of the axe is Death to its own tribe.

1227 कोठेही जेले तरी पळसास तीनच पाने

Koṭhehī gele tarī palasāsa tīnatsa pāne

Go where you will the Palas is triple-leaved. A very favourite proverb, meaning that man's character is the same everywhere. Another form is Pałasa konkāṇāita gelā tarī pāne tīnatsa (If the Palas go into the konkan it will still be triple-leaved); another form is Pałasa gelā ghāṭā tīnatsa pāne deṭhā (If the Palas go to the hills it will still have three leaves to a twig).

1228 खिराचं झाड व म्हाताश्वांचं हाड

Khairātse zhāḍa va mhātāśvātse hāḍa

The Acacia tree and an old man's bones. They are hard and brittle.

1229 गुलाबासा वास पण कांटे श्रीरास

Gulābālā vāsa paṇa kāñṭe śarīrāsa

There is scent in the rose but it has thorns in its body.

1230 गुळ चारणारपिंचां निंब चारणारा बरा

Gūla tsāraṇārāpekṣā nimbā tsāraṇārā barā

He who gives you Nimb leaves to eat is better than he who gives you sugar. To give sugar is understood to be an enticement, as in the phrase Gūla khobare dene (To give sugar and cocoa-nut), i. e. to entice. Nimb leaves are medicinal.

1231 चंदन काढणे

Caṇḍana kāḍhane

To extract (the scent of) sandal-wood. To beat.

1232 जसें झाड तसें फळ

Zase zhāḍa tase phala

As the tree so its fruit.

1233 जीत ना मेली हरालीची मुळी

Jīta nā melī haralīcī mulī

Harali-grass roots whether alive or dead. A very hardy grass. 1276.

1234 ज्या गांवाचा बोरी त्याच गांवाचा बाब्हाली

Jyā gāvacyā borī tyātsa gāvacyā bābhali

Where you Bor trees come from, from that very village we Bābhali trees have come. Applied to a boaster.

- 1235 ज्याची सांगे चाढ तो उडे सात माड
 Jyācī lāge tsāda to ude sāta māda
One who is sought after flies as high as seven cocoa-nut trees.
 Vanity.
- 1236 ज्याने फळ इच्छाविं त्याने फूल न तोडविं
 Jyāne phala icchāve tyāne phūla na todāve
He who wants the fruit should not nip off the flower.
- 1237 शाढ पाहुन घाव व मनुष्य पाहुन शब्द
 Zhāḍa pāhūna ghāva va manusya pāhūna śabda
Strike according to the tree, speak according to the man.
- 1238 शाढाची परीक्षा फळावरून
 Zhāḍācī parikṣā phalāvarūna
A tree is judged by its fruit.
- 1239 शाढाचीं फुले शाढाखालीं गळतील
 Zhāḍācī phule zhāḍākhālī galatila
The flowers of a tree will drop beneath that very tree, i. e. one should remain near a benevolent person.
- 1240 ताडाची सावसी घडीची वारै आंबाखालीं उभी राही
 Tāḍācī sāvalī ghadīcī bāi āmbākhālī ubhī rāhī
O woman ! the shade of the Toddy tree lasts but a moment, stand under the Mango.
- 1241 तुरीची काठी तुरीवर शाढावी
 Turīcī kāṭhī turīvara zhāḍāvī
Strike a Tur against a Tur to shake off the leaves.
- 1242 तुरीवरोवर बरड चिरडतो
 Turībarobara barada ciradato
The wood-worm suffers with the Tur. 274.
- 1243 तुळशीचे मुळांत कांदा लावू नये
 Tulaśītse mulānta kāndā lāvū naye
*Do not plant an onion (or bulb) at the root of a Tulsi plant. The Tulsi (Holy Basil) is a sacred plant. Another form is *Tulasa**

upatūna bhāṅga lāvane (To pluck up a Tulsi plant and to put in Indian hemp).

1244 तू फिरलास झाडोझाड मी फिरलों पानोपान
Tū phiralāsa zhādozhāda mī phiralo pānopāna

You have travelled round the trees, I round the leaves.

1245 तेरद्यांचा रंग तीन दिवस
Teradyāntsā raṅga tīna divasa

The colour of the Balsam flower lasts three days.

1246 धरायाला डाहळी न बसायाला सावली
Dharāyālā dāhaḷī na basāyālā sāvalī

No branch to hold, no shade to sit under, e.g. a widow.

1247 नाय निर्गुड माका आणि सर्व औषधांचा काका
Nāya nirgūḍa mākā āṇi sarva auṣadhāntsā kākā

The Nay, Nirgud, and Mākā plants are uncles of all medicines. The three are also spoken of thus:—Nāya nirgūḍa mākā tinhokā phāṅkā to uḍa zāya laṅkā (The Nay, Nirgud, and Mākā, if made into a powder and tossed into the mouth, will enable a man to fly to Ceylon).

1248 निंबाला आच्चा निंबोळ्या आणि कावळ्याला आच्चा गळचोव्या
Nimbālā ālyā nimbolyā āṇi kāvalyālā ālyā galatsotyā

The Nimb is in fruit and the crow has mumps. 257, 1219.

1249 पडला तर आंबा नाहीं तर ओलटा
Padalā tara āmbā nāhī tara olaṭā

If it fall it will be a mango or else a green stick.

1250 पाण ना फूल आणि कमळी माझी सूण
Pāṇa nā phūla āṇi kamalī māzhi sūṇa

Neither leaf nor flower and (says) ‘Lotus is my daughter-in-law.’ They have not given the usual presents and yet call her daughter-in-law.

1251 पिकला शाढावर धोंडा कोणी तरी टाळील

Pikalyā zhāḍāvara dhoṇḍā koṇī tarī ṭākila

Some one or other will throw a stone at a ripe fruit tree, i. e. at a good man.

1252 पिकेल तर विकेल

Pikela tara vikela

If it ripen it will sell.

1253 पिंपळाचिं पान गळाले कीं पिंपळगाव जळाले

Pimpalātse pāna galāle kī pimpaḷagāva zalāle

Either the Pimpal leaves have fallen or Pimpal village (Pimpalgaon) has been burnt. On seeing the bare tree do not conclude that the village has been burnt.

1254 पिंपळाचिं फूल

Pimpalātse phūla

The flower of the Pimpal tree. It has no flower.

1255 पिंपळाला शेंगा घरीं जाचन सांगा

Pimpalālā śēṅgā gharī zāūna sāṅgā

Pods have come on the Pimpal! Go, and tell it at home. It has no pods.

1256 फूल झडे तो फळ खवे

Phūla zhade to phala lage

When the flower falls the fruit comes.

1257 फूल झेंदूचे गरिबागुरिबाचे

Phūla jhēndūtse garibāguribātse

The Jhendu flower is the poor people's flower.

1258 फूल नाहीं फुलाची पांकळी

Phūla nāhī phulācī pāṅkalī

If not a flower then a petal.

1259 बादरायण संबंध

Bādarāyaṇa saṁbañda

A Bor connexion.

From the following story. A learned Pandit once went into a town where no one offered him hospitality, and no one even inquired where he came from; so he did not know what to do. He drove quietly along till he came to a rich man's house, there he stopped, and tied his cart to a Bor tree which was near. Then going towards the house he saluted the owner. 'Where do you come from?' the rich man asked. Knowing that this very man had passed him before and not spoken to him, the Pandit decided that he must say something peculiar to attract attention. So he answered—'Don't you know me? I am a relative of yours.' The rich man remarked—'I don't recognize you, but tell me what connexion you are.' Then it was that the Pandit said—'There is a Bor connexion.' Not being understood, he had to explain that his cart was made of Bor wood, and was tied to the rich man's Bor tree, hence the connexion! Seeing the drift of his remarks the householder was ashamed of his conduct, and entertained him with all due respect.

1260 बाभलीचा कांटा पुढे तिक्खट आणि मागें पोंचट

Bābhaličā kāñṭā pudhe tikhaṭa āṇi māge pōntsāṭa

A Bābhali thorn is sharp in front and pithless at the back. The words are quoted sometimes pudhe ghaṭṭa (stiff in front).

1261 बारा पिंपळावरचा मुंजा

Bārā piṁpalāvaraṭsā muñzā

The demon of twelve Pimpal trees. A spirit is believed to haunt the Pimpal. This belief arose probably from the rustling noise which the leaves make in the wind.

1262 बाहेरून कांटे पण आंत गोड साटे

Bāherūna kāñṭe pana ānta goda sāṭe

Outside prickles but inside sweet. The Jack fruit.

1263 बोरीचा बोरे येश्वास उशीर लागत नाहीं

Borilā bore yenyāsa ushīra lāgata nāhī

It does not take long for the Bor fruit to come on the Bor tree. The truth is quickly extracted by a beating.

1264 बोरे घ्या बोरे पाठीस लागलीं पोरे

Bore ghyā bore pāthīsa lāgalī pore

'Who wants Bor fruit?' and the children cry after him.

1265 बोलाफुलास गांठ पडली

Bolāphulāsa gāṭha padalī

The word met the flower. A coincidence.

- 1266 मोऱ्या झाडाला वारा खागतो
Moṭhyā zhāḍalā vārā lāgato
The wind blows against a large tree.
- 1267 राईचा होतो पर्वत आणि रंकाचा होतो राव
Rāitsā hoto parvata āṇi raṅkātsā hoto rāva
A mustard-seed becomes a mountain and a beggar becomes a king.
- 1268 राळ्याचा घाळा करणे
Rālyātsā thālā karane
To make a plate out of a Panic seed. Exaggeration.
- 1269 राळ्याचिं ढासलें आणि भुतानिं तोंड वांसलें
Rālyātse dhāsale āṇi bhutāne toṇḍa vāsale
He coughed after eating Panic seed and the demon opened his mouth.
- 1270 सांकूड सायाचिं लेंकरू रायाचे
Lānkūḍa sāyātse leñkarū rāyātse
Wood of a teak tree, a child of a king. The best of their kind.
- 1271 वडाची साल विंपळास व पिंपळाची साल वडास
Vadācī sāla pimpaḷāsa va piṁpaḷācī sāla vadāsa
To put the bark of the Banyan on to the Pimpal, and the bark of the Pimpal on to the Banyan. To make true false and false true.
- 1272 वृक्षामध्ये एक साया वरकड साया आयाबाया
Vṛikṣāmadhye eka sāyā varakada sāryā āyābāyā
Among trees there is only one, the teak; the rest are old women (worthless). 1270.
- 1273 शेंद्यावर वसून झाड तोडणे
Señdyāvara basūna zhāḍa todāṇe
While sitting on the tree-top to cut the tree down.
- 1274 सांगोसांगी वडाला वांगी
Sāngosāngī vadālā vāngī
Tales of Brinjals growing on a Banyan. 'Traveller's tales' (English). 1255.

- 1275 साठा वर्षांनी सुंठ फुलावयाची
 Sāṭhā varṣānī suṇṭha phulāvayācī
The ginger plant flowers once in sixty years.
- 1276 हरळीची मुळी खुडूग खुडूग खावी
 Haralīcī mulī khudūna khudūna khāvī
Haralī grass can be frequently cut for fodder. It is almost impossible to extirminate this grass. 1233.
- (c) THE WEATHER.
- 1277 आकाश गडगडे पाणी पडे
 Ākāśa gaḍagade pāṇī pade
When there is thunder rain falls. When the head of the house is angry there will be tears.
- 1278 आरद्रा आणि पाढी गरदाडा
 Āradrā āṇi pāḍī garadāḍā
Āradrā and copious showers. It is the sixth of the twenty-seven lunar-mansions, and comes early in the rainy season.
- 1279 उन्हाळा जोगी पावसाळा रोगी आणि हिंवाळा भोगी
 Unhāḷā zogī pāvasāḷā rogī āṇi himvāḷā bhogī
In the hot season an ascetic, in the rainy season ill, and in the cold season enjoyment. These are the three seasons. In the first a man dresses like an ascetic with few clothes, in the second he has fever, and in the third he eats well, sits over a fire, and enjoys himself.
- 1280 गर्जेल तों पडेल काय
 Garzela to padela kāya
Will it rain because it thunders? 'Barking dogs seldom bite' (English).
- 1281 चित्राच्या तापाने हरणांच्या पाठी काळ्या होतात
 Citrācyā tāpāne haraṇāncyā pāṭhī kāl'yā hotāta
Deer's backs are blackened by the heat of Chitrā. This season comes at the end of the rains, and is very hot.

1282 चैत्र गळे आणि कुणबी पळे

Caitra gale āni kūnabi pale

Rain in Chaitra and the kunbi runs. It is the first month (March–April) and seldom rains then. At that time the kunbi works on the open threshing-floor, and, in case of rain, would be driven to distraction.

1283 अमीनींतुन पाउस पडत नसतो

Zaminīntūna pāūsa padata nasato

Rain does not fall from the ground. ‘Pigs don’t fly’ (English).

1284 जर मृग साधला तर वाण नाहीं पिकाला

Zara mrīga sādhalā tara vāṇa nāhī pikālā

If the Mrig rain come at the proper time there will be no scarcity of crops. It is the fifth lunar-mansion when the south-west monsoon is expected to set in.

1285 थांडी जेली बांडी केली

Thaṇḍī gelī baṇḍī keli

When the cold weather was over he made himself a coat! 969,
1706, 1765, 1876.

1286 थांडीस थांडी

Thaṇḍīsa baṇḍī

A coat for the cold.

1287 धारण मरण पाऊस कोणत्याचे हातीं नाहीं

Dhāraṇa maraṇa pāūsa konātse hātī nāhī

The market-rate, death, and rain are in no one’s hands, i.e. no one can control them.

1288 न पडतील चित्रा तर भात मिळेणा पित्रा

Na padatīla citrā tara bhāta milenā pitrā

If the Chitrā rain do not fall there will be no rice for ancestors, i.e. at the annual Śrāddha ceremony for the departed. Chitrā comes about September–October. 1290.

1289 न लागती मघा तर वर्तीं बघा

Na lāgatī maghā tara varatī baghā

If the Maghā rain do not fall look up. The tenth lunar-mansion.
Without its rain the farmer may sit and stare into space.

1290 पडतील उत्तरा तर अन्न न खाय कुत्रा

Paḍatila uttarā tara anna na khāya kutrā

If the Uttarā rain fall even a dog will not eat the food (it will be so plentiful). It is the twelfth lunar-mansion. Another form is *Padatīla citrā tara bhāta na khāya kutrā* (If the Chitrā rain fall rice will be so plentiful a dog will not care for it). 1288.

1291 पडतील स्वाती तर पिकतील माणिकमोती पण कापूस न मिळे वाती

Padatila svātī tara pikatila māṇikamotī paṇa kāpūsa na mile vātī

If the Svāti rain fall there will be a crop of rubies and pearls but you will not get cotton enough for a lamp-wick. It is the fifteenth lunar-mansion. Its rain is commonly supposed to produce pearls, but as it comes just when the cotton is ripening (October) it spoils it. Sometimes the middle phrase is omitted.

1292 पडेल हत्ती तर पाडील भिंती

Padela hattī tara pāḍila bhīntī

If the elephanta rain fall it will knock down walls. This rain, at the end of the monsoon, and generally from the east, is very heavy.

1293.

1293 पडेल हस्त तर कुळंबी मस्त

Padela hasta tara kuḷambī masta

If the elephanta rain fall the kumbi will be excited. It will be good for his rabbi crops. The last two words may be *pikela masta* (there will be a large crop). 1292.

1294 पाऊस पडे आणि माती तुडे

Pāūsa pade āṇi mātī tude

When rain falls the soil treads down, i. e. the foot sinks into the ground. Or, perhaps the last word should be *ude* (the dust flies).

1295 पाऊस पडेल तर पाणी सांचेल

Pāūsa padela tara pāṇī sāntsela

If rain fall water accumulates. Applied to earning and saving.

1296 पाऊसानें गिरविलें व सरकारानें मारेलें त्याची खाच नाहीं

Pāūsāne bhizavile va sarakārāne mārale tyācī lāza nāhī

There is no shame in being drenched with rain or in being struck by an official.

1297 पुस आणि करी झस्स

Pusa āṇi kari hussa

The month Paush and shiver. The tenth month (December–January), probably the coldest in Western India. *Hussa* represents the sound made in shivering.

1298 मादव्यांत भट्टू आणि अश्विनांत तट्टू

Bhādavyānta bhaṭṭū āṇi aśvinānta taṭṭū

The month Bhādrapad for (fattening) priests and Ashvin for (fattening) ponies. The former is the sixth month (August–September) when ceremonies for the departed are performed, and priests are well fed ; in the latter, the seventh month (September–October), fodder is plentiful. 1588.

1299 मघा आणि चुलिपाशी हगा नाहीं तर वरतीच बघा

Maghā āṇi tsulipāśī hagā nāhī tara varatītsa baghā

Maghā and stay shut up in the house, or look up. It is the tenth lunar-mansion, which if wet is very wet, and if fine is very fine.

1300 माहो आणि हिंवाचा लाहो

Maho āṇi himvātsā lāho

Māgh and excessive cold. It is the eleventh month (January–February).

1301 मृगाची खावणी व हस्ताची उगवणी

Mṛigācī lāvanī va hastācī ugavanī

Mṛig for sowing, Hast for growing. The first is the fifth lunar-mansion at the beginning of the south-west monsoon, the latter is the thirteenth lunar-mansion which comes about September.

1302 मृगाचे आधीं पेरावें आणि बोवेचे आधीं पक्कावें

Mrigātse adhī perāve āṇi bombetse adhī pakāvē

Sow before Mrig and run before trouble. 1301.

1303 रोहिणी डाजे मृग गाजे आर्द्रा वाहे पूर सहदेव कहे भाडकी
घर घर वाजे

Rohinī dāzē mṛiga gāzē ārdrā vāhe pūra sahadēva
kahe bhāḍalī ghara ghara vāze

If Rohini be sultry, Mrig thunder, and Ārdrā bring a flood, Sahadeva says to Bhāḍli there will be the rattle (of the loom) in every house. They are the fourth, fifth, and sixth of the lunar-mansions. If they be as stated there will be a good cotton crop.

1304 वलवणी आसें आणि तळवणी घेऊन गेलें

Valavanī āle āṇi talavanī gheūna gele

Valva came and washed away the tank-water. This rain at the beginning of the monsoon carries off any that remains in ponds or rivers.

1305 वीज कडकडली आणि परक्कावर पडली

Viza kadaḍakadali āṇi paraḍāvara padali

The lightning thundered (flashed) and struck an earthen dish. Anger which expends itself on some trivial object.

1306 सत्ताविसांतून नक्क जाती तर बाकी धूळ राहती

Sattāvisāntūna naū zātī tara bākī dhūla rāhatī

When nine of the twenty-seven have gone the rest are dust. Rain falls during nine lunar-mansions, if these pass without rain there is nothing but dust and famine in the land.

XI. RELATIONSHIP.

(a) Husbands and Wives. (b) Mother-in-law and Daughter-in-law.

(c) Relations and Friends. (d) Widows. (e) Women.

(a) HUSBANDS AND WIVES.

1307 आगलीचा असा तसा आणि मागलीचा गुलाम असा

Āgalitsā asā tasā āṇi māgalitsā gulāma zasā

He is indifferent to the first (elder) wife, he is a very slave to the

later (younger) one. Spoken of a man who is living with two wives. Among Hindus a second wife is generally taken when the first has no children.

1308 आगलीसा मिठेना चोळके मागलीसा उकरतो बोळके
 Āgalilā milenā tsolake māgalilā ukarato bolake

The first (elder) wife cannot even get a bodice, for the later (younger) one he digs up his pot of money.

1309 आण पायली करू दे वायली
 Āṇa pāyali karū de vāyali

Bring the measure and let us separate. The husband decides to divide what grain they have and to live apart.

1310 आपण विर्ला सवत साहीना
 Āpana vilnā savata sāhīnā

She herself does not bear children and yet she cannot endure a fellow-wife. ‘Dog in the manger’ spirit.

1311 इसळा इसळसा शेजारी पिसळसा
 Isalā isalalā šezārī pisalalā

By his continual jealousy the neighbour goes mad.

1312 एका पुरुषाच्या दोन वायका घरांत किरकिर करू नका
 Ekā puruṣācyā dona bāyakā gharānta kirakira
 karū nakā

The two wives of one man—let them not quarrel in the house!

1313 कांग बाई दुबळी म्हणे निघाले वेगळी
 Kāga bāī dubalī mhane nighālē vegalī

O madam! why are you so thin? ‘I have separated from my husband.’

1314 चांगली बायको जगाची वकटी बायको मणाची
 Tsāngalī bāyako jagācī vakatī bāyako manācī

A good-looking wife is the world’s, an ugly one is our own.

1315 तिचा नवरा दासट तिचा संसार चोखट
 Titsā navarā dāsata titsā saṁsāra tsokhata

She manages well whose husband is a slave to her. The Indian wife is generally a good manager if left alone.

1316 जित्या नाहीं गोडी आणि मेल्या बंधने तोडी

Jityā nāhī godī āṇi melyā bāndhane todī

While he was alive she was not affectionate, now he is dead she breaks her necklaces and bangles. 1396.

1317 चेथें दगड तेथें धगड

Jethe dagada tethe dhagada

Where there is a (husband of) stone there will be a paramour.

1318 जो बायकोशीं भला तो खाई दूधकाळा

Zo bāyakośī bhalā to khāī dūdhakālā

He who is on good terms with his wife will live well.

1319 चोरू साथ आणि पैसा गांठ

Zorū sātha āṇi paisā gāṭha

Tie up and carry with you your wife and your money. Neither should be trusted to the care of another.

1320 ढाग शाळा जुना आणि मला पतिव्रता म्हणा

Dāga zhālā zunā āṇi malā pativrata mhanā

The thing has become old and (says) 'Call me a faithful wife.'

1321 तरणीचे गाल म्हातारीचे हाल

Taranītse gāla mhātārītse hāla

The young wife's cheeks: the old wife's neglect. He is fond of kissing his young wife.

1322 तासा आड बेल आणि दिसा आड बायको मारावी

Tāsā āda baila āṇi disā āda bāyako mārāvī

Beat a bullock every other furrow, and a wife every other day. A Shudra proverb. 'A spaniel, a woman, and a walnut-tree, the more they're beaten the better they will be' (English).

1323 दादल्यापेक्षां बायको मोठी मुसळ घेऊन लागे पाठीं

Dādalyāpeksā bāyako mothī musala gheūna lāge pāthī

If the wife be bigger than the husband she will run after him with the pestle.

1324 देखला गोहो लागला लोहो

Dekhalā goho lāgalā loho

She saw her husband and became fond of him.

1325 नवरा बायकोचे भांडण आणि राळ्याचे कांडण

Navarā bāyakotse bhāñdaṇā āṇi rālyātse kāñdaṇā

*A quarrel between husband and wife is like pounding Panic seed.
It is quickly over.* 1327.

1326 नवराचिं पीठ बायकोचे मीठ

Navaryātse pīṭha bāyakotse mīṭha

The husband's flour, the wife's salt. Both should earn something.

1327 नवराचे मारणे आणि चिखलांत पडणे

Navaryātse māraṇe āṇi cikhalaṇta padane

A husband's beating is like a fall in the mud. The consequences are soon forgotten. 1325.

1328 जवे जवे जेवी संवे

Nave nave jevī save

*While new they dine together ! Refers to newly-married people.
After a time the husband takes his meal first.*

1329 नव्याचे नव दिवस मेल्याचे तीन दिवस

Navyātse nava divasa melyātse tīna divasa

Of a new (husband) nine days, of a dead one three days. This is how long a wife's love lasts !

1330 नव्या नव्या बायकांच्या नव्या नव्या परी पहिली होती ती असें
नाहीं करी

Navyā navyā bāyakāñcyā navyā navyā parī pahili
hotī tī ase nāhī karī

New wives have new fancies, the first did not behave so.

1331 नाशुक नार आणि चाबकाचा मार

Nāzūka nāra āṇi tsābakātsā māra

A delicate wife and beating with a whip. Perhaps implying that if strong and robust the husband would think twice before beating her.

1332 नावडतीची आखी पाळी गंवाची शाखी होळी
 Nāvadatīcī ālī pālī gāvācī zhālī holī

The turn of the disliked wife came and the village was set on fire.
 The man's two wives take turns in cooking. The *holī* is a pile of wood burnt at the Holi festival.

1333 नावडतीचे मीठ अळणी आवडतीचा शेंबूड गोड
 Nāvadatītse mītha alānī āvadatītsā śembūda godā

The salt of the disliked wife is tasteless, the mucus from the nose of the favoured wife is pleasant. The two are wives of one man.

1334 पतिव्रता नार रात्रीं हिंदे दारोदार
 Pativrata nāra rātrī hinde dārodāra

A faithful wife yet she goes from door to door at night.

1335 पतिव्रता नी मुसळ देवता
 Pativrata nī musala devatā

A faithful wife or the pestle as a god.

Once a good wife who was very religious was pounding rice with a long wooden pestle, when her husband came in hot and tired and asked for water. While she went to get it, the pestle, which she had just raised, but which she had at once left her hold of to obey her husband, remained suspended in the air; thereby witnessing to her faithfulness and obedience. Another wife, not so faithful, hearing of this and wishing to obtain fame in the same way, persuaded her husband to come in while she was in the act of pounding rice and also ask for water. This he did, but when she left her hold of the pestle it fell on her head and left a bad bruise. As it is God's work to punish, this showed that the pestle was her god. One was 'a faithful wife,' the other had 'a pestle as a god.'

Applied now to one who boasts of her faithfulness by replying
 'A faithful wife ! yes, or else the pestle is your god.'

1336 फिरली नार तर भतार मार
 Phiralī nāra tara bhratāra māra

If the woman turn on her husband she may kill him.

1337 बायकाना सोखाची सवतही सहज होत नाही
 Bāyakānā lonyācī savatahī sahana hota nāhī

Women cannot endure a fellow-wife even if she be (soft as) butter.

1338 बायको दुसरी फजिती तिसरी

Bāyako dusarī phajitī tisari

A second wife; disgrace, a third thing. The two wives will quarrel and bring disgrace.

1339 बायकोने दिली भर तों पती झाले तर्रे

Bāyakone dili bhara to patī zhāle tarra

The wife stirred up her husband and he became excited.

1340 बायको शहाणी असली तर संसार नाहीं तर विपचार

Bāyako śahānī asali tara saṁsāra nāhī tara vipa-
cāra

If the wife be sensible there will be good management, if not there will be ruin.

1341 बीबीसाहेब येणार उमरींत तों मियासाहेब जाणार कबरींत

Bibisāheba yenāra umariñta to miyāsāheba zānāra
kabarīñta

When the mistress becomes of age, the master will be on the edge of the grave.

1342 मिया आणि बीबी व कटकट उभी

Miyā āni bībī va katakata ubbhī

Man and wife, and a quarrel is ready. Or the last two words may be *tagerī ubbhī* (dismissal is ready).

1343 म्हातारा दादळा जिवाळा आधार

Mhātārā dādalā jivālā ādhāra

An old husband is a support to life. Or, perhaps better, *kunkumālā ādhār* (an excuse for using the forehead mark), i. e. it shows that she is a wife, not a widow.

1344 लाजलाजू मेली खाच गांवी जेली

Lāzalāzū meli tyātsa gāvī geli

Dying with shame she yet went to that very village. Spoken of the young wife when she goes to live with her husband.

1345 लोभ सचकला पान्हा सुटला

Lobha latsakalā pānhā suṭalā

Affection was strained, there was a flow of milk, i.e. when a quarrel arose between man and wife there came a rush of affection.

1346 शिळ्ठी भाकर ताकने गोड व वाईट बायको पोराने गोड

Sili bhākara tākāne goda va vāīta bāyako porāne
goda

Stale bread is sweet with butter-milk and a bad wife becomes sweet when she has a child.

1347 सवत पाहून मृंगार आणि शेजार पाहून संसार

Savata pāhūna śringāra āṇi sezāra pāhūna saṁ-
sāra

Adorn yourself having regard to your fellow-wife; arrange your style of living having regard to your neighbour.

1348 स्त्रीयाचा जीव पती

Striyātsā jīva patī

The husband is the life of the woman.

(b) MOTHER-IN-LAW AND DAUGHTER-IN-LAW.

1349 कसी जे सुने घरासारखी

Kasi ge sunē gharāsārakhī

O daughter-in-law! why are you behaving so? (She answers) 'Like the household.'

1350 कानाला कोंपर जडेना सासू मेली जांवरू रडेना

Kānālā kompara zadēnā sāsū meli zāvai rādēnā

The elbow will not touch the ear and the son-in-law will not cry when his mother-in-law dies.

1351 गांवचा गांद्या पण सासवेचा देशपांद्या

Gāvatsā gāndyā paṇa sāsavetsā deśapāndyā

A fool in the village but a lord in the opinion of his mother-in-law.

1352 चार दिवस सासूचे चार दिवस सुनेचे

Cāra divasa sāsūtsee cāra divasa sunetse

Four days of the mother-in-law's (authority) and four days of the daughter-in-law's. The latter asserts her authority when she has children.

1353 पोराळा पंतोजी व पोरीला सासू

Porālā pāntojoji va porīlā sāsū

A teacher for a boy, a mother-in-law for a girl. The one is the equivalent of the other.

1354 बोले धुवे लागे सुने

Bole dhuve lāge sune

Whether talking or cleaning (the pots) it affects the daughter-in-law. Whatever the mother-in-law says or does is intended to reprove the daughter-in-law. If dhūva means 'daughter' (Molesworth) then the proverb would be, 'What is said to the daughter is meant for the daughter-in-law.' 1357.

1355 माहेरची पेज आणि सर्वांगास तेज

Māheracī peja āni sarvāṅgāsa teja

Gruel at a mother's house refreshes the whole body. The daughter-in-law prefers even the plainest food at her own mother's house. The word māhera expresses in a narrow sense the meaning of the English 'home.'

1356 माहेरचे सुख सासरी होते दुःख

Māheratse sukha sāsari hote duhkha

(The girl feels) happiness at home but pain at her mother-in-law's.

1357 लेकीस बोले सुनेस लागे

Leinkīsa bole sunesa lāge

What is said to the daughter is meant for the daughter-in-law. So that the girl may not complain to her mother or her husband, the sāsū addresses her own daughter, urges her to work, chides her for laziness, &c., but all the time she intends it for her daughter-in-law. The first words may be kombadīsa bole (What is said to the fowls). 1354.

1358 वेडीला सासर काय आणि माहेर काय

Vedilā sāsara kāya āni māhera kāya

What is a mother-in-law's house or a mother's house to a mad woman? She would be mad indeed not to know the difference.

1359 सावत्र आई विषय जाई

Sāvatra āī viṣaya zāī

A step-mother, and no enjoyment.

1360 सासरीं एकादशी माहेरीं शिवरात्र

Sāsari ekādaśī māherī śivarātra

Ekādaśī at mother-in-law's, and Śivarātra at home. Troubles on both sides. Sometimes the two fasts quoted are Śivarātra and Navarātra.

1361 सासरीं जातां कुचकुच काटे माहेरीं येतां हरीख वाटे

Sāsari zātā kutsakutsa kāntē māherī yetā harikha vāṭe

She walks on thorns to her mother-in-law's, but she feels delight in coming to her mother's house.

1362 सासवेचे दोंदावर जांवरै उदार

Sāsavetse doṇdāvara zāvai udāra

The son-in-law is liberal with the distended paunch (property) of his mother-in-law.

1363 सासू नेळी ठीक झालें घरदार हातीं आलें

Sāsū gelī ṭhika zhāle gharadāra hātī āle

*I am glad mother-in-law has gone (is dead), the whole house is now in my hands. The last phrase is also quoted *tupātse gādage hātī āle* (the butter-pot has come into my charge).*

1364 सासूचा पाय सुनेला खागला सुनेचा पाय सासूचा खागला तरे
सुनेनेंच पायां पडावि

Sāsūtsā pāya sunelā lāgalā sunetsā pāya sāsūlā lāgalā tarī sunenetsa pāyā padāve

If the mother-in-law's foot knock against the daughter-in-law, or if the daughter-in-law's foot knock against the mother-in-law, it is the daughter-in-law who must beg pardon. 853.

1365 सासूची वार्दू खोड नवरा व मी चसके गोड मग इत्ता येतो फोड
 Sāsūcī vālta khoda navarā va mi asale goda maga
 ilā yeto phoda

Mother-in-law's bad habit ; she hates my husband to be kind to me.

1366 सासुपणा आसा न्हण्ये सूनपणाचा जाच विसरते
 Sāsūpanā ālā mhaṇaje sūnapanātsā zātsa visarate
*On becoming a mother-in-law the torments of being a daughter-in-law
 are forgotten.*

1367 सासुमांगे सून नाचे
 Sāsūmāṅge sūna nātse

The daughter-in-law must dance to the mother-in-law's tune.

1368 सासूला मार आणि सुनेला धाक
 Sāsūlā māra āṇi sunelā dhāka

Beat the mother-in-law and the daughter-in-law will be afraid.

1369 सासू सांजोया तळे माझा जीव जळे
 Sāsū sāñzoryā tāle māzhā jīva zālē

*Mother-in-law is making cakes : may my soul be burnt, i.e. I need
 not expect to get any.*

1370 सुनेला दडपण सासू
 Sunelā dadapanā sāsū

The mother-in-law is a check on the daughter-in-law.

(c) RELATIONS AND FRIENDS.

1371 आशी लेंक हर्वे घरोघर जांवे
 Asī leṅka havaī gharoghara zāvai

*A daughter so fair ; a son-in-law from every house. All will want
 to marry her. Another similar saying is Asā leṅka dānā gharoghara
 sunā (A son so good ; a daughter-in-law from every house).*

1372 असतीं मुखे बहान परी तिक्कट खांचे कान
 Asatī mule lahāna parī tikhāṭa tyāntse kāna
*Although children are small they have sharp ears. ' Little pitchers
 have great ears' (English).*

1373 असतील बाळ तर फेडतील काळ
Asatila bāla tara pheḍatila kāla

If there be sons they will prevent misfortune.

1374 असत्याचा बाप नसत्याची आई
Asatyātsā bāpa nasatyācī āī
A father for the profitable son, a mother for the unprofitable. ‘In prosperity, a father ; in adversity, a mother’ (Hindustani).

1375 अहेवत्सा मेला खेळायासा गेला
Ahevatsā melā khelāyālā gelā
The dead child of a married woman is but gone to play, i. e. she may hope to have other children.

1376 आईच्या लाडामुळे मूळ होई खुळे
Āicyā lāḍāmule mūla hoī khule
By the mother’s petting the child becomes an idiot. 1430.

1377 आजा मेला नातू झाला
Āzā melā nātū zhālā
Grandfather has died, a grandson is born. One mouth less to feed would have been an advantage. To the above is sometimes added khūñṭālā khūñṭa ubhā kelā (one pillar in place of another) ; or this, zamākhartsa barobara (the account is even).

1378 आज्यापेक्षां नातू शहाणा
Ājyāpekṣā nātū śahāṇā
The grandson is wiser than his grandfather. Another like it is Ājyāsa nātū śikavito (The grandson teaches his grandfather).

1379 आपत आणि घातक
Āpata āṇi ghātaka
A relative is a cut-throat.

1380 आपले तें बापडे दुसश्याचें तें कातडे
Āpale te bāpade dusaryātse te kātade
Our own child is tender, another’s is (as tough as) leather. Or the last word may be kārata (an urchin). Sometimes the two rhyming words are gojiravāne (graceful) and lāziravāne (graceless). ‘Every man thinks his own geese swans’ (English).

- 1381 आखा गेळाशिवाय सोयरेपण बुद्धें
 Ālyā gelyāśivāya soyarepana budate
 Without coming and going relationship will be destroyed.
- 1382 इष्ट मित्र खरे असतां दूर बरे
 Iṣṭa mitra khare asatā dūra bare
 They are my friends but they are better at a distance. 1188, 1438.
- 1383 एक दोन दिवस पाडणा तिसरे दिवशीं लाजिरवाणा
 Eka dona divasa pābunā tisare divaśī lāziravānā
 A guest for one or two days, but on the third day he should be ashamed. Do not outstay your welcome.
- 1384 कडेवर घेतलें खांद्यावर घेतलें तरी लेंकरू खोकाचें
 Kadevara ghetale khāndyāvara ghetale tarī lenkarū lokātse
 Whether you take the child on your hip or on your shoulder it belongs to other people.
- 1385 कन्या कूळ भांडणाचें मूळ
 Kanyā kūla bhāndanātse mūla
 A daughter and the 'family' are a source of contention, i.e. in arranging a marriage.
- 1386 खायाला आजी करायाला शेजी
 Khāyālā ājī karāyālā śejī
 A grandmother at eating, a neighbour at working. One ready to eat who keeps away when there is work.
- 1387 खोटा तरी गांठचा वेढा तरी पोटचा
 Khotā tarī gāthatsā vedā tarī potatsā
 Bad yet in our own pocket; mad but our own child.
- 1388 गरिबास सुसंतति तोच त्वाची संपत्ति
 Garibāsa susāntati titsa tyācī sampatti
 A poor man's good children are his wealth.
- 1389 घरांत नाहीं मेझणी व सासूची रांडोळी
 Gharānta nāhī mehnūnī va sāsūcī rāṇḍolī
 His sister-in-law is not at home so he jokes with his mother-in-law.

Among the lower castes considerable familiarity is allowed with the sister-in-law.

1390 छत्रीखालीं बाप मरावा पण रहाटाखालीं आरे मरु नये

Chatrīkhālī bāpa marāvā paṇa rahāṭākhālī āī
marū naye

Let the father under an umbrella die, but let not the mother who spins die. A rich father will leave his children provided for; but a poor child will have no one to care for him if his mother die.

1391 आंवरू न्हाला वाफा पाणी प्याला

Zāvāī nhālā vāphā pānī pyālā

*The son-in-law bathed and the garden-bed was watered. It is usual to bathe outside the door. ‘To kill two birds with one stone’ (English). Sometimes *vahū* (daughter-in-law) is used.*

1392 आंवरू शोध

Zāvāī śodha

A son-in-law search. He is petted and feasted when he visits his wife’s relatives.

1393 आंवयाचा बेटा करडयोचा पेटा

Zāvayātsā betā karadayitsā petā

A son-in-law’s child is like a Safflower seed. It is beautiful.

1394 आंवयाची कीट

Zāvayācī kīta

My mite of a son-in-law!

It is said that a son-in-law once paid a visit to his wife’s parents, and after having had a good meal went just outside the door, on a small verandah, to sleep. He was a stout young man, well wrapped up. The mother-in-law going out suddenly stumbled over him, and not recognizing who it was, called out, ‘Who is this great block of a tree sleeping here?’ A neighbour hearing this, said, ‘Why, it is your son-in-law.’ The mother-in-law at once changed her tone, and said, ‘My mite of a son-in-law!’

So this comes to be applied to speaking well of a person or thing of which we are fond, even though it be bad.

1395 आंवयाची जात आणि न्हाणींतला खात

Zāvayācī zāta āṇi nhāṇīntalā khāta

The race of sons-in-law is like a rubbish-heap.

- 1396 जिताई पितां न देरै चप्प मेला वरी पिंडदान
Jityā pitrā na deī anna melyā kari pindadāna
While his father was alive he gave him nothing to eat, but he offers the annual ceremonial-food to him when dead. 1316.
- 1397 जेवरे पुता वाटीमध्ये म्हणे मी जेवतो करवांटीमध्ये
Jevare putā vāṭimadhye mhaṇe mī jevato karavāntimadhye
My son! eat out of the plate. He says, 'I will eat out of the coconut-shell.' 991.
- 1398 जों जों मावळते तों तों कावळते
Zo zo māvalate to to tsāvalate
The older he gets the more garrulous he becomes.
- 1399 ज्याचें असेल मंडे त्याला थेरेल रडे
Jyātse asela madhe tyālā yeila rade
He will cry who has a relative lying dead.
- 1400 डोहाळ्यावरून मुखाचीं खचणे श्रीकंखाचीं
Dohālyāvarūna mulācī lakṣaṇe olakhāvī
A child's character may be known by the mother's longings (during pregnancy).
- 1401 तुम्ही आम्ही भाऊ गांठोड्याला हात नका लावू
Tumhī āmhi bhāū gāthodiyālā hāta nakā lāvū
You and I are brothers, but do not touch the bundle.
- 1402 त्याचा बाप तोष
Tyātsā bāpa totsa
He is his own father. It is a father's duty to punish ; here, he is punishing himself by his folly, and therefore is his own father.
- 1403 दत्त म्हणून उभा
Datta mhaṇūna ubbhā
Adopted therefore he stands forward.
- 1404 दरिद्री सार्यांता मेहुणा
Daridrī sāryāntsā mehuṇā
A poor man is brother-in-law of all.

1405 दादा अंगीं वहिनी सोयरी

Dādā aṅgī vahinī soyari

A brother is one's own flesh, his wife is only a relative. 1416.

1406 दादाची किली वहिनीपाशीं

Dādācī killī vahinipāśī

My brother's key is with his wife. She can influence him. Also a similar proverb, Dādācī khoda vakinilā māhīta (My brother's bad habit is known to my brother's wife).

1407 दुबली आई आणि कोरडी नई

Dubalī āī āṇi koradī nai

A poor mother is like a dry river.

1408 नाणंद आणि कलिंत्सा आनंद

Nāṇānda āṇi kalint̄sā ānaṇda

A husband's sister takes pleasure in mischief. 948, 1409.

1409 नाणंद खेळी रहाटाची फळी

Nāṇānda khelī rahāṭācī phalī

A husband's sister is mischievous, she is like the board of a spinning-mill. She sits quietly and sets others quarrelling. 948, 1408.

1410 नात्याची जशी जवळीक तशी आदराची कोँवळीक

Nātyācī zasī zavalika tasī ādarācī komvalikā

As the nearness of relationship so the tenderness of entertainment.

1411 निराळा ओयरा कोण कोणाचा सोयरा

Nirālā oyarā koṇa konātsā soyarā

When separate rations are given what relationship is left?

1412 पहिली बेटी तूप रोटी

Pahilī betī tūpa rotī

The first daughter is like butter and bread. Or, the last two words may be mālācī peṭī (a box of riches).

1413 पोरचेष्टा कीं माकडचेष्टा

Poraceṣṭā kī mākaḍaceṣṭā

Children's jests are monkey's jests.

1414 पोरा बुद्धि तेरा

Porā buddhi terā

A child has thirteen devices.

1415 बगळेंत पोर गावांत दांडोरा

Bagalenta pora gāvānta dāñdorā

*The child under her arm and (she sends) a crier through the village
(to say it is lost). 954, 1763, 1855.*

1416 बहिणीमुळे भावोजी सोयरा

Bahinīmule bhāvojī soyarā

My sister's husband is related to me through my sister. 1405.

1417 बहीण भावया आणि सासु जांवया

Bahinā bhāvayā āṇi sāsū zāvayā

A sister (is lenient) to her brother, and a mother-in-law to her son-in-law.

1418 बाप पाडणा आला म्हणून रेढा कां दोहायाचा

Bāpa pāhuṇā ālā mhaṇūna redē kā dohāyātsā

Are we to milk the he-buffalo because father has come as a guest ? The first word may also be vyāhī (a father-in-law of one's son or daughter).

1419 बापाचा बाप गेला बोंबलतां हात गेला

Bāpātsā bāpa gelā bombalatā hāta gelā

His father is dead and by beating his mouth (in mourning) his hand has gone. 1747.

1420 बापाने केलें गांव व मुलाने वाहविलें गांव

Bāpāne kele nāva va mulāne vāhavile gāva

The father made a name and his son destroyed a village. 'Many a good cow hath but a bad calf' (English).

1421 बापाने मुलासा मारलें तर वेगळा होत नाहीं

Bāpāne mulālā mārale tara vegalā hota nāhī

Although the father beat his son they do not separate from each other.

1422 बापामागें बापडी आणि परसामागें स्थोंपडी

Bāpāmāge bāpadī āni parasāmāge zhōmpadī

After the father (is dead) fatherless; at the back of the compound a hut.

1423 बापाला बाप म्हणेना तर चुलखाला काका कोण म्हणतो

Bāpālā bāpa mhañenā tara tsulatyālā kākā kona
mhañato

If he will not say 'Father' to his father, will he say 'Sir' to his uncle?

1424 बेटी बापाची जमीन पादशाहाची

Betī bāpācī zamīna pādaśāhācī

A daughter is her father's (just as) the land is the emperor's. He arranges for her marriage.

1425 भोजन भाऊ

Bhojana bhāū

A dinner-brother. 'Cupboard love' (English).

1426 मागून पुढून बापच नवरा

Māgūna pudhūna bāpatsa navarā

First and last father is the bridegroom. A widower remarrying who does not arrange for his son's marriage.

1427 माय मरो मावशी उरो

Māya maro māvaśī uro

Should mother die then let aunt remain.

1428 मुखाची धांव आईपवितों

Mulācī dhāva āipaveto

A child's run extends to its mother. 298, 873.

1429 मुखाचे पाय पाळखांतच दृष्टीस पडतात

Mulātse pāya pālanyāntatsa dṛiṣṭisa paḍatāta

A child's feet appear even in the cradle. Its future character may be seen while it is yet a child. 337, 433.

- 1430 मूळ सिल बोडवा मूर्खे शाळा
 Mūlā saila sodalā mūrkha zhālā
The child was allowed to run wild and became a fool. 1376.
- 1431 मेला आईचे दूध प्यालों नाही
 Melyā āitse dūdha pyālo nāhī
I did not drink a dead mother's milk.
- 1432 रडते पोर आणि गळते घर
 Radate pora āni galate ghara
A crying child and a leaking house.
- 1433 लहानाचे लहानत सोधरें
 Lahānātse lahānatṣa soyare
The poor have poor relatives.
- 1434 लेंक असली जरी परी तरी परघरी बाणारी
 Leṅka asalī zarī parī tarī paraghari zāñārī
*Although a daughter be a fairy she will go to a stranger's house,
 i. e. she will marry.*
- 1435 व्याह्यां जांवयां तुपाचा पेला आणि घरचा पाझणा उपाभीं मेला
 Vyāhyā zāvayā tupātsā pelā āni gharatsā pāhunā
 upāśi melā
*A cup of butter to the son-in-law and his father while the guest dies
 of starvation.*
- 1436 सारा गांव मामाचा आणि एक नाहीं कामाचा
 Sārā gāva māmātsā āni eka nāhī kāmātsā
*The whole village is full of uncles but not one helps me. A similar
 saying is Soyaryānī bharalā gāva jevāyālā nāhī ṭhāva (The town is
 full of relatives yet no one gives me food).*
- 1437 सोयारांत साळा हत्यारांत भाला
 Soyaryānta sālā hatyārānta bhālā
*A brother-in-law among relatives; a spear among weapons. These
 are good.*
- 1438 सोयापासून लांब आणि पाण्यापासून जबळ
 Soyaryāpāsūna lāmba āni pānyāpāsūna zavalā
(Live) far from relatives and near water. 1188, 1382.

1439 सोळा वर्षे पुत्र मग मित्र

Solā varṣe putra maga mitra

Sixteen years a son then a friend.

1440 हगवणी बायको नागवणी सोयरा

Hagavaṇī bāyako nāgavaṇī soyarā

In sickness a wife, in adversity a relative.

(d) WIDOWS.

1441 आईबापाची लाडकी महाजनांची बोडकी

Āibāpācī lāḍakī mahājanāncī bodakī

The great folks call her a widow but she is her parent's pet. The Indian widow is generally called 'shaved one.'

1442 बेस ना मेस बोडकीस बेस

Kesa nā mesa bodakīsa besa

Neither hair nor anything yet a widow is attractive.

1443 कोणाला कशाचिं व बोडकीला केसाचिं

Konālā kaśātse va boḍakīlā kesātse

*Some are thinking of their trials, the widow is thinking of her hair. Sometimes the last words are *balutyālā paśātse* (the village servant is thinking about his handful of grain).*

1444 बोडकी आरशांत पाहे सहदेव म्हणे तेथें कांहीं तरी आहे

Bodakī ārasānta pāhe sahadeva mhaṇe tethe kāhī tarī āhe

When a widow looks into a mirror, Sahadeva says there is something or other in it.

1445 बोडकी आली व केसकर झाली

Boḍakī ālī va kesakara zhālī

She came a widow (a shaved one) and became one with hair, i. e. she became mistress of the house.

1446 बोडकीला कुंकू व वांझेला कातबोळ

Bodakilā kunkū va vāñzhelā kātabola

Forehead-powder to a widow, and kātabola (medicine) to a barren woman. Both useless. 924.

1447 बोडके नाहाले आणि पाणी वाढां जेव्हे

Bodake nāhale āni pānī vāyā gele

The widow bathed and the water was wasted. It is useless for a widow to bathe and adorn herself as she has no husband.

1448 रांड बिंद म्हणा आणि पोटभर वाढा

Rāñda biñda mhaṇā āni poṭabhara vāḍhā

Call me a widow or what you like but give me enough to eat.

(e) WOMEN.

1449 अडती तेव्हां पडती नाहीं तेव्हां टणटण उडती

Adatī temvhā padatī nāhī temvhā tanaṭana udatī

When there is a difficulty she falls (is humble), when not she goes on jumping (is independent).

1450 असेच म्हण गे म्हातारी घर घेतले मेळ्याने

Asetsa mhaṇa ge mhātārī ghara ghetale melyāne

Go on saying it, old lady ! ‘The wretches have robbed my house.’

From a tale which is told that in the time of Nānā Phadnis, who was diligent in suppressing robberies in Poona, some thieves agreed together to show that they could outwit him. Although the city gates were closed at nine every evening they managed to rob an old woman of all she had, and to carry her through the crowded streets and out of the closed gates. They did it by providing themselves with a bier on which they tied her. As they carried her along she kept screaming out—‘The wretches have robbed my house;’ but the bearers, as is the custom in funeral processions, kept shouting also. Instead of the usual refrain, they chanted the words—‘Go on saying it, old lady !’ Her cries were not heard, and the thieves succeeded in getting through the gates as for a funeral.

The proverb has come to be applied to one who frequently comes to us and whines for help.

1451 आप घर कीं वाप घर

Āpa ghara ki bāpa ghara

Her own house or her father's. There is no other place for a married woman.

1452 आपण नागवी पाहणारे लबाढ

Āpaṇa nāgavī pāhaṇāre labāḍa

She herself is naked (shameless), (yet calls) those who are looking at her wicked.

1453 उलटून पडली खरी म्हणती सूर्यास दंडवत करी

Ulaṭūna padalī khari mhaṇatī sūryāsa daṇḍavata
kari

She really fell down but said she was bowing to the sun! Compare Caesar's Teneo te Africa. 1550.

1454 एक गोरी बाहतर खोडी चोरी

Eka gorī bāhattara khodī tsorī

One fair woman (and she has) seventy-two hidden vices.

1455 एक तिडीक दे आणि घरची धनीण हो

Eka tiḍīka de āṇi gharaci dhanīṇa ho

Bear the pain once and become mistress of the house. The wife's position is greatly improved after she has had a son.

1456 एक पुती रडती दुपुती रडती सातपुती रडती आणि निपुती ती
पण रडती

Eka putī raḍatī duputī raḍatī sātputī raḍatī āṇi
niputī tī paṇa raḍatī

She who has one child cries, she who has two cries, she who has seven cries, and she who has none she also cries. No one is satisfied.

1457 एका लुगद्याने म्हातारी होत नाहीं

Ekā lugadyāne mhātārī hota nāhī

A woman does not become old by (receiving) one sadi, i.e. as a present from her son or son-in-law.

1458 करून करून मागली आणि देव पुजेला लागली

Karūna karūna bhāgalī āṇi deva pujelā lāgalī

Having had her fill of wickedness she has taken to religion.

1459 कांगे तु रोड तर मला सर्व गांवाची ओढ

Kāge tū roda tara malā sarva gāvācī odha

Why are you so thin? 'I have to look after the whole village.'

Quoted in many ways of a busybody : the last part may be *gāva riṇa boda* (arranging to pay the village debts) ; or, *gāvācī zhōḍa* (I am loathed by the village) ; or the proverb is *Kāyage bāī bhurakī sāryā gāvācī urakī* (O woman ! why are you so dusty ? 'I have been prying into village matters').

1460 खातीचे गाल आणि न्हातीचे बाल

Khātitse gāla āṇi nhātitse bāla

The cheek of one who eats and the hair of one who bathes. The one has fat cheeks, the other glossy hair ; these are evident to all.

1461 गौर रसली सौभाग्य घेऊन बसली

Gaura rusali saubhāgya gheūna basali

The girl sulked and sat gravely like a married woman.

1462 जिकडे गेली वांश तिकडे झाली सांज

Zikade gelī vāñzha tikade zhālī sānza

Where the childless woman goes there she will stay till evening.

1463 दुसर्याची स्त्री विष वळी

Dusaryācī strī viṣa vallī

Another's wife is a poisonous plant.

1464 नकटीचे लपास सत्राशें विघ्ने

Nakaṭitse lagnāsa satrāśe vighne

There are seventeen hundred objections to a noseless woman's marriage !

1465 नारीचें बोलणें गवताचें शेकणें

Nāritse bolane gavatātse šekane

A woman's talk (is like) heat from grass, i. e. it is useless.

1466 पुकाची बाईल कशाला राहील

Phukācī bāila kaśālā rāhila

A woman who costs nothing, why will she remain ? Others will not serve us for nothing.

1467 बायकांची अळ्ळल चुलीपाशीं

Bāyakāncī akkala tsulipāśi

Women's wisdom is connected with the fire-place.

1468 बायकांचे गाणे आणि नागवे न्हाणे

Bāyakāntse gāne āni nāgave nhāne

Women's singing and naked bathing. Both are bad. Respectable women in India do not sing, and they bathe in their clothes.

1469 बायकोता कावा न कळे ब्रह्मदेवा

Bāyakotsā kāvā na kāle bramhadevā

Even Bramha does not know the schemings of a woman.

1470 बालंतिणीस नाहीं सुख बोपयाचे अलंकरण

Balañtiṇīsa nāhī sukha bopayātse alaṅkarana

The lying-in woman is in pain and the child is being adorned.

1471 मन आणे पापा आणि आरू आणे सुखाचे बापा

Mana zāne pāpā āni āi zāne mulātse bāpā

The mind knows the sin and the mother knows who was the child's father. 'It is a wise father that knows his own child' (Shakespeare).

1472 लावली राख शासी पाक

Lāvalī rākha zhālī pāka

She rubbed herself with ashes and became clean. An easy remedy.

1473 लावशील लळा तर पडेल गळा

Lāvaśila lalā tara padela galā

If you show her affection she will fall about your neck.

1474 स्त्रीयांचीं वर्मे स्त्रीयांस माहोत

Striyāñcī varme striyāsa māhīta

Women know the foibles of women.

1475 स्त्रीया सधनानुकूल होत

Striyā sadhanānukūla hota

Women are attracted by rich men. By a slight alteration it may mean 'by riches'; and also, 'Women are subdued by tricks.'

XII. RELIGIOUS.

(a) General. (b) Caste. (c) Fate. (d) Festivals and Fasts.
 (e) Gods and Goddesses. (f) Marriage.

(a) GENERAL.

1476 अडकल्यास देवा दंडवत

Adakalalyāsa devā dañḍavata

One in difficulty bows down to God. He has to humble himself.

1477 अर्थी दान महा पुण्य सत्पात्री दान महा पुण्य

Arthī dāna mahā punya satpātrī dāna mahā punya

A gift properly used is great merit, a gift to one who deserves it is great merit.

1478 अर्ध बाट आणि सोंचके दाट

Ardha bāta āni sormvale dāta

Half-defiled and excessively sacred. Ironical.

1479 आई गेली देवासा पण देव आला घरासा

Āī gelī devālā paṇa deva ālā gharālā

Mother went to the God (temple) but God came to the house. An unlooked-for blessing happened at home while she had gone to the temple.

1480 आकाश पाताळाचा भेद

Ākāśa pātalātsā bheda

The difference between heaven and hell.

1481 एका जत्रेन देव म्हातारा होत नाहीं

Ekā jatrene deva mhātārā hota nāhī

The God does not become old by one pilgrimage. If a man be ungrateful for one favour, you can wait: he will probably have to come to you again.

1482 एकाठायीं नाहीं माव व देवा मसा पाव

Ekāṭhāyī nāhī bhāva va devā malā pāva

No faith in any God, and (he cries) 'O God! be favourable to me.'

1483 एका देवकांतसे तेल चोरून दुसऱ्या देवकांत दिवा खावायाचा
Ekā devalāntale tela tsorūna dusaryā devalānta
divā lāvāyātsā

*To steal oil from one temple in order to light a lamp in another.
'Robbing Peter to pay Paul' (English).*

1484 कथेंतुनही गेला आणि श्रींपेंतुनही गेला
Katheñtūnahī gelā āṇi zhormpeñtūnahī gelā

Not able to go to the sacred reading (at night) and not able to go to sleep. One who gets no benefit either way.

1485 काळ मेला आणि आज पितर झाला
Kāla melā āṇi āza pitara zhālā

He died yesterday and to-day has become a defunct.

1486 कीर्तनापेशां राचीचा गोंधळ बरा
Kirtanāpekṣā rātrītsā gondhaḷa barā

The night Gondhal is better than the Kirtan. The former is a gathering of story-tellers who chant with music; the latter is a recital of religious history, &c.

1487 कीर्तनीं संत उभा भगवांत
Kirtanī saṅta ubhā bhagavañta

When you see a saint at worship you see God standing before you.

1488 कोंकणी देव मोठे कडक आहेत
Konkaṇī deva moṭhe kaḍaka āheta

The konkani Gods (spirits) are very fierce.

1489 खाऊन पिऊन कंटाळ व तोंड धुऊन विटाळ
Khāūna piūna kañṭāla va tōṇḍa dhuūna viṭāla

He eats and drinks his fill, then, after rinsing out his mouth, he fears he has defiled himself! 1553, 1572.

1490 गाढ्याबरोबर जल्याची जत्रा
Gāḍyābarobara nalyācī jatrā

The grease-box goes with the cart to the pilgrimage. It is a slip of bamboo, and is tied to the cart.

1491 गुरवाचें मानगें नी देवाचें हेचे

Guravātse māgānē nī devātse deñe

The temple-priest's asking and the God's giving. These are different.
Another form is Guravāne sāngitale āni devāne aikile (The temple-priest spoke and the God heard).

1492 गुरुसा चेला म्हाशीचा हेला

Gurutsā celā mhasītsā helā

The guru's disciple (is like) the buffalo's male calf. He is fat and lazy.

1493 गुरुची चक्रत गुरुलाच फळती

Gurucī akkala gurulātsa phalālī

The guru's wisdom has borne fruit to the guru himself.

1494 गुरु तसा चेला

Guru tasā celā

Like guru, like disciple. 'Like priest, like people' (English).

1495 घराच्या देवास नैवेद्य नको

Gharacyā devāsa naivedya nako

The household God does not want an offering. If not given no one is the wiser. Inattention to a member of the family.

1496 घरांत दिवा तर देवळांत दिवा

Gharānta divā tara devalānta divā

If there be a lamp at home there will be one in the temple. If we have we can give.

1497 घरोघर संत रडे भगवंत

Gharoghara saṅta rade bhagavañta

If there were a saint in every house what would God do?

1498 चुकला फकीर मशीदींत

Tsukalā phakīra maśidiñta

(Look for) the lost fakir in the mosque.

1499 चेलीचे काळ गुरुचे हाती

Celītse kāna gurutse hātī

The ears of the disciple (f.) are in the hands of the guru.

- 1500 छडी देरै आन तर गुरु कां पुळी कान
 Chadī deī dnyāna tara gurū kā phuṇkī kāna
If wisdom come by beating why should the guru breathe in one's ear?
- 1501 छाठीवर काठी व संबाशाची लोटी
 Chāṭīvara kāṭhī va sanyāśācī lotī
A rag, a stick, and a brass pot belong to the ascetic. The rag is for the ganja pipe.
- 1502 जानव्यास वस्त्रा बांधणे
 Zānavyāsa vastrā bāñdhane
To tie a razor to the sacred thread. 'To do or die.'
- 1503 खिकिरीपेषां फकिरी बरी
 Zikirīpekṣā phakirī barī
Asceticism is better than life's cares.
- 1504 जो निगुर्या आहे त्याचें तोंड सकाळीं पाहूँ नये
 Zo niguryā āhe tyātse toṇḍa sakālī pāhū naye
One should not look in the morning at the face of a man who has no guru, i. e. it will be unlucky to do so. Used by the lower castes.
- 1505 आचि पदरीं पाप त्याला पोरी होती आपोआप
 Jyātse padarī pāpa tyālā porī hotī āpoāpa
He who is guilty of sin easily begets daughters. Sin in a former life may perhaps be referred to. Daughters are less acceptable than sons.
- 1506 टांकीचे घाव सोसल्याविना देवपण येत नाही
 Tānkītse ghāva sosalyāvinā devapana yeta nāhī
The form of a God (idol) cannot be attained without bearing the wounds of a chisel.
- 1507 तन मन धन कर गुरुला अर्पण
 Tana mana dhana kara gurulā arpana
Offer body, mind, and wealth to your guru.
- 1508 तीर्थीं गेल्यावांचून मुंडण होत नाही
 Tirthī gelyāvātsūna muṇḍaṇa hota nāhī
A man's hair is not entirely shaved off unless he go to a place of

o

pilgrimage. It is a sign of repentance. Without going to the person who has authority over you, you will not repent.

1509 तुमचें मरणे तसे माझें आग रिघणे

Tumatse marane tase māzhe āga righane

As your death so my self-immolation.

A man and wife were very fond of each other; the latter especially was fervent in her expressions of affection, even declaring that if he should die she would become a *sati*, i. e. she would offer herself on the funeral pile. The husband was suspicious, and determined to test her. With this object in view he pretended to die in a little corner room from which it was so difficult to carry out his body that his friends proposed to knock down the wall. Hearing this the wife brought a sword and urged them to cut him in two! When the husband heard this, he could not restrain himself and upbraided her by referring to her promise of immolating herself. She replied in the words of the proverb, ‘If you had really died I should really have given myself up to be burnt.’

1510 तेल जळें पिदा टके पण ज्याचें जळें त्यास कळे

Tela zale pidā tale paṇa jyātse zale tyāsa kale

The oil burns and the evil passes off, but he whose oil it was knows (the cost). Referring to the custom of burning a lamp before an idol in time of trouble.

1511 तो पाप देणार नाहीं पुण्य कोटून देणार

To pāpa denāra nāhī punya koṭhūna denāra

He will not give ‘sin’ much less ‘merit.’ A miser. Sin and merit are opposites. The latter refers to almsgiving.

1512 दक्षिणा तशी प्रदक्षिणा

Dakṣinā taśī pradakṣinā

As the gift so the circumambulations. As the priest is paid so will be the number of his circumambulations of the idol or temple.
1533.

1513 दुबळे देवाची दीपमाळा

Dubale devācī dīpamālā

The lamp-stand of a poor God. Whatever a poor man does is according to his poverty.

1514 देवकळची सहाण व धर्मशाळेचिं उखळ
Deūlacī sahāṇa va dharmaśāletse ukhala

The temple pigment-stone and the rest-house mortar. Applied to a person or thing which all may use.

1515 देखले देवाला दंडवत
Dekhale devālā dañḍavata

Salutation to the God before us. Hindus readily transfer their allegiance from one idol to another according to circumstances. Honour to the man in power for the time being!

1516 देणे तसे घेणे व देव तसे धुपाटणे
Dene tase ghene va deva tase dhupāṭane

As we give so we receive; as the God so the censer. The first phrase is also quoted *nhāvī tase thāpaṭane* (As the barber so his pating).

1517 देव आला यायाला तो पदर नाहीं यायाला
Deva ālā dyāyālā to padara nāhī ghyāyālā

God came to give but he had no lap in which to receive.

1518 देव झाले लाटके व ब्राम्हण झाले बटके
Deva zhāle laṭake va brāmhaṇa zhāle batake

The Gods have become false and the Brahmans have become polluted.

1519 देव नाहीं देव्हारीं आणि धुपाटणे उड्डा मारी
Deva nāhī devhārī āṇi dhupāṭane udyā mārī

God is not in the shrine and the censer dances about. ‘When the cat’s away the mice will play’ (English).

1520 देवकाळी गेली घांट व गुरवाचिं गेले चळाठ
Devalācī gelī ghāṭa va guravātse gele tsarhāṭa

The temple has lost its bell and the priest his rope.

1521 देवाजवळ मागितला पूत तों देवानें दिला भूता
Devāzavalā māgitalā pūta to devāne dilā bhūta

God was asked for a son and he gave a demon. Sometimes it is ‘asked for one son and he gave two.’

1522 दे वाणि चे वाणि

De vāṇa ghe vāṇa

Give an offering, take an offering. This is an offering made by women on certain days of the year. Even God will not give without first receiving.

1523 देवाळा याचिं कण घाचिं मण

Devālā dyāve kāṇa ghyāve maṇa

We give to God by grains and take by bushels.

1524 दोन प्रहर आचार नंतर अनाचार

Dona prahara ācāra nañtara anācāra

The first half of the day religious after that irreligious. The word *ācāra* refers to religious ceremonies.

1525 धड गाढव ना ब्रम्हचारी

Dhadā gāḍhava nā bramhacārī

Not wholly a donkey nor an ascetic.

1526 न खात्वा देवाळा बोने (नवेद्य)

Na khātyā devālā bone (naivedya)

Offerings to the God (idol) who does not eat them.

1527 नवरा मरो कीं नवरी मरो उपाध्यास दक्षेचिं कारण

Navarā maro kī navari maro upādhyāsa dakṣa-
netse kāraṇa

Let the bridegroom die or let the bride die, it will be a reason for the priest's fee.

1528 नवस केले परोपरी पण एक देव नाहीं घरीं

Navasa kele paropari paṇa eka deva nāhi ghari

She made vows in different ways but not one God was at home.
The last phrase may be *paṇa pāvenā śrihari* (but Lord Hari gave no answer).

1529 निवेदांचून पूजा नाहीं

Nivevātsūna pūjā nāhi

There is no worship (service) except for self.

1530 नेमनिष्ठा पोकळ काष्टा

Nemaniṣṭhā pokala kāṣṭā

A hollow observance of forms. The end of the *sāḍi* tucked in at the back, by which the whole is secured, is called *kāṣṭā*.

1531 पुण्याई संपली

Punyāī sampalī

The merit is finished. When a calamity falls on a man it shows that his ‘merit’ is all used up.

1532 पुण्यांती स्वर्ग पापांती नरक

Punyāntī svarga pāpāntī naraka

The end of merit is heaven, the end of sin is hell.

1533 पैसा दक्षिणा व लक्ष प्रदक्षिणा

Paisā dakṣinā va lakṣa pradakṣinā

A penny offering and (he wants) a hundred thousand circumambulations! 1512.

1534 पोट अंत सांगे संत

Poṭa aṅta sāṅge sañta

The saint will say what is in his mind.

1535 प्रयत्नांतीं परमेश्वर

Prayatnāntī parameśvara

At the end of effort is God. ‘The gods help those who help themselves.’

1536 फुकट दर्शन देवकांत दाटी

Phukata darśana devakānta dātī

A visit to the idol (allowed) gratis and a crowd (comes)! People press to get what is to be had for nothing.

1537 फुसकाईचा अंगारा

Phusakāitsā aṅgārā

Ashes of failure. The word *phusakā* (here personified) means a miss in the game *Iti Dāndu*.

1538 बाबा याणे संक्रांत याणे
Bābā zāṇe saṅkrānta zāṇe

Father knows, Sankrānt knows. Sankrānt is the day when the sun changes its course.

An astrologer's boy once went into a village to his master, who asked him when Sankrānt would come. He answered—'To-day is Sankrānt.' The master then said—'Tell us what will happen.' But the boy did not know, so he replied as above.

Applied to a matter about which the person asked knows nothing himself, but refers you to some one else.

1539 भंडार भरपूर काळ कट्टक दूर
Bhaṇḍāra bharapūra kāla kāṇṭaka dūra

Plenty of turmeric powder will keep off death and enemies. Said by mendicants.

1540 भिक्षेचे चन्द्र पवित्र
Bhiketse anna pavitra

Food received as alms is pure. A beggar need not trouble about the caste of the giver.

1541 भेष्मामाव कीं भक्तिभाव
Bhenyābhāva ki bhaktibhāva

Worship through fear or worship through affection.

1542 भोळा भाव सिद्धीस जाव
Bholā bhāva siddhīsa zāva

Credulous worship brings success.

1543 मंच थोडा खुँका फार
Maṇṭra thoḍā thuṇkā phāra

A short muttered-charm, much spitting. Great exertion over little work.

1544 मानला तर देव नाहीं तर दगड
Mānalā tara deva nāhīं tara dagadā

If we so regard it, it is God; if not, it is a stone.

1545 सहान मूर्ति पण थोर कीर्ति

Lahāna mūrti pana thora kirti

A small idol but great fame. Magnus Alexander corpore parvus erat.

1546 बदिलांचा चाली भितीसुके पाळी

Vadilāñcyā tsālī bhitimule pāli

He observes the customs of his ancestors through fear.

1547 वरल्या देवाची तुट्टी दोरी खालचे देव बांचा मारी

Varalyā devācī tuṭṭali dorī khālatse deva bombā mārī

If the rope gets broken of the God above, the gods below will bellow. People cling to the rope connected with the God above; if he do not help then the gods below can do nothing.

1548 वेताळाचे मागें मुतावळ आहेतच

Vetālātse māge bhutāvala āhetatsa

The demon's king is of course followed by demons.

1549 सगळ्या भाताचा वेश्वदेव

Sagalyā bhātātsā vaiśvadeva

The whole of the rice as a burnt-offering. A Brahman usually sprinkles a little rice on the fire before eating.

1550 सहज पडे दंडवत घडे

Sahaza padē daṇḍavata ghade

He fell accidentally (but says) he made a salutation. 'To make a virtue of necessity' (English). 1453.

1551 सहज बिल्वदळ गळे आणि वाधास मुक्ति मिळे

Sahaza bilvadala gale āṇi vyādhāsa mukti mile

The Bilva leaf dropped of itself and Vyādha received a blessing. He was a hunter who climbed up a Bilva tree when a leaf dropped on to Shiva (the phallus) below. This is supposed to be the origin of the fast of Shivarātra.

1552 हातीं भोपळा आणि देश मोकळा

Hātī bhopalā āṇi deśa mokalā

A gourd in hand and the country before him. A beggar.

(b) CASTE.

(This does not include Cultivators and Trades.)

1553 अधीं पाणी पिण्ये मग जात पुसर्ये

Adhī pāṇī piṇye maga zātā pusare

First to drink water, then to enquire about caste, i.e. he pretends to have scruples about the caste of the man who gave it to him.
1489, 1572.

1554 आई तेली बाप माळी बेटे निकले सुजान चाढी

Āī telī bāpa mālī bete nikale sujāna chāḍī

Mother of the oilman caste, father a cultivator; their child a Muhammadan (Sujān Alli). Meant to show the evil result of mixed marriages.

1555 आठ पुरभये आणि नऊ चौके

Āṭha purabhayye āṇi naū tsauke

Eight North India men and nine fire-places. Owing to their quarrelsome characters one fire-place each is not enough.

1556 उमजला तर निळ नाहीं तर कुर्खीचे पील

Umazalā tara bhilla nāhī tara kutrītse pīla

If you convince him, he is a Bhil; if not, he is the descendant of a dog.

1557 काय बोलावें भाटाला बडबडा उंटाला

Kāya bolāvē bhāṭālā baḍabadyā unṭālā

What is the use of talking to a Bhāṭ, he smacks his lips like a camel. The Bhāts are talkers and story-tellers.

1558 कारे महारा उताणा हाती दीड दाळा

Kāre mahārā utāṇā hātī diḍā dāṇā

O Mahār! why are you so stuck up? ‘He has a grain and a half of corn!’ The Mahārs are outcaste, and generally live just outside the village. Another saying like it is Kāge mahāraṇī utāṇī śiṅgaṭa bharale dāṇyānī (O Mrs. Mahār! why are you stuck up? ‘She has a horn full of grain.’)

1559 कुवा टके पण रजपूत न टके

Kuvā ṭale paṇa rajapūta na ṭale

The well may slip out of the way but the Rajput will not. He will leap over it or perish.

1560 कोंकणी मूत चावल कूट

Koṅkaṇī bhūta cāvala kūṭa

A Konkani ghost pounds rice! The people of the Konkan are scantily clothed and live on rice.

1561 कोंकणीं आणि मातभोकसें

Koṅkaṇye āṇi bhātabhokāṇye

A Konkani and a rice-stuffer!

1562 खटनट लाला गिर्हाईक भट

Khaṭanaṭa tyālā girhāīka bhaṭa

A villainous tradesman and his customer is the Brahman priest. The priest is niggardly. The first word may mean 'inferior goods.'

1563 खानदेशे आणि डाळनाशे

Khānadeśe āṇi dālanāśe

Khāndeshites are pulse spoilers. 'To spoil pulse' is a synonym for unsuccessfulness.

1564 खिरीत सराटा आणि ब्राम्हणांत मराठा

Khirīnta sarāṭā āṇi brāmhaṇānta marāṭhā

A burr in the custard and a Marātha among Brahmans. Both out of place.

1565 गांडी गुजराथ आगे लाथ पीछे बात

Gāṇḍī guzarātha āge lātha pīche bāta

Ignorant Guzarāthis; first kick them and then speak to them.

1566 गोळकाचे सोऱ्यकें सारा वेळ आऱ्यकें

Golakātse somvāle sārā vela omvāle

*The sacred waist-cloth of an illegitimate Brahman is always non-sacred. When a Brahman or his clothes are ceremonially pure, he or they are *somvāle*; the opposite state is *omvāle*. 1581.*

- 1567 जात कळती पण मत कळत नाहीं
 Zāta kalatī paṇa mata kalata nāhī
We know a man's caste but not his opinion.
- 1568 जात तशी जात पैसा तसा हाट
 Zāta taśī bātā paisā tasā hāṭa
As the caste so the talk ; as the money so the market.
- 1569 जात वंजायाची बरी कधीं चोरी न करी
 Zāta vanjāryācī barī kadhi tsorī na kari
The Vanjāris are good, they never steal.
- 1570 जातीसा जात मारी आणि जातीसा जात तारी
 Zātilā zāta mārī āṇi zātilā zāta tārī
Caste is destroyed by caste or is preserved by caste. A man's own caste people possess the 'power of the keys' over him.
- 1571 जातीसाठीं माती खावी जात कधीं न सोडावी
 Zātisāthī mātī khāvī zāta kadhi na sodāvī
Eat dirt for the sake of caste but do not break it.
- 1572 जेवलावर म्हणे जात कोण
 Jevalyāvara mhaṇe zāta koṇa
After eating to enquire what caste. 1489, 1553.
- 1573 देशस्थ दांडवा आणि भाकरीवर सांडवा
 Deśastha dāñḍagā āṇi bhākarīvara sāñḍagā
The Deshasth Brahman is rough and (likes) savoury cucumber on bread.
- 1574 धनगर बसला जेवाया ताकासंगती शेवाया
 Dhanagara basalā jevāyā tākāsaṅgatī śevāyā
A shepherd sat down to dine and eat butter-milk with vermicelli. It is eaten with milk. A phrase to expose the stupidity of the shepherd.
- 1575 धनगरभाई सव्वा प्रहर दिवस वेरै तेव्हां खोरीचे वेद जाई
 Dhanagarabhāī savvā prahara divasa yei temvhā khoditse veda zāī
The shepherd's stupidity does not leave him till ten in the morning.

Another phrase exposing his stupidity is *Dhanagarāci pāṇa thira menḍhī laṭakī* (The shepherd thinks everything false except 'thir' to his sheep).

1576 पाटिलाचे घोडे व महाराळा भूषण

Pāṭilātse ghode va mahārālā bhūṣaṇa

The village head-man's horse and a Mahār (who holds it) is proud of it. 194.

1577 बायको मानभावाची गरज नाहीं चोळी लुगद्याची

Bāyako mānabhāvācī garaza nāhī tsoḷi lugadyācī

A Māndhao's wife has no need of a bodice and sadi. The bride-groom usually provides these. The Mānbhaos have a community of wives.

1578 ब्राम्हण स्नाता चरी खट तरी तो तिन्ही सोकीं श्रेष्ठ

Brāmhaṇa zhālā zarī bhraṣṭa tarī to tinhī lokī
śreṣṭa

A Brahman, even if depraved, is chief in the three worlds. 1582.

1579 ब्राम्हण तुपाची लालची

Brāmhaṇa tupācī lālacī

The Brahman has a liking for butter. The butter spoken of is clarified for cooking purposes. 1726.

1580 ब्राम्हण भट कढी आंबट

Brāmhaṇa bhaṭa kadhī āmbaṭa

The Brahman priest likes curry with sour butter-milk. The curry spoken of is pulse, &c., boiled in butter-milk.

1581 ब्राम्हण मोळा काळेंत सोंवळा

Brāmhaṇa molā kākheinta somvalā

A Brahman custom—the sacred (waist-cloth) under his arm. 1566.

1582 ब्राम्हण वंदविं वंदविं पण कदापि न निंदविं

Brāmhaṇa vaṇḍāve vaṇḍāve paṇa kadāpi na niñ-
dāve

Always speak respectfully of a Brahman but never disrespectfully.
1578.

1583 ब्राह्मणाची बाई काढावांचून नाहीं

Brāmhaṇācī bāī kāṣṭyāvātsūna nāhī

There is no Brahman woman who does not tuck her sadi end into her waist-band. Other women often wear their sadis like the skirt of a gown ; Brahman women draw the front part between the legs and tuck it into the band behind.

1584 भट मिकारी घवसे पुनवेस वाय लोकांचे दारी

Bhaṭa bhikārī avase punavesa zāya lokāntse dārī

A priest is a beggar, he goes to people's houses at the new moon and at the full, i. e. he goes for offerings.

1585 भटाची वाकरी आणि शिळ्या भाकरी

Bhaṭācī tsākari āṇi silyā bhākari

Service with a priest and stale bread. The priest is niggardly.

1586 भटांचे वाय आणि गृहसांचे वाय एकच

Bhaṭāntse kāya āṇi gṛihasthāntse kāya ekatsa

What are priests and what are laymen ? They are the same. Brahmins are divided into these two hereditary classes. One is not more sacred than another.

1587 भटाचे नाव काणभट

Bhaṭātse nāva kānabhaṭa

The priest's name is Rogue-priest. Whatever name you give him he is bad.

1588 भटाळा आणि तडाळा अळल नाहीं

Bhaṭālā āṇi taṭṭālā akkala nāhī

The priest and the country-pony have no sense. 1298.

1589 भटास दिली ओसरी भट हळू हळू पाय पसरी

Bhaṭāsa dili osarī bhaṭa halū halū pāya pasarī

Give the priest the small verandah and he will by degrees take the whole house. The last phrase is literally 'stretch out his feet.' 'Give him an inch and he will take an ell' (English).

1590 मठो बायको कां करागा तर नांवावर चाखते

Bhaṭo bāyako kā karānā tara gāvāvara tsālate

O priest! why don't you marry? (He replies) 'My village (fees) satisfy me.' He is niggardly.

1591 माताचिं खाणें काय आणि ब्राह्मणाचिं मारणें काय

Bhātātse khāne kāya āṇi brāmhanātse māraṇe
kāya

What is rice-food? and what is a Brahman's beating? Rice gives little nourishment. To be beaten by a Brahman (a rice eater) is a trivial thing. The Brahmans are talkers not fighters.

1592 भिल राजा वनाचा तीर मारी नेमाचा

Bhilla rāzā vanātsā tīra mārī nemātsā

The Bhil is king of the forest and shoots arrows with precision.

1593 भिलाची जात फार वांकडी एक टीर उघडी एक टीर झांकली

Bhillācī zāta phāra vāṅkaḍī eka tīra ughadī eka
tīra zhāṅkalī

Bhils are very crooked; one buttock open, one covered.

1594 भिला बेरडाळा उणे नाहीं पोराळा

Bhillā beradālā uṇe nāhī porālā

Bhils and Berads have no lack of children.

1595 महार मेला विटाळ गेला

Mahāra melā vitāla gelā

The Mahār is dead, he no longer defiles.

1596 महाराचिं घडविणे वेशीपाशीं

Mahārātse adavine veśipāśī

A Mahār only interferes with one at the village-gate. He is the gate-keeper and will ask who you are.

1597 महारांचे देवास फटकुरांची पूजा

Mahārāntse devāsa phaṭakurāncī pūjā

The Mahārs' God wants the worship of an old blanket. Present even an old blanket to a Mahār and it will conciliate him. 1744.

1598 महारात्चे खाडके खेळते हाडके

Mahārātse lādake kheļate hādake

The Mahār's pet plays with bones. Mahārs have the right to claim the dead animals of the village.

1599 मांग आणि भलातीच गोष्ट सांग

Māṅga āṇi bhalatītsa goṣṭa sāṅga

A Māṅg will say anything. His words cannot be relied on.

1600 मांगाला मावशी काय आणि भिलाला भाची काय

Māṅgālā māvaśī kāya āṇi bhillālā bhācī kāya

What is an aunt to a Māṅg, or a niece to a Bhil? Their morality is low.

1601 मुंबईचा पारशी हातांत आरशी

Mūm̄baītsa pāraśī hātānta āraśī

A Parsi of Bombay has a looking-glass in his hand. A hint that he is a fop.

1602 मुसलमान भुका हात सुका

Musalamāna bhukā hāta sukā

A hungry Musalmān and a dry hand, i. e. he has nothing to eat.

1603 मुसलमान व बेइमान

Musalamāna va beimāna

A Musalmān is an unfaithful man.

1604 मैंदांच्या हातांत फांसे

Maiñdāñcyā hātānta phāse

Loaded dice in the hands of Mainds.

1605 लंभाणभाऊ आणि कांदे खाऊ

Lambhāṇabhbāū āṇi kānde khāū

A Lambhān is an onion-eater.

1606 वडाऱ्याचा भोगा फटकराचा सोगा

Vadāryātsa bhogā phaṭakarātsa sogā

A Vadāri's adornment is a trailing coarse blanket.

1607 स्वजातीय एकत्र राहती (Tukaram)

Svajātīya ekatra rāhatī

People of one caste live together.

1608 हटांत तुरी भट भटणीखा मारी

Hatānta turī bhaṭa bhaṭanīlā mārī

Tur pulse in the market ; the priest beats his wife. The priest has not yet bought the pulse, but he beats the wife because he wants it cooked in a particular way ! The first word may be *hātānt* (in hand). To the proverb is sometimes added *dāṭa karaśīla kā pāṭala* (will you make it thick or thin ?).

1609 हात बाटखा तरी जात बाटत नाहीं

Hāta bāṭalā tarī zāta bāṭata nāhī

Caste is not polluted even if the hand be, i. e. by eating.

(c) FATE.

1610 अरि माझ्या कर्मा कोठें गेला धर्मा

Are māzhyā karmā koṭhe gelā dharmā

O my fate ! What has become of my good deeds ? Why am I suffering after all my alms-giving ?

1611 आपण करी चाळा बोल ठेवी कपाळा

Āpana karī tsālā bola ḫhevī kapālā

We follow bad habits and then blame fate.

1612 कपाळ पांसरी बरोबर

Kapālā pāsari barobara

His forehead (luck) is as big as a five seer weight.

1613 कपाळाखा कपाळ घासखाणे दैव येत नाहीं

Kapālālā kapālā ghāsalyāne daiva yeta nāhī

Good fortune will not come by rubbing one forehead against another. The forehead is the seat of Fate.

1614 कर्माची रेख टाळे ना टाळे

Karmācī regha ṭale nā ṭāle

The writing of fate is inevitable and unavoidable.

1615 कर्माचा गती सांगाचा किती

Karmācyā gatī sāngāvyā kitī

Who can tell how many ways destiny has?

1616 कर्माचा मोवा आवि तीन दोळे दोषां

Karmācyā bhogā āni tīna dole doghā

As a result of destiny there are three eyes to two persons.

1617 घरोघर इतें दैवे पिकती मातें

Gharoghara ēte daive pikati bhātē

Every family owns fields but Fate ripens the rice.

1618 जन्म दिला पना कर्म दिले वाहीं

Janma dilā pana karma dile nāhī

I was the cause of his birth but not of his fate. Spoken, with comfort, of a child who turns out badly.

1619 ये कपाळांत ते भोगावे

Je kapālānta te bhogāve

Bear what is on your forehead, i.e. fate. In another form it is Je brahmāṇe likile thālī te na truke kadabālī (What Brahma has written on the forehead will never fail).

1620 तैशी दैवाची उजरी तैशी तुदि उच्चे इरिरी

Zaisī daivācī uzarī taisī buddhi upaze farirī

*As fate becomes favourable intelligence increases. So in the opposite sense—‘The man whom they (the gods) intend to ruin they deprive of understanding’ (*Mahābhārata*). Like, *Quos deus vult perdere prius dementat*.*

1621 जातें बशीब लाचेबरोबर

Jyātse naśiba tyātsebarobara

Each person carries his fate with him.

1622 तोंदा वांकडे पना दैव वांकडे

Tōndā vāṅkade pana daiva phāṅkade

An ugly face but a good fate.

1623 देवाने दिले व कर्माने नेले

Devāne dile va karmāne nele

God gave and Fate took away.

1624 दैव नसतां अनुकूल आप्तही होती प्रतिकूल

Daiva nasatā anukūla āptahī hotī pratikūla

If Fate is not kind even relatives are unkind.

1625 दैवाची गति विलक्षण अति

Daivācī gati vilakṣaṇa ati

Fate's movements are marvellous.

1626 धर्म करितां कर्म उभे राहते

Dharma karitā karma ubhe rāhate

Fate interferes while a religious work is being done. Or the phrase may be *Karma pāṭhīsa lāgate* (Fate pursues us). The two are sometimes contrasted thus, *Dharma thodā karma adhika* (Little religion, much fate).

1627 धारिष्टास दैव धारजिने

Dhāriṣṭāsa daiva dhārajīne

Fate is propitious to courage. 'Fortune favours the brave' (English).

1628 चिरे चिरे दैव उघडे

Dhire dhire daiva ughadē

Little by little fate opens, i. e. becomes favourable.

1629 नशीब लागले आवया आणि पदर नाहीं घ्यावया

Nasiiba lāgale dyāvayā āni padara nāhī ghyāvayā

Fate began to give and (they had) no lap in which to receive.

There were once an old man and woman and a boy who were so poor that they lived in a quarry. These poor people heard that a very holy man, who used to pass every day, had power with God and pleaded for his help. He listened, and went to pray for them. Hearing his plea, God promised that they should have whatever they asked—one was to ask on each day, beginning with the woman, then the man, and then the boy. Being told this, they sat up all night deliberating as to what they should ask for. They were so poor that it seemed to be useless to ask for life, and yet if they asked for money they might not live.

At last the old woman made up her mind, and in the morning, much to the surprise of the devotee, she prayed that she might become young again: she thought this better than money. Her request was at once granted. But that day a prince came there hunting, and when he saw such a beautiful girl, he asked who she was, and could hardly believe that the old man was her husband. So he said to her—'Come with me and I will make you queen.' The old man seeing her go off with the prince was horrified, but determined to have his revenge next day. When the time came for him to make request, he asked that his wife might be turned into a pig. Here was the prince's beautiful wife turned into a pig. They quickly tied her to a string and sent her back to the old man, from whom she received a sound beating. Next day the boy's turn came to ask, and when he thought of all the misery the previous asking had brought, the only request he cared to make was that they might all be allowed to live in their former state. This they did, and the saying arose that 'fate is ready to give, but we have no lap in which to receive.'

1630 प्रयत्नावंचून प्रारब्ध लंगडे

Prayatnāvatsūna prārabdha laṅgade

Fate is lame without effort.

1631 प्रारब्धहीणाचा सुवर्णाची मृत्तिका दिसते

Prārabdhahīṇālā suvarṇācī mrittikā disate

Gold appears like earth to an unlucky man. His fate is against him: even if gold come to him he will by some stupidity or other think it earth.

A story is told that a certain man underwent austerities for twelve years, after which God was favourable to him. When asked what he would have, he answered, 'wealth.' God promised to give it. The man further asked that he might receive it that very day before sunset. This also was granted. Away went the man, and on the path by which he had to go God placed a large vessel full of gold mohurs. Now as the man went along he began to wonder how blind men walk. Shutting his eyes he picked his way along the path until his foot struck the vessel containing the gold. Thinking it was a stone he kicked it aside and went on. At last evening came and he had not received the riches, at which he was very indignant. But God told him the fault was his own; gold had been placed before him and he had kicked it aside.

1632 ब्रह्माचा लिखा सटवीचा टाका त्यास कोण देरेल स्फोका

Brahmātśā likhā satavītsā ṭākā tyāsa kona deila zhokā

Who can push aside the writing of Bramha or the letters of Satvi? Bramha is the author of fate, and Satvi or Durgā weaves the web of fate.

1633 भिकार्याचें नशीब भिकारी

Bhikāryātse naśība bhikārī

The beggar's Fate is a beggar. Fate personified took the form of a beggar.

1634 मरण ज्ञातायीं चालून जार् आपसा पायीं

Marana jyāthāyī tsälūna zāi āpalyā pāyī

Man goes himself where death is.

There was once a Brahman very fearful of death who asked the doctors how he could avoid it. They said that disease brought it, and that disease was chiefly caused by water. He thereupon decided not to drink the town water, but to go daily to a small stream a few miles off for the water he used. One day while there the angel Death appeared, and he was greatly afraid. Death told him not to fear as he had not come to fetch him. Being reassured he ventured to ask where he would die, and was told he would die where he then stood. To avoid this he sold everything and went to live in another town. One day while living in the town he went for a ride on a mare, which ran away with him and threw him on to the spot which he so dreaded, and there he was killed.

1635 साडे तीन हात नशीब

Sāde tīna hāta naśība

My fate is three and a half cubits long. The full measure of good luck.

1636 हात दावून अवलक्षण चिंतणे

Hāta dāvūna avalaksāṇa ciñtāṇe

To show the hand and mourn our ill-luck. To have our fortune told from the hand and then to be sorry for the information.

(d) FESTIVALS AND FASTS.

1637 अधिंच उल्हास त्यांत फाल्गुन मास

Adhītsa ulhāsa tyānta phālguna māsa

Already fond of fun, added to which the month Phālgun. The twelfth month (February–March) in the first half of which comes the Holi festival.

1638 असेल त्वा दिवाळी नसेल त्वा शिंगां

Asela tyā divāśī divālī nasela tyā divāśī śimgā

The day he has is Divālī; the day he has not is Shimgā. Divālī is the feast of Lights, a time of joy. At Shimgā the mouth is beaten and a noise made as though of sorrow. 1644.

1639 आवडीचा पाडवा दिवाळीचा सण

Āvadītsā pāhuṇā divālītsā saṇa

A much-loved guest and the Divālī festival. One joy on another.

1640 आषाढी आसि सण हकारी दिवाळी आसि सण निवारी

Āṣāḍhī āṇi saṇa hakārī divālī āṇi saṇa nivārī

Āshāḍ ushers in the (Hindu) festivals, Divālī brings them to a close. The first is the fourth month (June–July), the last is in the eighth month, Kārttik (October–November).

1641 ईद मग रोजा

Īda maga rozā

After the Id comes Ramzān. Two Muhammadan seasons.

1642 एकादशीचा घरीं शिवरात्र

Ekādaśīcyā gharī śivarātra

Shivrātra in the house of Ekādashi. Two fasts. ‘Misfortunes seldom come alone.’

1643 गढीचा पाडवा आसि नीट बोल गाडवा

Gad̄hītsā pāḍavā āṇi nīṭa bola gāḍhvā

It is New Year's Day so speak to me properly, you donkey! The word *gudhi* means a sort of flag put up on the house on New Year's Day. We often do what we blame in others.

1644 घरीं शिंगा बाहेर दिवाळी

Gharī śimgā bāhera divālī

At home, sorrow (Shimgā); outside, joy (Divālī). The two are referred to in many ways, e. g. *Ghetā divālī detā śimgā* (When he receives it is Divālī, when he gives it is Shimgā). 1638.

1645 ज्याचे घरीं काळी खासी सदा दिवाळी
Jyātse gharī kālī tyācī sadā divālī

There is always Divālī (joy) in the house where there is a buffalo.

1646 टोणग्याचे कपाळीं दसरा
Tonagyātse kapālī dasarā

The Dasarā (festival comes) in the forehead (destiny) of a buffalo-calf (m.). At this festival a male buffalo is killed.

1647 दसर्यांतून जगेल तेण्हां दिवाळीचा हिंवा पाहीय
Dasaryāntūna jagela temvhā divālītsā divā pāhila
If he live through Dasarā he will see the Divālī lights. At Dasarā kings used to go 'forth to battle.'

1648 दिवाळी दसरा हातपाय पसरा
Divālī dasarā hātapāya pasarā

Divālī and Dasarā but only able to stretch his limbs. One who has no strength or money left for enjoyment.

1649 राजाला दिवाळी काय
Rājālā divālī kāya

What is Divālī to a king? He has abundance at all times. Used in many forms, as e. g. Rājālā sadā divālī (It is always Divālī to a king).

1650 शिंगा जारै आणि कवित्व राही
Šimgā zāi āṇi kavitva rāhī

Shimgā goes and its songs remain. Also called the Holi. Its lewd songs remain in people's minds.

1651 शिंग्याच्या अधींच बोंच
Šimgyācē adhītsa bomba

Bawling out before Shimgā has come. Referring to the Shimgā or Holi custom of shouting and beating the mouth. To complain before there is need.

1652 शिलंगणाचें सोने पाहिजे त्याने लुटावें
Šilanganātse sone pāhijē tyāne luṭāvē

Any one who likes may steal the Shilangan gold. Referring to

a custom at Dassarā of crossing the village boundary and bringing back *apta* leaves which are given to friends with the words—‘Take the gold.’ A survival of the custom of distributing spoils of war.

1653 सनामागुन सोंवळे

Sanāmāgūna somvale

To purify oneself after the feast is over. ‘To put the cart before the horse’ (English).

1654 सारा दिवस चर पण शिवरात्री कर

Sārā divasa tsara pana sivarātrī kara

Eat all day but keep (the feast of) Shivrātrī. Certain food, plantains, nuts, &c. may be eaten. Poking fun at the amount of food eaten on fast days.

1655 होळीचा होळकर व मोळाचा रुद्धार

Holitsā holakara va molātsā raḍaṇāra

A Holkar of the Holi and a hired mourner. The first, a disorderly pack of fellows, are not real friends any more than the second is a real mourner.

(e) GODS AND GODDESSES.

1656 अठरा गुणांचा खंडोबा

Aṭharā gunāntsā khaṇḍobā

An eighteen-quality Khandobā. A pre-eminent rogue. The standard is sixteen annas to the rupee.

1657 अडक्याची अंबा आयि गोंधळाला रूपये बारा

Adakyācī ambā āṇi gondhalālā rūpaye bārā

(To buy) a farthing Ambā (Durgā) and (to spend) twelve rupees on an entertainment (in her honour). Many similar sayings are in use, as e.g. Adakyācī māyarānī sāpikyātsā gondhalā (A farthing Māyarāni and a penny entertainment). Paisācī bhavānī va navaṭānka tela (A farthing Bhavāni and twopence for oil).

1658 अधीं पोटोबा मग विठोबा

Adhī potobā maga vithobā

First the god Stomach then the god Vithkhala. Vithobā (or, correctly Viththal) is at Pandharpur.

1659 आई जेवली म्हाळसा पावली
 Āī jevalī mhālasā pāvalī

Mother has eaten, Mhālsā is favourable. A house goddess, the wife of Khandobā, to whom a little food is offered before eating. Here the son implies that an offering is unnecessary as his mother has already eaten.

1660 इंद्र फिरतो इंद्राणी फिरत नाहीं
 Iñdra phirato iñdrāñi phirata nāhī
Indra goes about, Indrāni does not.

1661 इंद्र बदलतो पण इंद्राणी एकच असते
 Iñdra badalato paṇa iñdrāñi ekatsa asate

One Indra follows another but Indrāni remains the same. On the death of Indra she is believed to purify herself and become the wife of the next. Also quoted *Tsaudā iñdra zhāle tari iñdrāñi ekatsa* (There have been fourteen Indras but only one Indrāni).

1662 उंदराला बोलालेले गणपतीस लागते
 Uñdarālā bolalele gaṇapatisa lāgate

What was said to the rat, Ganpati applies to himself. Ganpati or Ganesh is represented as riding on a rat. Hence, we should not revile anything connected with a great man. Other gods are also connected with certain animals, as e.g. Shiva with a bull, Khandobā with a dog, Bramha with a swan, Sarasvati with a peacock, Indra with an elephant, &c.

1663 एवी तेवी भर्गो देवी
 Evi tevi bhargo devi

Whatever she does she is the goddess Bhargo. Applied generally to a wife.

1664 कळवला महादेव पावला
 Kavalā mahādeva pāvalā

The vow is accepted, Mahādeva is favourable. Flowers, betel-nut, &c., placed on Mahādeva or Shiva (i. e. the phallus) when a vow is made are called *kavalā*. If the offering fall to the idol's right hand it is accepted, if on the left it is not accepted.

1665 कामांत काम वपा रामराम

Kāmānta kāma zapā rāmarāma

While engaged in work worship Rām.

1666 काळा ब्राह्मण गोरा शुद्र त्यास पाहुन कांपे रुद्र

Kālā brāhmaṇa gorā śūdra tyāsa pāhūna kāpe rūdra

Even Rudra trembles when he sees a dark Brāhmaṇ or a fair Shudra.

1667 कोठें इंद्राचा ऐरावत आणि कोठें शामभटाची तटाणी

Koṭhe iñdrātsā airāvata āṇi koṭhe śāmabhaṭācī tatāṇī

Where is Indra's elephant and where is the poor priest's pony ? 'Where is king Bhoj and where Gangā the oilman ?' (Hindustani).

1668 गणेशाचिं हालें दोंद चंदकीचा जातो प्राण

Gāneśātse hāle dōnda cāndakitsā zāto prāṇa

Ganesh shakes his large stomach and Chandaki's life is in danger. She is his mother.

1669 गांव जळाला हगुमंत निराळा

Gāva zaḷālā hanumaṇta nirāḷā

The village was burnt, Hanuman was not connected with it. He is the monkey-god who set fire to Ceylon (Rāmāyana); his image is put up just outside a village. Applied to one who makes mischief and yet holds aloof as though innocent. Another form is Gāva zaḷe māroti paḷe (The village was burnt, Māroti, i. e. Hanuman, ran away). 1678.

1670 गुळाचा गणपति व गुळाचाच नैवेद्य

Gulātsā ganapati va gulātsātsa naivedya

A Ganpati (Ganesh) of sugar and an offering (to it) of sugar.

1671 चोरास मेसाई धारजिणी

Tsorāsa mesāi dhārajinī

(The goddess) Mesāi is propitious to thieves. 116, 643.

1672 ज्याच्या त्याच्या परी पुरवितो हरी

Jyācyā tyācyā parī puravito harī

Hari gives to men according to their state. To the rich he gives much, to the poor little.

1673 टिकोबा टिकारै विठोबा रखमारै

Tikobā tikāi viṭhobā rakhmāi

Tikobā Tikāi, Vithobā Rakhmāi. The first two words are gibberish, but are applied to man and wife who are devoted to each other like Vithobā and his wife Rakhmāi.

1674 दगडाचे देव घालतां खळखळ काढतां खळखळ

Dagadātse deva ghālatā khalakhalā kāḍhatā kha-lakhalā

Stone gods rattle when put into (a bag) and rattle when taken out. Dissatisfaction.

1675 देरे हरी बाजेवरी

Dere harī bājevarī

O Hari! give to me on my cot, i. e. God will supply our wants even if we sit still and do nothing.

A man once offered up this prayer. His friends urged him to get off his cot and seek help, as after a fortnight's waiting he was reduced to extremities. Yet he persisted in declaring that he would only accept help if it were given to him where he was. Just then a pot which might possibly contain money dropped near the bed, and his friends told him to accept it as a reward of his faith; but he refused, saying, 'I asked for it on my cot, not there.' The friends carried away the pot and found in it gold mohurs which they took out and, in order to play a trick on their waiting friend, they put scorpions in the pot and then dropped it on to his cot. Hari changed the scorpions into gold mohurs, so that the man's faith was rewarded, while the friends who thought they had gold found on reaching home that they had only scorpions.

1676 पावद्यांतं पाय आणि ब्रह्मदेवाचा उपदेश

Pāvadyānta pāya āṇi bramhadevātsā upadeśa

A foot on the hoe and Bramha's advice. As a hoe is pulled away a foot placed on it would be insecure. Advice to an unstable man is useless.

1677 फट म्हणतां ब्रम्हहत्या

Phat mhaṇatā bramhahatyā

Saying 'phat' (is punished as though it were) murdering Bramha.

1678 भवानीआर्द देवकांत आणि जायटे जगांत

Bhavānīārda devakāntā āṇi nāyate jagānta

Mother Bhavāni is in the temple but ring-worm is everywhere. She is supposed to cause ring-worm. Sometimes the first word is quoted ‘goddess,’ and the last word ‘village.’ 1669.

1679 भावकादेवीला नाहीं नवरा आणि वेतालाला नाहीं बायको

Bhāvakādevilā nāhī navarā āṇi vetālalā nāhī bāyako

The goddess Bhāvakā has no husband and Vetāl has no wife. The two names are also quoted as Mhasobā and Satvāi; also, Hadali and Khavisā.

1680 माशाचा खंडोबा सद्वा तोळ्याचें कुचें

Māśātsā khaṇḍobā savvā tolyātse kutre

An anna-weight Khandobā and a twenty anna-weight dog. Khandobā sits on a dog. An inferior greater than his master.

1681 वामन मूर्ति

Vāmana mūrti

An image of Vāman. He was the fifth incarnation of Vishnu and was short. Applied to a short man.

1682 सर्वे रामायण सांगितले तरी म्हणे रामाची सीता कोण

Sarva rāmāyana sāngitale tarī mhaṇe rāmācī sitā kōṇa

He has gone through the whole Rāmāyana and yet asks who Rām's Sītā was!

1683 सोमेश्वराला नागवला आणि रामेश्वराची पूजा बांधिली

Someśvarālā nāgavalā āṇi rāmeśvarācī pūjā bāndhilī

He robbed Someśvar and made an offering at Rāmeśvar. Two famous places of pilgrimage.

(f) MARRIAGE.

1684 आदित्यवारीं लग्न सोमवारीं या

Ādityavārī lagna somavārī yā

The wedding is on Sunday: come on Monday.

1685 उतावळा नवरा गुडच्याला बाशिंग

Utāvalā navarā guḍaghyālā bāśinga

An impatient bridegroom ties the head-ornaments to his knees.

1686 उतावळी बावरी आणि म्हातायाची नवरी

Utāvalī bāvarī āṇi mhātāryācī navarī

She was hasty and flurried and became an old man's bride.

1687 कन्या देऊन मग कुळ विचारावयाचि

Kanyā deūna maga kuḷa vicārāvayātse

To give one's daughter then to ask about the (bridegroom's) family.

It is also quoted in the reverse way.

1688 कशांत कांहीं नाहीं आणि बुधवारीं खम

Kaśānta kāhī nāhī āṇi budhvārī lagna

Nothing in the waist-belt (purse) and the wedding is on Wednesday !

The first part of the proverb is also quoted *Navaryāsa nāhī thāṅga* (A bridegroom is not yet obtained).

1689 कुळास खोड आणि संतानास वेढ नसावे

Kulāsa khoda āṇi saṅtānāsa veda nasāve

There should be no vice in the family and no madness in its descendants, i. e. of the family into which you wish to marry your child.

1690 गांवांत वर्हाड आणि कुत्रे मुराड

Gāvānta varhāda āṇi kutre murāda

A wedding in the village and the dogs go in state. There is food about and the pariah dogs flock there.

1691 गांवामागे वेढे व वरातीमागे घोडे

Gāvāmāge vede va varātīmāge ghode

An idiot behind the villagers and the horse behind the wedding-procession. The horse, on which the children to be married sit, should be in front. 1711.

1692 गुरहळ घर आणि खम घर

Gurhāla ghara āṇi lagna ghara

A sugar-cane mill and a wedding-house. At both places you are received hospitably.

1693 ज्याचे कपाळीं बाशिंव तो नवरा

Jyātse kapālī bāśinga to navarā

He is the bridegroom to whose forehead the ornaments are tied.

1694 तीथ आहे तों मठ नाहीं मठ आहे तों तीथ नाहीं

Tītha āhe to bhaṭa nāhī bhaṭa āhe to tītha nāhī

When there is an auspicious day there is no priest, and when there is a priest there is no auspicious day.

1695 थोर घरी लेंक दिली भेटखाची शिराळी

Thora gharī leṅka dili bhetan̄yācī śirāṇī

If you marry your daughter into a great house a visit to her will be a rarity.

1696 दीड हळकुंडांत पिवळी

Dīḍa halakundānta pivalī

Yellow with a clove and a half of turmeric. It is rubbed on the bride's body before the wedding.

1697 दोहों मांडवांतवा वन्हाडी

Doho māndavāntalā varhādī

The guest of two wedding-awnings. He will not get food at either.

1698 धोब्याच्या लगाला काय उणे पायघड्यांला

Dhobyācyā lagnālā kāya uṇe pāyaghadyālā

There is no lack of cloth to walk on at a washerman's wedding. He uses other people's clothes.

1699 नवरानवरी एक आणि वन्हाडी जगाचे खोक

Navarānavari eka āṇi varhādī jagātse loka

The bridegroom and bride are one, the people of the procession are outsiders.

1700 नवरा रडतो तरणास व वन्हाडी रडतात वरणास

Navarā radato taranāsa va varhādī radatāta varanāsa

The bridegroom is vexed about the watery stuff and the guests about the boiled pulse. A similar saying is Navaryālā miṇenā kāṭa dhedā māgato varana (The bridegroom does not get watery pulse and his friend asks for pulse).

1701 पाटकरूं तें बटकरूं

Pāṭakarū te bāṭakarū

One who marries again becomes a slave.

1702 पाटील बुवा बायको करा तर म्हणे तुम्हीच व्हा

Pāṭīla buvā bāyako karā tara mhaṇe tumhītsa vḥā

O sir ! get married. He answers, ' You be my wife.'

1703 फुकट घेणार दूर नेणार

Phukaṭa ghenāra dūra neṇāra

He wants her gratis and will take her far away.

1704 बांधला मणी झाला धनी

Bāndhalā maṇī zhālā dhani

He tied the beads and became my master.

1705 ब्रम्ह्याच्या गांठी मग कां कपाळां आंठी

Bramhyācyā gāṭhī maga kā kapālā āṇṭhī

Bramha tied the knot then why these wrinkles in the forehead ?

Bramha is the author of Fate.

1706 लग्न आले घरीं मग मांडवाची तयारी कारी

Lagna āle ghari maga māṇḍavācī tayārī kari

To begin to put up a wedding-awning after the wedding-procession has reached the house. 969, 1285, 1765, 1876.

1707 लग्न केले नाहीं पण मांडवाखालून तर जेलों असेन

Lagna kele nāhī paṇa māṇḍavākhālūna tara gelo asena

I may not be a married man but I fancy I have been under a wedding-awning. Or the first part may be, Vihīna nāhī zhālī (I may not be a mother-in-law).

1708 लग्न म्हणते करून पहा आणि घर म्हणते बांधून पहा

Lagna mhaṇate karūna pahā āṇi ghara mhaṇate bāndhūna pahā

Marriage says, ' Try me and see : ' a house says, ' Build me and see.' Both are serious matters although they look easy. Sometimes a third phrase is added, Gurkhāla mhaṇate lārvūna pahā (The sugar-cane mill says, ' Start me and see').

1709 खपाचे पाठीशीं आणा

Lagnātse pāthīsī āṇā

After marriage—'Bring.' The husband is always hearing that something or other is wanted.

1710 वरमाय बरी तर वऱ्हाड्यांची सोयसारी

Varamāya barī tara varhādyāñcī soyasārī

If the bridegroom's mother be good the wedding-guests will be well looked after. The opposite is also quoted thus, *Varamāya śindala tara varhādyāñtsā gondhaļa* (If the bridegroom's mother be of loose character there will be confusion among the guests).

1711 वरातीमागून घोडे व्याह्यामागून पिढे

Varātimāgūna ghode vyāhyāmāgūna piḍhe

The horse after the wedding-procession: a stool after the father-in-law has gone. Both too late. 1691.

1712 सठिंसोटें आणि जवाचिं खोटे

Sātheloṭe āṇi janmātse khotē

Barter in marriage results in life-long evil.

1713 हळकुंडासाठीं खम मोडणे

Halakuṇḍāsāthī lagna modane

To break off a marriage for a clove of turmeric.

1714 हळदीचा विटाक होणे

Haladitsā vitāla hone

To be merely dyed with turmeric. Said of a bride whose husband dies shortly after marriage.

1715 हाती लागली चेढ आणि धर मांडवाची मेढ

Hāti lāgalī ceda āṇi dhara māndavācī medha

Now the girl is my wife you may take the peg of the wedding-awning. He no longer cares for her father.

XIII. TRADES AND PROFESSIONS.

(a) General. (b) Begging. (c) Music, Dancing, &c.

(a) GENERAL (INCLUDING THIEVING).

1716 अटतां वाल पिटतां वाल वाल वाल निसंतान

Ātata vāla piṭatā vāla vāla vāla nisañtāna

A little in beating, a little in melting, here a little, there a little, and—the gold is gone! Referring to the roguery of the goldsmith.

1717 अधीं तेली आणि मग दुनिया शाळी

Adhī telī āṇi maga duniyā zhālī

First the oilman was created, then the world. A conceit of the oilman that as oil is required at birth therefore the oilman was created before anything else.

1718 आपले जाऊन आपण चोर

Āpale zāūna āpana tsora

My own things are lost and I am the thief!

1719 उलटा चोर कोतवाला दंडी

Ulaṭā tsora kotavālā daṇḍī

The thief throws the blame on the police-officer!

1720 एक सोनार व एक झारेकारी

Eka sonāra va eka zhārekari

One a goldsmith and one the man who sifts his ashes. Two rogues.

1721 एका पैशाचिं तेल दोन पैशांचा हेल

Ekā paisātse tela dona paisāntsā hela

A farthing's worth of oil and a half-penny for a carrier. ‘Burning a half-penny candle to find a farthing’ (English).

1722 ओळखीचा चोर जिवे न सोडी

Olakhītsā tsora jive na sodī

A thief who is an acquaintance will not spare one's life, i.e. a tradesman who is a friend will not refrain from swindling us.

- 1723 करतां नये व्यवहार त्वांनि न करावा व्यापार
 Karatā naye vyavahāra tyāne na karāvā vyāpāra
One who does not understand buying and selling should not start a business.
- 1724 कामदाराची घडी व वतनदाराची पिढी
 Kāmadārācī ghadī va vatanadārācī piḍhī
A workman's time and a landowner's descendants. These are precious.
- 1725 कारकुनास अवदान मठास महादान
 Kārakunāsa avadāna bhatāsa mahādāna
Bribes to a clerk, gifts to a priest.
- 1726 कुणबी मेला भुतानं ब्राह्मण मेला वातानं सोनार मेला पित्तानं
 Kunabī melā bhutāne brāmhana melā vātāne sonāra melā pittāne
The Kunbi died from a ghost, the Brahman from wind, the goldsmith from bile. The first is very superstitious, the second over-eats, the third sits over his fire till he becomes bilious. 1579.
- 1727 कुंभारखीने कुंभारखीशीं कज्जा केला आणि गाढवाचा वाळ पिळवा
 Kumbhārañine kumbhārañisi kajjā kelā āṇi gāḍha-vātsā kāna piḷalā
A potter's wife quarrelled with another potter's wife and the donkey's ear was twisted. Potters keep donkeys. When two are quarrelling a third gets the blows.
- 1728 कुंभार तसा लोटा आणि वाप तसा बेटा
 Kumbhāra tasā lotā āṇi bāpa tasā betā
As the potter so the pitcher, and as the father so the son.
- 1729 कुंभार नाहीं सुमार
 Kumbhāra nāhī sumāra
A potter has no foresight.

1730 कुंभाराची सून कधीं तरी उकिरड्यावर चेरेल

Kumbhārācī sūna kadhī tarī ukiraḍyāvara yeila

Sooner or later the potter's daughter-in-law will come to the refuse-heap. Potters burn refuse in their kilns.

1731 कुंभारपिण्ठां गाढव शहाणे

Kumbhārāpeksā gāḍhava sahāṇe

The potter is not so wise as his own donkey.

1732 कुंभारास मर्दके धड नाही

Kumbhārāsa madake dhada nāhī

The potter has not a sound pitcher. 'The shoemaker's wife and the smith's mare are always the worst shod' (English).

1733 कोठी घट्री पागा पोट भरावयाची जाग

Koṭhī thaṭtī pāgā poṭa bharāvayācī zāgā

A royal store-house, dairy, and stable are places where a living can be made. There are opportunities there for perquisites and bribery.

1734 खाण तशी माती आणि आत तशी भाची

Khāṇa taśī mātī āṇi āta taśī bhācī

As the mine so the clay, as the aunt so the niece, i. e. her daughter. Also quoted thus, Khāṇa taśī khāpare āṇi āībāpe taśī leñkare (As the clay so the pots, as the parents so the children).

1735 गाबद्यास गुरु व गुराक्ष्यास तारू

Gābadyāsa gurū va gurākhyāsa tārū

Cattle to a fisherman, a boat to a herdsman. Equal to putting 'the square man in the round hole.'

1736 गोठणीचा गायी माभळमट दान चेरै

Goṭhaṇīcyā gāyī mābhālaḥbhāṭa dāna ghei

A simple priest takes as a gift the cows resting in the meadows! i. e. offered to him in joke. 106.

1737 गोण काळ्यात्यें दूध गवाळ्यात्यें

Gōṇa kālyatse dūdha gavalyātse

A sack (made) of black thread and a milkman's milk. Both are bad.

1738 घड मोद सोनार घड

Ghadā moda sonāra dhaḍā

(Tell him to) make (or tell him to) buy, the goldsmith is content.
Whether people get him to make new ornaments or get him to buy their old ones he will make a profit.

1739 घडींत बुदवृग घडवावलीचा तगादा

Ghadīnta budavūna ghadanāvalītsā tagādā

He deceived him in making it, then dunned him for payment.
Referring to the rapacity of the goldsmith.

1740 घरसा भाला जागा आणि चोर भाला रागा

Gharatsā zhälā zāgā āṇi tsora ālā rāgā

The householder woke up and the thief became angry.

1741 भाकरी तोंपर्यंत भाकरी

Tsākari toparyānta bhākari

As long as we have service we have bread.

1742 चांमार चाळवणी

Cāmbhāra tsālavaṇī

A shoemaker's deluding. One who breaks his promise.

1743 चांमाराची नजर पायांकडे

Cāmbhārācī nazara pāyākade

A shoemaker always looks at the feet.

1744 चांमाराचे देवाळा क्षेट्रांची पुणा

Cāmbhārātse devālā khetārāncī pūjā

A shoemaker's god wants the worship of old shoes. A shoemaker can best be influenced by beating him with a shoe. 1597.

1745 चोरटा उशार मेहनती दिलगिर

Tsoratā huśāra mehanatī dilagira

A thief is light-hearted, an industrious man is full of care. Psalm lxxiii. 5.

1746 चोर तों चोर आणि घरधन्वाहन शिरघोर

Tsora to tsora āṇi gharadhanyāhūna śirazora

Although a thief he is more reckless than the master of the

house. Or the last part may be *āñi bādaśāhūna thora* (greater than the emperor).

1747 चोर सुटका व हात फुटका

Tsora sutalā va hāta phutalā

The thief escaped and our hand was hurt. A double injury. 1419.

1748 चोर सोडून सन्याशास सुळी

Tsora sodūna sanyāsāsa sulī

To let the thief go and to put the ascetic to the stake. From the story of Cārudatta and Vasantsena.

1749 चोराधीं मोट उतावळी

Tsorāadhi moṭa utāvalī

The bundle is in haste to go before the thief.

1750 चोराची आई ओहोळ ओहोळ राडे

Tsorācī āi oholā ohola rade

A thief's mother cries riversful.

1751 चोराचीं पाढळें चोरास ठाढळ

Tsorācī pāule tsorāsa ṭhāḍuka

A thief knows the steps of a thief. 'Set a thief to catch a thief' (English).

1752 चोराचा उल्लवा बोंबा

Tsorācyā ulat্যā bombā

Reversing matters the thief calls out.

1753 चोराचा मनांत चांदगीं

Tsorācyā manānta cāndane

A thief always fancies there is moonlight.

1754 चोराका उसका विंचू तो करीगा छँ कां चूं

Tsorālā qasalā viṅtsū to karīnā hū kā tsū

If a thief be stung by a scorpion he cannot call out nor moan.
A similar expression is *Tsorāteā māla tsorīsa gelā tara hāka nā bomba* (If a thief be robbed of his stolen goods he cannot call nor shout).

1755 चोरीचा मामला आणि हकू हकू योंवता

Tsoritsā māmalā āṇi haṭū haṭū bombalā

A case of theft and—speak softly about it !

1756 चोरीचे चौदा हात

Tsoritse tsaudā hāta

Stolen (cloth) at fourteen cubits (the rupee). Stolen goods are cheap.

1757 जमाखर्टी न पडे ताठा बंतों कागद भेसा काठा

Zamākhartsī na pade tālā pañtī kāgada kelā kālā

The clerk blackened the paper but the account would not balance.

1758 जशी देणावळ तशी धुणावळ

Zaśī denāvala taśī dhunāvala

As the wages so the washing.

1759 जो इजार शिवील तो भोऱ्क टेवील

Zo izāra śivila to bhoka ṭhevila

*He who makes trousers will leave a hole in them, i. e. for the legs.
Exercise forethought.*

1760 ज्याने न पाहिला आंवा त्याने पाहिला दिवा

Jyāne na pāhilā āvā tyāne pāhilā divā

He has seen a lamp but has not yet seen a potter's kiln. One who boasts.

1761 टंगळ मंगळ भाव

Tāṅgala maṅgala bhāva

No fixed rate. To this is often added tyālā amāla amāla guṇa (there the goods are not satisfactory).

1762 टांचा ढुंचा चांभार वाढा नेहमी आण ढोहार वाढा

Tāntsā ṭūntsā cāmhbhāra vāḍā nehamī ghāṇa
dohāra vāḍā

Stitching and sewing in the shoemaker's quarter ; always a smell in the tanner's quarter.

1763 दुंगाखाली आरी चांभार घेरें मारी

Dhungākhālī ārī cāmbhāra pore mārī

The shoemaker is sitting on his awl and beats his boy (for taking it).

Absent-mindedness. 954, 1855.

1764 तेलकरी रडे आणि नारळकरी रडे

Telakarī rade āṇi nāralakarī rade

The oilman complains and the coconut seller complains. When they meet they both pretend to have done badly.

1765 तेल पाहिजे दिव्याला बेल धरी घास्याला

Tela pāhijē divyālā baila dharī ghānyālā

When oil is wanted for the lamp he yokes the bullock to the mill, i. e. to extract the oil. 969, 1285, 1706, 1876.

1766 तेलवालीचे दुणावले मीठवालीचे गमावले

Telavālitse duṇāvale miṭhavālitse gamāvale

The oil-dealer's (f.) loss, the salt-dealer's (f.) gain. The oil is lost when spilt, but the salt is picked up again with dirt added!

1767 तेलिनाबाई रसली व अंधेरांत कसली

Telinābāī rusalī va andherānta basalī

The oil-woman was cross and sat in the dark.

1768 तेलीण सांचवी धारोधार अळा नेतो एकष वार

Telinā sāntsavī dhārodhāra allā neto ekatsa vāra

The oil-woman saves a little oil every time she serves, God takes it all at one stroke. She gives short measure but all her saving is suddenly destroyed by the oil-jar breaking.

1769 तेल्याचा बेल सदा अंधला

Telyātsā baila sadā andhalā

The oilman's bullock is always blind. Its eyes are covered. Applied to a man in love.

1770 तो जातीचा रंगारी मना वाटे तेंच करी

To zātitsā raṅgārī manā vāṭe tetsa kari

*Of the dyer caste and does what he likes. There is a play on the word *raṅga* which means 'pleasure' as well as 'colour.'*

- 1771 दमडीचा सौदा येराशारा चौदा
 Damadītsā saudā yerazhārā tsaudā
A farthing's worth of purchases, fourteen journeys to and fro.
- 1772 दमडीची वरु कोठे घेऊन फिरु
 Damadīcī varū koṭhe gheūna phirū
A farthing's worth of eatables and inquires where to put them.
- 1773 दमडीचे घेणे आणि खांडीचा भाव
 Damadītsē ghenā āṇi khaṇdītsā bhāva
He wants a farthing's worth and asks the rate of a cart-load.
- 1774 दलालाच्या अंगावर घोडे पडत नाहिंत
 Dalālācyā aṅgāvara ghode padata nāhita
The horse-broker does not bear the loss of the horses.
- 1775 दिवस बुडे आणि मजूर उडे
 Divasa bude āṇi mazūra ude
When the day sinks the labourer jumps. He is pleased that his work is done. Another form is Sūrya asta aura mazūra mastā (The sun has set, the labourer is frisky).
- 1776 दिवसभर राबळी फजिती पावळी
 Divasabharā rābalī phajitī pāvalī
Toiling all day and getting into trouble for it.
- 1777 दुकाळीं माळी सुकाळीं साळी
 Dukālī mālī sukālī sālī
In famine the husbandman; in plenty the weaver. Food is wanted in famine time and dress when we are well off.
- 1778 देई वाणी खाई प्राणी
 Deila vāṇī khāila prāṇī
If the grocer will give the man will eat. Most people live on credit.
- 1779 देतां चोख घेतां रोख
 Detā tsokha ghetā rokha
Give good articles, take ready money.

- 1780 न्हावात्से नावहन्या आणि ब्राम्हणात्से ब्राम्हण्या
 Nhāvyātse nāvhanya āṇi brāmhaṇātse brāmhanya
The barbering of the barber and the Brāhmaṇism of the Brāhmaṇ.
- 1781 न्हावाचा उकिरद्यावर केसांचा मोठा भार
 Nhāvyācā ukiradyāvara kesāntsā mothā bhāra
There is plenty of hair on the barber's refuse-heap.
- 1782 परीट नागविसा तर आयावाया नागविसा
 Parīta nāgavilā tara āyābāyā nāgavilyā
If the washerman be robbed all the neighbours are robbed. The loss is not his but theirs.
- 1783 पोरात्सा कापसा खवडा तर न्हावासा वाय दुःख
 Porātsā kāpalā khavadā tara nhāvyālā kāya duḥkha
What pain does the barber feel if he cut the child's scald-head? i. e. while shaving its head.
- 1784 बनिया देत नाहीं पुरा तोल
 Baniyā deta nāhī purā tola
The grocer will not supply him (and he wants) 'full weight.'
- 1785 बाजाराचा भाकरी माजसाची घर नाहीं
 Bazarācyā bhākari bhāzanyācī zarūra nāhī
It is not necessary to bake bazaar-bread. People usually make their own. Bake your own bread and not other people's.
- 1786 भामत्याची आई भोंदूग सोकां खारू
 Bhāmatyācī āī bhoṇdūna lokā khāī
The pickpocket's mother will deceive people to support herself.
- 1787 भावपणाचा सोनार पण जरा तरी चटका घेणार
 Bhāvapanātsā sonāra pana zarā tarī tsatākā ghe-nāra
A trustworthy goldsmith yet he will take a grain or two.
- 1788 मदक्याचा काठ ओळा आहे तों वक्तव्य
 Madakyātsā kāṭha olā āhe to valela
While the edge of the pot is raw it can be moulded.

1789 रिकामा भावी लिंतीला तुंबड्या लावी

Rikāmā nhāvī bhintilā tumbadyā lāvī

A barber without work bleeds the wall. A barber is also something of a surgeon.

1790 रिकामा सुतार कुळे तासी

Rikāmā sutār kulle tāsī

A carpenter without work chips buttocks, i. e. not his own but other people's.

1791 लाशकराच्या भाकर्या कोण माजील

Laśakarācyā bhākaryā kona bhāzila

Who will bake the bread of an army?

1792 लाशकर होन शें आणि भावी पांच शें

Laśakara dona śe āṇi nhāvī pāñtsa śe

Two hundred soldiers and five hundred barbers! Exaggeration. Sometimes eight and nine hundred respectively are quoted.

1793 लोटा घडतां येर्णा आणि अहिरीचा इसार

Loṭā ghaḍatā yeinā āṇi ahiritsā isāra

He cannot make a lotā (small brass pot) and takes earnest money for large pots.

1794 वास्याचा गूळ वास्यानिं चोरून खावा

Vānyātsā gūla vānyāne tsorūna khāvā

The grocer stealthily eats his own sugar. Shows the character of the Wāni that he tries even to cheat himself. Used by way of contrast of a bad man who is committing a wrong without shame. Also quoted thus, Vāṇi gūla khāt parē māndī āda gkei (The Wāni eats sugar but conceals it with his thigh).

1795 शिंपळगांवचा पिंपी

Śimpalagāvatsā pimpi

The tailor (tailor) of Timpal (Pimpal) village.

There was a tailor in the days of Nāna Phadnis who used to boast of his fearlessness and of his equality with the great. He said that if he were met even by Nāna Saheb he would address him quite boldly. Hearing of this, Nāna Saheb sent one day and had him brought to his court, where he had never been before, and where, when he was brought, he became awe-struck. Pretending to

be angry, Nāna Saheb shouted out fiercely to him—‘What is your name?’ The poor tailor, trembling and stuttering, replied—‘I am the tailor of Timpal village.’ All his bravado had left him. Another tale is told of this tailor’s cunning in stealing cloth. Nāna Saheb was determined to detect him, and made him work in the verandah clothed only in a small waistcloth. But the tailor arranged for his son to come suddenly and call him, and when he did so pretended to be angry and threw his hollow needle-and-thread tube at him. The son carried off the tube, and in it was concealed some stolen cloth!

1796 शेट सव्वा शेर आणि लिंग अडीच शेर

Śēṭa savvā śera āṇi linga adītsa śera

The merchant is a seer and a quarter, the ornament (on his neck) is two and a half seers. He is a Lingāit and carries a gold image of the phallus suspended round the neck.

1797 शेटीचे आणि माझे एकोदर्शी

Śēṭītse āṇi māzhe ekodarśe

A hundred and one things done by the merchant and myself. One who takes a minor part classing himself with his superior.

1798 सोनार आणि कोणाळा होणार

Sonāra āṇi kōṇālā honāra

A goldsmith—to whom will he be (a friend)?

1799 सोनारभाई त्वाचा भरंवसा नाही

Sonārabhāī tyātsā bharamvasā nāhī

Never trust a goldsmith.

1800 सोनार शिंपी कुळकराणी आप्पा तिघांची खंबत नको रे बाप्पा

Sonāra śimpī kuḷakaraṇī āppā tighāncī saṅgata
nako re bāppā

Keep me from these three—a goldsmith, a tailor, and a village clerk.

1801 सोनाराकडून काळ टोचला म्हणजे दुखत नाही

Sonārākḍūna kāṇa ṭotsalā mhanaje dukhata nāhī

If the ear be pierced by a goldsmith it gives no pain. We do not feel a pain when its object is to gratify our vanity.

1802 सोनाराचे पाहणे आगटींत

Sonārātse pāhaṇe āgaṭīnta

A goldsmith’s gaze is fixed on his firepot.

- 1803 सोवरा पहावा रसुन सोने पहावें कसुन
 Soyarā pahāvā rusūna sone pahāvē kasūna
Test a relative by sulking and gold by rubbing (on a touch-stone).
- 145, 189.
- 1804 सर्व खोकीं वैतरणी आयि मृत्यु खोकीं कुळकरणी
 Svarga loki vaitaranī āni mrityu loki kulkaranī
In heaven the river Vaitarni, among mortals the Kulkarni (village clerk). These are to be feared. The river has to be crossed before obtaining entry into heaven.
- 1805 हजीर तो बजीर
 Hazira to vazira
He who is present is the king's minister.
- 1806 हाट गोड किंवा हात गोड
 Hāṭa godā kiṁvā hāṭa godā
Is the market sweet or is the hand sweet?
- 1807 होऱार सोडील पण सोनार सोडवार नाही
 Honāra sodila paṇa sonāra sodanāra nāhī
What is to be may fail but the goldsmith will never fail, i.e. he will never fail to cheat.
- (b) BEGGING.
- 1808 अयनाचे बैना आयि घेतल्यावांचून जाईणा
 Ayanātse bainā āni ghetalyāvātsūna zāinā
Whatever happens I will not go without it. Used by beggars.
- 1809 आज मरा उद्यां धर्म करा
 Āza marā udyā dharma karā
We die to-day and you are going to give us alms to-morrow. Said by the beggar.
- 1810 आपले वा आयि पांचांत न्या
 Āpale dyā āni pāntsānta nyā
Give of our own and you carry it among the five. To give to one who goes to others and ridicules the gift.

- 1811 एक घर सून तर दस घर पुन
Eka ghara sūna tara dasa ghara puna

Nothing in one house but merit in ten others. It is also quoted thus, Bhīka māgatyā dahā dāre (A beggar has ten houses).

- 1812 धर्मादारीं मारामारी
Dharmādārī mārāmārī

Fighting at the door where charity is given.

- 1813 भिकायाचा हात धोचांत
Bhikāryātsā hāta dhotrānta

The beggar's hand is in his cloth.

- 1814 भिकायाचा पोराळा ओकारी फार
Bhikāryācyā porālā okāri phāra

A beggar's son vomits much. He is dainty in spite of his poverty. Like this is Bhiketsā khāṇāra tyālā mastī phāra (One who lives by begging is overbearingly rude).

- 1815 भिकेची आणि म्हणे शिळी कां
Bhikecī āni mhane śilī kā

He begged bread and says, 'Why is it stale?'

- 1816 भिकेची हांडी शिंक्यास चढत नाहीं
Bhikecī hāndī śinkyāsa tsadhata nāhī

A beggar's pot will never rise to the sling-net. He eats what he gets and has no need to sling it up to the roof.

- 1817 भीक नको पण कुत्रे आवर
Bhika nako paṇa kutre āvara

Do not give me alms but hold back the dog. Never mind about helping me but do not abuse me.

- 1818 वाहती गङ्गा आणि चालतां धर्म
Vāhatī gaṅgā āni tsālatā dharma

As the Ganges flows so almsgiving should be continuous. One charitable act is not sufficient.

(c) MUSIC, DANCING, &c.

1819 जर्दींच वारे नासरी किंचा पाद्यांत बांधली घावरी
 Adhītsa bāī nātsarī ticyā pāyānta bāndhalī ghā-
 garī

Already fond of dancing and you tie bells to her feet.

1820 आरे भेरी बाप पडगम ढोल आणि संबळ माच
 Āī bherī bāpa padaghama dholā āṇi sambala bhāū
The mother a Bheri drum, the father a Padghama Dhol, and the brothers a Sambal. Different shaped drums. The whole family stout and round.

1821 आडवे वात ना उमे जात आणि रस्त्यानें चालता वातें वात
 Ādave gāta nā ubhe gāta āṇi rastyāne tsālalā gāne
 gāta

He knows neither time nor tune yet walks along the road singing.

1822 उल्हासीं जोंवी आणि संतारीं शिवी
 Ulhāsī ovī āṇi sañtāpī śivī

In a joyful mood he sings, when angry he gives abuse.

1823 क्वचित जाणी पतिव्रता
 Kvacita gānī pativrata

A singer is seldom a faithful wife. Singing as an accomplishment is not cultivated except by professional singing-women. Perhaps 'singer' should be kāñī (a squint-eyed woman). 889.

1824 खरारा खाजवी नगारा वाजवी
 Kharārā khāzavī nagārā vāzavī

A curry-comb scratches, a drum sounds. Everything has its proper use.

1825 खाई तो वाई
 Khāila to gāila

He who eats will sing. No one is cheerful when hungry. 746.

- 1826 गवयाचिं पोर रडलें तरी सुरावरत रडणार
 Gavayātse pora radale tari surāvaratsa radanāra
If the musician's child cry it will cry to a tune.
- 1827 गाणाराचा गळा नाचणाराचा चाळा
 Gāṇārātsā galā nātsanārātsā tsālā
A singer's voice, a dancer's gestures.
- 1828 गांव तगारा फुटका नगारा
 Gāva tagārā phutakā nagārā
A famous village and a broken drum!
- 1829 जात्यावर बसलें म्हणजे गाणे सुचाते
 Zātyāvara basale mhanaje gāne sutsate
Sitting at the grinding-stone brings to mind a song. Women sing as they grind.
- 1830 टोण्याचे कानीं वाजविसी किनरी तो म्हणे माझी द्रौंयच वरी
 Tonagyātse kānī vāzavili kinari to mhaṇe māzhī
 troyatsa barī
Play a fiddle to a buffalo and he says, 'I prefer my grunting.'
- 1831 ढोलकीस ढोहीकडून थापा
 Dholakisa dohikadūna thāpā
Drums are beaten at both ends.
- 1832 नगाऱ्याची घारै तेथें टिमकी तुझे कारै
 Nagāryācī ghārī tethē timakī tuzhe kārī
Where there is the beating of a big drum how will you be heard, you little hand-drum? Sometimes simply thus, Nagāryāpuḍhe tuṇatune (A one-stringed instrument before a big drum).
- 1833 नाचतां येईना अंगण वांकडें रांधतां येईना ओळीं लांकडें
 Nātsatā yeinā aṅgana vāṅkade rāndhatā yeinā olī
 lāṅkade
She cannot dance, the court-yard is crooked: she cannot cook, the wood is damp. 'Bad workmen quarrel with their tools' (English).

1834 नासल्या गिताचा तगाणा

Nāsalyā gitātsā tanānā

The trill of a spoilt song. One who misses a note makes a trill to distract attention.

1835 फिरता भोवड्याचे वेडे मोजतां येत नाहींत

Phiratyā bhovaryātse vedhe mozatā yeta nāhita

One cannot count the gyrations of a spinning-top.

1836 रात्र थोडी सोंबऱ्ये फार

Rātra thodī soṅge phāra

The night is short, the characters are many. Theatrical performances are given at night.

1837 सारीपाट खेळतां खटपटी करितां

Sāripāṭa khelatā khataṭapati karitā

Playing at Sāripāṭ that he may obtain his desire. This game used to be considered so fascinating that a woman would sometimes pledge her honour on it.

XIV. UNCLASSIFIED.

1838 अक्कल नाहीं पण मुखगा तर दाढा आहे

Akkala nāhī paṇa mulagā tara dānā āhe

The boy's appearance is good truly but he has no sense.

1839 अठरा पद्मे दळ सांपडेना खळ

Aṭharā padme dala sāmpadēnā sthala

Eighteen trillion troops and no place can be found for them.

1840 अंधकें नगर चौपट राजा टका शेर माझी टका शेर खाजा

Añdhake nagara tsauptaṭa rāzā ṭakā śera bhājī ṭakā śera khāzā

A blind town, its king four-fold blind; where vegetables are a rupee a seer, and sweetmeats a rupee a seer. Anarchy and confusion.

From a story in which a *guru* and his disciple came to such a town ; the disciple was enamoured and remained, the *guru* being wiser went away. The disciple eventually got into difficulty and was condemned without justice.

1841 आगसावा नी बोंबमाया

Āgalāvyā nī bombamāryā

An incendiary who shouts 'Fire ! Fire !'

1842 आगस्ताळी गांव जाठी

Āgastālī gāva zālī

A fiery-tempered woman will burn the village.

1843 आठ हात लाकूड नऊ हात ढलपी

Āṭha hāta lākūḍa naū hāta ḍhalapī

Wood eight cubits long, a chip (from it) nine cubits long. Exaggeration. 5.

1844 आन्ही तुऱ्ही एक व कंठाळीवा मेखा

Āmhi tumhī eka va kant'hālilā mekha

You and I are one and 'a peg for the sack.' While professing friendship he pegs down the sack of goods so that the other should not touch it.

1845 इकाडे बोलणे नाही तिकाडे चालणे नाही

Ikade bolane nāhī tikade tsālane nāhī

Here, no talking : there, no walking. Applied to two matters that are equal.

From the following story. A rich banker had a daughter who was dumb, and whom he wished to get married. Calling an old priest, he told him to look out for a suitable bridegroom. This priest happened to know another banker who had a son, but he was lame. He talked the matter over, and after many consultations finally arranged the marriage, but he said nothing to either party about the defect of the other. On the wedding day they discovered that the bridegroom was lame, and that the bride was dumb. Both parties were greatly enraged with the priest, but he replied, 'Did I not tell you that everything was quite satisfactory ; here was no talking, there was no walking ?' After this the parties agreed together, and the proposal was duly carried out.

1846 उठतां लाथ बसतां बुकी

Uṭhatā lātha basatā buki

A kick on getting up, a cuff on sitting down.

1847 उत्तम शेती मध्यम बापार व्यापार कनिष्ठ चाकरी निदान नीक न मिळे
नीक तर वैद्यगिरी शीक

Uttama śeti madhyama vyāpāra kaniṣṭa tsākari
nidāna bhika na mile bhīka tara vaidyagirī śīka

First farming, next trade, last service, or at least begging ; if you cannot obtain alms learn to be a doctor !

1848 उपट सूक्त घे खांचावर

Upata sūla ghe khāṇdyāvara

Pull up the impaling-stake, take it on your shoulders. Some people bring about their own destruction. 1864.

1849 उलटी घोडी मान भोडी

Ulatī ghodī māna modī

An inverted clothes-horse will break one's neck.

1850 उभ्य पाण्यानें घरें जळत नाहींत

Unha pāṇyāne ghare zalata nāhita

Houses are not burnt with hot water.

1851 एक एक बात बज बज हात

Eka eka bāta naū naū hāta

Every story of his is nine cubits long. A braggart.

1852 एकटा जीव सदा शीव

Ekatā jīva sadā śīva

All alone, happy as a god.

1853 एक रात्र राहणे आहि गांव कांवे लहाव

Eka rātra rāhaṇe āni gāva kāge lahāna

Staying only one night and (he says) 'Why is the village so small ?'

1854 एका मेणांत दोन सुर्या

Ekā menānta dona suryā

Two knives in one scabbard. Two wives, or two men of like professions, &c., cannot live together amicably.

1855 काखें धाकें महारवाडा शोधी

Kākheṇta dhākate mahāravādā śodhī

The child is on her hip and she searches the Mahāravādā for it!

954, 1763.

1856 खेडे आणि वेडे

Khede āṇi vede

A hamlet and (in it) idiots.

1857 गची व्यथा

Gaci vyathā

The disease of pr (pride). G is the first letter of garva (pride).

1858 गरिबाला नाऊ मणि चरबी

Garibālā naū maṇa carabī

A poor man has nine stone of fat. He calls himself poor but behaves rudely as though over-fed.

1859 गांव करी तें राव न करी

Gāvā kari te rāva na kari

A village (united) can do what the king cannot do.

1860 गांवकुसूं पाढून कांव्या लावणारा

Gāvakusū pāḍūna kātyā lāvanārā

One who knocks down the village-wall and plants a thorn-hedge (in its place) !

1861 गांव जेलें नाव राहिलें

Gāvā gele nāva rāhile

The village has gone, its name remains.

1862 घटिका पाणी पिते आणि घड्याळ टोले खाते

Ghatikā pāṇī pite āṇi ghadyāla tole khātē

The ghatikā drinks water (has pleasure), the gong eats knocks (is punished). A ghatikā was a brass vessel with a hole in it which when placed on the water filled up and sank, so measuring a 'ghatkā' (i. e. about twenty minutes).

1863 घरका मयाने घेतले रान वाटेवर मेटका सुसखमान त्वाने
चितखे नाककान

Gharacyā bhayāne ghetale rāna vāṭevara bhetālā
musalamāna tyāne ghetale nākakāna

Through fear of her husband she ran into the jungle, on the way she met a Muhammadan who cut off her nose and ears.

1864 घे सुरी आणि घाल उरी
Ghe surī āni ghāla urī

Take a knife and stab yourself. 1848.

1865 चटेपुढे पैका सौदापुढे बायका
Tsaṭepudhe paikā saudyāpuḍhe bāyakā

With a man of bad habits, money; with a base man, women.

1866 चालता धंवास को
Tsālatyā dhaṇdyāsa kho

Interference in a work that is being done. The word *kho* is used in a game called *khokaḍa*, and means a check.

1867 चावडीवर दरोडा
Tsāvadīvara darodā

A dacoity at the Police Station!

1868 चावडीवर मारलें म्हणे घरीं सांगू नका
Tsāvadīvara mārale mhaṇe gharī sāṅgū nakā

Beaten in the Rest-house and says, 'Do not speak of it at home.' What is known to all cannot be hushed up. Sometimes 'village-gateway' and 'village' are used.

1869 छप्पन्न भाषा जाणतो
Chappanna bhāṣā zāṇato

He knows fifty-six languages. A wise man. Hindus speak of fifty-six countries, fifty-six languages, fifty-six dictionaries of Sanskrit.

1870 जुळमात्ता रामराम
Zulamātsā rāmarāma

Compelled salutation.

1871 जुलूम पण गोड़

Zulūma paṇa godā

*Oppressive but sweet. Being pressed to eat.**From a story in which a woman who had been caught in the act of stealing was punished by having plantains thrown at her which she caught and ate.*

1872 जेथे गांव तेथे महारवाडा

Jethē gāva tethe mahāravāḍā

Where there is a village there is a Mahār-wāḍā. Nothing is perfect in this life.

1873 जेथे दृष्टी तेथे वृष्टी

Jethē dṛiṣṭī tethe vṛiṣṭī

Where you see there (you send) showers. In giving alms, &c., those seen are helped.

1874 जेथे भरला डेरा तो गांव बरा

Jethē bharalā ḍerā to gāva barā

The village in which you are well fed is the one for me.

1875 डोळ्याआड साशान पाढ़

Dolyāāda smaśāna pāḍa

Make the burning-ground where it will be out of sight. If anything bad is to be done let it not be done openly.

1876 तहान लागल्यावर विहीर खणणे

Tahāna lāgalyāvara vihīra khaṇanē

To begin to dig a well when you feel thirsty. 969, 1285, 1706, 1765.

1877 तळाशीं पोंचल्यावांचून वर बुडबुडे येत नाहीत

Taḷāśī pointsalyāvātsūna vara budabude yeta nā-hīta

Bubbles do not rise to the surface unless the bottom is reached. There must be something there or there would not be bubbles. 'There is no smoke without fire' (English).

1878 तळीं मोंक आणि वर स्थानकण

Talī bhoka āṇi vara zhāṅkana

A hole in the bottom, a cover on the top. Something which looks well but is really useless.

1879 तळे राखील तो पाणी चाखील

Tale rākhila to pāṇī tsākhila

He who minds the tank will taste the water.

1880 दळांत हस्ती बागांत सुरू

Dalānta hattī bāgānta surū

In an army, an elephant; in a garden, a cypress.

1881 दीड शहाणा

Dīda sahāṇā

One and a half wise. ‘Too clever by half’ (English).

1882 दुःख वेशीस बांधणे

Duhkha vēśīsa bāndhane

To tie one’s trouble to the village-gate, i. e. to make it public.

1883 दुमाचा काणा कौ

Dumātrā kānā kau

Two accents and a stroke make kau. Used where two are making signs to each other about a third person.

1884 या भर करा तर्रे

Dyā bhara karā tarra

Persuade him and he will be full to the brim, i. e. with anger, desire, &c.

1885 धर्मशाळिचे उखाळ

Dharmaśāletse ukhala

The mortar of the Rest-house. Something used in common by all. Often applied in a bad sense.

1886 नरा हरा झनर कर व पोट भर नाहीं तर आळसाने भर

Narā hara hunara kara va poṭa bhara nāhī tara
āḷasāne mara

O man! do many devices and earn a living, or else die of idleness.

1887 नलगे नलगे आणि बठेंच विलगे

Nalage nalage āṇi baletsa bilage

'I don't want it, I don't want it'—yet tries to obtain it.

1888 नवे नवे डोक्ये आणि नवे नवे तमाशे

Nave nave doleye āṇi nave nave tamāše

New eyes and new amusements. When old workers have left a work and new ones are employed they look at it in a new light and make many mistakes which amuse the onlookers.

1889 पदरीं पुडले व पवित्र शाळे

Padarī padale va pavitra zhāle

It came into our possession and became holy. What an individual owns is not free to be handled by all.

1890 पळणारास एक वाट शोधणारास बारा वाटा

Paḷanārāsa eka vāṭa śodhanārāsa bārā vāṭā

There is one path for the fleer, twelve for the seeker.

1891 फुकट आणि तीन दम

Phukata āṇi tīna dama

Gratis and three turns, i. e. three pulls at the chilim pipe. 711, 720, 809, 810.

1892 बारा बंदरचे पाणी प्याला

Bārā bandaratse pāṇī pyālā

He has drunk water from twelve harbours. An experienced man.

1893 बोलतां कळ धृतां मळ

Bolatā kala dhutā mala

A quarrel comes from speaking as dirt is got out by washing.

1894 भिजत कांबळे टेवणे घर होते

Bhizata kāmbale ṭhevane zada hote

A blanket becomes heavier as it becomes wetter. 'An evil neglected grows worse' (English).

1895 मरणाचधीं सांच व पाण्याचधीं बळण

Maranāadhi khāntsa va pānyāadhi valaṇa

A grave before death and a water-course before water. To prepare evidence, &c., beforehand which will condemn a man.

1896 मरावें नांवासा की मरावें गांवासा

Marāve nāvālā kī marāve gāvālā

Die for your name or die for your village.

1897 लाखेसाठीं मणी फोडणे

Lākhesāṭhī maṇī phodane

To break the beads for the sake of the sealing-wax. Hollow gold beads are filled with sealing-wax to make them more durable.

1898 लोकां सांगे ब्रह्मद्वाण आपण कोरडा पाषाण

Lokā sāṅge bramhadnyāna āpaṇa koradā pāṣāṇa

He speaks to others of the supreme knowledge yet he himself is a dry stone.

1899 वाटिचा फांटा तीन गांवचा हेलपाटा

Vāṭetsā phāṇṭā tīna gāvatsā helapāṭā

If the road branch off you go round by three villages. When one ceases to be straightforward his conduct becomes intricate and involved.

1900 वाणाला तितका घाणाला

Vāṇalā titakā ghāṇalā

As much as he is praised so much is he bad.

1901 शेजाग्राचे पोर पाजाग्राचे घरी

Sezāryātse pora pāzzaryātse gharī

A neighbour's child is in a neighbour's house.

1902 शे तों भें हजार तों बाजार लाख तों बाज

Še to bhe hazāra to bāzāra lākha to kākha

Where there are a hundred there is fear, where a thousand there is a bazaar, where a hundred thousand there is dust (nothing).

1903 संगतीचा लोमें मेले दोघे

Saṅgatīcyā lobhe mele doghe

They were both ruined by being fond of each other's company.

1904 सगळे गलबतांत अर्धी सुपारी माझी

Sagale galabatānta ardhī supārī māzhī

In the whole boat half the betel-nut is mine.

It is said that a passenger once cut a betel-nut into two and threw one half into the hold of a boat which was loaded with betel-nut. At the end of the voyage he claimed half the boat-load, saying, 'Half the betel-nut is mine.'

Applied to any unreasonable claim.

1905 सातारें आणि म्हातारें आठ आणि घाट

Sātāre āṇi mhātāre āṭha āṇi ghāṭa

A seven-month child may live to grow old, an eight-month child will not live.

1906 सुंभ जळतें पण पीळ जळत नाहीं

Sūnbha zaļate paṇa pīla zaļata nāhī

The rope is burnt but its twists are still visible. The cause of the quarrel may disappear but the twist in one's friendship will remain.

1907 सोयश्यांत साडू हत्यारांत माडू भोजनांत साडू

Soyaryānta sāḍū hatyārānta māḍū bhojanānta lāḍū

A brother-in-law among relations, a mādu among weapons, and a sweet-meat ball among edibles. 167, 1270.

1908 सोष नाहीं तर मोष

Sokṣa nāhī tara mokṣa

Get entangled or get free. 'Come with the shield or on the shield.'

1909 साशानीं बसावें पण एकटे नसावें

Smaśānī basāve paṇa ekaṭe nasāve

Sit in the burning-ground but do not sit alone. Such places are haunted by demons.

1910 हालवून खुंटा बळकट करणे

Hālavūna khūṇṭā balakaṭa karane

To make a peg firm by shaking it. To settle a matter by a little inquiry.

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