MARATHI PROVERBS

MANWARING
MARATHI PROVERBS

COLLECTED AND TRANSLATED

BY THE

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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 चंभाण्या पीणा मोठा
Aṅgāpeksā bōṅga mōṭhā

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

2 चंभका देजव बोव्हाळ्या बाइशार
Avalā deūna kovhāḷā kāḍhanāra

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

3 चंभका पिवायाचा नाहीं समुद्र पुणायाचा नाहीं
Avalā pikāyātsa nāhī samudra sukāyātsa nāhī

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

4 चवतीश फंकं तर होतीश खिंंटं
Asatila phāle tara hotila bīle

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 फाट हात बांधी गठ हात वी
Āṭha hāta kākaḍī naū hāta bī

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

6 चाँचे चाँचे पाडा ते भेजे गडा
Āmbe āle pāḍā te gele gaḍā

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 āḷyā rasā (the limes are full of juice).

7 यंबूळ जाऊँ चाहै चायूळी
Usānta zāūna vāḍhe aṅane

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 उसाबरोबेर एण्ड्रा सारी
Usābarobara eraṇḍāḷā 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 उस गोऱ सुम्म्या गोऱ
Ūsa goda mulyā soda

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

10 एक ग्रेह प्रकार बहू
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 बांकडीची चोरी बुक्कंचा मार
Kākaḍiĉi tsori bukyāntsā mārā

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

12 बांडा भाषि मदेशा बांघा
   Kāndā āṇi mardātśa bāindhā
   The onion is in form like a man, i.e. stout and plump.

13 कोंक्षांत गारव फुकट मिलतात
   Koṅkanāṇta nārāla 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 कंडीमध्ये पाव रती
   Khaṇḍimadhye pāva ratī
   An ounce short in a cart-load. Why trouble about so trivial a matter?

15 कंडीस द्वा माइचे मोक्ती
   Khaṇḍīsa dāhā manātse bhoļe
   Ten hundredweights' mismeasurement in a ton. Any serious blunder. A khaṇḍī is twenty maunds, or 1280 seers.

16 चिंबचलें शतक्चि भाषि चोटें पांचकें पोटें
   Cimbacale śetatse āṇi thote pāṅgale potatse
   Sweepings but from our own field, halt and lame but our own child. Both are valued because our own.

17 बसा माष तसें मोक्ती
   Zasā māla tase mola
   As the article so the price.

18 बजूत घर मार्शांचे व जुले बोंबकों बांडांचे बंधन नाॅ
   Zaḷata ghara bhāḍyāne va zune zoṇḍhāle kāḍhyāne gheū naye
   Do not hire a burning house and do not take old zoṇḍhāle 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.

B 2
19 अथै धाव्यांका भाव तौथै खाओऽयांका चामाव
Jethe dhanyaatsa bhava tethe khanyaryantsa abhava

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

20 अथै नाही दाया तौथै लेकरांका मरावा
Jethe nahi danathathe leenkinsantsa bharana

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

21 तूस बांवून हातास पोवळ
Tuusa kanduna hatasa phoata

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

22 नासले मीय fibi राँधव्यांका हार घात नाही
Nasale miri zandhalyala hara zata nahi

*Spoilt pepper is not inferior to zandhala. The latter is a cheap coarse grain. Another form of the saying is—'Spoilt pepper is like bran.'*

23 धिलेन्द्र धोपात तर खाजेन्द्र कोण
Pikela dopa tara khaila kona

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

24 बोलत् मे pfluat पर स बोलत् मे गह मीत
Bolatyatsa sulita vikatata pana na bolatyatsa gahu vikata nahiita

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

25 भामचा मोहव्या चौपाई मोहव्या
Bhramatsa bhopala tsaupai mokala

*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.*
I. AGRICULTURE

26 रंगी रंगली देखी पिकली
Rāngī rāngalī 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 वेलिसा दुःख नाही वालुका दुःख नाही
Velīsa duḥkha nāhi vālukāsa duḥkha nāhi

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

28 सध्याचार ताती पिकावी दुकाली
Sadhyātsa sālī pikāvī dukālī

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

29 सारा गाव चैती भाषि कश नये चारी
Sārā gāva āṭī anī kaṇa naye hāṭī

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

(6) IMPLEMENTS.

30 आयत्यावर कोयता
Āyatāvāra koyatā

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

31 दुःखा भाषी भोपाला
Dūḥkā ṃṇi bhupalā

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

32 दुःखा मोडून खिळा करणे
Dūḥkā moḍūna 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 उजु पण हज्जया हवाया वांकारा
Uzū paṇa ilyā itakā vāṅkaḍā
Straight but crooked as a sickle. Fair looking but not trustworthy.

34 एरांडे ते गुर्हाळ
Eraṇḍātse gurhāḷa
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 मती चाप्पाके चप्पते
Khore māti āpalyākaḍe upasate
A hoe draws soil towards us. Used where a man is working for
selfish ends.

36 गाडिची वाट फातररीत भोडारी
Gāḍīcī vāṭa phāsadine moḍāvi
The track of a cart may be obliterated by a log of wood, i.e. by tying
the wooden phāsaḍe 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 चाक्षाबा गाड्याबा चद्रक्षस्व कां
Tsālatyā gāḍyāla aḍakhalaṇa kā
Why impede a moving cart? Why should difficulties be made when
matters are going smoothly?

38 चाक्षाबा गाड्यास बोळ्या बोरीही घालील
Tsālatyā gāḍyāsa oṅgana koṇīhi ghālīla
Any one will grease the wheels of a cart in use. Any one will do
menial acts for a prosperous man.

39 चाक्षाबा तर गाड्या गाहूं तर खोडळ
Tsālala tara gāḍā nāhī tara khoḍā
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.
I. AGRICULTURE

40 जैसे जांबि तैसे मांगराष्ट पाइ
Jethe zāve tethe nāngarāsā pāla
Go where you will the plough meets with obstacles (roots).

41 जोड़िवांसून गाड़ा चोंडवा जात नाहीं
Zođivātsūna gāḍā oḍhalā zāta nāhi
The cart cannot be drawn without a pair (of bullocks). Two are better than one in bearing life's burden.

42 मराठा गाड़ास सूप बत्त नाहीं
Bharalyā gādyāsā sūpa zaḍa nāhi
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 उघोसी मोजिल खंडोबंडी पोदली तर एक माजबाहे माजबाहे नाहीं
Lāṅkaḍācī adholī možila khaṇḍokhaṇḍī phoḍālī tara eka bhākarahē bhāzanāra nāhi
The two-seer wooden measure will measure cart-loads of grain, but if broken up will not bake even one loaf.

(c) CULTIVATORS.

44 चाराशी कुंग्नी दुप्पत राखे
Aḍāṇi kuṇābi doppāṭa 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:—Kripaṇāḷā barave lāge (The miser likes it well). Another form is:—Heṅgāḍā kuṇābi duṇā rābe dhānyālā kharīṣa phāra lāge (An unhandy kunbi works double; his landlord has to spend much for him).

45 भासा कुंग्नी हात्या वाटिवर जानी कांवा
Asā kuṇābi hātyā vāṭevara lāvi kātyā
A kunbi so obstinate that he plants thorns across the path.
46 छदीम बरिंग सोंठा बारा १५ बरिंग बोदूँवर मारा
Udiyai karitā soḷā bārā ātā karitā doīvāra bhārā
If you trade expect losses, if you till the ground expect to carry loads.

47 कुशनीब बौरावर खरी पश पेश गांवर नाही घरी
Kuṇabika zorāvara kharī paṇa eka nāṅgara nāhi 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 कुशनी विल्लया रतबा वानबा
Kuṇabī vilāya itakā vāṅkaḍā
A kunbi is as crooked as a sickle. Sometimes, in satire, uzū (straight) is used instead of ‘crooked.’

49 कुशनाचा बेटा हुंगांत बंगोटा पश घमोचा मोठा
Kuṇabī ātsā beṭā dhubgānta 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 कुशनाची चारै हुशनास बाळी
Kuṇabī cī āi kuṇabīsā vyālī
The kunbi’s mother gave birth to a kunbi!

51 कुशनाची बात विल्लयासारखी वांकडी पश टोकू डोटी नेटकी
Kuṇabī cī zātā vilāyāsārakhī vāṅkaḍi paṇa ṭokūna hotī netakī
The kunbi caste is crooked like a sickle, but by beating it becomes straight.

52 कुशनाची बेटी गन्धाची रौटी मल्ळांचे तिसा चव धैती
Kuṇabī cī beṭī gadhācī roṭī mahālāyāne tilā tsva 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.’
I. AGRICULTURE

53 कुणायत्से गेले गुराक्षणि आखीं
Kuṇabyāṭse gele gurākhyāne āle
The kunbi's earthen pot was earned by cow-herding.

54 कुणायत्से पोर गाड़ियों डालें तर गोंधलयाचित्स काठा गाँवी
Kuṇabyāṭse pora sāhāne zhāle tara goṇhalyācītsa kathā gāīla
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 goṇḍhales, i.e. at gatherings held occasionally at night where stories are recited with music.

55 कुणायत्से सोनकें मुलाखर रक्षें का मुलाखर तिकके
Kuṇabyāṭse boline mulābhara ikaḍe kā mulābhara tikaḍe
A kunbi's talking is either a little on this side or a little on that, i.e. He is ignorant.

56 कुणायचा बातीचा आर्जें ना तों
Kuṇabyācyā zātilā ādave nā ubhe
A kunbi does not know an upright from a cross.

57 कुणायला जो म्हेशन ठाप ठाचा गाडव चाप
Kuṇabyālā zo mhanela āpa tyātsā gādhava 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 कुणायसारकाचा दाता गाठे कुट्टकावांबूं देत गाठे
Kuṇabyāsārakahā datā nāhi kuṭalyāvātsūna deta nāhi
There is no giver like a kunbi but he will not give without a thrashing. This is the treatment which influences him most.

59 कुलावादी भाई चार्या वांकडा तिकडा जाई
Kuḷavaḍī bhāi āni vāṅkaḍā tikaḍā zāi
A country-lout does everything crookedly. Kuḷavaḍī is used for a loutish kunbi.
60 चावडे तिकंभी वाराण्डूळत साऊळ वाशवाशी तारांबल
Tsälate tipanā bāragala āṇi kuṇabyāci 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 वाशावाणी सांते साऊळ बोळाहांचे पोट कुडळत
Zānāryatse zāte āṇi koṭhāryatse poṭa dukhate
The loss is the master's, and the storekeeper is worrying about it.

62 बोळाहांत कुम्हा जांगर गडत
Zoṅdhałe kutyā naṅgara gaṭhyā
A zoṅdhaḷī-pounding clocophopper.

63 धनी नाहीं पास तर कुठवाच्या वाळ धनी
Dhanī nāhi āśa tara kulavāḍyātsā nāsa
If the master be not near, the kulavadi (i.e. he himself) will be ruined. He must look after his fields himself. Kulavaḍi is a vulgar term for a kunbi. 64, 70.

64 धनी नाहीं बेरे चाणी ग्रेट बरवं बेरे
Dhanī nāhi bēre āṇi śetā 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 साऊळ चावकर मध
Yajamaṇa susta āṇi tsākara masta
A lazy master and an insolent servant. The one causes the other.

66 राजस्वाली श्रीती बोळवांबांचे कुडळत
Raḍatyači śeti bombalatyatse dubhate
The husbandry of a faint-hearted man; the dairy of a bellower. Dismal men without courage will not succeed in their work.

67 श्रेतङ्गादो चोरीरी साउळ नववाचार शिंदबलकी
Śetāḍa tsorī āṇi navavyāḍa śindalaki
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 पीक 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 चक्रिर्दधारी देवा चारा वृक्षाणि देखी फिटिते
Ukiraṇyācī dainā bārā varṣāṇī dekhīla phītate

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 शेतिः पशं धानी बसावा खेतीं
Uttama sētī paṇa 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 बाळीवर गाधीं शेत व पाण्डवीरवर गाधीं घर
Kālīvara nāhi sēta va pāṇḍharīvara nāhi ghara

No field on the black soil, no house on the white. Black soil is of course best for cultivation.

72 शुष्काशिच शेत पाषाण
Kuṃpaṇānetsa sēta khālle

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

73 खदवायर पेरसं बायं वेशिं
Khaḍakāvara perale vyartha gele

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

74 गोर्भासानिः शेतं भाषि पोरासानिः संसार होतं मयं बाय
Gorhyaçyāne sēte āni 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 कसें पिकेल तासें विकेल
Zase pikela tase vikela
As its ripeness so it will sell.

76 कसें पेरांवं तासें उगावं
Zase perâve tase ugaâve
As we sow so it comes up.

77 कसें पेरांवं तासें कापावं
Zase perâve tase kâpâve
As we sow so we reap.

78 दुःखांतं तेरावा महिसा
Dukâânta terâvâ mahiâ
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 âśādha,' 'Extra vaisâkha.' To correct the excess which this causes there are occasionally only eleven months in the year. 79.

79 धोंडा ब्राह्मण पिकाचा बिंदा
Dhoîdâ anî pikâsâ loîdâ
A thirteenth month and an overflowing harvest. 78.

80 पञ्चाशे ब्राह्मण माती वेचेत उठते
Paâdâtele şe şa mâtî ghêûna uṭhatâ
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 झांकूंन उतावं ब्रजीं ग्रेबोस बावं
Preta zhânkûna thêvâve adhî peranîsa zäve
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 मराठी मेर ब्राह्मण गरतींच दार
Mardâci mera anî garatitse dâra
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.
II. ANIMALS

83 वलनात्से पानि वलनेंट्से जारेस
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 विहिरीः खारीः तर पोहयाः कोठुः केरेस गोः
Vihiriūta khāre tara poharyānta koṭhūna yeīla gode
If there be salt water in the well will it be sweet in the draw-bucket?

1004.

85 श्रेत वाषोः गाव सोवाराचः
Śeta 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 वुनी माणि वैस चनी
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 चनि चनि स्तूःमि मला का क्षेत्री
Age age mhaśi 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 चंदकला गाय फटके खाय

Aḍakali gāya phaṭake khāya

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

89 चंदना नारायण गद्धवत् गाया धारी

Aḍalā nārāyaṇa gāḍhavātse pāya dharī

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

90 चिति ग्राहा लाचा वै शिष्यामा

Ati śahāṇa tyātsā bāila rīkāmā

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

91 चंद्रम्या गायिंत संगढी गाय भ्रष्टान

Aṇḍhalyā gāyinta laṅgaḍī gāya pradhāṇa

A lame cow is prime minister among gāya pradhāna 115, 874.

92 चंद्रम्याचा गायी देव राखितो

Aṇḍhalyācyā gāyi deva rākhito

God takes care of a blind man’s cow.

93 चमाची गाय

Allāci gāya

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

94 चवलादीचे शिंगुर संधवलीवरच जागेज

Avalāditse śiṅgarū avalādivaratsa 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.
II. ANIMALS

95 असता चांगली चावाही होती बरवी पिचाही
   Asatā tsāṅgalī aghāḍī hotī baravī pichāḍī
   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 असता मांझर बांध संदीर होती धुंद
   Asatā māṇzara aṇḍha undīra hoto dhuṇḍa
   When the cat is blind the rat becomes bold.

97 अहो रुपाण अहो ध्वनानि
   Aho rūpaṁ aho dhvanī
   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 अत्ते दुधा की गैयत्ते दुधा
   Aitse dūḍha kī gāyitse dūḍha
   Mother's milk or cow's milk. Two similar matters about which there is little choice, both being good. 135.

99 अल्हुदा सिंगी बहु दुधी चचम मोळी
   Ākhūḍa śingī bahu dudhī alpa moli
   Short horns, much milk, small price. One who expects much at a low price. 'Short horns' is a mark of beauty.

100 अपली गाय परायावा वेल खाय
   Āpalī gāya parāyātsā vela khāya
   Our cow, and it eats another man's creeper.

101 अपले गरजे गाडव राजे
   Āpale garaze gāḍhava rāze
   In time of need we call even a donkey King. 89.

102 अपले वांशु दुस्याती गाईस पालीं तर वाशे
   Āpale vāsāru dusaryātse gāīsa pyāle tara pyāle
   If our calf drink some one else's cow's milk, why then, of course, it drinks it.
103 चाला रसी चाली खरब बसी
Ālā rasi āṇi khabara kasi
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 चाले चिन्तावर देखले शिंगावर
Āle aṅgāvara ghetale śīṅgāvara
It suddenly came at me and I took it on my horns. A bullock tossing aside an attack. Something done without premeditation.

105 चबिरदा चोठी तरी तो पुंजुम पाणी पितो
Ukiraḍa gholi tari to phuṅkūna pāṇi 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 चबूढ कोपा क्षत गाय
Ughaḍa zhopā deta gāya
He opens the gate and gives away the cow. Liberal with another's property. 1736.

107 चबूढा चोव्यांमध्ये प्राण कात गाहिं
Ughaḍyā dolyāne prāṇa zāta nāhi
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 बोखा काहीं भस्स खाचा नेम गाहिं
Uṇṭa konyā kāṇī basela hyātsā nema nāhi
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 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.
II. ANIMALS

109 चट बुड़ी श्लेष्मी ठाव विचारती
Uṇṭa buḍato ṣeṭi ṭhāva vicārati

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 चटावरसा शहाना
Uṇṭāvaratsa 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 rāṇjan) 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 rāṇjan that it could not get its head out again. There 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 rāṇjan. What could be done?
A happy thought occurred to him that if he smashed the rāṇjan 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 rāṇjan smashed to pieces! It had not
occurred to this wiseacre to get off his camel before entering the doorway,
and to break the rāṇjan 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 जया पुरवेश यष्ट प्रत्या पुरवत नाहि
Uḍyā puravela panā padyā puravata nāhi

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 चंदेरात्सा मान्जर साभ
Undarālā māṇzara sākṣa

The cat as a witness for the rat! Summon not your enemy to
befriend you.
113 एकाने गाय मारली स्त्रुष्टि दुसराने वाचाच मांडतने
Ekāne gāya māralī mhaṇūna dusaryāne vāsārū 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.

114 एके काठिने हाकाने
Eke kāṭhine hākāne

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

115 श्रीवाळ गांवी गाडवी पवालिनी
Osāda gāvi gāḍhavi savāsini

*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.

116 कसायासा गाय धाराजिनी
Kasāyāsa gāya dhārajīnī

*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 (kēli) and the mutton-butcher (khāṭaka). Many proverbs enforce the view that kindness is weakness, while harshness towards inferiors will ensure submissive service. 643, 1671.

117 काढी चोर तो पाढी चोर
Kāḍī tsora to pāḍī tsora

*He who will steal a match will steal a calf.*

118 कुत्तीचं गोत आणि कोंब्याचं सुत
Kutṛyātse gota aṇi kolyātse sūta

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

119 कुत्र्यात्ती जिनं चाषि पवितरिता काय जिनं
Kutryātse jine āni phajitilā kāya une

In a dog's life there is no lack of wretchedness. Applied to those
who lead 'a dog's life.'

120 कुट्र्यात्ती पाष मांजरावर व मांजरार्थे पाष चंद्रावर
Kutryātse pāya mānzarāvara va mānzarātse pāya
undarāvara

The dog's paws were on the cat and the cat's paws were on the rat.
Quarrels in a household.

121 कुट्र्यात्ती प्रेमोत कितीं हिन्दुस् कण्कांग्रासं घाति तरी चवरीस
Kutryātse sempūta kitihī divasa nalakāṇḍyānta
ghātale tarī akherisā 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 कुट्र्यायाः पाडंतारीवर पाष देवं नका
Kutryācya sempatīvara pāya deū nakā

Do not tread on a dog's tail.

123 कोषार्थाः गायेमुशी व कोषा उठावसी
Koṃacyā gāṃmhaśī va koṇāsa utṭhāvaśī

One man's cows and buffaloes, and another's the trouble of them.
One owns and enjoys, another has all the work.

124 बृह गाय बाणात्ते घरीं वरो
Khata gāya khāṭakātse ghari barī

A bad cow is best in the house of the butcher.

125 खड़वतुरं वर्ष दूध
Khadaṇa gūra bahu dūdha

A troublesome beast and much milk. A rogue is clever at work.

126 गाडव वीतमाचिं राषिः बाणेळ महात्माचिः
Gādhava oṭāryatse āni bāila mhatāryāci

A smelter's donkey and an old man's wife. Neither receives much
attention or happiness. Notice the play on the word bāila.
127 गणव मारे बाचा वैश मारी बिंब
Gādhava māre lāṭhā baila māri sīṅga
A donkey kicks, a bullock gores.

128 गणव म्हणे माझे हरणी मान
Gādhava mhaṇe māzhi haralī mau
The donkey says—'My grass is tender.' An ignorant man thinks what he has better than things which he knows nothing about.

129 गणवांचा जिंकू बाणांचा मुखट
Gādhavāṁtsā gōndhāla lāṭhāntsā sukāla
Where there is a gathering of donkeys kicking is cheap.

130 गणवांचा घोडा वनविणं
Gādhavāṁtsā ghodā banaviṇe
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 गणवांचे खाल्ले पाप ना पुण्य
Gādhavāne khalle pāp nā punya
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 गणवास मुकाचे चव बाच
Gādhavāsa gulaĉi tsava kāya
What taste has a donkey for sugar?

133 गणवास टोषणा तेजिस रमारा
Gādhavāsa tōnapā tejīśa isārā
A donkey requires a blow, a sign is enough for an Arab mare. Sometimes 'country pony' is quoted instead of 'donkey.'
II. ANIMALS

134 गाय चोरे नेटा मरे वैस चोरे धनी मरे
Gāya ghore gothā bhare baila ghore dhāni mare

If the cow smore the cow-house will fill, if the bullock smore 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 माया तिची सेवा करीत वाच
Gāya māya tici sevā karīta zāya

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

136 गाय मारको चसती तिचीं शिंगें वाच वसती
Gāya māraki asatī tici śinge lāmba nasatī

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

137 गाय रागरीं सिंह बाहरी
Gāya svagharī simha bāherī

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

138 गायया खुरा तिखट
Gāyītsa khūra tikhaṭa

A cow's hoof is sharp.

139 गायया गेलीं म्हसत्ते गेलीं
Gāyītsa 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 गायया वासरांचं व वायकों गोरांचं निष्प
Gāyilā vāsarātse va bāyakolā porātse miśa

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

141 गायया गाहीं चारा व शेतातमधं भारा
Gāyīsa nāhi tsārā va šetāmadhye bhārā

The cow has no fodder and there is a bundle in the field. Provision elsewhere does not relieve one's difficulty.
142 गुंडे कार्तिक मुख जावि पोर कार्तिक हुंज
Gurū kādhite bhūka āni pora kādhite duḥkha
An animal endures hunger, a child endures pain.

143 घरासा भारा जावि शेषचा वारा
Gharatsā bhārā āni āṇi setatsā vārā
A bundle of fodder at home and the air of the field. The latter is as good as the former.

144 घोड़ा अपाले दाना वाहावून खातो
Ghodā āpalā dānā vādhavūna khāto
The horse increases his supply of grain. The better he works the better he is fed: so with a good servant.

145 घोड़ा जेराबंध मुख संबंधी
Ghodā jerabāndī manusya sambāndhi
A horse by a martingal, a man by acquaintance. They are known in these ways. 189, 1803.

146 घोड़ा मैदान पुढीच चाहे
Ghodā maidāna puḍhetsa 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 नाही नाही जोगावून व म्हणून मेली हेलपावीचे
Ghodī melī ozhyāne va śīnagarū 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 घोड़ी छारे माचे
Ghode khāi bhaḍe
The horse eats his earnings. ‘The horse is eating his head off’ (English).

149 घोडाची परीया जिनावधन होत गाही
Ghodyācī parikṣā jināvarūna hota nāhi
A horse cannot be judged by the saddle.
II. ANIMALS

150 चो०यान्या पारीं देशं चाचि सुंगीण्या पारीं वाचि
   Ghodācyā pāyi yeśe aṇi muṅgicyā pāyi 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 चो०यावर हीदा चाचि हसोवर खोरीर
   Ghodāvara haudā aṇi hattivara khogīra
   A houdā on the horse, a saddle on the elephant. The misuse of things.

152 चो०यावरील दोपारिकी एव मांगं चसवययाचाल
   Ghodāvarīla doghāpaiki eka māge asāvayātsātsa
   When two ride a horse one must be behind. There must be different degrees in life.

153 चहडीसे चो०या उतरवीस रेख
   Tsadhanīsa ghodā utaranīsa reḍā
   For up-hill work, a horse; for down-hill, a buffalo.

154 चाहु तो चाहु
   Tsārū to vārū
   The well-fed (horse) will be a horse indeed.

155 चुकीसे गुहु चखराव पहावः
   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 चो०रीं देशं चो०रीं एव बसो बिबा द्रोण नवोत
   Tsori nele ghoḍe 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 चाहा चाहा हेला पारी चाहतां मेखा
   Janmā āla helā pāṇi 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 जळेल्या वातची पातळ जाणि निघेल्या वातची टोशणां
Zägela tyäsī vátha áni nízela tyäsá tônagà
de. He who keeps awake gets the female-calf; he who sleeps the male.
The former is valued for its milk.

159 वेळी गाय वासी त्येंच पूर वांद्रवे
Jethe gäya vyáli tetheta sa këhura kändáve
Where the cow is confined there clean the calf’s hoofs. Do a thing
on the spot, at the time, &c.

160 ज्याते वात गाडव आक्षेपां
Jyätse tyálà gádëhava ozhyálà
The load is the owner’s, the donkey has to carry it.

161 डवल्या शेवारीं वांधवा वेंक्टळा वात गाहीं पण गुण आगतो
Dhavalyà sózàrì bàndhalà póvalà váça náhi panà
gunà lágato
‘Coral’ was tied near the white bullock, he contracts his bad qualities
but not his colour.

162 ताम्हुंचा वात वर्गी व पारवीचा वात जागी
Tânhilà lává vaní va párañhilà lâvá thâni
Send the new-born calf into the fields, let the full-grown calf drink
the milk. Inverting the natural order.

163 ताम्हुंची गाय विखल वाच
tânhelì gäya cikhala khāya
A thirsty cow will eat mud.

164 चोरा घरवें वान वाच देती सरवानी मण
Thorà gharatse svâna tyäsà deti sarvâni mâna
In a great house even the dog is respected.

165 फिली गाय दंगट वां गाहीं
Dile gäya dâta kà náhi
A gift-cow—‘Why has it no teeth?’ ‘Don’t look a gift-horse in
the mouth’ (English). Sometimes the first word is dharmâct. 169.
II. ANIMALS

166 दुमल्या गारिंच्या खाण्या मोठे
Dubhatyā gāicyā láthā goḍa
The kicks of a cow in milk are sweet.

167 दूध गारिंच्या पूल जारिंचे
Dūdha gāitse phūla zāitse
The milk of a cow: flowers of the Zai tree. The best of their kind. 1270, 1907.

168 धनगारिंचे कुंडे लंद्यापाळी ना लंद्यापाळी
Dhanagarītse kutre lenḍyāpāsī nā meṇḍhyāpāsī
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 कांबा खाय
Dharmācī gāya kāntyā khāya
A gift-cow eats thorus. No one values it. The two last words may be dātakhiḍī khāya (gets lock-jaw), or, dāta nā dāqhā (has neither teeth nor grinders). 165.

170 पाखांत सृष्टि व पर मोष
Pāṇyānta 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 बोट तरीं मारीत बोट
Pūdhila zota tase māgīla zota
As the front yoke (of oxen) so the back.

172 फिरी तो चीर
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 बस्तार च्याच खरमरीत तर तेजी चालै घरमरीत
Basanāra asela kharamariṭa 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 riūta (horseman).

174 बिगारीचे घोडे व तरवडाचा फोका
Bigāritse ghōde va taravaḍātsā phoka

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

175 बिद्रीचे गाधव बिद्रीसाते घेणार
Bidītse gāḍhava bidrīatsa 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 वेवा गाम्हा तर स्वयं गड्या महिंगा
Baila gāḥhana tara mhaṇe 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 pāyāti pāyāti dūdha deto (it gives gallons of milk). 1200.

177 वेवा गेला घोपा बेला
Baila gelā zhopā kēlā

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 वेलांनी राखांनी तीं गोणिता राखते
Bailāne raḍāve to goṇītsa raḍate

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 भरवासाते म्हाला टोळका
Bharavasātse mhaśisa ṭoṇagā
The trusted buffalo brought forth a male calf.

180 भागिते ग्होडे किवाणाअे मेले
Bhāgitse ghōde kivānāne mele

The horse which belonged to partners died of sores.
II. ANIMALS

181 भाड्यात्से ग्होडे ओझ्याते नेले
Bhādyātse ghoḍe ozhyāne mele
The hired horse died from its load. 174.

182 सुखेले गुलु वठलाची आडलते
Bhukele gurū valatsanī ādhalate
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 आपेसा पोरांसा वाळते ते चंद्रांस कंते सोडीत
Māṇzara āpalyā porāsa khāte te undarāsā kase soḍila
If the cat eat her own offspring will she spare mice?

184 मांजराचा बेच्छ होती पश चंद्राचा जीव जाती
Māṇzarātsa khelā hoto pāna undarātsa jīva zāto
What is play to the cat is death to the rat.

185 मांजराची दूध पाहिलेच परंतु वडवा बोट राहिला
Māṇzarāne dūḍha pāhile paraṁtu badagā koṭhe pāhila
The cat has seen the milk but not the bludgeon. She will be caught one day in the act of stealing.

186 मांजरोच चंद्रांस धर्षांचे द्रांत बेलेक व तिचे पिळ्ळांस धर्षांचे द्रांत बेलेक
Māṇzarite undarāsā dharanyātse dāta vegale va
titse pillāsā dharanyātse dāta vegale
The cat's teeth for holding mice and her teeth for holding her young are different. 249.

187 माझ्या बसू बायास बाल
Māzhe vasū khāyasā kāla
A bull in rut is death to food.

188 माझ्या ग्होडे झांझ वा पुढे
Māzhe ghoḍe zāũ dyā puḍhe
My horse, and let it go in front.
189  सुख पाकऱ गुशाहिरा आशि चोडळा पाकऱ खरारा
Mukha pāhūna muśāhirā āni 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  मेरे मेंढऱ स्मालस मीत नाहीं
Mele meṇḍharū āgīsa bhīta nāhī
A dead sheep does not fear the fire. Sometimes the first words are
'a corpse.'

191  मेला म्हासिसा सारा शर दूध
Melyā mhaśīsa bārā āra dūdha
The dead buffalo gave twelve quarts of milk! Six or eight is
considered good. De mortuis nil nisi bēnum. 512.

192  मोठा चोडळा म्हासिसा चोडळा
Moṭhā ghodā mastīvāna thodā
A big horse is not frisky. A great man acts gently.

193  म्हासिसी म्हासी म्हासिसा जव गाहींत
Mhaśīci śinge mhaśīla zaḍā nāhīta
A buffalo's horns are not heavy to a buffalo. Applied e.g. to a poor
man and his children.

194  राजट्ते चोडळे आशि खासदार उड़े
Rājatse ghodē āni khāsadāra uḍe
The King's horse and the officer dances. 1576.

195  रेडा तो रेडा धारमर तरी चोडळा
Reḍā to reḍā dhārabhara tari odhā
A buffalo (m.) is a buffalo, and a brooklet is a stream. Both appear
harmless but may be dangerous.

196  रेड्यात्ते जोत आशि बाजाकांचे गोत
Reḍyātse zota āni bāyakāntse gota
A buffalo's yoke-band, and wives' relatives. The former large, the
latter numerous.
II. ANIMALS

197 बंधिः तर ५बंधिः ाशि गायकरी चरिता
Langâde tara langâde âni gâvakharî tsarenâ

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

198 समाजा साँचि दाखाता शुँहि
Lagâmâlâ mage dânyâlâ pudhe

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

199 लटौल्या हुराचा गाय बौंद्रे घरापाराचा
Vâtolîya khurâtsâ nása kar ila gharâdârâtsâ

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 बाढीवारांतूँ बैहे मारयार
Vâdikaritâ mbaisa mârañāra

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

201 वेषालीका घटका दिसा भृष्टि गायका वहे वायती
Vesañîlā zhaṭakā dilâ mhanaje näkâlâ kālâ lâgatî

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

202 बाळी ाशि िशापाव विसरणी
Vyâlî âni tsâṭyâsâ visaralî

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

203 शंकर बुबें िपुरवतीय पव एक दुवें िपुरवत गाहिं
Sambhara suvete puravatila pâna eka duveta puravata nâhi

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 सहरांते व्हावि कुंति पव गायकरंते हों न सु मानूस
Saharântale vâhe kutre pâna gâvadyântale hou naye mânûsa

Better be a dog in the city than a man in the hamlet.
205 तुटले बोक्याते साधारे
Śīnake tutāle bokyātse sādhale
The suspended net (of victuals) broke and the cat was profited.
Sometimes the two verbs are sutāle and banale.

206 तिकडे तिंगोती
Śīnga tikaḍe śīngoṭi
Where there's a horn there's a horn-duty.

207 मोडुळ सादरांत शिवाय
Śinge moḍūla vāsaraṇta śiraṇe
To break off one's horns and to go among the calves. An old person
trying to appear young.

208 संतो शाहळा वेंज पाठवल्ल
Śeta sahaṇa āni baila pāṭhavala
A wise master and a trained bullock, i.e. a bullock trained for
riding. Two good things combined.

209 बातचा बातो जोय खासार म्हणे बातच
Śelitsā zāto jīva khāṇāra mhaṇe vātaḍa
The goat gives her life; the eater says it is tough. Blame instead
of praise.

210 बातचा काना खातका हाती
Śelitse kāna khāṭakā hāṭi
The goat's ears in the hands of a butcher. One in the clutches of
another.

211 सोल्लों मेंढी तंग राण धुंदी
Sokalī menḍhī tetsa rāna dhunḍi
A sheep will frequent the pasture where it has found fodder.
Grazing is scanty during many months.

(6) Wild Animals.

212 वृक्षतित वारी कोखे बेश तीर्थां
Aghaṭita vārtā kolhe gele tīrthā
Incredible news! A jackal gone on a pilgrimage.
II. ANIMALS

213 चक्षुशाला इतरू पया पोसायाला नाहीं मागि
Aḍakyāla hatti paṇa posāyāla nāhi sakti
An elephant for a penny but no power to feed it.

214 चरविं बोस्विं संगठ गाय
Aḍale kolhe maṅgala gāya
A distressed jackal sings sweetly. Pretends he is not in trouble.

215 चलसाचा बंगाला बेगांवा डुकाल
Asvalācyā angālā kesāntsā dukāla
There's a famine of hair on the body of the bear!

216 चलसीचा पौधी विंड फोडबी
Asvalicyā adhi kiṅka phoḍāvi
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 कुहार बोस्वाचा दंतावर
Ākāśācī kurhāḍa kolahācyā 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 चंद्रराचा पोरांची बोबंडारांची बेंकुं वधे
Uṇḍarācyā porāṇe lokhaṇḍāṣi khelū naye
A rat's young one should not play with iron.

219 बारुणसं बिरींची चंद्रराची खाद
Kārakunāṭse lihiṇe uṇḍarācī khāda
The clerk's writing is fit food for a rat.

220 बोस्वा आधी बुड्डीचा भवा
Kolhā ani buddhīlā bhalā
A jackal's intellect is great. Like the fox he is always represented as being shrewd and cunning.
221 कोस्र्यां वाक्षःर राजी
Kolhe kāṅkaḍīsa rājī
A jackal is satisfied with a cucumber.

222 कोस्र्याव्याची शिवारोस वाचाचा सर्वाव घावा
Kolhyātse śikārisā vāghātsā saraṇjāma ghyāvā
When hunting a jackal take the weapons used in hunting a tiger. Or, the first may be 'hare.' Do not underrate difficulties.

223 घुस मांचं पाहती तर जरीं पुटाम मरती
Ghūsa māge pāhatī tara urī phuṭūna maratī
If the bandicoot could see behind her she would break her heart and die. Judgments about to fall are mercifully hidden.

224 घेग घोरपड़ी माण तर म्हें राँच माह्या धाविवर
Ghega ghorapaḍī māna tara mhaṇe tāka 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 घोरपड़ीबानी तुझी पाड़ काशी तर म्हें रेशमपिसं मख
Ghorapaḍībāī tuzhi 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 आर्दर तर इसी गाढीं तर संगी सुखं जावार गाढीं
Zāila tara hatti nāḥi tara muṇgī suddhā zānāra nāḥi
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 suḥ dekhāla aḍāti (or else a needle even cannot, &c.). 959.

227 अशा माह लाहा हाल कोस्र्ये कुर्ळिं पक्षीं लाह
Jyātsā māla tyālā hāla kolhi kutri paḍali lāla
He whose possession it is has trouble, jackals and dogs grow fat on it.
II. ANIMALS

228 ब्राह्मण हाती ससा तो पारद्धी
Jyācyā hātī sasā to pāradhī

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

229 ढोंगर बोरसा चंद्रीर बाड़ना
Doṅgara korāla undira kāḍhalā

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

230 तल्याच्छा चाग्यें सुसर नेबी
Talyācyā āsene susara meli

The crocodile died in the hope of finding a pond.

231 भाव तेंधे बुझी निधान तेंधे बिन्वशी
Dhānya tethē ghusī nīdhāna tethē vīṁvasī

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

232 चक्कर देखिले टिकटक यथा विख्यात नाही पाजिंि जिंक
Bahuta dekhile ūle paṇa cikhalāsa nāhi pabhile ḍole

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 बक्षिसा बाजा हदी दिःशीर्बी कोर्णु मचे रती
Bakṣīsa dyāvā hattī hisēbī soḍū naye rati

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 Hidēbāsa rati va bakṣīsasā hattī.
234 मनावर भरीष तर वाघासा मारीष
Manāvara dharīla tara vāghālā mārīla
*If he make up his mind he will kill a tiger.*

235 माकड़ गेले बुटी चाषी चाणक्या दोन मुठी
Mākaḍa gele luṭī āṇi ānalyā dona mūṭhī
*A monkey went thieving and brought back two handfuls.*

236 माकड़ला दिस्या नेवा खाजं वां उंच्ची
Mākaḍālā 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 हसव व बुटवं तर मांडवार
Mārāvā tara hatti va lutāve tara bhāndaṛa
*If you kill, kill an elephant; if you rob, rob a treasury.*

238 माल्याची मका व कोल्हाचं मांडवा
Mālyācī makā va kolhyātse bhāndaṇa
*The farmer’s Indian corn and jackals quarrel about it.*

239 मूंगी होजन साबर खाषी पया हसवी होजन बांडवं फोड़ू घेतें
Muṅgī hoūna sākhara khāvī paṇa hatti hoūna lāṅkaḍe phoḍū nayeta
*Better be an ant and eat sugar than be an elephant and chew wood.*

240 लकडीवांचं मकडी वडवीस चेत गावीं
Lakaḍīvāṛtūṇa makoḍī vāṭhanīṣa yetā nāḥī
*Without a stick the monkey will not be tractable. A beating is very generally held to be the right treatment for inferiors.*

241 वाण मुटवं तरी खातो वाणोवा मुटवं तरी खातो
Vāgha mhaṭaḷe tarī khāto vāghobā mhaṭaḷe tarī khāto
*If we address him as ‘Tiger’ he will eat us, if we address him as ‘Mr. Tiger’ he will eat us.*

242 वाणाची खोड़ बांडूचं नये
Vāghācī khoḍā kāḍhū naye
*Do not excite a tiger. ‘Arouse not the sleeping lion’ (English).*
II. ANIMALS

243 वाघाचे वाढे वसत गाहींत
Vāghāte vāḍe vasata nāhīta
Tigers do not live in flocks.

244 समन्यांची पावले हितीचे पावलांत
Sagalyānci pāvale hattīte pāvalānta
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 माणवर्षी सांपवला
Sasā bhānavaśi sāmapādalā
The hare was found at the stove.

246 ह्वती वेखा श्रावणी टंपटाळा बोष हवती
Hattī gelā āṇi śempatāla 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 śempatāla aḍakalā (the elephant went but was caught by the tail). Another variety is śempuṭa urale (the elephant has gone but his tail is left).

247 ह्वती चावतो कुचे संकटात
Hattī tsālato kūche bhūṅkatāta
The elephant walks on (although) dogs bark. A great man heeds not the barking of curs. 535.

248 ह्वतीचं चौंदी ह्वतीचं उपवाचं
Hattītse ozhe hattine utsalāve
Only an elephant can carry an elephant's load. Only a great man can do a great man's work.

249 ह्वतीचं दांत वाराणी वेवंतं व दाखवावाणी वेवंतं
Hattītse dāta khāyatāte 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 ह्वतीचं दांत गाहीं मांिं जात
Hattītse dāta nāhi māge zāta
An elephant's tusks are not drawn back (into the mouth). A great man will not retract his promise.
251 इतोत्रा चाहारामधे लाही संवार्ता चाहार लातो
Hatticyā āḥāramadhye lākho munāyānte āhāra
tsālato
Myriads of ants can feed on the crumbs of an elephant's meal.

252 इतोत्रा द्रहिमधे मिर्माणा द्राखा
Hatticyā daḍhemadhye miryātsā dānā
draay
A peppercorn in the tooth of an elephant. 'A drop in the ocean.'

253 इती पोसवतो पथ सुबंगी पोसवत गाही
Hattī posavato paṇa mulagī posavata nāhi
One can support an elephant but not a daughter. Every effort
must be made to get the girl married in childhood.

254 इतीभरोवर वेसवंगी वारवीकत
Hattībarobarā bailātse vāragole
A bullock yoked with an elephant.

255 इतीता वंङ्ग मेक्का पाहि
Hattīlā aṅkuṣa kevaḍhā pāḥi
How large a goad an elephant requires! An important person is
required to reprove an important person.

(c) Birds and Insects.

256 चनोद्र चारा मय चोंच
Agodara tsārā maga tsōntsā
First the food then the beak. They were created in this order.

257 जास्यांचा चारा पाड वाचवंत्याचा चारा मुखरोग
Āṁbyāḷā āḷā pāḍa kāvalīḷā āḷā mukharoga
Mangoes are ripe and the crow has a sore mouth. 1219, 1248.

258 धड्डा पांढरमचे पर मोजशारा
Uḍatīyā pāṅkharatse para mozaṅārā
One who can count the feathers of a flying bird. A lynx-eyed
man.
II. ANIMALS

259 उंबरा प्रोधुन बेंचरे बाडबे
Umbara phoduna kembare kadhane
To open a wild fig and take out a sand-fly.

260 उष्ट्या हातांति कालिना हाकारार नाहीं
Ustya hatane kavalaya hakanaara nahi
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 दंकुण चावलो नमणरासा बाळ होतो
Eka dhenkuna tasa vato samharaantsa kala hoto
One bug by biting us brings death to a hundred others.

262 एका पिसण्डू नोर होरे
Ekha pisane mora hor
to
With one feather to become a peacock. To make a display with scanty means.

263 चौर तर घूर्ण
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 बाकमाइलु पाहव्या साहा महिवांत सातानांत बावि
Kakamaithuna pahave saha mahinyaanta smasanaanta zave

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 कालवाचा चवेळ लाचे चंगामोचता
Kālavācā ujeda tyatse angābhovatā
*The light of a firefly is sufficient for itself only.*

266 काळवा वाळावयस व खांदी मोडावयसा
Kāvalā udāvayas ava khāndī modāvayasā
*The crow flies (from the branch) and the branch breaks. A coincidence.*

267 काळवा वरकरसा शालि पिंगले बरकरसा
Kāvalā karakarala anī pīngalā bāḍabāḍalā
*The crow cawed and the owl hooted. Bad omens.*

268 काळवा वरकरसा म्हणून पिंपल मरत गाहीं
Kāvalā karakarala mhaṇūna pimpalā marata nāhi
*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 काळवाच्याचा गल्लांत माणीक
Kāvalācyā galyānta māñika
*A ruby on the neck of a crow.*

270 खळळ मुळी खाडे तर ताके सोळमत बारे
Kidā muṇgi khāi tara tārū salāmata zāi
*If insects and ants have food the ship will go safely. A man will prosper who is liberal to the poor.*

271 कोंबडीता खून तिरका
Kombadītsā khūṇa tirukā
*Money is the murderer of fowls. The fourth part of an anna is a tirukā.*

272 कोंबडी मेली पिले दानदाना
Kombadī melī pile dāṇādāna
*The fowl died, her chickens were scattered.*
273 गरुदपुढळे माका
Garudapudhe masaka

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

274 गव्हासरङ्गे किंचि रगवेश जातात
Gavhasarase kiçe ragadale zatata

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

275 गुलावराल्या मानासा
Gulavaralya masasa

Sugar-loving flies. 'Cupboard love' (English). 299.

276 गोगलाग्या पोतांत पाय
Gogalagya potanta paya

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

277 ग्युर्जन पत्र्याच्या कामांत ससाना
Ghununa palyacya kamanta sasanā

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

278 ग्येतो तेतुन पण पाणा गूंतुना
Gheeto tetuna pana pado guntuna

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 धोनिसा एस पाय मोडाला तरी संगवी होत नाही
Ghonitsa eka paya modala tar lañgaḍi hota nahī

A centipede is not lamed by breaking one leg.

280 धेंकना च्या संगे हिरा भवे
Dhenkanacya sange hira bhange

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

281 पराचा बाडकात
Paratsa kavalā

A crow out of a feather. Exaggeration. The first word may be pisaṭsā.
282 पक्षांत बाजः व मानसांत म्हांत
Pakṣyaṁta kāu va mānasāṁta nhāu
Among birds a crow, among men a barber. Cunning. To these is sometimes added Patuṁta kolhā (among animals a jackal).

283 पाखाखाक्षी सुंगी मरांशार नाहीं
Pāyakhāli muṅgī maraṇāra nāhi
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 पालित्ते तेले वींचवाचि चंदुपनां
Pālītte tela viṁtsavātse 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 पालिसा पाहुः वींत्सु नांगी ्
Pālisā pāhūna viṁtsū nāṅgī 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 बकळा भगत मया
Bagalā bhagata bhaya
The paddy-bird is a saint. It is white and stands as if in contemplation, yet it kills fish. A hypocrite.

287 बालं सुपीचे पेंच स्त्रीचे
Bala muṅgītte dhairya strītte
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 सुपीच्च सुताचा पुर
Muṅgīsa mutātsā pūra
A little trickle of water is a flood to an ant.

289 मोरा नासतो स्थूल बांसोर नासते
Mora nātsato mhanūna lāndora nātsate
The peacock struts about therefore the peahen does so. 484.
II. ANIMALS

290 मोर सुंदर पत्ता पाया काले
Mora suṇḍara paṇa pāya kālē

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

291 मोरापथिमागे लादोर
Morāpāṭhimāge lādōra

The peahen follows the peacock.

292 विंशवसे विभार पाठीवर
Viṁśavāṭse birhāda pāṭhivara

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

293 विंशवसे चेंटराशा मार
Viṁśavālā khetarātsā māra

A beating with an old shoe for a scorpion.

294 विंशु वस्तो व इंक्ता चार दुष्टो
Viṁśū dasato va dhēkālā āḍa daḍato

A scorpion stings and hides behind a clod. ‘A stab in the dark’

(English).

295 विंशु बाला भारी टोकर स्वास
Viṁśū vyālā ani tokara zhalā

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 श्मर चर्चा बाना हुऱार चर्चा गागा
Śambhara varṣe kāga ḍhāra varṣe ṇāga

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

297 समुद्राची बुरुल्काची वाज्जा बागती
Samudrāla zhuralāci garaza lāgati

The ocean needs the cockroach. Meaning the same as ‘The lion needs the mouse.’
MARATHI PROVERBS

This is supposed to be taken from an old story in which it is a 
Titte (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 Titte.' 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 सरद्याची गांव कुंपाण्यांत
Saradyācī dhāva kumpanāparyanta

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

299 साखरेवरत्स मुंगाळी
Sākharevaratse mungale

_Ants on sugar._ 'Cupboard love' (English). 275.

300 सूर्यापूढे कावजा
Suryāpuḍhe kājavā

_A fire-fly before the sun._

301 समाणांत गेले तरी कावल्यांचा उपद्रव
Smāśānānta gele tari 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 व्याच
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).
II. ANIMALS

(d) Fish.

303 चठामध्ये मासा स्रोप घेती बैसा जरि बाया बंशा तेव्हां काे
(Tukārām).
Jalāmadhye māsā zhopa gheto kaisā zāve tyācyā
vamśa tevhā kałe
How does a fish sleep in water? Join his family and you will know.

304 पाखान्त राज्य नाशिकों वैर
Pānyānta rāhūna māsāsī vairā
Living in the water to be an enemy to fish.

305 मासाचे पोराजा पोहायाला घिकवायाला नको
Māsātse porālā pohāyalā sikhavāyalā nako
A young fish has no need to learn to swim.

306 मासांचे माशीं मिळूने
Māsāne mānika gilāne
A fish swallowed a ruby.

307 समुद्रां माहे व घरीं मरवसा
Samudrā māse va gharī bharamvasā
Calculating at home on the fish in the sea. ‘Counting chickens before they are hatched’ (English).

(e) Snakes.

308 बघवरका लाता 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 आधिकावे मणीं आधिवार
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 चाकूनच्यावर गोडा बोशी तरी टाकूच सर्वावर बोशी टाकवार गाहीं
    Ādhelyāvara dhoṇḍā koṇī tari tākila sarpāvara koṇī tākaṇāra nāhi
    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 बिळी नागोबा बाळी
    Ayatýā bīli nāgobā bālī
    Mr. Snake is master in a hole he did not dig. ‘Foxes dig not their own holes’ (English).

312 चगळापुडे गाह्युः पालक गाहीं
    Ghanasāpudhe gāruḍa tsālata nāhi
    The snake-charmer cannot charm the ghanas snake.

313 दादा दादा मार साप सी बेवरागातांचा वाप
    Dādā dādā māra sāpa mi leṅkarābālāntsā bāpa
    O friend! kill the snake. (He answers) ‘I am the father of a family.’

314 नाग साग कान
    Nāga sāga kān
    A cobra: teak wood: a crow. These are supposed to last a thousand years. But see 296.

315 नागास दुध पाजवं नैवूरं नागास सुबं
    Nāgāsa dūḍha pāzalé śevaṭi prāṇāsa mukale
    He gave the cobra milk and at last lost his life.

316 सर्परूः गाठांत सर्प
    Sarpaṭūna zānyānta sarpa
    Snake is known from creeping. Sarp is derived from scrīp, to creep; English, ‘serpent.’

317 सर्प रसविवास दौरीचं भव
    Sarpa rasaśeṣa doritse bhaya
    One bitten by a snake fears a rope. ‘Once bit, twice shy’ (English).
III. THE BODY AND ITS MEMBERS

(a) General.

(b) Dress and Adornment.

(a) General.

324 चंगठा सुजळा स्थवृध्दीं विंगना एवंदा हरिक वाय
Aṅgaṭhā suzala sthāvīṛṇa ṃhaṇūna ḍoṅgarā evaḍhā hoila kāya

If the thumb be swollen will it be as large as a mountain? Exaggeration.
325 चंगा वेगळा चाच तुला शानि मगा बाच
Angā vegaḷā ghāya tula lage malā kāya
A wound not on one's own body may affect you but what is it to me?

326 चंगडास रत्न वाषुन घायकाटांत घुसावी
Angāsa rakta lāvūna ghāyaḷānta ghusāve
Rubbing blood on one's body and going in amongst the wounded.
A hypocrite who pretends sorrow for the past.

327 चंगी चंगा तर जास्ती खासेकुळा
Angī unā tara zāne khānākhunā
He who has a bodily defect knows the symptoms.

328 चंजुडवसुळ दशश्चीर करणे
Angūṣṭāvarūṇa dāṣāśīra karaṇe
To make a ten-headed monster out of a thumb. To exaggerate.
'Ten-headed' is a synonym for Rāvan of the Rāmāyan.

329 चंजुडवसुळ चाच चाची गाही
Azūna āngaṭhyālā āga lāgalī nāhī
As yet the fire has not burnt his big toe. One without experience;
also, crying out before you are hurt.

330 चारेंच दुध नलागटीं खेळीविषं
Āitse dūḍha maṇagaṭi khēlavine
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 चाप बाचा दुःखी पर बाचा सुखी
Āpa kāya duḥkhī para kāya sukhī
Our own body in pain, another's happy. We ought to bear pain
if it will make others happy.

332 चापण्य इंसें बोझांचा चंजुडवसुळ चापण्य नासाणा
Āpana hase lokālā sembūḍa āpalyā nākālā
We ourselves have dirty noses and yet are laughing at other people.
333 चापेलच दान चापेलच चापेलच बोंड
अपलता दाता अनि अपलता ओठा

*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.*

334 चापेलच आय चापेलच दिसत नाही
अपली पाथा अपाणясा दिसात नाही

*One cannot see one’s own back.*

335 चापेलच दान चापेल चापेलच बोंड
अपलत्सा दाता अनि अपलत्सा ओठा

336 चापेलच अपाल दुस्याःसु अपराकुण करणे
अपलेन नाका कपुष्पुरा दुसर्योमो अपासकुना करने

*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 चापेलच पायांचा प्रताप
अपलेन पायांसा प्रतापा

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

338 चालुक्यचिं तौंड मोठे वय दान माच बोरि
अलासाती सोळ्दा मोळ्दा पाणा हाता मात्रा कोटे

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

339 रंगठ हातीं धरवल पय हा हातीं धरवलार नाहीं
इंगाला हाती धरवलेला पाणा हा हाती धरवला नहीं

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

340 चपेलची बीम चापिच चापेलच टाज्यास
उतसलाली जिबह अनि लावली तांत्यासा

*Up went the tongue and touched the roof of the mouth. Thoughtless speech.*
341 तर्कः बेल्स माध्यं टक्काल
Uri keśa māthā ṭakkala
Hair on the chest, bald on the head.

342 एक वाच वाचिसे दोन रेंटे
Eka ghāva āni dona ruṇhe
One stroke and the head and body are two. Promptitude. The last word may be tukaḍe (pieces).

343 एका कान्ही एक्षेि दुसरे वाचिसे वाचिसे
Ekā kānī aikaṃe dusaryā kānī sodāne
To hear with one ear and let it out of the other. ‘In at one ear, out of the other’ (Italian).

344 एका बाँधे साखर बाँधे बिंदा बाँधे
Ekātsa jibhene sākhara khāne kimvā viṣṭā khāne
With one tongue to eat either sugar or refuse.

345 एकाची जलवे दाड़ी दुसरा बाँधर पेटवू पहातो विची
Ekācī 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 āni mhaṇe divā lāūna gheū dyā (and says ‘Let me light my lamp’). 109.

346 एका हातांबे टाकी वास्त नाहीं
Ekā hātāne ṭāli vāzata nāhi
You can’t clap with one hand. ‘It takes two to make a quarrel’ (English).

347 चौडहंत एक पोटांत एक
Oṭhānta eka poṭānta eka
One thing on the lips, another in the heart (stomach). The proverb is quoted in a variety of ways.

348 चौडहंतेरे ते बोटांतेरे
Oṭhābhāhera te koṭābhāhera
What is outside the lips is outside the fort.
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349 कधीं चबवा कधीं बावा
Kadhi uzavā kadhi dāvā

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

350 कबे हादा पण न हुजे खाडा
Kase hāḍā paṇa na buze khāḍā

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

351 बाण बावा पण बाणू रौँचे नये
Kāna dyāvā paṇa kānū deū naye
_Give your ear to be pulled, but give not up your lawful rights._

352 बाणाचा हलकट व तींदाचा बोलकट
Kānātsā halakaṭa va tonḍātsā bolakaṭa

_One light of ear is talkative of mouth._

353 बाच गडलों तर तोंट गडलों
Kāya galate tara tonḍa galate
_What leaks? The mouth leaks._ Secrets come out.

354 बाळका हमाल गोरा डमाल
Kālā hamāla gorā dhamāla

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

355 बिली चालवलों श्राद्धर तरी दोनही पाय वरावर
Kiti tsālasī zharāzhara tari donahī pāya barābara

_However quickly you walk the two legs keep up with each other._ Income and expenditure.

356 वेळ उपत्त्यांचं बाच महं हलवं होतं
Kesa upatālyāne kāya madhe halake hote
_Will a corpse be lighter if its hair be pulled out?_

357 कोशाचं तोंड चालविंग कोशाचा हात चालतो
Konātsē tonḍa 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 खया बीजवांचिं चार बोटांचिं चंतर
Kharyā khotyāmadhye cāra boṭāntse aṅtara
There is a difference of four fingers'-breadth between truth and falsehood, i.e. between the eye (seeing) and the ear (hearing). 382.

359 खया पावळंत तीरं धुूण वे
Kharyā pāṇyānta toṇḍa dhuūna ye
Come back after washing your mouth in salt water. To put off; to refuse a request.

360 बीजवांत साय घाणवयास शेरते बाणवयास परवानगी लागेते
Khodyānta pāya ghālāvayāsa yeto kāḍhāvayāsa paravānagī lāgāte
One can get one’s feet into the stocks but to get them out again requires permission.

361 गोल्यामगिं गोल्या दुखतो माला दोलां
Golyāmāge golā dukhato māzhā dōlā
dolā
Lump after lump of food, (and now) ‘My eye pains me.’

362 चद्यांत हात घातना परंतु सुका
Ghasānta hāta ghātalā parāntu sukā
He put his hand into his throat but it remained dry.

363 चमकी जावे पण दसकी न जावे
Camaṇḍi zāve pāṇa damaṇḍi na zāve
My skin may go but not a farthing. A miser.

364 चमकी पाटी वर्ल न पाटी
Camaṇḍi phāṭe vastra na phāṭe
Your skin may tear but this cloth will not.

365 चणेळ एकावाचक व दंत दुस्मावाचक
Caṇe ekāvāvala va dáta dusmaryāzavalā
One has the grain another the teeth. 20.

366 चाक्षणारा नींदं वाघी पण वाण निःशीली तशी
Tsālanārā toṇḍa vāśi pāṇa vāta zaśīsī taśī
The walker pants but the road remains as it was. Servant and master.
367 चाहताल बाह्य तर पुदाल आयावाया
Tsalatila bāhyā tara pusatila āyābāyā
*If his arms work the women will pay him attention. An old man even who works will get food.*

368 चेहर्यावरुण मानाची खौतिव तकते
Ceharyāvarūna manācī sthīti kalate
*The state of the mind is known by the face.*

369 पुटकांचा मांडव पटकांचा चुगया
Tsutakyāntsā māṇḍava paṭaṅkāṁcyā ghugaryā
*A shed by snapping the fingers, boiled corn by clapping the hands. But these things are not so easily obtained.*

370 जिब्हे केले चाहि ताकवर चाहि
Jibhene kele āni tālūvara āle
*The tongue did it and (the punishment) came on the head.*

371 जिबेला नाही हाद वोजखाची मोठी द्वाद
Jibhēla nāhi hāda bolanyācī moṭhī dvāda
*The tongue is boneless yet in speaking is very wicked. The last part may be tari dāta pādāte (yet it knocks out teeth).*

372 जुङे हादे ते जुङे
Zune hāda te zunetsa
*An old bone is old. A man of mature age will bear the strain of work better than a young one.*

373 बेची नाल नवो तेची कुढाव खावें
Jethe nakha nako tethe kurhāda lāvane
*To use an axe where a finger-nail even is not necessary.*

374 आची दांत आची धारांत
Jyātse dāta tyātse ghasānta
*(To thrust) a man's teeth down his own throat.*

375 आची मणागटांत चोर तो बली
Jyātse manāgaṭānta zora to bali
*He who has strength in his wrist is mighty.* 330.
376 सांकली मृत ब्रजा बाबासाही
Zhāṅkali mūṭha savvā lākhāci

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 phukāci (an open fist is a beggar's).

377 राजेक धार दशि गाहीं देत
Zhāle keśa śveta buddhi nāhi yeta

Knowledge cannot be gained when the hair has become grey.

378 दोरें धराला तर बोधका हाती धराला तर बोधका
Doī dharalā tara boḍakā hātī dharalā tara roḍakā

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

379 दोरें कों दोरें
Doke kī phoke

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

380 ढोंका बाणा चसावा. पक्षुक बाणा नसावा
Dōla kāṇa asāvā paṇa mulūkha kāṇa 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 ढोंका तर पुत्र नचे चारण बाणी तर मोडू नचे
Dōla tara phutū naye aṇī kāḍi tara moḍū naye

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

382 ढोंक्याचे से बरें बाणाचे से बोर्ती
Dōlyātse te khare kānātse te khoṭe

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

383 ढोंक्यांत धुळ राबां
Dōlyānta dhūlā tākane

To throw dust in a person's eyes.

384 ढुंगाना पाहण पाट गोंंड पाहण टिक्का
Dhuṅgana pāhūna pāṭa toṇḍa pāhūna tīlā

A stool according to the buttocks; a forehead-mark according to the
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face. Sometimes instead of pāṭa and tīlā the words piḍhe and vide are used.

385 दुग्गास हात पोहतासेने
Dhūnganāsa hāta pohotsane
The hands reach to the buttocks. One able to shift for himself.

386 तोंदा करी वाणा दुग्गा खाया बाखा
Toṇḍa karī bātā dhūngāna khāya lāthā
His mouth is talkative and he has to bear kicks.

387 तोंदा गोद व हातता झोट
Toṇḍatsā goda va hātatsā zhoḍa
Sweet of mouth and heavy of hand.

388 तोंदा चोप्पा मनांत वाङ्कड़ा
Toṇḍa tsopaḍā manānta vāṅkaḍā
His mouth flatters but his mind is crooked.

389 तोंदा घड़नुक्कान्चा मार
Toṇḍa dharūna bukkyaṅtsā māra
To hold a man's mouth and punch him. To give him no opportunity of explaining.

390 तोंदापरिस बन्ध घोर
toṇḍāparīsa zabadā thora
The head is greater than the mouth. Large head and small voice.

391 तोंदावर गोद 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 दुग्गासती सांप्लेला हात युक्तिने काठावा
Dagdākhāli sāmpḍalela hāta yuktīne kādhavā
If the hand be caught beneath a stone we must take it out with care.

393 दाढी पाखन वाढ़ी
Dāḍhi pāhūna vāḍhī
He serves the food according to the man's beard.
394 दाँड़ीवाळा सोखा चावि मुंडीवाळाच धरिता
Dādhivālā soḻālā aṇi śendivālātsa 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 दांड़ीस वेगाते दोऱसे वेगाते कोण त्रेलो
Dādhīsa vegale doisa vegale kona 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 बोर्खाचें पोट मरत गाहळी
Dāta koralyāne poṭa bharata nāhi
The stomach cannot be filled with the pickings of the teeth.

397 दांत चासुन भवत्सय
Dāta tsāvūna avalakṣana
Grinding the teeth is an evil omen.

398 दांत गाहळे सुखांत बिंचे पाळी बिंगुवांत
Dāta nāhi mukhānta viḍe ghāli khiśānta
No teeth in his mouth and puts viḍās in his pocket. The viḍā is
a preparation of lime, areca-nut, catechu, cloves, &c., rolled up in
a betel-leaf.

399 दिसे माई थेरे संझे
Dise maḍhe yeī raže
When a corpse is seen tears flow.

400 दोंबुटसो चरों पुटसी
Dīḍa butali uri phutali
A small metal-pot (as a load) and he breaks a blood-vessel! Great
outcry after little exertion.

401 दुसरा त्यांच्या बाँधवांच्या गुडळाच्या माँहांचे
Dusaryāśi bhāṅdanyāpeksa gudaghāyāśi bhāṅdāve
Quarrel with your own knee rather than with other people.
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402 देखला धोंडा घातला कपाली
Dekhalā dhōndā ghātalā kapāli
He saw a stone and knocked it against his forehead.

403 देखादेखी कुले शेकी
Dekhādekhī kulle šekī
Seeing another warming his buttocks he began to do so. The last two words are sometimes tsuḷā phukī (blowing up her fire).

404 दोंद वाघेळ
Dōnda vāghēla
The pot-belly will increase. A rich man will become richer.

405 दोन दगडावर पाय उज्ज नन्ये
Dona dagdāvara pāya ṭheū naye
Do not put your feet on two stones. Instead of 'stones,' it may be hodivara (boats).

406 दोन इकाक आशि तिसरा मटक
Dona īsak āshi tisara mastaka
Two hands, and a third thing, the head.

407 दोनही दोचे शेबारी भेट गाहि संसारी
Donahī doche šēbāri bheṭa nāhi sansāri
The two eyes are neighbours but go through life without meeting.

408 दो हातीं मिलवावं एव हातीं खचावं
Do hāṭī milavāve eka hāṭī khartāve
Gather with both hands, spend with one.

409 नान चायक दहावा नायक
Nāṇ pāyaka dahāva nāyaka
Nine messengers, a tenth the overseer. Nine senses are the workers, the mind is the overseer.

410 नानहं इसीं पायरीं बाजन बसलं
Nakāte rusale pāyari zāūna basale
The noseless person was vexed and went and sat on the steps. Became more conspicuous by doing so.
411 नकाटे व्हावे पाणा धाकाते होते गवे
Nakate vhave paṇa dhakaṭe hout naye
Better be noseless than insignificant.

412 नकत्याला लाज नाही वकत्याळा ब्हाजा नाही
Nakatyala laza nahi vakatyala bhaza nahi
A noseless man has no shame, an ugly man no wife.

413 नका कारु कसरत सुमित्रा बाजा सुसरत
Nakā karū kasarata tumhi zāla ghasarata
Do not train yourself for wrestling or you will slip.

414 नाका डचिब्यं तर नाप खावी
Nāka asale tara natha lyāvi
*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 नाका बापं तर म्हण्या मोंं बाहे
Nāka bāpale tara mhaṇe bhoka āhe
*His nose is cut off and he says ‘There is a hole.’*

416 नाका ठाकिब्यं बों तोंड उच्चिति
Nāka dābale ki toṇḍa ughaḍate
*When the nose is pinched the mouth opens.*  The last three words may be mhaṇaje a vāsato (he says ‘ah!’).

417 नाका मुठिंत हरमे चीटींट
Nāka muṭhiṁta harabhare ṭiṁta
*Her hand over her nose and harabharā in her lap.*  She has a cold; this vetch is good for it.

418 नाकांत वेसाना दुहिरी तारी पाया राहिणा घरी
Nakanta vesana duhirī tari pāya rāhinā ghari
*A double nose-string, yet the feet will not stay at home.*  A man with two wives.  Vesana is the bullock’s nose-string.

419 नकाला धाका अंि कपोलला ठुंका
Nakāla dhaka anī kapalāla thunkā
*Red powder on the nose and spittle on the forehead.*  Red powder marks are put on the forehead with a religious significance.
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420 नाकी नात्र आले

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 naḷa (colon), and means the same.

421 निजसेचा कोशीर उठविले जाम्भासा कोश उठविले

Nizalelyā koṇhi uṭhavīla zāgyāḷā koṇa uṭhavīla

_Any one will rouse a sleeping man but who will rouse a man who is awake?_

422 निर्धानो खसवाटे क्राचित

Nirdhano khalavāto kvacita

_One with a depression in the crown is seldom without money._

423 पांचांचे धारणा बसवे

Pāṁtsāvara dhāraṇā basane

_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 सारखी नसतात

Pāṁtsī boṭe sārakhī nasatāta

_The five fingers are not alike._

425 पाठशाला पुरवेल पश पोठावला पुरवत नाही

Pāṭhazāḷa puravela paṇa poṭāzāḷa puravata nāhi

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

426 पाठिवर मारवें पश पोठावर मारवे नये

Pāṭhivara mārāve paṇa poṭāvara mārū naye

_Beat me on the back but not on the stomach. The latter means 'Do not stop my food._

427 पांड्या मिश्रा चाँद्र चाँद्रा दृष्या

Pāṇḍharyā misyā āṇi ālyā daśā

_A white moustache and sufferings have come._
428 पातळ पोथ्या चाथि पायली बोन्या
Pāṭāla potyā āni pāyali lotyā
A thin stomach and he gulps down gallons (of food).

429 पाय चल्ठावर पायतातांशा बाय तोटा
Pāya asalyāvara pāyatanalā kāya totā
As long as you have feet there is no lack of sandals. 414.

430 पाय धु महाणे तोडे केरदांचे
Pāya dhu mhaṇe toḍe kevaḍhyāntse
'Wash my feet.' He says 'How much did your anklets cost?' 103, 726, 973, 1076.

431 पायाखळीं जडतं चाथं टोंगणी विट्टायवाच पायतो
Pāyākhāli zalaṭe āni doṅgari vizhāvayāsa dhavato
It is burning under his feet and he runs to extinguish it on the hills.

432 पायिंची वहाण रायिंचर हाण
Pāyiṅcī vahāṇa pāyiṅtsa chāṇa
One's sandals are best on one's feet.

433 पारका पाय ्व घराळा चपाय
Pārakā pāya va gharālā apāya
A strange foot brings evil to a house. 337.

434 पूर्णांचा दोंका चाथि तृत्यांचा चाँका
Pūrṇāṁtsa ḍoḷā āni striyāṁtsa tsāḷā
Men's eyes and women's ways.

435 पोकोक बागांत स्थ्रूरं कोंपरांत व्युं नचे
Pokaḷa ṭagale mhaṇūṇa komparaṇe khaṇū naye
Do not dig with your elbow because it is soft. The two first words may be māi sāmpadale and mean the same.

436 पोट पाटीस बागित
Pōṭa pāṭhīsa ṭagate
The stomach pursues us. This may be from a line of Tukaram, Pōṭa ṭagale pāṭhīśi hindāvite deśodeśi (The stomach pursues us and drives us from country to country). 441.
III. THE BODY AND ITS MEMBERS

437 पोट मरते पण धोते भरत नाहीत
Poṭā bharate pana dhole bharata nāhiτ

The stomach can be satisfied but the eyes cannot be.

438 पोट मोळे बसू कोळे
Poṭā 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 नोटांत बके मात्यांत बके
Poṭānta zale māthyānta 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 पोटांते पुरे मुखविचि बाहि
Poṭāne pure mhanavile ahe

The stomach has made us say ‘Enough.’

441 पोटमुळे देश पारका
Poṭāmule desa pārakā

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

442 पोटावर बांधवांचे मूळ वात नाही०
Poṭāvara bāndhavyāne bhūka zāta nāhi

Hunger will not cease by tying food to the stomach.

443 फुकटचा बाछ बाणी केंद्रा बाळ
Phukatatsā gāla āṇī kelā lála

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

444 बरी बोबां वाच तुळ्यं बाच वेंचे
Barī bola vātse tuze kāya vetse

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

445 बलात्सा बलकट ती धीराचा बोटा
Balātsā balakaṭa to dhīrātsa khoṭa

A man of great strength lacks patience.
446 मळी ती पाव पिळी
Balī to kāna pili
The strong man will twist your ear.

447 बुतता पाव खोळकडे
Buḍatā pāya kholākaḍe
A sinking foot goes towards the deep. The opposite of ‘Nothing succeeds like success’ (English).

448 बुढ्हविणाचा हात वांब
Buddhivānaṭsā hāta lāmba
A wise man’s arm is long.

449 वंदीचं वपलव वांबे
Bembitse ukhaḷa zhāle
The navel has become a mortar. Stoutness, then opulence.

450 बोट वांबंचं बेखाळिवाचं तुप विघत नाहीं
Boṭa vāṅkaḍe kelyāśivāya tūpa nighata nāhi
The butter cannot be got out without bending the finger. Butter is clarified to become tūpa, and is kept in a leathern bottle.

451 बोळक्यांत्से गावांत बोळक्यांत्से जावे
Boḍakyāntse gāvānta boḍakyāṇe zāve
One with a shaved head should go to a village of shaved heads.

452 मन चिंतीं में वैरीही न चिंती
Mana cintī te vairīhi na cintī
What our mind wishes that an enemy even would not wish us.

453 मन नाहीं विरी उनीच तोर्यं बरी
Mana nāhi thirī uġīṣā tīrtha karī
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).
III. THE BODY AND ITS MEMBERS

455 मन राजा मन प्रजा
Mana rājā mana prajā
Mind is king, mind is subject.

456 मनांत माने पदरांत धीरे
Manānta mānde padarānta dhoṅde
In the mind, pastry; in the lap, stones.

457 मनी चले ते सम्रों दिसें
Manī vase te svapnī dise
What dwells in the mind is seen in a dream.

458 मातीचे कुळे शांभाणे याजत नाहीत
Mātitse kulle lávalyāne lágata nāhīta
Buttocks of earth if put on will not stay. Strangers can never be
fast bound to us like relations.

459 मोरत्याते हात घरवतात पण भोजउत्ते तोंड घरवत नाहीत
Mārtyātse hāta dharavatāta paṇa bolatyātse toṅḍa dharavata nāhi
We can hold the hands of one who strikes but not the mouth of one
who speaks.

460 नेल्याचे तोंडे पश्चादध
Melyātse toṅde pāścāvadh
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 छा बोटाचा खुबा या बोटावर
Yā boṭāsā thuṅkā tyā boṭāvara
The spittle from this finger on that finger. From a game like our
'Fly away Jack.' One who contrives to evade blame.

462 राजत्याते दावे बाजूस व इंसत्याते चबचे बाजूस बसून वचे
Raḍatyātse dāve bāžūsa va hasatyātse uzave bāžūsa
basū naye
Do not sit on the left of one who is crying nor on the right of one who
is laughing. The sores 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 रोढळा पण राग पार
Roḍakā paṇa rāga phāra
A thin man with much anger. Opposite of our ‘Laugh and grow fat.’

464 बहान तौँजी मोठा भांस
Lahāna toṇḍi moṭhā ghāsa
A large mouthful in a small mouth.

465 बीम बचकाना रोट्टा पिचकाना
Lohha latsakalā dolā pitsakalā
Affection was strained, the eye became blurred. While love lasted the eyes looked beautiful.

466 शेंङी झाड़ी की माकर मोखी
Śeṇḍī zhāḍalī ki bhākara moḍalī
No sooner is the water shaken from the hair than he is ready to break bread. A Brahman bathes before his morning meal.

467 शेंङी टुटो की पारंभी टुटो
Śeṇḍī tuṭo ki pāraṁbī tuṭo
Let the hair break or let the tree-shoots break. The tuft of long hair worn by men is the śeṇḍī; the shoots which hang from Banyan branches are called pāraṁbī. One in difficulty is desperate.

468 खाद्र तिकड़े गढ़
Sadara tikade nadara
People look to the heads of affairs.

469 सरसरी गुढ़क्रा इत्यि पाळी
Sarasari guḍaghyaā 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!
III. THE BODY AND ITS MEMBERS

470 सोवाची सुरी गदो घारूं दरी
Sonyācī surī nako ghālū urī
Do not stab yourself because you have a golden knife.

471 हृदत मुही यहो मुही
Hasata mukhi sadā sukhī
A laughing face is always happy.

472 हृदतीव रांचे द्रांत दिसवी
Hasatila tyāntse dāta disatila
They who laugh will show their teeth.

473 हाती चारी चारी पवित्र द्हाशी
Hātī āle āni pavitra hāle
When it came to our hand it became sacred. We value a thing when it is ours. Prov. xx. 14.

474 हृच डोले चारी हृच तमाथी
Hetsa dole āni hetsa tamāše
These are the eyes and this is the show. 146.

475 विश्व सुख चारी देहाची माती
Kṣaṇika sukha āni dehācī mātī
A moment's pleasure may ruin the body.

(b) DRESS AND ADORNMENT.

476 चंगडावा सोईक चंगडावा धरवार
Aṅgadyālā sodūna ghoṅgadyālā dharaṇāra
To leave the jacket and to seize the coarse blanket. To release the well-dressed and to seize the ragged man. 394.

477 चंगी तर कोरंटी पाटे
Aṅgī ase tara komparī phāte
If continually on the body it will wear at the elbows, i.e. a garment.

478 चारी चारी पागोटी बाळेत माळ दुसरावास हात बाळावा
Āpale pāgoṭe kākheṇa mārūna maga dusaryācyāsa hāta ghālāvā
Secure your own turban under your arm before snatching away another's.
479 आप्ता क्षेत्रावर माया ती दुस्मायता पोरावर गसते
अपाया क्षेत्रावर माया ती दुस्मायता पोरावर गसते
A man does not care for the child of another as much as he cares for his own shoe.

480 उषरा चोका बाळ संतोष
Ughadā boḍakā bāla saṅtoṣa
His head uncovered like a pleased child. A Hindu does not uncover his head before others.

481 एक पोरी महा चेपी
Eka dhotri mahā kṣetri
One waist-cloth, a great pilgrim.

482 एका बाणावर पगाठी घरीं रांच उघडी
Ekā kānāvara pugāḍī gharī rānda ughadī
He wears his cap on one side, his wife is in rags.

483 एका मालेसे मणी
Eka māletse maṇi
Beads of one rosary. Exactly alike. To it may be added Ekā sārakhe eka gaṇī (They are alike); or, this may be added Ovāyālā nāhi koṇī (No one can thread them).

484 एकोंच घातली सरी म्हणून दुसरींच घातली दोरी
Ekīne ghātalī sarī mhaṇūna dusarīne ghātalī dori
Because one (f.) wears a gold-necklace another wears a string. 

485 काणांत बुगडी साचंत पुगडी
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 बाप बेले मोळेंच राहतीं
Kāpa gele bhoke rāhili
The ear-rings are gone, the holes remain. Prosperity has gone, only the signs of it remain.
III. THE BODY AND ITS MEMBERS

487 कालसा जोगी व मांदभर वटा
   Kālatsā zogi va māndabhara zatā

_An ascetic of yesterday and his matted hair reaches to his thigh._
A novice is zealous and ostentations.

488 बांसों सोयाराण गुण व बांसों सवागीता गुण
   Kāhi sonyātsā guna va kāhi savāgītsā guna

_Partly the quality of the gold, partly of the borax. _Both superior and subordinate take part in a work._

489 सूदृढः हार बिलकः
   Khuṇṭine hāra gilāne

_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 गला नाही चरी सुखी निद्रा बरी
   Gaḷā nāhi sari sukhi niḍrā karī

_No necklace round the neck brings peaceful sleep._

491 मल्यांत मल्ला पोटांत बाँधा
   Galyānta māḷa potānta kāḷā

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

492 यहांचे चाँच बोहेश तो हिरा
   Ghaṇatse ghāva sosila to hīra

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

493 पिकले मोतीं तर बांधे मोह चाँच होतो
   Gharoghara pikale moti tara tyatse mola kāya hotī

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

494 चट्टुपट्टी नगिना आणि मजबड़े बोही बघीगा
   Tsāṭṭīpaṭṭi naginā āni mazakade kōṇī baghīṇā

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

495  चाव केळा पार दंत हिरि 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 tsavādā ḍokyālā khavādā (Dainty airs and a scald head).

496  जायांचे लेणे जाविरावाणे
Zāyāntse leṇe lāziravāṇe

To wear borrowed clothes brings shame.

497  जिची सहज सीचा तिचा केशास पाहिले मांग टिका
Jīcī sahaza lilā tilā kaśāsa pāhije bhāṅga tīlā

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

498  बिच्छा मञ्ज्यांत सरी गांठ्यात तिचा वक्षायास चिंते पावळे
Jicyā galāyānta sari gāṇṭhale tilā basāyāsa piḍhe pāṭale

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  ज्यासाठी बुंगडें ते उघडें
Jyāsāṭhi lugaḍe te ughaḍe

That which the sādi was meant to cover is uncovered.

500  ज्या सोन्याच्या बान तुटतो ते कमाचा
Jyā sonyāne kāna tuṭato te kaśālā

Why have so much gold that the ear will break?

501  श्रावसंग माणीक बुळी चामीक
Zhāṅkale māṇika buddhi āṇika

A concealed ruby, extraordinary intelligence.

502  तगवी तिचा तगवी फाडी तिचा साडी
Tagavi tilā bhagavi phāḍi tilā sāḍī

The careful woman has a cheap sādi, she who tears hers receives another (good one).
III. THE BODY AND ITS MEMBERS

503 तीन कोनी टॉपी चिकड़े पिरिश तिकड़े सारखीष
tina koni topi zikaḍe phirela tikade sārkhīṣa
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
desa tasā veṣa
As the country so the dress.

505 धानी पांकड़ा चन्दोचा बांकड़ा
dhani phāṅkaḍā nathīṣā āṅkaḍā
The husband is good if he give a good nose-ring.

506 नाकापयंत पदर चाथि वेषीपर्यंत नगर
nākāparyaṇṭa padara āṇi veṣīparyaṇṭa nazara
The end of her sadi is drawn down to her nose yet she sees as far as
the town-gate. 1128.

507 नाकापेक्षा मोतीं जड़
nākāpekṣa motiṁ zaḍa
The pearl (in her nose-ring) is heavier than her nose. 1, 514.

508 नागाव्याला लाज नाही
nāgavyālā laža nāhī
The naked have no shame. When a man's character has gone he
loses self-respect.

509 नूर तसा वक्कर
nūra tasā vakara
As the appearance so the dignity.

510 नेसतां चैरेना महीं लुगाचे तोकाचे
nesatā yeīnā mhaṇe lugāče tokāče
She cannot put the sadi on properly and says it is short. 'Bad
workmen quarrel with their tools' (English). 1833.

511 फातांनी नेसांचं पाण स्तंभ चत्वाची
phātāke nesāve pāṇa svataṅtra asāve
Wear torn things but be independent.

F 2
512 Phātale pāṅgharūna vāṇātse mele māṇūsa guṇātse
The worn-out dress was of splendid colour, the dead man was virtuous. De mortuis nil nisi bonum. 191.

513 Bārā varse śeśa vinaḷā mhaṇe rājacyā kaphaṇāḷā
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 Miya mūtmara va ḍāḍhi ḍhatmar
A man as big as your fist, his beard a cubit long! The reference to a beard and the word miya show that a Muhammadan is spoken of. 1, 507.

515 Śikhā svasthāṇī sāzari
The hair-knot is suitable in its own place.

516 ḍhatmar vāṃkāṇas vārsha kathas
Why do you want a mirror in which to see your bracelet?

517 Hirā to hirā gār ti gār
A diamond is a diamond, a flint is a flint.

IV. ETHICAL.

518 Agatyātse kāma svatā karāve
Urgent work should be done by oneself.

519 Āṅgāvara pađe tara duṇe bāla tsaṇhe
If a responsible work be given you, you acquire double strength.
IV. ETHICAL

520 चति रागा भीव मागा खाप्य रागा देश खापा
Ati rāgā bhīka māgā tyāhūna rāgā desa tyāgā
Great anger (brings) beggary, still greater (brings) exile.

521 चति सर्वत्र वर्जयेत
Ati sarvatra varjayeta

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

522 चधीं वरावा विचार मव वरावा संचार
Adhi karāvā vicāra maga karāvā samcāra
First think then enter upon a work.

523 चधीं पाहविं तोङुण मव दाखविं नोङुण
Adhi pāhāve tolūna maga dākhavāve bolūna
First weigh your words then speak openly.

524 चधीं दुर्बं जाति मव वैमव
Adhi buddhi zāte maga vaibhava
First sense goes then greatness. The last word is also quoted bhāṇḍavala (capital), or lakshmi (wealth).

525 चनुमव पटे भागि संग्रंध पिटे
Anubhava paṭe āni samśaya phiṭe
When experience is gained doubt is dispelled.

526 चन्वाय सांतिः लोट उचिस
Anyāya sāntsela bota thentsela
When faults have accumulated the finger will be crushed. This only means that punishment will follow. 656.

527 चप्पीति स्खाली कातां कढीव पहती सुधारतां
Apakirti zhāli asatā kathōna paḍatī sudhārata
If once a man be disgraced reform becomes hard. 528.
528 ढळ नेमुळ्याच्याच परवानं न धरिं
Abru gelyāvari paravā na dhari
After a man’s character has gone he ceases to care. 527.

529 भिमानात्से घर झाडीं झेलते
Abhimānātse ghara khālī asate
The house of pride is usually empty. The first word may be
garvātse (of pride).

530 अमोल बारा बारेंग बारा
Amola kāyā zāila vāyā
Our priceless body will go to destruction.

531 चेरे तर मारी झोंसी तर मारोहो
Are tara kāre aho tara kāyaho
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 अवसाना घातकी महा पातकी
Avasāna ghātaiki mahā pātaiki
One who loses courage at a critical moment is a great sinner. The
first two words may be Vīvāsa ghātaiki (A betrayer of confidence).

533 असंगासीं संग प्राणाशीं गाँठ
Asaṅgāsī saṅga prāṇāsī gāṭha
Association with bad associates (leads to) loss of life.

534 असत्यात्से विकार नसत्यात्से घोरंकार
Asatyaatse vikāra nasatyātse ghoraṅkāra
Rich people have bad habits, the poor hard work.

535 असल अपलांचा असलपंचावर नेशा कमसल महानतो मेघा भाजा
Asala āpalyā asalapanāvāra gelā kamasala mhaṇato
mala bhyālā
A noble person goes on his way conscious of his nobility, the ignoble
says ‘He was afraid of me.’ 247.
IV. ETHICAL

536 चसथे म्हणको भिरेपासून बसते चसथे म्हणको सभी दिसते
Asale mhananje širi basate nasale mhanaje svapni 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 vitavā nasela te bhetavā.

537 चसा साप्त चर्च को क्यांत चैन परमार्थ
Asā sādhī artha ki jyānta ghađe paramārtha

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

538 आवारी रंगती चेंढा
Ākāre raṅgatī ceṣṭā

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

539 आमवा पर्वता तर मागवा ऊशार
Āgalā padalā tara māgalā husāra

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

540 चारे चार चोखे बात
Āge lāthā piche bāta

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

541 आयार धटी चढ़ा चढ़ी
Ācāra bhraṣṭī sadā kaṣṭi

A bad-living man is always in trouble.

542 चाळ पें चाळ चाषी नज पें चहार
Āṭha se āḍa āṇi naū se tsahāḍa

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

543 चाहते चाहि चसतां कापुंछ बांधवें
Āḍave āle asatā kāpūna kāḍhāve

When there’s a difficulty cut it away. Literally ‘when it comes cross-ways’; taken from the figure of child-birth.
544 चांत खसे खेच गाहर पके तसे
अंता असे जाते बाहर पाहे ताशे
As we are inwardly so shall we appear outwardly. ‘If better were within, better would come out’ (English).

545 आपण बांसाच बोटावीं कामांचे आपणाच बोटूं मधे
अपण कमासा लोंवे कमांे अपाले लोंवे नये
We should push our work, the work should not push us.

546 आपणाच न्यायविच तेव्हा दुसऱ्याच निर्याविच
अपणासा ज्ञेयावे तेव्हा दुसर्यासा रिज्यावे
When we wear ourselves out we may hope to please another.

547 आपडीं मिळ परिशा
अपडी मिळ तरिशां
Friendship is tested in difficulty.

548 आपडुळ मारी चावी परडुळ घोटक
अपडुल्क्षा भारी अनि परापडुल्क्षा सिताला
Our own trial is heavy, another's is light. 881.

549 आप सलग तर जग मने
आप भाला तरा जग भाले
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 चपोरध सर तेचं दुसऱ्याची विसर
आपले अपराध शमार तेंदु दुसरायते विसरा
By remembering our own faults we forget another's.

551 आपले नसं जग बंधे
आपले नासे जगा हासे
Our goods destroyed, the world laughs. ‘In the adversity of our best friends we often find something which does not displease us’ (Rochevoucauld).

552 आपले गाडीं धरं चावी न्यायामासा कड
आपले नाही धाणा अनि शेतार्याते काजा
Our own matter not sound and we blame the neighbour. 1029.
IV. ETHICAL

553 आपल्यावरुन जग शीतलवांत
Āpalyāvarūna jaga olakhirāve

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 आवद गोळ आहे
Āvadga goda āhe

Fondness is sweet.

555 आपल्यासारखा वच नाही ग्रेमसीला विराज नाही
Āvadila tsva nañhī pritiila viṭaḷa 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 आशेसरक्त रोग नाही
Āsesarakhā roga nāhī

There is no disease like hope (suspense).

557 आलोकशास्त्र दुःख व शोभास कुंजां खरे
Ālāśāsa duñe kāma va lōbhāśa duñhā khaṛṭsa

A lazy man has double work and a covetous man double expense.

'Lazy folks take the most pains' (English).

558 आलोक कुँद्रावत्सा वैरी स्वें सुक्ष्मी शोभरी
Ālāsa kūṭumbātsā vairī zhopa bhukeci soyārī

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 आलोकशास्त्र सरीर श्रेष्ठ खंच नंतर शोभ शीश
Ālasāne śāriṇa kṣīṇa gaṇzāne lokhāṇḍa kṣīṇa

The body wastes away by laziness, and iron by rust.
560 रंगा छिराता स्वच्छे सर्वे समजूते
इंगादेह धनाण्ये सर्वा समजूते

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

561 इच्छी परा चैं घरा
Icchī parā yeī gharā

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

562 ज्वापिका टको चमंचल पकलो
Idäpiḍā āla maṅgala palo

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

563 द्राक्षर तारी बास बोष मारी
Īsvara tārī tyāṣa koṇa māri

If God save who can kill? Also quoted reversely.

564 उखाणा चुना झांंबतो
Unyālā tsunā zhombato

Lime burns a guilty man.

565 उतावलिने घड़िं ते वषों धमां न घड़िं
Utāvaline ghaḍe te kadhi yasā na tsādhe

What is done hastily will not attain success.

566 उद्योगाचे छंती द्राक्ष चाँदी कीर्ति
Udyogātse aṁṭi dravya āṁi kīrī

Riches and fame follow industry.

567 उद्योगाचे घरीं द्राक्षर सहाय बरी
Udyogātse gharī īsvara sahaṣya karī

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

568 उधाल माधाल दिबसा गोंधाल
Udhaša mādhaša divasa goṇdhaša
Through extravagance he is confused even by daylight.

569 उपकारा मागले ठा मनी चांगले
Upakāra māgale theva mani tsāngale
Remember well past favours.

570 उपकारा विसरतो पष्य चपकार झरतो
Upakāra visarato paṇa apakāra smarato
One forgets a kindness but remembers an unkindness.

571 उपभोग घेन् हे इसवरी देने
Upabhoga gheṇe he āśvarī deṇe
Power of enjoyment is a gift of God.

572 उसालाला दोरा निसालाला वारा
Usaḷāla dorā nisāḷāla vārā
A thread for a burst seam, wind to one (morally) in rags.

573 रिशिते कुला अणी गांगेते मुला पसू नये
Riśitse kūla aṇi gaṅgete mūla pusū naye
Do not inquire about an ascetic's ancestors nor a sacred river's source.

574 एक भी छोड़ो बारा वर्षाचा वायदा
Eka aṇi tsukalī bārā varṣāṅtsā vāyadā
If one opportunity be missed the next may not come for twelve years.

575 एकां विटलें तें तुटलें
Ekadā viṭale te tuṭale
Once spoilt it is broken. Love, friendship, &c., once destroyed cannot be restored.

576 एकाची एक वाट
Ekalyācī eka vāṭa
A single person (may have) one way.
577 एकाय युक्तवर सर्वाय चढ़ा
Ekācyā yuktivara sarvāncyā uḍyā
All hasten after one man's scheme.

578 एका धरी न पिरे तर दुःखराहि पाय चिरे
Ekā dhāre ne pire tara dusarahi pāya cire
He who is not careful after one stumble will cut his other foot.

579 एकाविं जगतिव वराविं मनचिं
Aikāve janātse karāve manātse
Listen to popular opinion but follow your own mind.

580 बर नाही खास जर भासा
Kara nāhi tyāsa ċara kaśālā
Why should he fear who has not done it?

581 बरीं फल चालिं तपिं रावळ
Karī phala āni tapī rājya
Deeds (bring) fruit and austerities a kingdom. The first word may be kaśī (labour).

582 कलाकृत्स्ना ज्याचे हातीं वाकी होते जवीं खाती
Kalākūṭṣnā jyāte hāti tyāci hote jagī khyaṭī
He becomes famous in the world who knows the arts and sciences.

583 कवीत गृह चाहि पण चषप चंग सगाय
Kavīta guru āhe paṇa upaṇa anga svabhāva
A poet can have a teacher but to be a poet is a natural gift. Poets nascitur non fit.

584 बारते पोरते बदा चोटरे
Kārāte poraṭe sadā tsoraṭe
Low class boys are always thieves.

585 कुचेष्वांि ग्रारत्रि नाहीं
Kuceṣṭvātsūna pratiṣṭa nāhi
There is no greatness without reviling.

586 कुडास कार धेखी धान
Kuḍāsa kāna ṭhevi dhyāna
Walls have ears, remember it.
IV. ETHICAL

587 कोडम्बाला दुःख गाहीं कपेशाला सुख गाहीं
Koḍagylā daḥkh gāhiṁ krapaṇāla sukha gāhiṁ

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

588 कोषी आग व्ह्रूं कोषी पायी व्ह्रूं
Koṣī āga vhae koṣī pāṇi vhae

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

589 कोरडी आग पुरवेला कोषी आग पुरवशार गाहीं
Koraḍī āga puravela oli āga puravanāra gāhiṁ

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

590 कोरड्याबरोबरा कीश्च जातने
Koraḍyābarobarā ole zālate

Damp things burn with the dry.

591 खाद्याला च्व गाहीं व उठवाला विसावा गाहीं
Khāḍyāla tsava gāhiṁ va uṭhavaḷāla visāva gāhiṁ

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

592 खुज्याळा इसूं नको खुजा होशील
Khujāla hasū nako khujā hosīla

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

593 गरजवंत तो दृश्वंत
Garazavaṇṭa to daradavaṇṭa

A needy man is careful.

594 गरिवाला सोन्यापयात्सा विटाऊ झाला
Garīvala sonyārpayātsa viṭāla zhalā

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

595 गवत गोडाळ येत गोडाळ वायको गोडाळ नसायी
Gavata goḍāla seta dhonḍāla bāyako toṇḍāla nasāvi

Grass that is spear-grass, a field that is stony and a wife who is talkative are not desirable.
596 गाठत्सेद दायेप पाः जामेतीक न व्हेेतिक
Gāṭhatse dyāve paṇa zāmīna na vhēve
Give from your own pocket but do not be security for another.
A reverse form is used, Zāmīna rāhā āṇi gāṭhatse vāhā (He who becomes security has to pay from his own purse).

597 गड्याची वात वात गड्याची वात एकाच
gāḍyācī vāta āṇi gāḍalyācī vāta ekatsa
The burier and the buried go the same way.

598 गातां गाठा शिपतां गाठा बिहितां हातवाला
gāṭa galā shimpatā malā lihīta hātavalā
The throat by singing, the garden by watering and suppleness of hand by writing.

599 गाडी काम शिकावैते
gāḍi kāma sīkavite
The throne teaches work.

600 गायकसारीं बरा पाः कलामकसारीं क्षोटा
gāyakasārī barā paṇa kalamakasārī khoṭā
A cow butcher is good (compared with) a pen butcher.

601 गांव चांबी गांवचा वैरी संबार चांबी चुंबवाचा वैरी
gāva tsālavī gāvatsā vairī samśāra tsālavī kutūmb-bātsā 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 मित्रपिष्टं उघड श्रूः बरा
gupta mitrāpeksā ughaḍa śatrū barā
An open enemy is better than a secret friend.

603 गुरुला गांटांदी सरामाराशा बासांदी मुताशा दहीं हांती
gurulā gatsāndī sarakārālā kāsāndī bhutālā dahi hāntī
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.
IV. ETHICAL

604 गुरु गुरु विवा गिर गिर चक्कर
Guru guru vidyā sīra sīra akkala

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

605 चासुन चाबूं पण हांसुन चैर मने
Ghāsūna ghyāve pāna hāsūna gheū naye

Put up with rubs but not with ridicule.

606 चांगलं चाळं तर सर्वांचं चाळं वाहं चाळं तर एवांचं
Tsāngale zhāle tara sarvāṃtse āṇi vāīta zhāle tara ekātse

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

607 चित्तिपंचं चिंता कळीयन
Citepekṣā cintā kaṭhiṇa

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

608 चौरी चाहांती निर्दृढतेन न करायी
Tsori tsahāḍi śīndalakī na karāvī

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

609 चौथांत चांवं चौथासारं चावं
Tsaughāṁta zāve tsaughāsārakhe vhāve

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

610 ह्री हाणी ह्राम्रम विवा वेशं चाम्रम
Chaḍi lāge chamachama vidyā yeī ghamaghama

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

611 जतन तेघं ततन
Zatana tethe patana

Where there is storing up there will be loss.

612 जनंतति दरंती दोग धोंदे
Janātse hāṭi dona dhonāde

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

615 जर जल शाही तर सुख पाही
Zara kaśṭa sāhī tara sukha pāhī
If you bear trouble you will see happiness.

616 कैसी सौंस तयी संपादणी
Zase songa taśī sampādanī
As the character assumed so it should be supported.

617 जर जमात भगिनी खुल हे उपकार जाहीं जाऊवत
Zara zamāta bhaginī suta he upakāra nāhi āṭha-vata
A paramour, a son-in-law and a sister’s son do not remember a kindness.

618 जावी रगींची की जावी वगीं
Zāve ragīne kī zāve vagīne
Go boldly or go well recommended.

619 जावी जाभ र्हें जाभ
Zāve lākha rahe sākha
Let thousands go but remain honest.

620 विकरे चवती तिकरे मरती
Jikaṭe tsalatī tikaṭe bharatī
Where there is prosperity people will gather.

621 विकरे पोती तिकरे चवती
Jikaṭe polī tikaṭe valī
Where there is bread there he will turn.
622 बितने मोठे तितके छोटे
Zitake mothe titake khothe
By how much they are great by so much they are false.
623 बिवा तीर्पर्यंत शिवा
Jivā toparyaṅta śivā
While living we must be mending.
624 जी छोड़ बात्ता ती वचवात्ता
Jī khoḍa bāla tī janmakāla
Childhood’s bad habit will last for life.
625 जेठ भाव तेठ देव
Jethe bhāva tethe deva
Where there is faith there is God.
626 जेठे सब्दांति सुबांत तेठे बुद्धिति सुबांते
Jethe sābdānta sūkāla tethe buddhītā dukāla
Where there is a surfeit of words there is a famine of intelligence.
627 जी दिनें tē nāsē
Je dise te nāse
What is seen is perishable.
628 जी नाहीं ठिकीं बात्ता को बारिंच सुकीं
Je nāhi tili tyālā kā dyāve sulī
Why impale him for that which is not on his forehead (fate)?
629 जी वरच शीयरा ती जग शीयरा
Zo zavaḷa oyarā to jaga soyarā
The world claims relationship with him who has provision.
630 जी भिज्जन बागे बाचि मरसं देव बागे
Zo bhiūna vāge tyātte māge deva lāge
God pursues him who behaves with fear. It is also quoted Bhītyāmāge brāmharākhasa (The arch-demon follows one who fears).
631 ज्याचि कुंडे ज्याचि पुंडे
Jyātse kuḍe tyātse pudhe
Evil is in front of an evil man. Honi soit qui mal y pense.
632 ज्यात्से चातुर्भ लाभा पुरतें
Jyātse cāturya tyācyā purate
Every man has enough knowledge for himself.

633 ज्यात्से जोभे लाभा बेशी
Jyātse zaḷe tyālā kaḷe
One knows when one's own belongings are burnt.

634 ज्यात्से वेदा लाभा गोडा
Jyātse vedā tyāḷā goḍa
A man's hobby (insanity) is pleasing to himself.

635 झागता तोडी मैथी
Zhagaḍā toḍi maitri
A quarrel breaks friendship.

636 तवाप्रेक्षा चार्बे कठीण
tavaipēksā avai kathīṇa
A false report is worse than a real loss.

637 तीन घड़े सावर बेंडी चायि लाभ टोंडे हे वाढ्यावांचून राहबार नाहीत
tīṇa sende sābara bonde āṇi lāḷa toṇḍe he vāḍhyāvāṇa rāhanāra nāhīta
The three-tufted (Marwāris), the Cactus plant and the red-faced (Europeans) cannot live without increasing.

638 तुटवें मण चायि पुटवें मोतीं सांतत नाहीत
tuṭaḷe mana āṇi phuṭaḷe moti sāndhata nāhi
Broken friendship (or heart) and a split pearl cannot be mended.

639 थोड़ी होती मफ्फरी
Thaṭṭecī hote maskari
Joking leads to quarrelling.

640 ठोड़क्यांत गोडा
Thoḍakyaṁta goḍa
There is sweetness in a small amount. ‘Little and good’ (English).
641 दरबारी मान विशेष पान
Darabāri 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 सांगाविं मनां दुःख सांगाविं जनां
Duḥkha sāṅgāve manā sukha sāṅgāve 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 धाराजिणाः
Duṣṭāsa deva dhārājīnā
god is favourable to the wicked. The first word may also be dāstāsa (surly). 116, 1671.

644 दोचांचि मांवः तिसयासा लाभा
Doghāntse bhāṁḍaṇa tisaryāsa lābha
Two quarrel and a third profits by it.

645 धर्मी जय व पपिः चच
Dharmī jaya va pāpī kṣaya
By alms victory, by sin wasting.

646 धादा पदावि पाना चित पदुं नये
Dhāda paḍāvi pāna cīta paḍū naye
Let difficulties occur but not the loss of courage. Some believe cīta may refer to the season cīrā (Molesworth).

647 धीर तो मंखी तथावता तो बाबता
Dhīra to gambhīra utāvalā to bāvalā
The patient man is calm, the hasty is crack-brained.

648 नर करणि करे तो नरखा गारण्याण होय
Nara karāṇī kare to narakā nārāyaṇa hoya
If man do the deeds he may become God.
649 मरा हर जनरा
Narā hara hunarā
Man has many devices.

650 निद्रबांचं घर चकवं श्वारीं (Tukaram)
Nīndakātse ghara asāve śezārī
A reviler's house should adjoin ours. By his nearness we should behave carefully.

651 निरिव वसुवर चावर फार
Niśiddha vastūvara āvāḍa phāra
One has much liking for a forbidden thing. ‘Stolen kisses are sweet’ (English).

652 भीचाची प्रीत बंशी वाचकृची मिंत
Nīcāci prita zaśi vālucī bhīnta
The affection of a low person is like a wall of sand.

653 पांचि पांच प्रकार
Pāntsāntse pāntsa prakāra
There are five different manners for five individuals.

654 पांचा वृद्ध ती पंचविषी दुःखि
Pāntsā buddhi tī pañcaviśī 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 सुधीं परमेश्वर
Pāntsā mukhi paramēśvara
God is in the mouths of five. Vox populi vox Dei. 613.

656 पापाचा घडळ सरशा म्हळांचे पुटूठो
Pāpātsā ghaḍā bharalā mhaṇaṇje phuṭato
When sin’s pitcher is full it breaks. 526.

657 पापार्थीं घन प्राययसितास चयिश
Pāpyātse dhana prāyascitāsa arpaṇa
The wealth of a sinner is an offering (to make) atonement.
IV. ETHICAL

658 पोटसे बांगे पण पाठों देस्ते नये
Poṭatse dyāve paṇa pāṭhatse deū naye
We should give up our child but not a refugee. Genesis xix. 8.

659 प्रकृति तितक्या विकृति
Prakṛiti titakya vikṛiti
There are as many defects as there are temperaments.

660 प्रत्यक्ष ते खैरे
Pratyakṣa te khare
What we see is true. ‘Seeing is believing’ (English). Another form of this is Pratyakṣāsa pramāṇa nako (No proof is needed for what we see).

661 फार झारिंह हांसू झारिंह
Phāra zhāle hāsus āle
When it became excessive we began to laugh.

662 बातांची वरळत कामाची हरकत
Bātānci varakata kāmaci harakata
Much talking interferes with work.

663 भइयांची तो कपटी गसतो
Bhāḍabhāḍyā to kapaṭī nasato
An open talker is not generally deceitful. ‘Great barkers are not biters’ (Scotch).

664 मांडवाचं तींढ वांटि
Bhāṇḍanatse toṇḍa kāle
The face of quarrelling should be black, i.e. It should not be seen at all.

665 मांडवाचं सवोखा वरा
Bhāṇḍanāpekṣā abolā bara
Not-to-be-on-speaking-terms is better than quarrelling.

666 मरण हक्क चाहते
Marāṇa hakkā āhe
Death is our right.
667 सिद्ध होय तर न होई चय
Mita hoya vyaya tara na hoī kṣaya
Spend sparingly and you will not be impoverished.

668 नोदाची मोठी रक्षा
Moṭhyācī moṭhī icchā
A great man has great desires.

669 स्थानात्माहि बङ्काहीलींत चालून चा्यि
Mhāṭāryālā kaṇṭhālīṃta 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 चबु चोडी चावाम मोडी
Yatna zoḍī ālasa moḍī
Effort adds, idleness breaks.

671 चेवा च्हावा चावा न च्हावा
Yevā vhāvā zāvā na vhāvā
One should be a comer not a goer.

672 रडा राजात चोडावर चसविला तर भेंचाची खवर चांती
Raḍātā rāūta ghodyāvara basavīlā tara melyācī khabara ḍoṇī
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 खारी आपसांत संतोष खारी दुसराचं
Rāga khāī āpanāsa saṅtosa khāī dusaryāsa
Anger consumes ourselves, pleasantness consumes others. People are jealous of a happy man.
IV. ETHICAL

674 राजा बोलि दल हालि काजी बोलि दाढ़ी हालि
Rājā bole dāla hāle kājī bole dāḍhī hāle
When the king speaks the army moves, when the kājī (judge) speaks
his beard moves.

675 राज्या चंत्ति 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 बेले
Lāde lāde kele vede
Petting, petting, made him an idiot.

677 बोला बालि गोबालि
Loka āni oka
People and vomit. Intolerably disgusting is the multitude.

678 वांकade मेहिसा वांकडेसा नेम
Vāṅkade medhīsa vāṅkadēṣa nēma
There is a crooked law for a crooked prop. Crooked actions require
crooked expedients.

679 विद्यि विषा तिषि धन
Viśi vidyā tiṣi dhana
At twenty, knowledge; at thirty, wealth.

680 वेदांत्यापेक्षा धादांत्यां बरा
Vedāntyāpekṣā 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 तिताप संताप
Vyāpa titakā saṅtāpa
The more bother the more anger.

682 शक्ति तेंचिं मक्ति
Śakti tete bhakti
There is attachment where there is strength.
683 शंभर ग्रहाणे पण चक्रवर्तक एक
Sambhara sahâne paṇa akkala eka
A hundred wise men but their wisdom is the wisdom of one.

684 शहङ्गाचा एवंच चारक पण मूर्खाचा होंब नै धनी
Sahânyâtsa vhâve tsâkara paṇa mûrkhaṭsâ hou naye dhanî
Be servant to a wise man but do not be master to a fool.

685 शहङ्गाचा एवं वात आणि मूर्खाचा वारी रात
Sahânyâsa eka bâta ânî mûrkhaṭa sâri râta
A word to the wise and all night to the fool. Verbum sat sapienti.

686 शेषवधि शेषवधि शेवर पिलवधि
Sesâle sesâle sezâra pisâle
A furious man becomes obnoxious to his neighbour.

687 श्रीमंतांते जुकू नै घर तथ्याती मच्छे नै बायको व बुझाता
Srimantâtse zalû naye ghara tarunâci marû naye bâyako va vîrdhâtsâ marû 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 सवबं जाप चोकीत राहि चोरं जाप निन्हित राहि
Sajanaâ zâya ghokîta râhe tsorâ zâya niscînta râhe
If a friend take it he murmurs, if a thief take it he keeps quiet.

689 सवबं देवल वाण चावचारा देवला
Sadaka damela kâ tsâlânârâ damela
Will the road be tired, or the walker?

690 सवपुंडे शहङ्गपण चावल गाठी
Sattepudhe sahânapana tsâlata nâhi
Wisdom prevails nothing against power. ‘Might is right’
(English).

691 सदाम येरे बाळ बोध रङे
Sadâ mare tyâsa koṇa rađe
Who will weep for one who dies often?
IV. ETHICAL

692  संशयं नहैं वुची
Sāṁśaya mhaṇāje tsuki
A doubt amounts to a mistake.

693  सावकाराचा उरावक्ष वाचं सर्वाराचा पाठीमागून जावं
Sāvakāracyā urāvarūna zāve sarakāracyā pāṭhimā-
gūna zāve
Walk boldly in front of a creditor, walk behind the government. Do
not owe anything: obey the law humbly.

694  सावित्रीबाई भिषा बाढा न्यात्यांं बोधी वाढीत नाहीं
Sāvitrībāī bhikṣā vāḍhā mhaṭalyāne koṇī vāḍhīta
nāhi
You will not get alms merely by saying ‘Sāvitrībāī! please give me
something.’

695  सुखामें पुष्काचा बच दुःखामें पापाचा बच
Sukhāme puṇyātśā kṣaya duḥkhāme pāpātśā kṣaya
Merit diminishes by happiness, sin by pain.

696  सोईं घरीं तो सोयरा वर्चे पाहीत तो वैरी
Soi dharila 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 रक्ती रांढा धाती करानी बद्रा बांढे
Hasata puruṣa ráḍatí rāṇḍa yāci karāvī sadā sānda
A jesting man and a murmuring woman must be always avoided.

698  हाति जाम मृतु हि संबूं घेत मारहीं
Hānī lābha mṛityu hī sāṅgūna yeta nāhīta
Loss, gain, and death come without giving notice.

699  चन्द्रिारक्षें तप नाहीं
Kṣamesārakhe tapa nāhi
There is no austerity like forgiveness. Or, the word bhākana
(ornament) is used for ‘austerity.’
V. FOOD.

700 चणोदर खारेस मग तोंद धुरेस
Agodara khāila maga toṇḍa dhuila

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

701 चणोदर सुति मग महति
Agodara bhuktī maga bhaktī

_First food then worship_. A man's first care is for his stomach.

702 चचाट खाशि मसानांत बाशि
Acāṭa khāne masanānta zāne

_To eat excessively is to go to the burning-ground._

703 चठराघाबांच बोजवेंकाते
Āṭharā dhānyāntse koḍabole

_A fried cake of eighteen different grains._

704 चडक्काची केळी वाशि आशि बोशथाची घाशि घाशि
Aḍakyačī keli vāna āni loṇacyāci zhāli ghāna

_They spent a penny too little and spoilt the pickle_. The first word may be mithāci (they put too little salt).

705 चंतकांबराषां माधान्हामाज कठीश
Antakalāpeksā madhyānhataka kathina

_Mid-day is worse than death_. It is the time for the Hindu's first meal.

706 चस्ति सोवळा तो चौबबट्टां खाय दाहट वायको निघून वाह
Ati sovala to ovalyā khāya dāhaṭa 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 चन्धारांति रत्नाति चुप्पांति इस्ततात
Adhaṇāntale 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
V. FOOD

708 बंधज्ञाता हात तातावर
      अंधलयात्स हाता तातावरा
      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 जाधीं जन्म मग तनान्म
      अधी अनानम मगा तनानम
      First food, then ease. ‘Food before talk, supper before song’ (English).

710 जाधीं देव मग जेव
      अधी देवा मगा जेव
      First God, then food, i.e. First worship.

711 भद्दि जेव व मिरपुडा मागि
      अन्नचात्री जेवाणे वा मिरपुढा मागाणे
      To have a dinner given you for nothing and to ask for pepper. ‘To dine upon charity and call out for sauce’ (English).

712 चत्र तारी चत्र मारी चत्रासार्खा गाहीं वेली
      अन्ना तारी अन्ना मारी अन्नासारखा नाही वाई
      Food saves, food destroys, there is no enemy like food.

713 चत्रमय भाण्य प्राणमय अष्टि आषि चत्रमय पराक्रम
      अन्नमया प्राण प्राणमया साक्ति अंि साक्तिमया पराक्रमा
      Food gives life, life gives strength, strength gives great deeds.

714 चत्राचा मारिस साहीं पाहीं व तरवारीचा मारिस पर पाही
      अन्नात्सा मारेला क्षाल पाही वा तरवारित्सा मारेला वारा पाही
      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 चव्य सुवी तो सदां सुवी
   Alpa bhukī to sādā sukhi
   A small eater is happy. Or, it is quoted simply Bhukī to sukhi
   (A hungry man is happy).

716 चव्यीं खारे तुप खाळीं पालीरुप
   Avasī khāī tūpa sakāli pāli rūpa
   She eats butter on going to bed and looks at her appearance in the
   morning! Expecting immediate results from strengthening food, &c.

717 चव्यीं पुर्या चावि सवीं चुंजवा
   Avasī puryā āni sānī ghugaryā
   Rich pastry at the new moon (a fast day), and boiled grain (poor
   food) on the festival.

718 चव्यसंग शिपतं तर मिलतीस खूंती
   Asatila shite tara milātīla bhūte
   If there be cooked rice ghosts (hungry people) will assemble. 1028,
   1045, 1046.

719 चव्यस खारे तर निखेल सारे
   Asela āi tara milela sāi
   If there be a mother he will receive cream.

720 चव्यीं खाती चावि पोरवी सावती
   Alanī khāti āni phoḍanī māgati
   She has food usually without salt even and now asks for sauce. 711,
   809, 810, 1891.

721 आप्या पोलीवर तुप गोढारा
   Āpalyā polivara tūpa odhanārā
   One who helps himself freely to butter for his own bread.

722 आप्या बाँड्या खाती पोल्या खाती पन चावावा बोठक्या
   Āmatsā bālyā bārā polyā khāto paṇa āṇāvyā
   koṭhalyā
   Our child can eat twelve loaves (chapāties) but where are they to
   come from?
V. FOOD

723 आमता मात एकदा चिन्तो
Āmatsa bhāta ekadātsa sīzato
We boil our rice only once. We cannot repeat the story.

724 आमं॒ हावां आमं॒ वाणि वाणि नावि नावि
Āmhi khāve āmhi pyāve zamākhartsa tumacyā nāve
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 आहारी ववाहारी क्षेत्रि भव्य न घरी
Āhārī vyavahārī kadāpi lajjā na dharī
At a meal or in trade never be bashful.

726 उपास पचाडढी तह्नेभे वेबे विती
Utsala patrāvalī mhaṇe jevale kīti
'Pick up the leaf-plates.' He says 'How many have dined?'
Or, the first two words may be Uṣṭi kūḍha (Take away the leavings).
103, 430, 973, 1076.

727 उपास पेशा चाहि दोग रप्ये फरांताशा
Upāsa kelā āni donarupaye pharālālā
He fasted and it cost him two rupees for light refreshments. These
are fruits, parched corn, sweetmeats, &c., allowed when fasting.

728 उपासामायः पार्सेयं चाहि पाराधामायं चपास
Upāsāmaṇe pārane āni pāraṇyāmaṇe upāsa
After a fast feasting and after feasting a fast.

729 एक मारी छि एक मारी माँडे
Eka mārī uṇḍe eka mārī māṇḍe
One eats substantial, and one light, food.

730 एका चाधासां तुरी श्रिष्टि नाखित
Ekā ādhāṇāne turi sīzata nāhīta
Tur pulse will not be properly cooked by one boiling. One stroke
of the cane is not enough for some children.

731 एका ताती वेबे चाहि गांस नोबे
Ekā tātī jevaṇe āni 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 शितांति भाताची परीषा
   Eka sitane bhataci pariksa

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

733 एथे कोषाची पावळ ग्रिघत नाहीं
   Ethe koçaci dala sizata nahi

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

734 कांठाकासा गुलावणी
   Kanhakasa gulavaṇi

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

735 वडू बारांत तुपांत ग्राणि सारबरेंग घातांत तरी वडू से वडू
   Kadu karaḷe tupanta talale ani sakhareṇta ghatale tari kadu te kaduṭsa

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

736 बाण्गल गेली तका आळि बारिविक निरिक दक्का
   Kaniṅga geli talā ani bārika nirika 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 कषा खाण्यानि भिझांस तुपा सावऱ्यं
   Kanṣa khāṇa niṣasa tupa lāvanaṇe

   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 कन्हाहो कुंठाहो मलिकाशा चडहो
   Kanhato kuṇṭhato malidyāḷa uṭhato

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

739 बांबासा निसिसा
Kāṇḍyālā 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 कामापुरतामामा चाशि ताकापुरती चाशि बाई।
Kāmāpuratā māmā anī takāpuratī ājībāi
‘Uncle’ as long as he can be of use to us, ‘Aunt’ as long as there is butter-milk.

741 कुलिदाना होयत मांडा ते का राजित राणा
Kulidānā hoyata māṇḍā te kā rađeta rāṇḍā
If pastry could be made from coarse grain why would the wife cry?

742 केले नाहीं तंबवर वर बांशी गाहीं तंबवर गोड़।
Kele nāhi tavara zaḍa khālle nāhi tavara goḍa
A work appears hard till we have tried it, and food appears sweet till we have tasted it.

743 बोंडपाचा मांडा बछल बाचा
Koṇḍyātsā māṇḍā karūna khāvā
Make bran pastry and eat it. Fancy it is good.

744 कोंवी चाष्टूम रांधित नवते
Koṇī tsākhūna rāndhitā nasato
No one tastes and then cooks. He cooks first and then tastes.

745 खात्रें तर तुपारीं गाहींं तर तपारी
Khāina tara tupaśi nāhi tara upaśi
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 खात्रें तर विलें
Khāila tara piila
He who eats will drink. One necessarily goes with the other. No excess is implied. The last word may be vāhīla (will carry the burden). 1825.
747 खाते खाते तो पचावू खाते
Khāu zāne to pacavū zāne
He who knows how to eat knows how to digest. Applied to bribery, &c.

748 खाते चोरे मिचमिच बढत
Khāne thoče micamica bahuta
Little food, much noise, i.e. noise made by the mouth while eating.

749 खाता खाता जब नेला खाता चावडी फळेक काँकांनी
Khātā khātā janma gelā āṇī vāṅkaḍī phāle kaśācī
He has been eating it all his life and (asks) 'What is the crooked-shaped fruit?' A simpleton.

750 खाद भांडे तर खात भांडे
Khāda āhe tara lādhā āhe
If he has food he has strength. Or it is sometimes Khāda tālā lātha (As the food so the kick).

751 खा्ण्याण्यास मी खाण्याण्य कुब्जा माछि
Khāṇyāṇyāsa mī laḍhāyāsa kubadā bhāī
I am the man for eating and drinking but for fighting here is my hump-backed brother.

752 खाण्यास िकाडकंबं स्त्राण्यास सुखसंबं
Khāṇyāsa agadabamba mhaṇyāsa mukhastamba
So bloated from eating he cannot talk.

753 खाण्यं चान चंगदी साहत नाहीं
Khāle anna āṅgī lāgata nāhī
The food eaten does not strengthen the body. Applied e.g. in case of a cruel master or unkind husband.

754 खाण्यास खाण्यं चाहतं
Khālyāsa khāvese vāṭate
We like to eat food we have eaten before.
V. FOOD

755 खावयास चतो निवावयास मधीं खामास बघींविभी
Khāvayāsa adhi nizāvayāsa madhi kāmāsa kadhi-
madhī

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

756 खाब जातिवं बिंमा खाब हातीचे
Khāve zātitse kīmvā khāve hātitse

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

757 खुब खाय वास तर होतीश मोठे गाँ
Khuba khāya vāla tara hotila mothe gāla

Eat plenty of beans and your cheeks will be fat.

758 गाजर पारखा
Gāzara pārakhya

A judge of carrots! An ignoramus.

759 गाजराची चोरी व पांशोंची शिखा
Gāzarācī tsorī va phāšīncī sīkṣā

To be hanged for stealing a carrot.

760 गाजराची तुला शाशि विमानाची वाट
Gāzarāncī tulā āni vimānācī vāta

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 गाउणे खुजन कडी परशारा
Gādage dhuūna kadhi karaṇāra

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

762 गाडवाळ्या पाठीवार सारंबाची गोषी
Gādhavācyā pāthīvara sākharecī goṇī

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

763 मुल्ल घातते तले गोड
Gūla ghātale tase goḍa

As you add sugar so it becomes sweet.
764 गुला नाही पाणा गुलासी वातसा तर पळ्याचे
Gūla nāhi paṇa guḷaśi vātsā tara pāhije
You do not give me sugar but you might give me sweet words.

765 खास पाणी कर गुलावानी
Ghāla pāṇi kara guḷavānī
Put water with it, make it sugar and water.

766 धी नेचे ठामणेन नेचे
Ghī gele ṭhāmane 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 खाव चुरामा ठाकर खाव ठिकारी
Tsākara khāya tsuramā thākara khāya ṭhikārī
The servant eats sweetmeat, the master eats a cheap curry. 808.

768 चाखले नाही पाणे देखले तर घेंसेले
Tsākhale nāhi paṇa dekhale tara asela
I may not have tasted it but I have probably seen it. Unwilling to appear ignorant.

769 चिक्यानी सुपारी खाजे घेंसेले बुपारीं
Cikaṇī supārī khāv naye dupārī
do not eat boiled betel-nut at mid-day.

770 बणाऊपर खाजे पाण खाजे वळकतां वळकतां गेला अमाश
Janmāupara khāle pāṇa āṇi thuṅkata thuṅkata gelā prāna
He ate betel-leaf for the first time and was almost dead with spitting.

771 जिकादे घुगाया ठिकादे उदेवा उदेवा
Jikāde ghugaryā tikaḍe 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.
V. FOOD

772 जिचे घरीं टाख सिचे वरीं गाख
Jitse gharī tāka titse varate nāka
She who has buttermilk puts her nose in the air. Possessions make proud.

773 वेचे बीर बाही तेचे राख बाही बाय
Jethe khīra khālli tethe rākha khāvi kāyā
Where I have eaten custard shall I there eat ashes?

774 जेवले आँशी हातीं पायीं देवले
Jevale āni hāti pāyi ī devale
They have eaten to the full and their hands and feet are listless. Opulence causes sloth.

775 जेवायाला चला मूंब गाहीं मखा
Jevāyālā tsālā bhūka nāhi malā‘Come to dinner:’ ‘I am not hungry.’ One in anger makes a false excuse.

776 जेवहळे येते वेळे तेवन्हे होते गाजरचं बेल्ले
Jevēvhā yēta veḷa teṃvhā hote gāzaratse kēla
When the time comes even a carrot is as good as a plantain. In hard times things of little worth are appreciated. Or, simply Yē veḷe khāśi keḷa (He who comes at the proper time will eat plantains).

777 जो गुलानि मरति बाहा बिच कहाला
Zo guḷāṇe marato tyālā visā kaśālā
Why give poison to him who dies from treacle?

778 ज्याची बाही पोडी बाही बाचवाची टाळी
Jyāci khāvi polī tyāci vāzavāvi tāli
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 Jyāci khāvi bhākarī tyāci karāvi tsākari (Be a servant to him whose bread you eat).

779 झुंटे सांदे धार्धा खाम
Zhūte bhānde ardhā lābhā
Leavings are half satisfying.
780 टर मर हमीजर
Tara bhara damādivara
A meal for a farthing!

781 टाका घांठलेच बिखावत बांता जेय जेवावत
Takā āgale lihāve ghāsā une jēvāve
Write a nilful more, eat a mouthful less.

782 दाल रोटी खाव बात बोटी
Dāla roṭi saba bāta khoṭi
(Give me) pulse and bread, everything else is worthless.

783 बोगरचे बंकरे व सागरचे मिठा
Dōngaratse 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 टाक तें टाक दूध तें दूध
Taka te taka dūdha te dūdha
Buttermilk is buttermilk, milk is milk.

785 टाका नाशी माथी घर नाशी शेढी
Taka nāsī bhāji ghara nāsī ējē
Buttermilk spoils vegetables, the neighbour (f.) spoils our house.

786 टाका दुधाचा निवाडा होईल
Takā dudhātsa nivāḍa hoīla
It will be decided whether it is milk or buttermilk. Applied to a quarrel.

787 टाकापुरतें रामायण
Takāpurate rāmāyaṇa
(To publicly read) the Rāmāyaṇa in order to obtain buttermilk.

788 टाकाहा जाचन गाडीं घपघें
Takāla zāūna gāḍage lapavine
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 ताबाघा पोळासा तो हुङाघा पोळिखाच
Tākalā poḷalā to dudhālā polelatsa
If abused when begging buttermilk he certainly will be if he ask for milk.

790 ताबाघा दुर बार्गू न देषे
Tākāsa tūra lāgū na deṇe
Not to allow the churn to touch the buttermilk. To do a work smartly.

791 ताबीघा शाराखायेर वरी दूध पाशे तरी ताबीघा शाराखाण बंधव देते
Tāḍicāya zhāḍākhāli zari dūḍha pyāle tari tāḍītsa pyāłyātsā samśaya yeto
If you drink milk beneath a toddy tree people will suspect that you drank toddy.

792 तांडुळ जिवे पाक्रा जिखा
Tāṇḍūla jivase pāhuṇā jivasa
I love my rice, I love my guest.

793 ता म्हणता ताकभात सम्बाय
Tā mhaṇatā tākabhāta 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 तूपाचे पाळिणे छठे घवी
Tupātse āśene uṣṭe khāve
To eat leavings with the hope of getting the fat.

795 तूप साखर रेखका व माजीपाळा घडळा
Tūpa sākhara roḍakā va bhājīpāḷa dhaḍakā
Butter and sugar (yet) lean, vegetables (yet) robust. Those who have rich food are often weak.

796 तेल जेबी तूप जेबोऱ हाती पुपात्य घाही
Tela gele tūpa gele hātī dhupātāṇe 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 त्याच्या बोलणे ब्याप्तीपणे
Tyātse bōlāṇe bhājipālā
His talking is like vegetables, i.e. soft and without strength.

798 थोडे झाऊने लाजातिसे फार झाऊने प्रजातिसे
Thode khāne lajātītse phāra khāne phajitītse
To eat little is savoury, to eat much is injurious.

799 दृष्ट झाऊने का मही झाऊने
Dāhi khāū kā mahī khāū
Shall I eat curds or shall I eat buttermilk? Shilly-shallying.

800 दृष्ट झाऊँँचा गल्याकिंवे बचरते
Dāhi khānārātse galyākaḍe 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 झाऊँँचा पाणी झाऊँँचा पातलक झाऊँँचा पीट झाऊँँचा
Dāta zhāle pāṇī ghālā pātala zhāle pīṭha ghālā
When thick add water, when thin add flour.

802 दुगानंतीत कोप तीम पाई हे
Dugānītsā mulā tīna paise hela
A farthing's worth of radishes and a penny for carrying them.

803 दुधाचा घोट वेचविना आभि झीविना
Dudhātsā ghōṭa 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 तहाण ताकां भावनत नाही
Dudhācī tahāna tākāne bhāgavata nāhī
tahāna tākāne bhāgavata nāhī
tahāna tākāne bhāgavata nāhī
One's thirst for milk cannot be satisfied with buttermilk.
805 दुधानिम माजःता तो ताब पुँबूळ पितो
Dudhāne bhāzala 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 दुधाना गेधीतें बाँटे खायाखा राहिली
Dudhāla geli tethe kānte khāyāla rāhili

She went for milk but remained to eat thorns.

807 धाट्टारे बाड़े मिठारे बाँधि गरीब बाड़े गचावड़ी
Dhāṭṭārī khāi mithāi āni gariba khāi gatsāndī

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

808 धायाला बशा आँि चोराला मशिदा
Dhanyāla kanyā āni tsorāla malidā

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

809 धर्माली एाँब पांखदूळ घालय
Dharmāci dāla pāṅkhaḍūna ghāla

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

810 धर्माचे आँि जन जन
Dharmāte āni āna āna

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

811 धीर धरीत तो धीर खारित
Dhīra dharīla to khīra khāila

He who is persevering will eat custard.

812 नको नको पायकीते चाखो
Nako nako pāyalīte tsākho

'I don't want it, I don't want it,' yet he goes on tasting about a gallon!
813 पंक्तीस पुक्ता तो बेवायाव सुक्ता
Paṅktīsa tuskalā to jevāvayaśa mukalā
He missed (his place) in the row (at dinner) and had to go without any.

814 पक्वान्तसा घसा त्याला विघ्नाची रास
Pakvānatsā ghāsa tyālā vighnācī rāsa
He who has good food has heaps of difficulties.

815 पदरते खावं पय परवं खांजं नवे
Padaratse kāve paṇa nazaratse khāu naye
Eat your own but do not eat what another gives you. The offering made to a superior on a formal visit is called nazār.

816 पाणवर मात व जानवान्त 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 पाहता गोड़ वाटे खाता सन विटे
Pāhatā goḍa vāte khāta mana viṭe
While looking he thinks it sweet, while eating the mind loathes it.

818 पुक्तानंद चालिस पुक्तानंद
Pukhānaṇḍa āṇi sukānaṇḍa
Plentiful provision means happiness.

819 पुराणाची करंजी कोष वती
Puraṇācī karāṇji koṇa varji
Who will refuse a pastry puff? i.e. a good thing.

820 पुराणांत्तप्रीती पुराणांत्तप्रीती
Puraṇāṇatā vāngi 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 झूंझाब्बू जेराले पत्तर पाठै "
Bābū jevalē pattara pālathe
The wanderer has dined and has turned over the leaf-plate. No one to care for.

822 भाव्या नेका चाचिण दमस्माही जेटा "
Bābyā gelā aṇi dasamyāhī gelyā
My child is gone and my bread is gone. One trouble on the top of another.

823 मरले पोटा चंबिर पहुँ "
Bharale potā anjira kaḍu
Even figs are bitter to a full stomach. 'A full stomach loathes the honeycomb' (English). 824.

824 मरले ब्राम्हानस पद्ध बरबरतं "
Bharale brāmhaṇāsa dahī karakarate
Curds cause discomfort to a Brahman whose stomach is full. Satiety. 823.

825 माकरीश बूढ़ लागल "
Bhākarilā bhūka lágalī
The bread is hungry, i.e. Dinner is waiting.

826 माकरीश तोंड गाहीं मांकवास बूढ़ गाहीं "
Bhākarisa toṇḍa nāhī bhāṅḍaṇāsa mūla nāhī
Bread (chapāṭi) 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 माझी बीव गाहीं राबी "
Bhājī jīva nāhī rājī
Vegetables! one loathes them.

828 मात मध्यशा व पोटी दुषिणा "
Bhāta bhākṣaṇā va polī dakṣinā
Rice to eat and cake as a present. The priest should receive money, not cake.
829 मात छोड़ाया पश साष सोंधु गच्छ

Bhāta soḍāvā paṇa sātha soḍū naye

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

830 मावळी माझी भाषी कुमाराचा मात

Bhāvācī bhājī āṇi kubhāvātsā bhāta

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

831 सुखेला उक्त्यें बाय भाषी हिरवे बाय

Bhukelā pikale kāya āṇi hirave kāya

*What does hunger care about ripe or unripe?*

832 सुखध्वा कोंडा व घोडप सोंडा

Bhukesa koṇḍa va zhopesa dhonḍa

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

833 सुताशा मृत भाषी पानगोळा पीठ

Bhutāla bhūta āṇi pānagyīlā pīthā

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

834 मूळ वारे वृक्ष

Bhūka khāī rūkha

*Hunger eats dry bread.*

835 मन्यं माणि स्वमीं पुजा

Mani māṇde svapnī puryā

*In imagination, pastry; in dream, cakes.*

836 माणि वर्णारवीरा शंबूद पुसावा

Māṇde karaṇāranītsā śemūda pusāvā

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

837 मानाचे पान मोर

Mānāte pāṇa goda

*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 भिलावांशं सर्वं संकलिती
Mithāvātsūna sarvatsa alanī

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

839 हौठ मिलेना चाषि पीठ मिलेना
Mitha milenā ani pitha gilenā

Cannot get salt and cannot swallow flour. Old age.

840 मूखे चौथी शहाना मिलितो
Mūrkha okito sahānā gilito

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

841 मोक्ष्या मात्र शांख़र्का हात पुवाची बाही धाँंधू धांधू बाही
Molātsa bhāta āṅkhaḍalā hāta phukācī kaḍhi dhā-
vāna dhāvāna vāḍhī

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

842 राठे घरी मारँँ
Rānde gharī mānde

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

843 राठंदिवस बांडा हारीं चाता बांडा
Rātraṇḍivas kāṇḍā hāti āla koṇḍā

Night and day pounding rice and receiving only husks.

844 रांधा बांडा चही बांडा
Rāndhā vāḍhā usṭi kāḍhā

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

845 राणानका बांरीका चवकाचि दहीं
Rāvanācyā khāilā aḍakyātse 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 लवण तेथे जीवन
Lavāṇa tethe jivana
Where is salt there is life.

847 लोक महानुभ बाणार वाप महानुभ कोण देशार
Loka mhaṇūna khāṇāra bāpa mhaṇūna koṇa 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 वद्यात्से तेश वाण्यावर
Vādyātse tela vāṇyāvara
The oil for the cake (he puts) on the brinjal. Anger excited by one object poured out on to another. Vāda is made of pulse, ground, soaked, spiced and fried.

849 वराः दातांख बायको चाकडी
Varaṇa dātaṇi ḍi bāyako ḍaṭaṇi
Pulse by thickening and a wife by wearing herself out. In this way they become acceptable.

850 वानकानी ना तिकानी तरी गावाची भावर
Vānikaṇi nā tikaṇi tari gāvaci 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 बांस्ता पाती
Vāṭi tyālā pāṭi
The distributor has the basket. He helps others and has only the empty basket left.

852 वालकांसळा हारा चावळ्या ताहाळ्या देरा पार दिवस राहूत नाहीत
Vālakāṁtsā hāra āṇi tākātsā ḍera phāra divasa rāhata nāhiita
A basket of cucumbers and a pot of buttermilk do not last long. Be not elated at a trivial possession.
V. FOOD

853 बालकावर सुरी पड़बी बिंचा सुरीवर बाकूने पड़ले तरी बालकावर नाम

Vālakāvara surī paḍali kimvā surīvara vālūka paḍale tari vālakātesā 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 विसावाजतत तूप नेलुसा वितुलते

Vistavāzavala tūpa nelyāsa vitulate

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

855 शिवावलसी दुःख व बांधलसी मिद्रोरी पुरत नाहीं

Śikavilelī buddhi va bāndhalelī śidori purata nāhi

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 शिबे तीं धीर घरवतो निवे तीं धीर घरवत नाहीं

Śībe to dhīra dharavato nive to dhīra dharavata nāhi

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 शिबे पाढ़े धास तुम्ही बांधवनस्ते धास

Śīle pāke khāla tumhi bāṅgadise vhalā

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

858 श्रेण जिखविवा जांचि विलै विज्ञविवा

Śera sīzavilā āṇi vistava vīzhavilā

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

859 सरकृरते तेल पदरांत धाविं

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 divānatse (prime-minister's).
860 चावर चांच तर डेवर डेवर
Sākhara khāila tara ḍhekara deila
If he eat sugar he will give a belch.

861 सारी रात्र जागली चावि शनावांगी रांघली
Sārī ṛatra zāgali ānī ṣēṅgāvāṅgī rāṅdhalī
She kept up all night and cooked only beans. Small result for much trouble.

862 सुखाचा राजा रोडगा ताजा
Sukhātsā rāzā roḍagā tāzā
A king must be happy; wheaten bread must be fresh.

863 सुबरें गृह बोरहुँच्याच राजी
Suzale bhūta koḍabulyāsa rājī
A hungry devil will accept a biscuit. The first word may be bhukele and means the same.

864 हाळ तिकडे शंघुट जाड टींड पाठ्रण वेघया वाळ
Hāḍa tikaḍe šempūṭa zāḍa toṇḍa pāhūna jevana vāḍha
The tail is thick where there is bone: serve food according to the appearance of your guest.

865 हातीं माता चेंज घाता
Hāṭi bhālā jeū ghālā
A spear in hand: ‘Give me food.’ Something forced from us by an enemy.

VI. HEALTH AND DISEASE.

866 चङ्घणिचं ठिकारीं दुःख चावि जांबर वेघ
Aḍatsanītse ṭhikāṇī duḥkha ānī zāvaī vaidya
An embarrassing disorder and a son-in-law as a doctor. 879.

867 चंगला चंगव्याचा वाणाऱी
Aṇḍhalā aṇḍhalyātsā vāṭāḍī
The blind as leader of the blind.
VI. HEALTH AND DISEASE

868 अंधकार दौड़ लेकि मात्र गाहीं
    अंधहला दोले मोगता नाही
A blind man does not ask for two eyes. Or, in another form
अंधकार अंधकार दोला दोला पुरे (One eye is enough for a blind man).

869 अंधकार पाहता काना होय मोटा आनंद
    अंधहला पाहता काना होय मोटा आनंदा
Yes, a blind man would be glad to see the moon!

870 अंधकार मल्ली रेखा खाइ
    अंधहला मल्ली रेखा खाई
A blind man kneads dough, a buffalo eats it. Or, in another form
अंधाले दलाते कुत्रे पीठा काते (The blind woman grinds and
a dog eats the flour).

871 अंधकार सांगे गोष्टी बाहिरा गाडी पिटी
    अंधहला सांगे गोष्टी बाहिरा गाडी पिटी
The blind man is merely telling a story, the deaf man urges on the
cart. Misunderstanding. Expressed also as follows: अंधकार अंधकार
बाहीरा मानतो माशी बायको गराघारा (The blind
man is talking about Monday, the deaf man answers 'My wife
pregnant, did you say?'). 917.

872 अंधकार पाखाला गेली चाय पोटून घरें अली
    अंधहला पाखाला गेली चाय पोटून घरी एली
The blind woman went to fetch water and brought home a broken
pitcher.

873 अंधकार पाखाला घाँव कुडाप्यारि
    अंधहला पाखाला घाँव कुडाप्यारिता
The blind man's run extends to the wall. Ne sutor ultra crepidam.
298, 1428.

874 अंधकारांत बाला राजा
    अंधहलांत काना राजा
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 अंधपुष्पे नाच बाहिरपुष्पे गायन
अंधपुष्पे नाचते बाहिरपुष्पे गायते

_Dancing to a blind man, singing to a deaf man._ A similar proverb is _अंधपुष्पे तविला दिवानि बाहिरपुष्पे गाईले गीता_ (A lamp was lit for the blind man and a song sung for the deaf man).

876 अंधलेखा बाहीरलेखा गाठ
अंधलेखा बाहीरलेखा गाठा

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

877 अंधलेखा अभावण देवी धेतात
अंधलेखा अभावण देवी धेतात

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

878 अधूबी गुटी अंधलेखा गीती
अधूबी गुटी अंधलेखा गीती

_An opium pill is like a blind man’s embrace._ The grip of both is tenacious.

879 वस्त्रह विशालवाचा घाव न दाखवता न निरबता
अवाहादा त्हिकांतसा घावा न दाखवता न मिरवता

_A wound in a difficult place cannot be shown or paraded._ Applied to a ‘skeleton in the cupboard.’ 866.

880 आपातीचे बेखऱ्या आपाताच विखऱ्ये
आपातीचे बेखऱ्या आपाताच विखऱ्ये

_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 आपाती बुंदें तर रसायं बुंदयांचे बुंदें तर इलावं
आपाती बुंदें तर रसायं दुसरयांसे बुंदें तर इलावं

_If the idiot be of our family we cry, if of another’s we laugh._ 548.

882 आचरी खाज महूर्ण शोधवी बाजार
अचारी खाज महूर्ण शोधवी बाजार

_The itch came and he lost all shame._
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.

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

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

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

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

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

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

Scratching is the cause of the itch. 891.
891 खावृण चपघणा आयणे
Khāzavūna avadhānā ānaṇe

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

892 खावे खावृणारे व बुखां पहिवासारे
Khāne khānyāsārake va dakhane pahilyāsārake

To eat much and the illness to remain as before.

893 खाद होरी वाध
Khāda hari vyādha

Food keeps off sickness.

894 मरज होरी बाध नरो
Garaza saro āni vaidya maro

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

895 मरीवां खावृण पोटाब्यानां मोठां खावृण बीषपतातानां
Garibāne khālle pōṭakaritā mothyāne khālle auṣadhanakaritā
The poor man eats to fill his stomach, the rich man for medical reasons.

896 गडा बाप्या वेसा शोकस
Galā kāpalā gelā khokalā

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

897 गुढविं पयं कराघचं बाध गुढगुं हावावे
Gulāṭse pathya karāyāte āni gulagule khāyātse
The doctor forbids sugar but he eats sugar cakes! A stickler for theories who evades them in practice.

898 जेपालची मात्रचा बाध द्विपटोंसी चाचा
Jepālācī māṭra āni vaikuṇṭhiṇcī yāṭrā
The proverb may begin murkha vaidyācī māṭra (To take a foolish doctor's pills).
VI. HEALTH AND DISEASE

899 ज्याठा हात मोडेल ज्याठा मल्यांत पडेला
Jyātsā hāta moḍēla tyācyā galāyānta paḍēlā
One who breaks his arm must carry it in a sling.

900 ज्याठे पोट दुखेल तो चांगल मागेल
Jyātse poṭa dukhēla to omvā māgēla
He will ask for peppermint (omvā-seed) who has the stomachache.

901 दोंगळे सुखै व विषपूँट चित्याचे
Doṅgarāśa dukhane va śimpūnta ausadha
To give a shellful of medicine to a sick mountain. An insignificant remedy.

902 दोंगळे बाळवूँ बापांला हसीं ताबळं
Doṅle kāṭhale kapāla halake zhāle
He took out his eyes and his headache was relieved! 896.

903 दोंगळे पुढे तरी हिशये बुढर नाही
Doṅle phutale tari hisōba buḍata nāhi
Although a man lose his sight, his debts remain.

904 तलावाचे भाग मल्यांत नेशी
Talāvāci āga mastakāsa nēshi
The heat from the soles of the feet went to the head. To be filled with rage.

905 तलावांस चोली चाळि चेचांस चंदी
Talāvāsa loṇi āni netrāsā thanḍī
To cool the eyes by applying butter to the soles of the feet. The great are benefited by care expended on inferiors.

906 तो चीर्दाप्रमाणें बोकतो
To ausadhāpramāne bolato
He speaks like a medicine.

907 चोराचे दुखेंच ज्याढी मनाभर तुंडवूँ
Thorātse dukhane āni maṇabhara kunthāne
A great man's sickness and a hundredweight of moaning.
908 दुःख पाहुन डाग बाचा
Duhkha pāhunā 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 दुःखेच्याळ बोरावर खाऊ वाहर चरावर
Dukhāne ače zorāvara kāndā bhākara urāvara
When a severe illness comes eat bread and onion. A kunbi remedy. The last phrase is sometimes pathya gele kerāvara (One's diet is restricted by the pound).

910 दुःखेच्य पोट म्हेचेसं बरांद बोट
Dukhate pota mhanē kavāḍa lota
I am in pain and you tell me to shut the door.

911 दुःखाणंत्री वेद
Duhkhāṇṭṭī vaidya
In consequence of sickness the doctor. Applied to a visit which is not made without a special object.

912 नाक खागविले आणि नकते वरमाले
Nāka khāzavile āṇi nakaṭe varamale
He scratched his nose and the noseless man was annoyed. 913.

913 नाक नाहीं धड आणि तपाकिरी बीड
Nāka nāhi dhaḍa āṇi tapākīrī oḍha
He has no nose and (the other says) 'Will you take snuff?' 912.

914 पोराचं पोर जेले आणि कातबोवेकाचं मागांचं बंनें
Porāṭse pora gele āṇi kātabolāṭse māgāṇe āle
The child is dead, and now they ask me to pay for medicine. This medicine (kātabolā) is given at the time of confinements to produce milk. 924.

915 प्रताचा मार पृथ्वीत होतो
Pretāṭsā bhāra prithvīlā hoto
A corpse becomes a burden to the earth. It must be disposed of quickly.
VI. HEALTH AND DISEASE

916 फुटका रोकता बाजकाँद थावरा
Phutaka doļa kazałane sazarā
A deformed eye is beautified by lamp-black.

917 बाहिर ऐसे तेरी भाया चचरत मानेबांरी
Bhire aike tere ani acarata mage saṃbāre
The deaf woman understands wild-calladium and the joker is asking for sauce. 871.

918 मोग चाचा सरतां मखजे वेब मिकति पुरतां
Bhoga āla saratā mhaṇaje vaidya milato puratā
When the disease is passing off you find a good doctor. Another form is Bhoga phite ani vaidya bheṭe (When the disease abates you meet a doctor). 894.

919 मुकी मारली हाका ना बोंबा
Muki mārali haka nā bomba
If a dumb woman be beaten she does not call out nor scream. One under an obligation to another cannot complain.

920 चेतीख वांग तर फेर्तीख पांग
Yetila vāṅga tara phedatila pāṅga
If skin-spots come our wants will be supplied. If discoloration of the skin, or moles, or other such marks come on both cheeks they are a good omen.

921 रोगांच्या घर वित्यांचे मुखूंचे घर रोग
Rogatse gharana nirudyoga mṛityūtse gharana roga
Idleness is the home of disease; disease is the home of death.

922 रोगी देवांचे शीघ्र मोक्षा द्वारांचे युद्ध
Rogi vaidyatse ausadhā moḍakyā śastraṭē yuddha
The medicine of a doctor who is ill and fighting with broken weapons. Both are useless.

923 रोग्याचा कुपथ्याची चाय
Rogyāla kupathyācī āṣāda
A sick man has a longing for forbidden food.
924 वान्झेस काटबोला कासाला
Vānzhesa kātabola kaśalā
What does a barren woman want with kātabola? 914.

925 विषार्कीचा वेदना विषारीव शास
Viṣārāṇīcyā vedanā viṣārīna zāne
The birth-giver knows the pain of birth-giving.

926 विषाणे विष उतारते
Viṣāṇe viṣa utarate
Poison counteracts poison. 'Like cures like.' A heavy crime must have heavy punishment.

927 वैद्यालय पोरे गालागुंडाने मेली
Vaidyācī pore gālaguṇḍāne melī
The doctor's children died from mumps!

928 वैद्याचे वाते चारे समाजाचे मुळे वैद्यास समवत गाहों
Vaidyātse vātale āni sanyāsātse muṇḍale koṇāsa samazata nāhi
No one understands the doctor's powders nor the sanyāsi's shaving-initiation ceremony.

929 वैद्यानं शारदी माता
Vaidyānāṁ śāradī mātā
Śārada (October–November) is the mother of the doctors. An unhealthy season, coming after the rains, in which doctors thrive.

930 शेखले हे फ्या वेढ चाहे
Śekāne he ardhā vaidya ahe
Fomentation is half a doctor.

931 सतरा सुंदरी विषार्कीचा गाय
Satarā suṇī viṣārāṇītsā nāsa
Seventeen midwives and the lying-in woman is injured. 'Too many cooks spoil the broth' (English). It is also quoted Eka bāḷaṇīṇa āni bārā suṇī (One lying-in woman and twelve midwives).
The cough has gone without ginger.

There is no medicine for one's character.

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

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

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

A selfish man will steal the large copper pot.

To escape from the fire and fall into the hot ashes. 'Out of the frying-pan into the fire' (English). Another form is Trulāntūna nighūna vailānta paḍane (To come out of the fire-place and fall into the oven).

There's no bubbling over without fire, and no crying without affection.
940 चाप्यसं घर वारा बोशावसण द्वाति
अपाले गहरा बारा कोसावरुणा दिसते

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

941 चाप्यसं तोंड चाप्यसं घरशावांपूर दिसत नाही
अपाले तोंडा अपल्या अरासवात्रुणा दिसता नाही

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

942 चाप्यसं रोज्यांकृत सुसहरा राहून मग रुसताचे रोज्यांकृत सुसहरा राहून
अपल्या दोल्यांतिला मुसाला काठुणा मगा दुसर्याते दोल्यांतीले कुसाला काठावे

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 चाप्यसं तोंडाबोधवती चाप्यसं दिव्या बोशाकून घेने
अपल्या तोंडाबोधवती अपानात्रूणा दिव्या ऋणुणा घेने

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

945 उष्णक पांधरे ग्रांति
उक्खाला पांधरेहरे झाले

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

946 उष्णकांत घाती तर सात घाव चक्कवीर
उक्खालंता घाताती तर सात घाव चक्कवीर

Put her in the mortar and she will seven times avoid being hit by the pestle. Cunning. Another form is Ukhalanta doke ghatalyavara musalaṁ kona bhito (After putting one's head into the mortar who fears the pestle?).
VII. THE HOUSE

947 चढ़ासहस्रासी गांठ
Ukhala musalaśi gātha

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

948 उत्तराणिला नसावि केळी व घरांत नसावि नामांक बेळी
Utaraṇilā nasāvi keḷī va gharānta nasāvi nāmāṅda 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 nāmāṅda is a mischief-maker.

949 उपद्या चढ़ावर पाणी भी मूर्खाजवळ कहाणी
Upadyā ghadyāvara pāṇī ni mūrkhaḥaṭavāla kahāṇi

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

950 उबे कुसत व चा धावे मुसत
Ubhe kusala va ādave 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 दोहों तर दस घर बुलें
Eka ghara uno tara dasa ghara suṇe

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 पाहुँचा तर घर पाहुँचे
Eka pāhuṇā tara ghara pāhuṇe

Invite one and you must expect the family.

953 चीटी वर पाहुँचा गोड
Oṭi zaḍa pāhuṇā goḍa

That guest is acceptable whose lap is full. Sometimes 'hand' is quoted instead of 'lap.'
954 बांधतं किंका चाधि गाँवास बढळा
Kākheṇta kalasā āni gavēsa valasā
Searching the village for the copper pot which is under his arm. Absent-mindedness. 1763, 1855.

955 कांत्यांता कुंटा निघाला
Kāntyānta khunṭā nighālā
The grinding-mill handle was found among the thorns. A good man in the company of worthless people.

956 बाढोची याग माठीक कावती
Kāḍicī āga māḍisa lāgati
A match will set fire to a large building.

957 बांस पात्रास गाद्य मोठा
Kāsa pāṛṭāla nādatsa moṭhā
A vessel of bell-metal gives a loud sound.

958 कुमळ प्रवेषं मुस्थ प्रवेषः
Kusala pravesam musala pravesah
Where a spear of grass finds entrance there a pestle will go.

959 केसाएवं नारीक मुख्याएवं बाह
Kesāevedhe bārika musālāevedhe zāda
Thin as a hair, thick as a pestle. 226.

960 बोषाषा पायपोष बोषाषा पाची नाहीं
Konātsā pāyaṃposa konācyā pāyi nāhi
No one has on his own sandals. Confusion.

961 बोषी पाहती पाखांत बोषी पाहती चरतांत
Konī pāhatī pānyānta konī pāhatī arasānta
Some look into water, some into a mirror.

962 बोठवासा वासा घड़ी घड़ी साने
Kolāvyātsā vāsā ghadī ghadī lāge
We frequently knock against the outhouse rafter. Applied to a bad member of the family.
VII. THE HOUSE

963 कोलसांतिल भाषील
Kolasāntila māṇika

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

964 कोलसा उगाण्डा तितका खाका
Kolasā ugālavā 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 खर्चागाराचे खर्चांते कोठवाल्याचे पोट दुखते
Khartsanārātse khartsate koṭhavālayātse pota dukhate

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

966 सहवा घरचे वासे मोजारा
Khāllyā gharatse vāse mojanāra

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

967 ग्रीहाचिद्र
Grihachidra

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

968 घरघुसी चामी घरासी
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 बठावावरी पाखाचा शोध करी
Ghara zaḷalyāvari pāṇyātsā 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 zaḷū vihīra lāgali khaṅū (When the house caught fire they began to dig a well). 1285, 1706, 1765, 1876.

970 घर फिरले ठेयचे घरचे वास्थी चिरतात
Ghara phirale mhaṇaje gharaṭe vāsehi phiratāta

If the house turn the rafter will turn with it. Applied to a benefactor and his dependants.
971 घर भरलें भांगी तौंद घरलें
Ghara bharale āni tounda dharale

A house-warming closes the mouths of all.

972 घर सांवल भांगी वारळू मांजा
Ghara sakaḍa āni bāila mākaḍa

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

973 घर सरास्तर सहळी बोलावळी भृंगी
Ghara sarava tara mhanē konāde kitī

‘Cow-dung (clean) the floor:’ and she says ‘How many wall-holes are there?’ 103, 430, 720, 1076.

974 घर सोडांतं चंगवा वारळे
Ghara sodale anigana pārakhe

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

975 घरबाही गाडा श्रोगावांणां चाकत गाडी
Gharatsāhi gāḍā ongānāvatsūna tsālata nāhi

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

976 घरींम यांग भोंकिं व बाहांम घास्किं घोंकिं
Gharatse zhāle thoḍe 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 गाडीं नाणा भांगी भला इववदार घ्या
Gharāṇta nāhi dāna āni māla havaladāra mhanā

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

978 घरापेक्षा उमबारात्हा अवाघाडा
Gharāpekṣā umbaraṭhā avaghāda

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.
VII. THE HOUSE

979 चरोपरी एक परि न सनिष तीष बरी
Gharoghari ekatsa pari na sangela titsa bari
There is one matter in every house it is better not to talk about.

980 चरोपरी मातिष्टाच चुबी
Gharoghari maticyatsa 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 चुबी बातितं चक्की मारी
Ghusali karita ukali bhari
In churning much froth comes.

982 चुबीचं पुरपुर व म्हातारीचो झरकुर
Tsulici phuraphura va mhatarici kurakura
The hissing (of wood) in the fire-place and the grumbling of an old woman.

983 चुबीचं भासूरह चुबींत बरें
Tsulitse lakuḍa tsuliṇta bare
Firewood is best in the fire-place. In another form Tsulintila lakuḍa tsulintatsa zaiela (Firewood must come at last to the fire-place).

984 चुबीवधं मांदें वास्तो आहेत
Tsulimadhve manzare vyali aheta
The cat has had kittens in the fire-place. Destitution. Not even a fire.

985 चुबीवा तीनच उगह
Tsulila tinasatasa dagaḍa
A fire-place has only three stones. This proverb is quoted by Rabelais.

986 चुबीवा चरावा धोळता बांसा
Zalatyā gharatsā polatā vasa
A charred rafter from a burning house. 1055.
987 बात फुटले भावि गातें तुटलें
Zāte phuṭale āṇi nāte tuṭale
The connexion between the mill-stones lasts till one is broken.
Applied to relations.

988 जिक्षे सुई तिक्षे दोरा
Zikaḍe sui tikaḍe dorā
Where the needle goes the thread follows. The husband follows the wife.

989 टेवतां मोठी पूरे घरीं पिघली बहाव करी
Thēvata mōthī tsūla gharī pisāvi 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 बाव चसतां हात माझे वाचे
Ḍāva asatā hāta bhāzū naye
If you have a ladle do not burn your hand. The first word is sometimes altered to hātakahāraṇe, or to paṭī.

991 ताटच जेव तर मन्हे बायरांत जेवीन
Tāṭānta jeva tara mhaṇe khāparaṇta jevinā
‘Eat out of the plate.’ He answers, ‘I will eat out of the pots-herd.’

992 ताटबरोबर काळंती बाती
Tāṭabarobarā kāṭhahi zāto
The rim goes with the dish. 1008.

993 ताप्पा पालास चव छेत नाहीं
Ṭāpalyā pānyāsa tsava yeta nāhi
Boiled water has no taste. Applied to broken friendship.

994 तिघांसी तीन दारं
Tīghāṇcī 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 बांधबें
Dāra gāvī eka eka ghara bāṇdhāve
Build a house in every village.
996 दिया पोटी काज़ाल
Dipā potī kāzaḷa
*Lamp-black is produced from the lamp.*

997 दिवार्दिवार कुछूड़ी
Divāṭibarobara būḍhali
*The oil-can along with the torch. Two close friends.*

998 देवालाइंचंधेर
Divyākhāḷī anḍhera
*Under the lamp it is dark. A good man has some blemish. ‘Every light has its own shadow’* (English).

999 दिवांत वात तौंडूंत हात
Divyānta vāta tonḍānta hāta
*When the lamp is lit his hand goes to his mouth. It is then time for the evening meal.*

1000 दोडों घरचा पाखीया उपाशी मरे
Doho gharatsā pāhuṇā upāsi mare
*The guest of two houses dies of hunger.*

1001 धन्यावातसुन दुनिया वर्ष
Dhanyāvatsūṇa duniyā vyarthā
*The world is useless without a master. Or, the first word may be dhanā (money).*

1002 धुलिवरंच सांरवण
Dhūlivaratse sārvāṇa
*Cow-dung-wash on dust. Transitoriness.*

1003 नवे तेव्रे नवे शिंग्लाशा लावून ठेव
Nave tervha save śīṅkyālā lāvūna ṭheve
*New then near or kept in the hanging-net. While new valued.*

1004 पानांत चक्करा तर जवानं वरेंव
Pāṭrānta asalā tara ḍavānta yeila
*If it be in the dish it can be taken up in the ladle.* 84.
1005 पाहुळया जा की रहा व दाती श्रीज की मीज
Pāhunyā zā kī rahā va dāli śīza kī bhīza
O guest! go or stay. O pulse! be boiled or be sodden. In-difference.

1006 पिठांत मीठ
Piṭhānta mīṭha
Salt in flour.

1007 पीठ चाहिऽ तर मीठ नाही ञाशि मीठ चाहि तर पीठ नाहीं
Piṭha āhe tara mīṭha nāhi āni mīṭha āhe tara piṭha nāhi
If there be flour there is no salt and if there be salt there is no flour.

1008 पोहरांस चन्हाट बोलवाना
Poharyāsa tsarhāṭa bolavāna
The rope went as a parting gift with the bucket! Both fell into the well. Bolavāna is a present given to one going away. 992.

1009 फुटली चागर न चरे
Phuṭali ghāgara na charē
A broken pitcher cannot be mended. Applied to character.

1010 बुधवी वर चाणी
Budhalī vara āli
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 माळ्यायं घर चाणी खाणी कर
Bhādyātse ghara āni khāli 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 माळ्याला मांँ वाणीच वाणी
Bhādyālā bhānde lāgelatsa lāgela
One cooking-pot will certainly knock against another. An occasional quarrel is unavoidable.
VII. THE HOUSE

1013 माझे गेले तसुळित
Māzhe gele tsulīnta
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 सुरंगच्छें भंगुष होत माझी
Musalatse dhanusya hota nāhi
A pestle cannot be made into a bow. It will not bend. Applied to a proud man.

1015 मोला पोटी वेळुरुळी
Molā potī keraṇuni
The broom is contained in the mula-grass. Costly things are obtained from worthless.

1016 लेकरवारुरांनी वाडा साजरा
Lenkarāgurāṇi vāḍā sāzara
A house is adorned by children and cattle.

1017 वालातासिते पानी चांदाघाच वात माझी
Valatsaṇitse pāṇi āḍhyāla zāta nāhi
The water of the eaves does not rise to the ridge of the roof.

1018 सुवार्णत्से तात्रेल चाळाचा चाळार
Suvarṇatse tāṭa kuḍātsā ādhāra
A golden plate must stand against the wall.

1019 स्माचं सुख भाषि चराग्रंते सुख
Svapnātse sukha āni arañtale mukha
Happiness in a dream is like the reflection in a mirror.

1020 हसतिला पाहुना रादातिलाही पाहुना
Hasatilā pāhunā raḍatilāhi pāhunā
Whether we laugh or cry he remains as a guest. He will not leave without taking a meal.
1021 हूँ तर मांडी चांस 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 यदा नादार
Ati udāra to sadā nādāra
An excessively liberal man is always insolvent.

1023 धारा घोड़ा खर्च मोटा मग सांवाच बाच तोटा
Adā thoḍā khartsa moṭhā 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.).

1024 अध घाण खर्च करावा
Adā pāhūna khartsa karāvā
Spend according to your income. 936.

1025 अधाव्यात स्वाता स्वाति पिडिता मोडेला वरोवर होत नाहीं
Adhāvya āt zoḍālā ānī pīḍhītsā moḍālā barobara hota nāhī
Upstart opulence cannot be compared with reduced gentility.

1026 अपामापा माळ गापापा
Apāpātē mālā gapāpā
Ill-gotten wealth is swallowed down. 'Evil gotten, evil spent' (English).

1027 अर्धिंठा गार्डी
Ardhiūta gardī
A heap (of goods) for a farthing.
VIII. MONEY

1028 चसतां पेकळाची पुर्णता नाहीं मिचवाणी नुसता
Asatā paikyācī pūrnatā nāhi mitrāṇci 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 कुठा चाळी वाळाशी अवाला
Āpalā dama kudhā āni vānyāsī zhagadā

His money is false and he is quarrelling with the shopkeeper. 552.

1030 आयत गब्बू चाळी पैसा हबू
Āyata gabbū āni paisā ḍhabbū

Free stuffing and like a ḍhabbu. It is a thick copper coin.

1031 कव्हार चाळी संधार
Udhāra āni anḍhāra

Credit and darkness. Goods bought on credit are bought in the dark.

1032 कव्हारच्यं पोतं सवा हात रिति
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 kānīka vāryāne geli (The flour, bought on credit, was blown away by the wind).

1033 धाव बतां पिता श्रुः
Ṛṇa kartā pitā śatruḥ

A father who contracts debts is an enemy. Sons consider themselves responsible for the debts of a deceased father. 1034.

1034 धाव दिल्लाविना ं पिठं मरव आकावर ं सुंतं
Ṛṇa dilyāvīna na phiṭe maraṇa ālyāvara na suṭe

Debt is not cancelled without payment and will not release us after death. 1033.

1035 धाव फूटित पत्र हीव फळच नाहीं
Ṛṇa phiṭela paṇa hiṇa phiṭata nāhi

A debt can be paid off but loss of character cannot be.

K 2
1036 कर्ज पार बाजा बाजार नाहीं उपा पार बाजा बाजार नाहीं
Karza phāra tyālā lāza nāhi uvā phāra tyālā khāza nāhi

One heavily in debt has no shame, one covered with lice has no sense of itching.

1037 कवदी कवदी माया जोडी
Kavaḍī kavaḍī māyā zoḍī
cowry by cowry money accumulates.

1038 कवदीपांशु कमववि बाशापांशु कवद्वि
Kavaḍipāśūna kamavāve lākhpāśūna khartsāve
accumulate by cowries and (you will be able to) spend as a millionaire.

1039 कसापति कों कसापति
Kakṣāpati kī laksāpati
Utterly destitute or worth thousands. Aut nullus aut Croesus.
The first word may be bhikṣāpati (a beggar). 1146.

1040 काजलाच्या कोठरीं बेहे तर तींड बाँढे नोबे तर हात बांढे
Kājalācyā koṭhāṇi 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 बडवा तर तोड़ावाशा बाप खा
Koṭhe zāto aḍakā tara todāyālā śptā sakāh
'O money! where are you going?' 'To sever relations and friends.'

1042 चान्दीचा जोडा लोकहाँदास नरम बरतो
Cāndīcā zoḍā lokhaṇḍāsa naram 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 जेवळे धन तेवळे बंधन
Jevadhe dhana tevadhe baṇdhana
As is our wealth so is the means we take to protect it.
VIII. MONEY

1044 बो मनुषय कर्जदार बाल नेहसीं शब्दमार
Zo manusya karzadāra tyāsa nehami sabdamārā
A man in debt is always being beaten with words.

1045 बीवर बाहि दामारी तीवर हाथी हाथी
Zovara āhe damāji tovara hāji hāji
While a man has money he will be flattered. 1028, 1046.

1046 आत्या गाठी पेवा बाचे म्हणती सर्व ऐका
Jyācyā gāthi paikā tyātse mhanatī sarva aikā
People will say of him who has money ‘Listen, all of you, to him.’
718, 1028, 1045.

1047 तीन टुके चादा चेपळ टुके वर्ण
Tina takke adā trepanna takke khartsa
Three rupees income, fifty-three rupees expenses. Or, the words are zamā (credit) and utsāpata (debit). 1023.

1048 दमादीची बांबडी चार आखाणा मसाला
Damađici kombađi cāra ānyātsā masālā
A halspenny fowl and fourpence for stuffing.

1049 दमादीची सांताडी चाव्य चाव चपराची हवेशी
Damađici saṇakādi anī lakha rupayāci haveli
A farthing match (will set fire to) a palace worth ten thousand pounds.

1050 द्राम बारी बाम बिरी बारी साम
Dāma karī kāma bibi karī salāma
Money will do the work: ladies will salam to him.

1051 देणे आंशि हुसवें हीं कोणास आवेदत नाहीत
Deṇe anī dukhane hi koṇasa āvedata nāhita
Debt and trouble are liked by none.

1052 द्रव्य बदल चांगले चंग बदल पांगले
Dravya bala tsāngale aṅga bala pāṅgale
Power of wealth is good, power of body is feeble.
1053 दृढ्याचे वाणीषी पंडिते ठोरा
Dravyātse lālacī pendhitse ḍhore
A covetous man gives his animal only one bundle of grass.

1054 धन चसं पाताळी तर तेव दिसें बपाळों
Dhana ase pāṭāli tara teja dise kapāli
If a man have wealth in hades (buried in the ground) his forehead appears bright.

1055 मादाराचा एक पेसा
Nādarātsa eka paisā
A farthing from an insolvent man. 986.

1056 निधन्यां धन दानां निधन्यां ब्राह्मण
Nidhanyā dhana āṇi nikanyā kaṇa
Wealth to the penniless and grain to the grainless. Give according to a man's needs.

1057 माहिक्याची बाळजी माहिक्यापूरती
Bhādekaryācī kālaji bhādyāpurati
One who gives on hire is only anxious about his hire.

1058 माणितबाळाशिवाय चशुतों
Māgitalyāśivāya riṇa budate
The debt will be lost unless asked for.

1059 मोहरा सोडुण घायी व चिंची केंडुल बाणी
Mohora soḍūṇa ghyāvi va cindhi pheṅkūna dyāvi
Keep the gold mohur, throw away the rag (in which it was tied).
Keep the good. 1068.

1060 रोक्तोक्त मतवानी चोक
Rokha ṭhoka bhavāṇi 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 Bhavāṇi, will bring luck for the day.

1061 लाख नसावी पण लाख चायावी
Lākha nasāvī pāṇa sākha asāvī
Better have credit than a lakk of rupees.
VIII. MONEY

1062 भाम पांसांचा चावि चस्य दाहांसे
Labha pāntsānta aṇi vastra dāhāntse
He earns five rupees and spends ten on clothes.

1063 व्याज दिसे चावि मुढल माणि
Vyāza dise aṇi 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); Vyāzācyā ābene muddalātśā nāka (To lose the capital with the hope of interest); Vyāzālā sokalā muddalālā mukalā (He became fond of interest and lost the capital).

1064 सहत्र चारें वेणंचार चावि सुपांत
Sahaza zāina kumānta ċara aṇe supānta
If I go as far as the hedge I shall earn four annas. Similar sayings are Sahaza zāina gothyaṅta trsāvalyā pāvalyā otyānta (If I go as far as the cow-pen I shall get plenty of small coins); Sahaza zāina rādyānta ċara aṇe gādyānta (If I go into the field I shall get four annas in my cart); Sahaza doḷā phirakāvina ċara aṇe ṭarakāvina (If I just turn my eye round I shall obtain four annas).

1065 शोचि पाहिंच बसून मासूस पाहिंच बसून
Sone pāhāve kasaṇa māṇusa pāhāve basūna
Gold is tested by a touchstone, man is tested by being in his company.

1066 शोचि बावा बौं बं घराचा देंखे वों बों
Sonyātsā dyāvā hona paṇa gharātsē deu 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 शोचि आपलचा वारा चावि खुर्भाचा मारा
Sonyārupayātsā vārā aṇi khurdyātsē bhārā
A breath of gold and silver (is worth) a load of copper.

1068 शोचि काडीं सिंधिची गरज
Sonyāsāṭhi cindhicī garaza
A rag can be serviceable to gold, i.e. to tie it in. 1059.
IX. NAMES.

(a) Of Persons. (b) Of Places, Rivers, &c.

(a) NAMES OF PERSONS.

1071 धनपातकां ती मर बघे मोह मागे धनपातक
लख्मी ती गोविर्य बंसी म्हे दिशारी उठावपातक
Amarasingha to mara gaye bhika mäge dhanapāla
Lakṣmi ti goṁvaryā veṇci bhale bicāre ṭhanathañapāla

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 अगे अगे गोरख जागी
Āge āge gorakha zāge

Gorakha was always awake and watchful. Gorakhanātha is held to be a pattern of uprightness; his teacher was Macaundaranātha.

1073 इंग्रेजी कायदा पागरात्सावायदा
Ingrejī kayadā pagārātśa vāyada

The English rule, salary at an appointed time, i.e. the salary is paid monthly.
IX. NAMES

1074 इदापिदार वायो शाशि बलिच्यो राज्य चेंये
Idāpiḍā zāvo āni balītse 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 Dasara festival.

1075 एका नाकां दोन झिंका सहदेव महापी शकुना लिखा
Ekā nākā dona śīṅkā sahadeva mhaṇe śakūna nīkā

If there be two sneezes from one nostril, Sahadeva says the omen is good. Sahadeva was a celebrated Shudra astrologer.

1076 चैर्चं उचल मही नारीराव कोटि
Ozhe utsala mhaṇe bājirāva koṭhe

'Take up the load.' He says, 'Where is Bājirao?' 103, 430, 726, 973.

1077 कलिशानारामू मुगि
Kalītsā nārada muni

Nārada Muni the starter of quarrels. He is spoken of as stirring up strife among the gods.

1078 विश्वाया पण कोशाचि नांब चेंक नये
Killā ghyāvā pāna konātse 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 कुम्भकारणाची जानेने
Kumābhakaraṇācī zāṁbhāī

Kumābhakaraṇa'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 चपराघ व नायास दंड
Kesātsā aparādha va nāryāsa dāṇḍa

It was Keka's fault and Nāryā was punished.
1081 गोमा गणेश पितळी दरवाजा
Gomā ganeśa pitali 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 चालवा कुट्याचे गांव मानखा
Gharānta nāhi ānakā kutṛyātse nāva mānakhā

No food in the house and the dog's name is Ruby! Another form is Gharānta nāhi bāsa māzhe nāva durgādāsa (Not a stick to burn and my name is Servant-of-Durga).

1083 बगळात्थका मात गंगापासारे 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 जमदग्निसा दुसरा चवतार
Zamadagnītsa dusarā avatāra

A second incarnation of Zamadagne. He was an ill-tempered man. Applied to one with a violent temper.

1085 जमाखर्च स्त्रीचे हातीं घेवावा माही वास्तूति
Zamākhartsa strīte hāti ṭhevāvā aśi vyāsasmṛiti

The accounts should be kept by the wife, so says Vyāsasmṛiti.

1086 टण्डरपाळं स्वयं जय गोपाल
Thanāthanapāla mhanē 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.
IX. NAMES

1087 तुका स्थि उगा राही चेंबं होई तेंत पाही
Tukā mhaṇे 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 दगाडत्से नाॅव धोंडाधोंडयात्से नाॅव दुगात
Dagāḍatse nāva dhōndā dhōndyātse nāva dagāda

The name of a stone is a stone. Both these words dagāda and dhōndā mean ‘stone.’ It does not matter what name you give a worthless person.

1089 डॉगही कुंकं सराखीं चाली नामदेव पारखी
Donahī kuṇe sārakhī āni 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 धन्यात्तो नाॅव गाँव व चाकरचं नाॅव दुहाजी आप्पा
Dhanyātse nāva gānyā va āsakarātse nāva rudrajī āppā

The master’s name is Ganyā, the servant’s is Rudrajī Āppā. The first is a rude form of Ganpatrao.

1091 धोंदाभात्ती कराने
Dhōndabhaṭṭī karaṇe

To behave Dhōndabhaṭṭily. He was a priest who put on the forehead-mark without having bathed; hence, a hypocrite.

1092 नाम्बा मागवला चाली तुका चववला
Nāgyā nāgavāla āni tukyā uzavāla

He robbed Nāgyā and paid for Tukyā’s marriage.

1093 नाम सवं चटारखं बवसं देतं बारं पाउँ
Nama ase udārakarna kavaḍi detā zāi prāṇa

His name is Mr. Liberality, but he would lose his life rather than give a cowry.
1094 नाम चंद्री सांगि सुंदरी
Nāma undarī sānge sundarī
*Her name is Undari (rat) but she says it is Sundari (beautiful)!*

1095 नाया जासे चारा तर बेशा जासे सांकितेरा
Nāryā zāne bārā tara kesā zāne sādeterā
*If Nāryā knows twelve Kēṣā will know thirteen and a half.*

1096 नाव अन्नपूर्णा चाढी टोप्प्यांत भाकर चरेणा
Nāva annapurṇā āni ātopyaṅta bhākara ureṇā
*Her name is Food-provider but there is never any bread left in her basket.*

1097 नाव गंगावांशी चाढी रांजवांश पासी नाहीं
Nāva gangāvāṃśī āni rānjanāṅṭa pāṇī nāhi
*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 dhanaṇḍa gharī khānyatse hāla (His name is Possessor-of-wealth and he is starving);
Nāva mahipati tiśabhara zāgā nāhi hāṭī (His name is Lord-of-the-earth yet he does not own a speck of land);
Nāva moṭhe va laksana khoṭe (His name is Great, his character is small);
Nāva sonubāī hāṭī kathalaṭsā vāḷā (Her name is Miss Gold and she is wearing a tin bracelet).

1098 नाव सांगवें पान गाव सांगु नये
Nāva sāṅgāve pāna gāva sāṅgu naye
*Tell your name but do not tell your village. If you tell this people will find out all about you.*

1099 पतिवरता चांगुणा चारा शल्मराता राघवी नाहीं उषा
Pativratā tsāṅgūṇā āni sambharālā ekahī nāhi unā
*The faithful wife Tsāṅgūṇā and not one short of a hundred. She has captivated so many. Ironical.*

1100 पांगोबाचा सम्बाचा राजाराम दमाला
Pāgotyāta saṁtalā rājārāma damāla
*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.*
IX. NAMES

1101 बांढ्याची बारा जीत घरांत माहीं विश जोत
Bândyáci bàrā auta gharánta náhi śela zota

Bändā has twelve ploughs but neither rice-seed nor bullocks. To possess one thing but not another without which it is useless.

1102 मानूसारीपूर्वे मानूसारीस माहीत
Bhágubáitse karma bhágubáisa māhiita

Bhágubái knows what Bhágubái does. The name is given to an effeminate man.

1103 मानीं गाव बाळ वेचें पड्या मानीं हाड तेचें साळ तीन गांव चवाद
Máže náva lāda jethe paḍēla mázhe hāda tethe sāde tīna śe gāva újāda

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 गकु चारिष चवास चवधणा
Rāmyāsa gaḷū anī 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 लालभाईचा पुर्णमा चारिष देरकी संवक
Lālabháitsā tsuramā anī śetāji sadaka

Lālabhāi's sweetmeats and 'Friend! eat them up.' He was a mendicant noted for his liberality.

1106 सण्भोगा तर चीवा दे बाळ तर दे सळ बाळ देरोस बाळ तर चेतोस बाळ
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 नेही वनवासा वाणि पाठी बाणबी बच्चासा
Sitā geli vanavāsā anī pāṭhi lägalī avadāsā
Sitā went into the wilderness but even there misfortune pursued her.
She was carried off by Rāvana (Rāmāyana). 1108.

1108 सीतिसारक्षी गारी रांग तीती बेली धौरी
Sītisārakhī nārī paṇa tihī geli tsořī
even a lady like Sitā was carried off. 1107.

1109 सुदाम दरिद्र
Sūdāma daridra
*Poverty like Sūdāma's.* He was an extremely poor Brahman. 1110.

1110 सुदाम वेश्यस वस्त्र
Sūdāma devātse vastra
*a cloth like Sūdāma's.* It was full of holes. 1109.

1111 हा सूर्य चाषिः हा जयाद्रथ
Hā sūrya ānī hā jayadrathā
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 चरसारी बाबी बेली बाबी गियबारी
Aḍālyācī kāśī koṇī zāve tizapāśī
to a mendicant.

1113 चारीं ग्रेडोरी मन बेघुरी
Adhī śidori maga jejurī
*First provisions (for the journey) then Jejurī.* This is a famous place of pilgrimage where Khaṇḍobā is worshipped.

1114 भाष्कात्रा गंगा दुर्ग चाषिः पाणाशादा बाज घंटपुर
Ālasālā gangā dūrā ānī pāpyālā kāya pañḍharapūra
*The Ganges is far off to a lazy man; and what is Pañḍharapūra to a sinful man?* Viṭṭobā is worshipped at Pañḍharapūra. 1140.
IX. NAMES

1115  अलासवर गंगा लोटली

The Ganges poured on to a lazy man. Too lazy to do anything to obtain good and it is unexpectedly brought to him.

1116  उंदिरा मककाता गेशा पश सावकार नाहीं झासा

The rat has gone to Maskata but has not become a banker. ‘Those who cross the sea change their clime but not their character.’

(Homec.)

1117  एक बोलेना बांदर तर काय ची० प्रेष जुन्नर

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 Shivnera where Shivaji was born.

1118  काशी के० वराणसी के० तरी बपट्टाची बटकट नाहीं बेची

He did Benares, he did Varanasi, but his worry did not leave him. Uselessness of pilgrimages to relieve the mind. Varanasi is the name of two rivulets at Benares, and is used as a name for the city.

1119  काशी गेशा बांच्योदास मधुरेस गेशा मथुरादास

At Benares he was a Benares-man, at Mathura he was a Mathuramani. A time-server. The latter place is in the province of Agra.

1120  काशी गेशा चाचाण सानंतो पश मांबर मारखाचं सांबत नाहीं

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  गंगा० चाबौं तुंगापान

A Ganges-bather and a ganja-smoker.
1122 घराब्बेदी लाखादाहन
Gharabbedi laakadaahan
A mischief-maker (is like one who) sets fire to Ceylon. The latter reference is to Hanumān, the monkey-god, who burnt Ceylon.

1123 सच्च वारेंचा मरकु मोरेंचा
Tsaghala vaisa marala goitsa
The Vai people are proxy babblers, the Goa people are callous to ill-usage.

1124 चक्क माळे कांडवडी नागदा माळा हलवाई
Cakka maala candraagi nagada maala halavai
The Caidavada rupee is a good article; the confectioner's is good food.

1125 जारें तुवीं तो चारें वधीं
Zaila budhi to yeila kadhi
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 हरहुन्नरी
Junnari harahunnari
The Junnara people are cunning workmen.

1127 याचि खिसान्त मूर्ति तो मंदसूर मूर्ति
Jyatese khisanta surti to maagala murti
He is a happy man who has a Surat rupee in his pocket.

1128 डोक्यावर पदर दिबीवर गदर
Dokyavara padara dillivara nadara
Her sadi over her face but she sees as far as Delhi.

1129 ठोंग केवळि तर पोळनरी चेवळि
Dhoonga kevaqi tara ghojanadi yevaqi
How much pretence? As much as the river Ghodā. A rapid river named after the horse (ghodā).

1130 तू मी सारखी चस जांचं 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.
IX. NAMES

1131 देहामध्ये शत्र चतुर्ब दिशीचे ततः
Dehamadye sakta ghetale dillitse takta
He who is strong can take the throne of Delhi.

1132 नाह कंथ पृथ्वी व दाहिंद्र छंद बाही
Naū khaṇḍa prithvi va dāhāve khaṇḍa kāśi
On the earth nine continents; the tenth is Benares. There is said to be another phrase added in Gujarathi, thus ‘the eleventh continent is Agaśi’; this is a town on the Bassein coast where the Vaitarni river joins the sea.

1133 न काबाहुचा वार शनिवार
Na kartyātsa 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 नरमदेंत जिनके छंदर तितके शंबर
Narmadeṇṭa zitake kaṅkara titake saṅkara
There are as many Shankars (gods) in the Narbāḍa river as there are pebbles. My expenses are as great as my income.

1135 नरमदेत्सा गोठा
Narmadetsā goṭā
A pebble of the Narbada. An unstable man.

1136 नाशिक मय टेंकावर वसविलें
Nāśika nava ṭenkāvara vasavile
Nasik is built on nine hills. This seems to show that Nasik derived its name from nava śikha (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 नाशिकवर व बाग्यवर गांठ पंची पेठिवर
Nāśikakara va kāśikara gāthā paḍalī velevara
A Nasik man and a Benares man met at a suitable time. Both are understood to be rogues.

1138 नाधिकावी जिकर्दर आधि पैठाथ्या चादर
Nāśikācī zilhaī āni paithanatsā 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 नासिक त्रिबकास नेळें नासिक परगना चीवाड़
Nāsīka trimbakāsa gele nāsīka paraganā osāḍa
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 Godavery. Applied to one with a squat nose that turns up towards the eyes.

1140 पायाळा पाण्डरपुर चाळी संग्रासा तुल्जापुरा
Pāpyālā paṇḍharapūra āni nakatyaḷā tulāzāpūra
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 पुंजाम्बाचा श्यामी आंिसी होळांव लावरा
Punatāmbācchā mhasī āni dhonoṅgavā 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 पाणीट चाळाचाच नाहीं स्वृत्र डीकीट टोपी जातावी बाय
Paithani pāgoṭe ghālāyāsa nāhi mhaṅṅuna ḍokicī topī zālāvī kāyā
Do not burn the cap you have on because you do not possess a Paithani turban.

1143 पांचत गुणार्ची म्हणती भी पुंशाची
Pāṅtsaṭa guṇācī mhaṅtī mī puṇyācī
Of insipid quality and says she is from Poona. One from Poona would be stylish and bright.

1144 बारा बंदरी पांच पुंकेरी व एक जव्हारी
Bārā baṁdarī pāṁtsa puṅeri va eka zavhārī
Twelve harbour-men, five Poona men, and one Zavhār man. These are equal in badness.
IX. NAMES

1145 बालिघाट चाहि सोमचाँ वांग
Bāleghātā āṇi sonyātsā kāṭha
Bāleghāt and a golden rim. It is in the Central Provinces, and is a fertile district.

1146 मिषेश्वर जिवा बिश्वर
Bhikṣēśvara kimvā laṅṣēśvara
Either king of beggars or lord of Ceylon. Ant nihil aut Caesar.

1039.

1147 मनमाठी पलांग तोडी
Manamāṭi palaṅga toḍi
The Manmāṭ (betel-leaves) are fit to eat on a bed.

1148 मरवे बाली बी मरवे विराशी
Marāve kāśi ki marāve mirāśi
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 सुबघ्वेंच वसवस चाहि कोंटी म्हंयेना बायची वस
Mumbāicī vasavasa āṇi konī mhaṇenā khālī basa
The busy life of Bombay and no one asks you to sit down.

1150 सुबघ्वेंचे पाली चाहि हातपाय ताबी
Mumbāitse pāṇī āṇi hātapāya tāṇi
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 खंड चाहि गंगेस भिग्लतां गंगा चाहि
Leṇḍa nāle 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 वासली नीटा झाला रिता
Vātsalī gītā zhālā rītā
He has finished reading the Bhagavatgīta and is free.
1153 वांबूरीमां धामोरी तिसामां बोखपुरी
Vāmburīmāge dhāmorī tīcyāmāge khosapuri
After Vāmburi Dhāmori, after that Khosapuri. These are villages in the Ahmednagar district.

1154 वाई वाईरा बोली वाईरा
Vāi vairāta bolī sairāta
The district of Vāi and they speak coarsely. Vāi is in the Satara district.

1155 वाहिलो ती गंगा राहिलो ते तीथा
Vāhili ti gangā rāhile te tīrtha
What flowed away was Ganges, what remained was holy water. Applied to almsgiving.

1156 सान्तर वागिसर चाहि एक वाहिसर
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 बांटकोटांबर वािवाि चर्बें
Adītsa botāvara ākāśa urale
Within two and a half fingers-breadth of the sky. His head almost touches the sky. Conceit.

1158 चंडार हा चोरास पया
Āndhāra āḥ tsorasā pathya
Darkness suits thieves. The word pathya means suitable diet for a sick man, allowed or restricted by the doctor.

1159 सवव क्वेवधारो गर्दीये पुरा आशा
Ababa kevaḏhāho nādisa pūra āla
Oh! how the river is flooded! Used ironically. ‘Crocodile’s tears’ (English).
X. NATURE

1160 आभाल फाटिं तर ढिगकास काय बांधि
    Abhāla phāṭale tara ṭhigalāsā 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 चहर दया तहद सूर्य
    Ahada daryā tahada sūrya

    *As far as there is sea there is sun.*

1162 ाण सुरूण दगम दुसमास दुसहितो
    Āpana budūna dagaḍa dusarvāsa budavito

    *A stone not only drowns itself but others.*

1163 ावसवारं रक्षे युक्तवा रं तिकादे
    Āvasabāi ikaḍe punavabāi tikaḍe

    *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 रक्षे चार तिकादे विहिर
    Ikaḍe āḍa tikaḍe vihīra

    *Here a draw-well, there a step-well.* A dilemma. It is also expressed Ikaḍe nai tikaḍe vai (Here a river, there a fence).

1165 घनवेण तो मायवेण
    Ugavela to māvalēla

    *That which rises will set.*

1166 चशम पाकाशा खचककी फार व दुबके माशवाशा चहादे फार
    Uthalā pānyāla khalakhalī phāra va dubale māṇa-
    sālā badāī phāra

    *Shallow water babbles much and a shallow man boasts much.*  1174, 1121.

1167 श्रीहुण चहाशा सौश बुदाशा
    Ohāla udālā kaula budālā

    *If the streamlet disappear the title-deed is useless.* It is the boundary of the field.
1168 चौहांस खठन वामी\
Ohaalā khalagā zāmina

The pit is security for the water-course. A thief witness for a thief. Two things of the same nature.

1169 बाटी अरखांचे पाणी बेकटिं होत गाहिं\
Kāthī māralyāne pānī vegale hota nāhi

Water will not divide if you strike it with a stick. Applied to affection.

1170 बाटी चार गेषा तो द्वारता चार गेषा\
Kādi āḍa gelā to parvatā āḍa gelā

To go out of sight is to go behind a mountain. Or it may be in this form, Kādi āḍa dongara (The hill is just the other side of the stick).

1171 खड़ा दाजून चंत पहावा\
Khadā tākūna anta pahāvā

To throw in a stone and find the depth.

1172 घाटाजवल दिवस मावलः\
Ghāṭāžavala divasa māvalalā

When near the mountain the sun set.

1173 चान्दांसे खपत गाहिं भाषि कालोखही खपत गाहिं\
Candānēhi khapata nāhi aṇi kālokhahi khapata nāhi

He cannot bear the moonlight, nor can he bear darkness. Discontent.

1174 चिक्का मातीचा चोल फार भाषि बरंबावा चोल फार\
Cikaṇa māṭilā ola phāra aṇi karaṇṭyālā 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 चीला विघा व चीला वचा\
Tsaudā vidyā va tsausaṣṭa kalā

There are fourteen sciences and sixty-four accomplishments. The former include the Vedas, Purāṇas, Grammar, &c.; the latter such subjects as Singing, Dancing, and Painting.
X. NATURE

1176 जिक्रे पुढ़ा तिक्रे मुलुक चोबा
Zikađe puḍhā tikađe mulukha thoḍā
Is there but little land in front of us?

1177 जेथे जावे तेघ दोवर दिवस
Jethe zāve tethe doivara divasa
Go where you will the daylight is overhead.

1178 जे देखक़े गाहिं रवीन ते देखक़े वरीन
Je dekhale nāhi ravine te dekhale kavine
The poet has seen what the sun has not seen.

1179 जे पिंडी ते ब्रम्हाण्डी
Je pindī te bramhāṇḍī
What is in the body is in the universe. We can know the world by ourselves. 549, 553.

1180 तलाहातां धोर रत्राण गाहिं
Talaḥātāne sūrya zhāṅkata nāhi
The sun cannot be covered (hidden) with the palm of the hand.

1181 पीठ पीठ जीव तुम्ही
Pīṭa pīṭa jīva tumhi
eq
Little by little the life breaks.

1182 जेबे जेबे तोंक सांचि
Jēbe jēbe tōṅk sāṁchī
Thembe thembe tale sāṁtse
Drop by drop the tank fills.

1183 दगड़ बारा बर्ष पास्खांत राष्ट्रिया पश्च नोरवाच निघाला
Dagaḍa bārā varṣe pāṃyaṅta rāhilā paṇa koraḍāṭsa
nighālā
The stone was in the water twelve years but came out quite dry.

1184 दगड़ात्साद दोर होत गाहिं
Dagaḍāṭṣa dora hota nāhi
String cannot be made from stone.
1185 दुःखापित्सं बीट मतं
Dagada peksā viṭa mau
Brick is softer than stone.

1186 दुर्राची माती दुर्राच पूरा गाडवी
Darrā cī māti darrā sa pūrā nāhi
The soil from a hole will not suffice to fill it again.

1187 दुहा बारा बोशावर माधव बद्वते
Dahā bārā kośāvara bhāśā badalate
The language changes every eighteen or twenty miles.

1188 दुर्रुत बोंगर सावरह बचत जातां बावरा
Durūna doṃgara sāzarā zava'a zātā kāzarā
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 दुही भाव तें पुढी भाव
Driṣṭi āda te priṣṭi āda
What is out of sight is behind our back. 'Out of sight, out of
mind' (English). Or the last part may be priṣṭi āda (out of the
world).

1190 दे दान सुंदो गिराना
De dāna suṇe girāna
Give alms and the eclipse will pass off. Used by beggars at the
time of an eclipse.

1191 दे माथ धरणी टाव
De māya dharani thāya
O mother (earth)! give me a place.

1192 दोश दिसासंखं पांडं को दोश दिसासंखं पांडं
Dona divasaśnte cāndaṇe dona divasaśnte nāndaṇe
Two days' moonlight, two days of a husband’s protection. Transientness.

1193 पांढांत पवजावर वर बुझूवे चाहियांचू राहवार भाइंत
Pāṇyānta padalyāvara vara baṭabuḍe aḷāvātsūna
rāhaṇāra nāhiṇt
On falling into the water bubbles will certainly rise to the surface.
1194 पूर्वें च सूर्य पश्चिमेव चकवेश
Pūrvetsā sūrya paścimesa ugaśe
The eastern sun will rise in the west. An incredible thing.

1195 प्रति जीविः खित्ती भिन्न
Prati jīvi śrīṣṭī bhinna
In every living thing a different creation.

1196 माणी जाना महामारास पुष्पी हावते
Māzā zāgā mhaṇānārāsa prithvi hāsate
The earth laughs at one who calls a place in it his own.

1197 मृदा महायुग मार्गि एड़ तरी सावित
Mūṭha bharūṇa dagaḍa māraḷa eka tari lāgela
If you throw a handful of stones one at least will hit.

1198 मूर्ति तितक्या प्रकृति
Mūrti titakyā prakṛti
There are as many characters as there are individuals. The first word is sometimes vyakti, and means the same.

1199 मेसास्म महायुग चंद्रस्य खिंचे पद्म गारी
Melāsa mhaṇūna caṇḍraśa khāle paḍata nāhi
Because you die there will not be a halo round the moon.

1200 राजा बरीक ति पूर्व दिशा चारिं भट सविश ति चमावाया
Rāzā karila ti pūrva diśā āni bhaṭa sāṅgela ti
amāvāṣya
What the king does is the eastern direction (is right), and if the priest say so it is the new moon. 176.

1201 वस्त्रा चाड़ जग नांवरेः
Vastra āḍa jaga nāgave
Under its clothing the world is naked.

1202 वाटेवरसा द्वारा सविंचा श्रीचर
Vāṭēvaratsā zharā sarvānatsā soyarā
The wayside spring is a friend of all.
1203 वारा पाहुन पाठ शानी
Vārā pāhūna pātha dyāvi

*Turn your back according to the wind.* Act according to circumstances.

1204 वायाल आले व वायावाल से लें
Vāryāne āle va vāyatāline gele

*It came with the wind and went with the whirlwind.* Instability.

1205 वायाल वालतो फुंकों मिर्जो
Vāryāne vālato thunkine bhizato

*He dries up with the wind and becomes damp with spittle.* Excessive delicacy.

1206 सुन्द्रिंच सिंधु पशु चकसोचा एवं बिंदु
Śabdāntsā sindhu pāna akaletsā eka bindu

*An ocean of words and but one drop of sense.* Or sometimes simply *Sindhūta bindu* (A drop in the ocean).

1207 समुद्रांत गेषा गुष्ठा तीन समुद्र ग्राहा गुष्ठा
Samudraṁta gelā lukā to samudra zhāla sukā

*Lukā went into the sea and it dried up.* The word Lukā means one gaunt and lean, or a luckless wretch.

1208 समुद्रांत जाजन कोरंडा
Samudraṁta zāuna 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 पूरे शोधने
Samudraṁta sui šodhaṇe

*To look for a needle in the sea.* ‘To look for a needle in a haystack’ (English).

1210 सुताने स्वर्गसा शान्तारा
Sutāne svargāsa zānāra

*To mount the heavens by a thread.* By knowing a little to apprehend the whole.
X. NATURE

1211 सूर्यापुष्ट कालवात
Sūryāpuṣṭhe kāḷavāta
*A wick before the sun.*

1212 सूर्यापुष्टे दिवंती चालि हृदंतापुष्टे कोस्वाटः
Sūryāpuṣṭhe divatī āṇi hanumantāpuṣṭhe kolhāte
*A candle before the sun and a somersault before a monkey.*

1213 सूर्यापोती शनाइश्वर
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 चन्द्रवाची खात चन्द्रवास ठाजं
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 चन्द्रवाचरेण पाथि
Alavāvaratse pāṇi
*Water on the Calladium leaf. ‘Water on a duck’s back’ (English).*

1216 चारेत्सरस्वी माया चित्ताची कळ्या
Āisārakhī māyā nimbācī cāyā
*A mother’s love is like the shade of the Nimb tree.*

1217 चंच वाडळा एरंज तरी वा होरेरं रजुदं
Untsā vāḍhalā eraṇḍa tāri kā hoīla ikṣudaṇḍa
*Although a castor-oil plant grow tall it will not equal a sugar-cane stem. The two are usually planted in one field.*

1218 चंचवां मांजे वट वृष्ण
Ujāda gāvi vaṭa vrikṣa
*In a deserted village the Ficus Indica is a fine tree. The tree quoted is sometimes māndūra (coral). Another form is Osāda gāvi eraṇḍa baḷī (In a deserted village the castor-oil plant is a noble tree).*
1219 उम्बर पिकले घावी गडगीचे कोठे घावी
Umbara pikale āni naḍagitise ḍole āle
Wild figs are ripe and the bear has sore eyes. 257, 1248.

1220 उम्बरात्सचे 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 कढावी खऱास फूल वड़ खावी खच्छा माणसाचे वोड वड़
Kāḍavyā zhāḍāsa phāla bahu āni unyā mānasāsa bola bahu
A bad tree bears much fruit and a defective man talks much. 1166, 1174.

1222 कराणीचा गाही बिंडा व लोबकीसा गाहीन पिढा
Karāṇīlā nāhi kidā va bodakilā nāhi piḍā
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 कराणीचीं कोठे चमूळ फूले
Karāṇīcī bale amṛita phale
The fruit of Immortality (is obtained by) the strength of deeds.

1224 कवंद वाहितां चांगोंचे दिसते
Kavanaṭha bāherūna tsāṅgale disate
The outside of a wood-apple looks nice.

1225 कांवावर चाच मारबी तर ती तत्तदाशिवाय राहतार गाहीं
Kāntyāvara lātha māralī tara to rutalyāśivāya rāhanāra nāhi
If you kick a thorn it will surely prick you.

1226 कुमारीचा दांगा गोलाचा बालक
Kurhādītsā dānda gotāla kāla
The handle of the axe is Death to its own tribe.
1227 कॉथेही गेले तारी पालसासा तीनत्सा पाने
Kothéhi gele tārī 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 Paḷasa koṅkanāīta gelā tārī pāne tīnatsa (If the Palas go into the konkan it will still be triple-leaved); another form is Paḷasa gelā ghātā tīnatsa pāne deṭhā (If the Palas go to the hills it will still have three leaves to a twig).

1228 शीरणें ग्राभ व न्यातामारें हाद
Khairätse zhāḍa va mhātāryātse hāḍa
The Acacia tree and an old man's bones. They are hard and brittle.

1229 गुलाबाणा वास पण बांटी शरीराव
Gulābāḷa vāśa paṇa kānte sarīrāśa
There is scent in the rose but it has thorns in its body.

1230 गुळ चारभारणां बिंब चारभारार चरा
Gūḷa tsāraṇārapekaśa nimba tsāraṇāra 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 Gūḷa khobare deṇe (To give sugar and cocoa-nut), i.e. to entice. Nimb leaves are medicinal.

1231 चाँद्र काह्यें
Caṇḍana kāḥyaṇe
To extract (the scent of) sandal-wood. To beat.

1232 जारि बाँक तांसे पठँस
Zase zhāḍa tase phaḷa
As the tree so its fruit.

1233 जीत ना मेंती हरलिची मुली
Jīta nā meli haralici muli
Harali-grass roots whether alive or dead. A very hardy grass. 1276.

1234 ज्या गावचा बोरी बाच गावचा बाहणी
Jyā gāvacyā bori tyātsa gāvacyā bāhbāli
Where you Bor trees come from, from that very village we Bāhbāli trees have come. Applied to a boaster.
1235 ज्याची बाये चाव तो चवे सात मार
Jyāci lāge tāḍa to uḍe sāta māḍa
One who is sought after flies as high as seven cocoa-nut trees.
Vanity.

1236 ज्याने पहले आच्छादसे अशी फुल न तोडावं
Jyāne phala icchāve tyāne phūla na toḍāve
He who wants the fruit should not nip off the flower.

1237 झाड पाहून बाव व मनुष्य पाहून शब्द
Zhaḍā pāhūna ghāva va manusya pāhūna śabda
Strike according to the tree, speak according to the man.

1238 झाडवाची परीषा फलावलन
Zhaḍācī parikṣā phalāvarūna
A tree is judged by its fruit.

1239 झाडवाची पुलें झाडवाहानी गद्दीश
Zhaḍācī phule zhaḍākhāli galatila
The flowers of a tree will drop beneath that very tree, i.e. one should, remain near a benevolent person.

1240 ताराची साबी घडीची बांड जांबाहानीं जमी राही
Tāḍācī sāvali ghaḍicī bāī āṁbyākhalī ubhi rāḥi
O woman! the shade of the Toddy tree lasts but a moment, stand under the Mango.

1241 तुरीची बाठी तुरिवर झाडवाची
Turicī kāṭhi turivara zhaḍāvī
Strike a Tur against a Tur to shake off the leaves.

1242 तुरीवरवर वरव फिलतो
Turīvarvāra varāva filato
The wood-worm suffers with the Tur. 274.

1243 तुलसीची मुक्तांत बांडा बापू जचे
Tulaśīcī muḷānta kānḍā 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 Tuḷasa
X. NATURE

upatūna bhave lāvane (To pluck up a Tulsi plant and to put in Indian hemp).

1244 तू फिरलास खालोकार मी फिरलीं पानोपान
tū phirālāsa zhādozhāḍa mī phiralo pānopāna
You have travelled round the trees, I round the leaves.

1245 तेरडयांसा रङ तों दिवस
teraḍyaṁtsā raṅga tīna divas
The colour of the Balsam flower lasts three days.

1246 धरायाला डाण्डी न वसायाला सावली
dharayāla ḍāhaḷi na basāyāla sāvalī
No branch to hold, no shade to sit under, e.g. a widow.

1247 नाय निरघुदा माका आशि सर्व चीखांचा वावा
nāya nirghūḍa mākā āṇi sarva chuḍāṁtsā kākā
The Nay, Nirgud, and Mākā plants are uncles of all medicines. The three are also spoken of thus:—Nāya nirghūḍa mākā ūnhokā 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 बिंबाला आळ्या बिंबोव्या आशि बापव्या आळ्या गाळतोष्या
nimbāla ālyā nimbolyā āṇi kāvalyāla ālyā galatsōtyā
The Nimb is in fruit and the crow has mumps. 257, 1219.

1249 पुढ़ा तर आळ्या माखीं तर चीखटा
padālā tara āṁbā nāhi tara olaṭā
If it fall it will be a mango or else a green stick.

1250 पान ना घुंस आशि कमकी माझी सुन
pāna nā phūla āṇi kamaḷī māzhī sūna
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 पिकी पसार कोंची तरी टकोल
Pikalyā zhaḍāvara dhōnda kōnī tari tākila
Some one or other will throw a stone at a ripe fruit tree, i.e. at a good man.

1252 पिकेल तर पिकेल
Pikela tara vikela
If it ripen it will sell.

1253 पिंपळाच्या पान गाळानी भी पिंपळगाव वाळानी
Pimpalātse pāna gālāle kī pimpalagāva 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 पिंपळच्या फुल
Pimpalātse phūla
The flower of the Pimpal tree. It has no flower.

1255 पिंपळाच्या तेंगा घरी बाजन सागा
Pimpalālā ṭēṅgā gharī zāūna sāṅgā
Pods have come on the Pimpal! Go, and tell it at home. It has no pods.

1256 फुल हैं तो फल बावे
Phūla zhaḍē to phaḷa lage
When the flower falls the fruit comes.

1257 फुल होंठंग जारिवागुरिबंच्यां
Phūla jheṇḍūṭe garibāguribātse
The Jhendu flower is the poor people's flower.

1258 फुल नाहीच्या फुलाची पांकळू
Phūla nāhi phulācī pāṅkaḷī
If not a flower then a petal.

1259 बाडरायण संबंध
Bāḍarāyaṇa sambāṇḍha
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 Bhor 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 Bhor connexion.' Not being understood, he had to explain that his cart was made of Bhor wood, and was tied to the rich man's Bhor 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 बाघलित्ता काँठा पुंडे तिखट चाथि माँगेपेन्टर
Bābhālītsā kāṇṭā pudhe tikhaṭa āni māge pointsaṭa
A Bābhāl thorn is sharp in front and pitheless at the back. The words are quoted sometimes pudhe ghaṭṭa (stiff in front).

1261 बारा पिंपलवरधा सुंबा
Bārā pimpalāvaratsā munīzā
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 बाहरुना काँठे पाना आंत गोदा सावे
Bāherūna kānte pāṇa ānta goḍa sāṭe
Outside prickles but inside sweet. The Jack fruit.

1263 बोरिला बोरिये वेळाव चशीर लागत नाही
Borilā bore yenaṣa uṣira lāgata nāhi
It does not take long for the Bor fruit to come on the Bor tree. The truth is quickly extracted by a beating.

1264 बोरेरे घा बोरेरे पाठीय लागबी घेरेरे
Bore ghyā bore pāṭhisa lāgalī pore
'Who wants Bor fruit?' and the children cry after him.

1265 बोल्पुलसरा सांट पखली
Bolāphulāsa gāṭha paḍalī
The word met the flower. A coincidence.
1266 मोठ्या झाडाचा बारा झागतो
Mōthyā zhāḍālā vārā lāgato
The wind blows against a large tree.

1267 राष्ट्रवचा होतो पर्वत राबणि रायणा होतो राव
Rāitsā hoto parvata āni raṅkātsā hoto rāva
A mustard-seed becomes a mountain and a beggar becomes a king.

1268 रावण्याचा फातता बरेंगी
Rālyātsē thālā karaṇē
To make a plate out of a Panic seed. Exaggeration.

1269 रावण्याचं हाअसेळं खा़ि मुहांगं तींड बांबंजें
Rālyātse ḍhāsāle āṇi bhūtāne toṇḍa vāsāle
He coughed after eating Panic seed and the demon opened his mouth.

1270 सांबूर यायाचं संबंधं राष्ट्रचं
Lāṅkūḍa sāyātse leṅkarū rāyātse
Wood of a teak tree, a child of a king. The best of their kind.
167, 1272, 1907.

1271 वाचाची वाक आंपकचे व आंपकचे वाक हराव
Vāḍācī sāla pimpaḷāsa va pimpaḷācī sāla vaḍāsa
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 व्रक्षांमध्ये एक साया वरीय ग्राम वायांबायाम
Vṛikṣāmādhya eka sāyā varakada sāryā ayābāyā
Among trees there is only one, the teak; the rest are old women (worthless). 1270.

1273 शैशावार बसून घात तीचंगी
Śeṇḍyāvara basūna zhāḍa tōḍane
While sitting on the tree-top to cut the tree down.

1274 सांसोवांचं चंद्रचा वांगी
Sāṅgosāṅgi vadāla vāṅgi
Tales of Brinjals growing on a Banyan. ‘Traveller’s tales’ (English). 1255.
1275 साठा वर्षांनी सुंद पुलावयाची
Sāṭhā varṣānī suṁtha phulāvayācī
The ginger plant flowers once in sixty years.

1276 हरालीची मुळी खुलून खुलून खावी
Harālīcī mulī khusūna khusūna khāvī
Haralī grass can be frequently cut for fodder. It is almost impossible to extirminate this grass. 1233.

(c) The Weather.

1277 चावाण गडगडे पावी पडे
Ākāṣa gaḍagaḍe pāṇī paḍe
When there is thunder rain falls. When the head of the house is angry there will be tears.

1278 आराद्रा आसी पाठी गरदाइ
Āradā anī pāḍi garadāī
Āradā and copious showers. It is the sixth of the twenty-seven lunar-mansions, and comes early in the rainy season.

1279 उष्णाचा जोगी पावसांत रोगी चावी हिंदाचा नौबी
Unhālā zogī pāvasālā rogī anī himvālā 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 पौलत बाच
Garzela to pādela kāya
Will it rain because it thunders? 'Barking dogs seldom bite' (English).

1281 चित्राचा तापसि हुर्षांचा पाठी काळ्या होतात
Citrācā tāpāne haranāncyā pāṭhī kālyā hotātā
Deer's backs are blackened by the heat of Chitrā. This season comes at the end of the rains, and is very hot.
1282 १२८२ चैत्र गाले अनु कुंबले पाले
Caitra gale ani kunabhi pałe

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 जमीनीतून पासपास पडत गमतो
Zaminīṇtūna pāusa paḍata nasato

Rain does not fall from the ground. 'Pigs don't fly' (English).

1284 चर गृह साध्या तर वाय गाडी पिकाला
Zara mṛiga sādhālā tara vāṇa nāhi 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 चंद्री गेली चंद्री बेली
Thaṅḍī geli baṇḍī keli

When the cold weather was over he made himself a coat! 969, 1706, 1765, 1876.

1286 चंद्रीव बंधी
Thaṅḍīva baṇḍī

A coat for the cold.

1287 धारणा मरण पासपास ६५० ऋती गाडी
Dhāraṇa maraṇa pāusa koṇātse hāti nāhi

The market-rate, death, and rain are in no one's hands, i.e. no one can control them.

1288 न पश्चिम विषा तर सात भिंडिना विषा
Na paḍatila citṛā tara bhāta milenā pitrā

If the Chitrap 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 भागति मधा तर वर्तीं बहा
Na lāgāti māgha tara varati 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 पदातिला उत्तरा तर चन्द्र न खाय कुषा
Paḍatila uttara 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 Paḍatila 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 पदातिला स्वाति तर गिर्गिश मायीबमोती पश वापूस न मिले वाती
Paḍatila svāti tara pikatila māṇikamotī paṇa kāpūsa na mīle vātī

*If the Śvāti 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 पाडेला हाती तर पाडिला बिंती
Paḍēla hatti 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 पाडेला हास्ती तर कुलम्बी मच
Paḍēla hastī tara kūlambi 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 पांशा पढे चाष्य माती तुड़े
Pāṇsa paḍe āṇi māti tuḍe

*When rain falls the soil treads down, i.e. the foot sinks into the ground.* Or, perhaps the last word should be uḍe (the dust flies).
1295 पाळस पडळे सर पाणी सांते
Pāusa paḍela tara pāṇi sāṇtela
If rain fall water accumulates. Applied to earning and saving.

1296 पाळसेही मिलवोची व सरकारमं मारवे बाणी बाज गाहू
Pāusāne bhizavile va sarakarāne mārale tyācī lāza nāhi
There is no shame in being drenched with rain or in being struck by an official.

1297 पुस चाषी बारी द्रास
Pusa āni karī 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 बादवाॅत मूहा चाषी चस्तीनात तडू
Bhādavyānta bhattu āni aśvinānta taṭṭu
The month Bhādra for (fattening) priests and Ashvāṅ 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 मात्र चाषी पुसीपासी हुगा गाहू तर वरतीच बघा
Maghā āni tsulipāsi hagā nāhi 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 मात्री चाषी निवाचा बाहू
Māgh āni himvātsa lāho
Māgh and excessive cold. It is the eleventh month (January–February).

1301 मृगाची लावणी व हास्ती उगवणी
Mrigācī lāvanī va hastācī ugaṇāni
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.
XI. RELATIONSHIP

1302 सुगच्छे छधीं पेरावें चारि बृजचि छधीं पछावङि
   Mrigātse adhī perāve āni bombetse adhī paḷāve
   Sow before Mrig and run before trouble. 1301.

1303 रोहिनी डाबी गृह गाजे चारेवा वाहे पुर सह्देव वहे मार्गवी
   घर घर वाजे
   Rohini dāze mṛjga gāze ārdra vāhe pūra sahadeva
   kahe bhāḍalī ghara ghara vāze

   If Rohini be sultry, Mrig thunder, and Ārdā bring a flood, Sahadeva
   says to Bhāḍalī 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 बलचवी चारि चारि तटचवी चेळन गेंगि
   Valavanī āle āni talavanī gheūna gěñe
   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 वरकरवी चारि परक्कावर पडथी
   Vīsa kaḍakadali āni paralāvara paḍalī
   The lightning thundered (flashed) and struck an earthen dish. Anger
   which expends itself on some trivial object.

1306 सत्ताविषांतुना गढ जाती तर चारि अढक राहती
   Sattāvisāntuna nau zāṭi 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 पालभीचा चसा तसा चारि मागलीचा गुलाम जसा
   Āgalitsā āsa tasā āni 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 बारीकीजा मिळेला पोल्याने मागलीजा उबरतो पोल्याने
Āgalilā milenā tsoleke 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 याच पाचली कांडे देवाचली
Āña 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 बायला विद्वंत यपं साहीला
Āpaṇa viinā savata sāhinā
She herself does not bear children and yet she cannot endure a fellow-wife. ‘Dog in the manger’ spirit.

1311 रसोळा रसोळा शेजारी पिसोळा
Isalā isalalā sezāri pisalalā
By his continual jealousy the neighbour goes mad.

1312 एका पुलिस्या द्रोग वायका घरात विरिकर वाह गेहा
Ekā puruṣācyā dona bāyakā gharānta kirakira karū nakā
The two wives of one man—let them not quarrel in the house!

1313 बांग बांटे बुल्ली षडयं निगंवि अकहरी
Kāga bāī dubalī mhaṇe nighāle vegali
O madam! why are you so thin? ‘I have separated from my husband.’

1314 बांगली वायको बनाची बांटी वायको नाचाची
Tsāngali bāyako jagāci vakaṭi bāyako manācī
A good-looking wife is the world’s, an ugly one is our own.

1315 जिता जवरा द्रास्त तिया संखार चोखाट
Jitsā navara dāsaṭa titsā saṁsāra tsokhāṭa
She manages well whose husband is a slave to her. The Indian wife is generally a good manager if left alone.
XI. RELATIONSHIP

1316 जिया नाहीं गोडी चाथि मेखा बंधनें तोड़ी
Jityā nāhi godī āni melyā bandhane tōḍī
While he was alive she was not affectionate, now he is dead she breaks her necklaces and bangles. 1396.

1317 चेंच दगड़ तेंच धगड़
Jethe dagaḍa tethe dhagada
Where there is a (husband of) stone there will be a paramour.

1318 जो बायकोशी भजा तो बधबाझा
Zo bāyakośī bhalā to khāī dūdhakālā
He who is on good terms with his wife will live well.

1319 बोठ साच चाथि पैरा गाढ
Zorū sātha āni paisā gāṭha
Tie up and carry with you your wife and your money. Neither should be trusted to the care of another.

1320 बाग झासा जुगा चाथि मसा पतियता महा
Dāga zhālā zunā āni malā pativrata mhanā
The thing has become old and (says) ‘Call me a faithful wife.’

1321 तरणित्वे गाला महतारित्वे हाल
taranīte gāla mahatāritse hāla
The young wife’s cheeks: the old wife’s neglect. He is fond of kissing his young wife.

1322 तासा चाल देव चाथि दिसा चार बायको मारापी
Tāsā āda baila āni 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 ददल्यापेक्षा बायको मोठी मुसङ धिनजः चाथि पाठी
Dādalyāpekṣā bāyako moṭhi musaṅ ḍheṅja āni pāṭhi
If the wife be bigger than the husband she will run after him with the pestle.
1324 देखला गोहो जागला बोहो
    Dekhala goho jagala loho
    She saw her husband and became fond of him.

1325 नवरा बायकोत्से मांकश भाष्य राज्याचं बांपल
    Navara bakyakotse bhandana ani rulyatse kaandana
    A quarrel between husband and wife is like pounding Panic seed.
    It is quickly over.  1327.

1326 नवर्यात्ते पिठ बायकोत्से मिठा
    Navyatse pitha bakyakotsemitha
    The husband's flour, the wife's salt. Both should earn something.

1327 नवर्यात्ते मारणे भाष्य चिकलांत पदाने
    Navyatse marane ani cikhalanta padaane
    A husband's beating is like a fall in the mud. The consequences are soon forgotten.  1325.

1328 न्वी न्वी बेडीं न्वी
    Nave nave jevi save
    While new they dine together! Refers to newly-married people.
    After a time the husband takes his meal first.

1329 नवचे गव दिवस मेखळे तीन दिवस
    Navyatse nava divasa melyatse tina divasa
    Of a new (husband) nine days, of a dead one three days. This is how long a wife's love lasts!

1330 नव नव बायकोंत्सा नव नव परी पहिलो होती ती चिं जाइं करी
    Navya navya bakyakanyakya navya navya pari pahili hoti ti ase nahi kari
    New wives have new fancies, the first did not behave so.

1331 नाजुका नारा भाष्य साविका दादर
    Najuca nara ani tsabakatsa mara
    A delicate wife and beating with a whip. Perhaps implying that if strong and robust the husband would think twice before beating her.
XI. RELATIONSHIP

1332 नावदतीची बाबी पाळी गावाती शाळी होळी
Nāvadatīcī āli pālī gāvācī zhāli holi

The turn of the disliked wife came and the village was set on fire. The man’s two wives take turns in cooking. The holi is a pile of wood burnt at the Holi festival.

1333 नावदतीचं मीठ प्रठूनी चावदतीचा शेक्कर गोद
Nāvadatīte miṭha alaṇī āvadatītṣā śeṃbūḍa goḍa

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 गार राशीं हिंचे दारोदार
Pativratā nāra rātri hinḍe dārodāra

A faithful wife yet she goes from door to door at night.

1335 पतिव्रता ची मुसळ देवता
Pativratā 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 नारा तर भतार मार
Phirali nāra tara bhratāra māra

If the woman turn on her husband she may kill him.

1337 बायकांना लोयाची सपताही सहन होत गाठीं
Bāyakānā lonyācī savatahī sahana hota nāhi

Women cannot endure a fellow-wife even if she be (soft as) butter.
1338 बायको दुसरी पतिती तिसरी
Bāyako dusari phajitī tisari

A second wife; disgrace, a third thing. The two wives will quarrel and bring disgrace.

1339 बायकों दिली मर तीं पती द्वांसे तरर
Bāyakone dili bhara to pati zhāle tarra

The wife stirred up her husband and he became excited.

1340 बायको शाहानी ठस्थी तर संसार नाहीं तर विपचार
Bāyako śaḥānī asali tara saṁśāra nāhi tara vipa-cāra

If the wife be sensible there will be good management, if not there will be ruin.

1341 बीबीशेरे चेरार चमरीत तीं भियासेहेर चेरार चमरीत
Bībīśehera yeñāra umariṃta to miyāsēhera zānāra kabariṃta

When the mistress becomes of age, the master will be on the edge of the grave.

1342 भिया शाही बीबी व बटवट चमी
Miyā āni bibi va katakaṭa ubhi

Man and wife, and a quarrel is ready. Or the last two words may be tagari ubhi (dismissal is ready).

1343 म्हातारा दासा विवाचा चांगार
Mhātāra dādalā jivāla ādhāra

An old husband is a support to life. Or, perhaps better, kuṅku-mūlā ādhār (an excuse for using the forehead mark), i.e. it shows that she is a wife, not a widow.

1344 बायसाजु बेडी बाच बांदी ठेकी
Lāzalāzū melī tyātsa gāvi geli

Dying with shame she yet went to that very village. Spoken of the young wife when she goes to live with her husband.
XI. RELATIONSHIP

1345 लोभ सचिवता पान्हा सुखाः
Lobha latsakalā pāṇhā suṣṭalā

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 शिल्ली माहर ताकाति गोदं व वार्दें वाचको पोराति गोदं
Śili bhākara tākāne goḍa va vaīṭa bāyako porāne goḍa

Stale bread is sweet with butter-milk and a bad wife becomes sweet when she has a child.

1347 सवत पाहुना स्रीगारा अनि सेजारा पाहुना समसारा
Savata pāhūna sṛiṅgāra anī sezāra pāhūna sam-sāra

Adorn yourself having regard to your fellow-wife; arrange your style of living having regard to your neighbour.

1348 स्त्रीयाचा जीव पती
Striyātā jīva patī
The husband is the life of the woman.

(b) MOTHER-IN-LAW AND DAUGHTER-IN-LAW.

1349 कसी ने घुने घरातास्री
Kasī ge sune gharāsārakhi

O daughter-in-law! why are you behaving so? (She answers) 'Like the household.'

1350 कानाला कोंपर चिंगा सातू नेभी वांझे रंगेणा
Kānalā kompara zaḍenā sāsū melī zāvai raḍenā

The elbow will not touch the ear and the son-in-law will not cry when his mother-in-law dies.

1351 गोवाढा गांवा पण सारविचा देशपांड्या
Gavatsā gāṇḍyā pāṇa sāsavetsā desapāṇḍyā

A fool in the village but a lord in the opinion of his mother-in-law.
1352 चार दिनस चारुचे चार दिनस सुनेचे
Cāra divasa sāsūte 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 पोराशा पंतोजी व पोरीशा बाहू
Porāla pañtoji va porilā sāsū

*A teacher for a boy, a mother-in-law for a girl. The one is the equivalent of the other.*

1354 बोले पुंचे साणे सुने
Bole dhuve läge 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 माहरची पेज चाळी सर्वांगास तेज
Māheracī peja āṇī 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 माहरचे सुख चाळरीं होतं दुःख
Māheratse sukha sāsāri hote duḥkha

*(The girl feels) happiness at home but pain at her mother-in-law's.*

1357 लेकिनच बोले सुनेस साणे
Leṅkīsa bole sunesa läge

*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 kombaḍīsa bole (What is said to the fowls). 1354.*
XI. RELATIONSHIP

1358 वेदला सात्र वाच वाय शंकर वाच

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 ए विषय वात्रें

A step-mother, and no enjoyment.

1360 सात्रीं एकादशी माहरीं शिवराष्ट्र

Ekadashi at mother-in-law’s, and Shivaratra at home. Troubles on both sides. Sometimes the two fasts quoted are Shivaratra and Navaratra.

1361 सात्रीं बातं कुचकुच कांटे माहरीं वेतं हरीख वाटे

She walks on thorns to her mother-in-law’s, but she feels delight in coming to her mother’s house.

1362 सातदेव एढे वर वांचे वढ़ार

The son-in-law is liberal with the distended paunch (property) of his mother-in-law.

1363 सामू बेची सोश शांब सरदार वाणिं बांबिं

I am glad mother-in-law has gone (is dead), the whole house is now in my hands. The last phrase is also quotedüpātse gādage hāṭī āle (the butter-pot has come into my charge).

1364 सायणा पाय नुंचा वायसा नुंचा पाय सायणा वायसा तरी सुंचेंधु पाय पड़विं

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.
MARATHI PROVERBS

1365 शासुली बाई तोड बारा व शी चीले गोड मग द्वा देतो पोढ
Sâsûlî vàâta khoḍa navarâ va mi asale goḍa maga ilâ yeto phoḍa
Mother-in-law’s bad habit; she hates my husband to be kind to me.

1366 शासुपणा भाऊ महा बुद्धि सुनवणणा वाच विसरते
Sâşûpanâ álâ mhaṇâje sùnâpântsâ zâtsâ visarate
On becoming a mother-in-law the torments of being a daughter-in-law are forgotten.

1367 शासुमाणे सुन बाचे
Sâsûmâge sùna nâtse
The daughter-in-law must dance to the mother-in-law’s tune.

1368 शासुला मार बाहि सुनेवा भाव
Sâsûlâ mâra ânî sunelâ dhaâka
Beat the mother-in-law and the daughter-in-law will be afraid.

1369 शासु संघोया ठफ माता जीव भक्ते
Sâsû sànhoryâ tâle mâzhâ jiva zale
Mother-in-law is making cakes: may my soul be burnt, i.e. I need not expect to get any.

(c) Relations and Friends.

1370 सुनेला दादपणा सासु
Sunelâ daḍapanâ sâsû
The mother-in-law is a check on the daughter-in-law.

1371 शासु अंक हवाई घरोळ जाताई
Aši leîka havaî gharoghara zâvâî
A daughter so fair; a son-in-law from every house. All will want to marry her. Another similar saying is Ašā leîka dânâ gharoghara sunâ (A son so good; a daughter-in-law from every house).

1372 असती मुले लहान परी तिखट तांचे वाण
Asâtî mule lahâna parî tikhaṭa tyântsê kâna
Although children are small they have sharp ears. ‘Little pitchers have great ears’ (English).
XI. RELATIONSHIP

1373 चत्तीक बालक तम फेरि नातक
Asatīla bāla tara pheḍatīla kāla
If there be sons they will prevent misfortune.

1374 चत्तीकाया बाप गस्तावी 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 अहेवता नेला अक्क्यायाका नेला
Ahevatsā melā khelayāla gelā
The dead child of a married woman is but gone to play, i.e. she may hope to have other children.

1376 आरेवचा नारादुकूं दूस होईं लुकूं
Āicyā lāḍamule mūla hoi khule
By the mother's petting the child becomes an idiot. 1430.

1377 आवा नेला नातु घाशा
Āzā melā nātu zhāla
Grandfather has died, a grandson is born. One mouth less to feed would have been an advantage. To the above is sometimes added khunṭālā khuṇṭa ubhā kelā (one pillar in place of another); or this, zamākhārta barobara (the account is even).

1378 आयांरेश्वर नातु घाशा
Ājayāpeksā nātu šahāṇā
The grandson is wiser than his grandfather. Another like it is Ājayāsa nātu tikavito (The grandson teaches his grandfather).

1379 आपत बाँचि घातक
Āpata ānī ghātaka
A relative is a cut-throat.

1380 आपले तें बापले दुस्माचिं तें बातचिं
Āpale te bāpaḍe dusaryātse te kātade
Our own child is tender, another's is (as tough as) leather. Or the last word may be kārate (an urchin). Sometimes the two rhyming words are gojiravāne (graceful) and lāziravāne (graceless). 'Every man thinks his own geese swans' (English).
1381 भाघा नेवाघिवाय सौरिरेख बुझतें
   आळ्या गेल्याळीव्या सोयरेपणा बुझते
Without coming and going relationship will be destroyed.

1382 रूप मित्र बरे सरातां दूर बरे
   इष्टा मित्र क्षारे नसता दुरा बरे
They are my friends but they are better at a distance. 1188, 1438.

1383 एक दोष दिवस पाऊऩा तिसरे दिवसी दिवसी लाजिरवाया
Eka dona divasa pāhuṇā tisare divāsi lāziravāṇa
A guest for one or two days, but on the third day he should be ashamed. Do not outstay your welcome.

1384 कहेवर गेलें खांबावर गेलें तांवर सेवा नोवरें
   कादेवरा गेटेले क्षांद्यावरा गेटेले तार लें-
   करुळा लोकते
Whether you take the child on your hip or on your shoulder it belongs to other people.

1385 काचा कूता मांडवाचें मूच्च
   कन्या कुळा बखांदानाते मुळा
A daughter and the ‘family’ are a source of contention, i.e. in arranging a marriage.

1386 खायावा खाकी करायावा ढीवी
Khāyālā ājī karāyālā ṃeji
A grandmother at eating, a neighbour at working. One ready to eat who keeps away when there is work.

1387 खोटा तारी गांठचा चेंचा तारी पोठचा
   Khotā tāri gāthisā vedā tāri potatsā
Bad yet in our own pocket; mad but our own child.

1388 गरिबासा सुसंतति तोध लाह्री संपत्ति
Garibāsa susaṁtati tītsa tyācī sampatti
A poor man’s good children are his wealth.

1389 घरावां नाहीं नेट्यां व वासूं ची रांडोटी
Gharānta nāhi mehuṇi va sāsucī rāndōli
His sister-in-law is not at home so he jokes with his mother-in-law.
XI. RELATIONSHIP

Among the lower castes considerable familiarity is allowed with the sister-in-law.

1390 छाँड़ीखाली बाप मन्दा पण रहाताखाली चारी मौं नये
    Chatrikhāli bāpa marāvā paṇa rahāṭākhaḷī āi
    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 जानद्र न्हाला वापा पानी प्याला
    Zāvaī nhālā vāphā pāṇi 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 vahā (daughter-in-law) is used.

1392 जानद्र योधा
    Zāvaī yōdha

A son-in-law search. He is petted and feasted when he visits his wife's relatives.

1393 जानयाचा बेटा करळयिचा पेटा
    Zāvayātsā beṭa karādayītsā pētā

A son-in-law's child is like a Safflower seed. It is beautiful.

1394 जानयाची किटा
    Zāvayācī kīṭa

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 जानयाची जात आत्रि चायांतिस्वा खात
    Zāvayācī zāta āṇi nhāṇīntāḷ khāta

The race of sons-in-law is like a rubbish-heap.

N 2
1398 जिला पिलां व देते वा भें वेशा वरी विन्धान
Jityā pitrā na deī anna melyā kari pīṇḍadāna
While his father was alive he gave him nothing to eat, but he offers the annual ceremonial-food to him when dead. 1316.

1397 बेबिरे पुता वाटिमभें म्हणून मी बेबिरा करवंतीमभें
Jevare putā vāṭimadhye mhaṇe mi jevato kara-vāṇṭimadhaye
My son! eat out of the plate. He says, 'I will eat out of the cocoanut-shell.' 991.

1398 जी जी मायलेते तीं तीं वापलेते
Zo zo māvalate to to tsāvalate
The older he gets the more garrulous he becomes.

1399 ज्यांच्यं परेकं मेंं त्यांना देतेसरं रंगें
Jyātse asela maḍhe tyālā yeila rađe
He will cry who has a relative lying dead.

1400 दोहाल्यवाचल मुळाची वचयें चोठखाचीं
Dohālīyavarūna mulācī laksāṇe olakhāvī
A child's character may be known by the mother's longings (during pregnancy).

1401 तुम्ही धारबी माझ गांटोंच्या हात गेका बांदू
Tumhi āmhi bhāū gāṭhodyālā hāta nakā lāvū
You and I are brothers, but do not touch the bundle.

1402 त्याचा तप 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 चना
Datta mhaṇūna ubhā
Adopted therefore he stands forward.

1404 दरिड्री सायंचा मेहुना
Daridrī sāyāntsā mehunā
A poor man is brother-in-law of all.
XI. RELATIONSHIP

1405 दादा बांगी वहिसी सोयारी
Dāda aṅgi vahīnī soyarī
* A brother is one's own flesh, his wife is only a relative. *1416.

1406 दादाची बिजी वहिनीपारी
Dādāci killi vahinīpaśī
* My brother's key is with his wife. She can influence him. Also a similar proverb, Dādāci khoḍa vahinīlā māhītā (My brother's bad habit is known to my brother's wife).*

1407 डुबली चारी आशी बोररी गरी
Dubāli āi āni koraḍī naī
* A poor mother is like a dry river.*

1408 नानांदा आशी कगींचा चारंद
Naṇānda āni kāğiṁcā caṇḍ
* A husband's sister takes pleasure in mischief. *948, 1409.

1409 नानांदा क्हेली रहाटाची फली
Naṇānda kheḷī rahāṭāci phali
* 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 नासाची अबी जंगली तसी चादरची फोकवाली
Nātācī zaśī zavalīkā taśī ādarācī koṅvalīka
* As the nearness of relationship so the tenderness of entertainment.*

1411 निराला तियारा बोस्य बोशाचा तोरारा
Nirāḷā oyāra koṅa koṅāṭā soyarā
* When separate rations are given what relationship is left?*

1412 पहिली बेटी तुपा रोटी
Pahili beṭī tūpa roṭī
* The first daughter is like butter and bread. Or, the last two words may be mālācī peṭī (a box of riches).*

1413 बोरचिंदा की माहुचिंदा
Poraceṭṭā ki mākāḍaceṭṭā
* Children's jests are monkey's jests.*
1414 पोरा बुधि तेरा  
Pora buddhi tera  
A child has thirteen devices.

1415 बखेंत पोर मांचांत दांदोरा  
Bagalenta pora gavanta danдорa  
The child under her arm and (she sends) a crier through the village  
to say it is lost.  954, 1763, 1855.

1416 बहिनिमुळे माहोजी सोयरा  
Bahiniimule bhavojii soyara  
My sister’s husband is related to me through my sister.  1405.

1417 बहिना माहवाचा आशि सापू सांववाचा  
Bahina bhavaya ani sasu zavaya  
A sister (is lenient) to her brother, and a mother-in-law to her son-  
in-law.

1418 बाप पाहुँचा आला म्हाणुना रेड ठाकूहासाचा  
Bapa pahunaa alaa mhanuna reda kaa dohayatsaa  
Are we to milk the he-buffalo because father has come as a guest?  The  
first word may also be vyahi (a father-in-law of one’s son or daughter).

1419 बापाचा बाप वेळा बेंबंबतात हात वेळा  
Bapataa bapa gelaa bombalata hata gelaa  
His father is dead and by beating his mouth (in mourning) his hand  
has gone.  1747.

1420 बापांचे केलेचे मांच व मुसांचे माहविचे मांच  
Bapane kele nava va mulane vahavile gava  
The father made a name and his son destroyed a village. ‘Many  
a good cow hath but a bad calf’ (English).

1421 बापांचे सुबासाचे मार्गंते तर वेगळा होत नाहीं  
Bapane mulala maraale tara vegala hota nahi  
Although the father beat his son they do not separate from each  
other.
XI. RELATIONSHIP

1422 बापामाणि बापौडी आशि परसामाणि श्वापौडी
Bāpāmāge bāpāḍī āṇi parasāmāge zhompāḍī
After the father (is dead) fatherless; at the back of the compound a hut.

1423 बापाला बापा म्हणेना तर चुललांबा काका कोण म्हणतो
Bāpālā bāpa mhaṇenā tara tsulatyālā kākā koṇa mhaṇato
If he will not say 'Father' to his father, will he say 'Sir' to his uncle?

1424 बेटी बापाची जमीन पादशाहीची
Beṭī bāpācī zamīna pādasāhācī
daughter is her father's (just as) the land is the emperor's. He arranges for her marriage.

1425 मोजन माज
Bhojana bhāū
A dinner-brother. 'Cupboard love' (English).

1426 मायूँ पुढूळ बापव जवरा
Māyuna puḍhūna bāpatsa navara
First and last father is the bridegroom. A widower remarrying who does not arrange for his son's marriage.

1427 माय मरी मास्वी उरी
Māya maro māvasī uro
Should mother die then let aunt remain.

1428 मुकावी धांव चारपावें
Mulācī dhāva āipāveto
A child's run extends to its mother. 298, 873.

1429 मुकावी पाहऱ्यासांत दृष्टिस पदतात
Mulātse pāya pālanyāntatsa driṣṭisa padatāta
A child's feet appear even in the cradle. Its future character may be seen while it is yet a child. 337, 433.
1430 युग तेज तोरसा सूर्ये दासा
Mūla saila soḍalā mūrkha zhālā
The child was allowed to run wild and became a fool. 1376.

1431 शेखा चारेंधू धूध पाणी नाहीं
Melyā āīte dūdha pyālo nāhi
I did not drink a dead mother's milk.

1432 रडीं गोर बाघी गड़ीं घर
Raḍate pora āni galate ghara
A crying child and a leaking house.

1433 बहानाचू बहान बोधरे
Lahānatse lahānatsa soyers
The poor have poor relatives.

1434 बेंट चवली वरी परी तरी परर्वरी बाबरी
Leṅka asalī zari pari tari paragharī zānārī
Although a daughter be a fairy she will go to a stranger's house, i.e. she will marry.

1435 बाघां जांवां तुपाचा पेशा बाघी घरचा पाखचा चवाची अंजो
Vyāhyā zāvāyā tūpātsā pelā āni gharatsā pāhuṇā upāsī melā
A cup of butter to the son-in-law and his father while the guest dies of starvation.

1436 सारा गाव मामाचा बाघी एक नाहीं कामाचा
Sārā gāva māmātsā āni eka nāhi kāmātsā
The whole village is full of uncles but not one helps me. A similar saying is Soyaryānti bharaḷā gāva jevāyāḷā nāhi thāva (The town is full of relatives yet no one gives me food).

1437 शोयम्यांत साखा हबारांत भाभा
Soyaryānta sāḷā hatyāraṁta bhāḷā
A brother-in-law among relatives; a spear among weapons. These are good.

1438 शोयम्यापुल सांव बाघी पाखापुल जवक
Soyaryāpāsūna lāmba āni pāṅyāpāsūna zāvala
(Live) far from relatives and near water. 1188, 1382.
XI. RELATIONSHIP

1439 सोका वर्ष पुत्र मग मित्र
    Soλa varse putra maga mitra
Sixteen years a son then a friend.

1440 हंगवणि बायको मागवणि सोहरा
    Hagavani bayako nāgavani soyara
In sickness a wife, in adversity a relative.

(d) Widows.

1441 आर्बपार्ची बाईकी महाजानांची बोळकी
    Āibāpācī lādakī mahājanānci boḍakī
The great folks call her a widow but she is her parent’s pet. The Indian widow is generally called ‘shaved one.’

1442 केश ना मेस बोळकीस वेस
    Kesa nā mesa boḍakīsa besa
Neither hair nor anything yet a widow is attractive.

1443 बोळाच्या कसांती व बोळकीसा केशाच्या
    Kōnālā kaśātse va boḍakīlā kesātse
Some are thinking of their trials, the widow is thinking of her hair. Sometimes the last words are balutyalā pakātse (the village servant is thinking about his handful of grain).

1444 बोळकी चारणांत पाहि सहदेव म्हणि तिंचि बांहं तरी पाहि
    Boḍakī ārasānta pāhe sahadeva mhaṇe tethe kāhi tari āhe
When a widow looks into a mirror, Sahadeva says there is something or other in it.

1445 बोळकी चाळी व बेसकर शाळी
    Boḍakī āli va kesakara ḍhalī
She came a widow (a shaved one) and became one with hair, i.e. she became mistress of the house.
1446 बोक्किसा चुंबू व पाँख्षा बातबोल
Bojakila kuṅkū va vānzhelā kātabola
Forehead-powder to a widow, and kātabola (medicine) to a barren woman. Both useless. 924.

1447 बोक्किसा नाजासि चेआि पाणी बाणी गेलि
Bojakake nāhale āṁī 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 रांच बिंढ सह्या एआि पोटमर बाणा
Rānda biṅda mhaṇā āṁī poṭabhara vāḍhā
Call me a widow or what you like but give me enough to eat.

(e) Women.

1449 बक्सी तेश्ता पड़ती मागी तेश्ता टपाटा उठती
Adatī termvā paḍatī nāhī termvā ṭanatāṇa uḍatī
When there is a difficulty she falls (is humble), when not she goes on jumping (is independent).

1450 चंचिं भर्म ये म्हातारी घर घेतिं मेघांि
Asetsa mhaṇa ge mbātāri 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 Nana 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 भाप घर की भाप घर
Āpa ghara ki bāpa ghara
Her own house or her father's. There is no other place for a married woman.
XI. RELATIONSHIP

1452 आपण नागवी पाहूनरी सवारूँ
Āpana nāgavi pāhanāre labāda
She herself is naked (shameless), (yet calls) those who are looking at her wicked.

1453 उलटून पदली खरी श्रद्धाली सुर्यास दुर्बलत खरी
Ulaṭūna paḍalī kharī mhaṇatī sūrīsa daṇḍavata kari
She really fell down but said she was bowing to the sun! Compare Caesar's Teneo te Africa. 1550.

1454 एक गोरी बाह्तर बोळी चोरी
Eka gorī bāhattara khōḍī tsori
One fair woman (and she has) seventy-two hidden vices.

1455 एक तिधिका दे आदि घरची घरी घो
Eka tīḍikā de āṇi gharacī dhanīna 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 पुत्री रखती दुपूती रखती सातपुती रखती आदि निपूती ती
Eka putī raḍatī duputī raḍatī sātaputī raḍatī āṇi niputī ti pana 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 लूगड्याने म्हतारी होत नाहीं
Eka lugaḍyāne mhātāri hota nāhi
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 मागवी आदि देव पुजवा सागवी
Karūna karūna bhāgalī āṇi deva pujeḷa lāgalī
Having had her fill of wickedness she has taken to religion.

1459 कांने दू रोच तर मखा सर्व गावाची खोट
Kāge tū roṭa tara malā sarva gāvācī oḍha
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 rīna bōta (arranging to pay the village debts); or, gavācī zhoda (I am loathed by the village); or the proverb is Kāyage bāī bhurakī sārya gavācī wakī (O woman! why are you so dusty? 'I have been prying into village matters').

1460 खातिते गाला अंि नहातते बाला
Khātitse gāla āni 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 गौरा रसा्ली सामाय से्तृग वस्त्री
Gaura rusalī saubhāgya gheūna basali
The girl sulked and sat gravely like a married woman.

1462 जिकादे गेवरी वांग्द तिकादे द्रावी सांज
Zīkađē gēlī vānžha tīkađē zhālī sānza
Where the childless woman goes there she will stay till evening.

1463 दुसराची स्री विष वाली
Dusaryāci strī viṣa vallī
Another's wife is a poisonous plant.

1464 नकातैसे लगना सत्रासे विघ्ने
Nakāṭīsē lagnāsa satrāse vighne
There are seventeen hundred objections to a noseless woman's marriage!

1465 नारीतेसे भोलने गवतातेसे शेकान
Nāritse bōlāne gavatātse śekāne
A woman's talk (is like) heat from grass, i.e. it is useless.

1466 फुकाची वारेल वाण्या राहील
Phukācī bālā kaśālā rāhīla
A woman who costs nothing, why will she remain? Others will not serve us for nothing.

1467 बायकांची चक्क बुलीपाळीण
Bāyakāncī akkala tsulipāsī
Women's wisdom is connected with the fire-place.
XI. RELATIONSHIP

Women's singing and naked bathing. Both are bad. Respectable women in India do not sing, and they bathe in their clothes.

Even Bramha does not know the schemings of a woman.

The lying-in woman is in pain and the child is being adorned.

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).

She rubbed herself with ashes and became clean. An easy remedy.

If you show her affection she will fall about your neck.

Women know the foibles of women.

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 पुलिकुलकाचे देवा दंडवत
Aḍakalalayāsā devā daṇḍavata
One in difficulty bows down to God. He has to humble himself.

1477 चर्चीं दान महा पुन्य तत्वाची दान महा पुन्य
Arthi dāna mahā puṇya satpātrī dāna mahā puṇya
A gift properly used is great merit, a gift to one who deserves it is great merit.

1478 चर्च्छ ग्राट चासी बोर्कों दार
tArdha bāṭa āṇi somvāle dāṭa
Half-defiled and excessively sacred. Ironical.

1479 तार्की नेकी देववा पय देव चासा घराला
Āi geli 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 चासां पाताळाचा भेद
Ākāśa pātālātsā bheda
The difference between heaven and hell.

1481 एका जर्जिं देव स्तातारा होत नाहीं
Ekā jatrene deva mhatārā hota nāhi
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 मास व देवा मसा पाव
Ekāṭhayi nāhi bhāva va devā māla pāva
No faith in any God, and (he cries) 'O God! be favourable to me.'
\textbf{XII. RELIGIOUS} 191

1483 एका देवकंतानं तेस चोकन दुसरा देवकंत दिवा वायायाचा
Ekā devalāntale tela tsorūna dusaryā devalānta
divā lavāyātsa

To steal oil from one temple in order to light a lamp in another.
'Robbing Peter to pay Paul' (English).

1484 यर्षुनाही नेशा चार्च श्रीरूझुनाही नेशा
Katheñtūnahī gelā ani zhompentūnahī 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 काशु नेशा चार्च चाश पितर नाकासा
Kāla melā ani āza pitara zhālā

He died yesterday and to-day has become a defunct.

1486 कीर्तनारं मारीच नीपक्ष वरा
Kirtanāpeksā rātrītsa gondhala 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 कीर्तनी संतु चमा भवेंत
Kirtanī saṁta ubhā bhagavaṁta

When you see a saint at worship you see God standing before you.

1488 कोवारी देव मोठे बाबा भाद्र
Koṅkanī deva mothe kadaka āheta

The konkani Gods (spirits) are very fierce.

1489 खाजन पित्रन वटाक्क व तोंड पुजन विठाक्क
Khāuna piṁna kaṇṭāla va toṇḍa dhuūna viṭāla

He eats and drinks his fill, then, after rinsing out his mouth, he
fears he has defiled himself! 1553, 1572.

1490 गाढ्यारबरबर नल्याची बजा
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 गुराचे मागें भी देवाचं देशं
Guravatse māgaṇe ni devātse dešē

The temple-priest's asking and the God's giving. These are different. Another form is Guravāṃ sāṅgitale ānī devānē aikile (The temple-priest spoke and the God heard).

1492 गुरुचा भेखा म्हणूनच देखा
Gurutsā celā mhaśītsā helā

The guru's disciple (is like) the buffalo's male calf. He is fat and lazy.

1493 गुरुची बकळ गुर्साच फूलाची
Guruci akkala gurulātsa phalali

The guru's wisdom has borne fruit to the guru himself.

1494 गुरु तवा चेखा
Guru tasā celā

Like guru, like disciple. 'Like priest, like people' (English).

1495 घराचा देवास वेवा नाको
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 देरकांत दिवा
Gharānta divā tara devālānta divā

If there be a lamp at home there will be one in the temple. If we have we can give.

1497 घरोघर संत रचे मनवंत
Gharoghara saṅta rače bhagavanta

If there were a saint in every house what would God do?

1498 गुड्सा पकीर मशीद्वंत
Tsukalā phakīra maśiḍiṇṭa

(Look for) the lost fakir in the mosque.

1499 चेरीचे बाण गुडचे हातों
Celīte kāna gurutse hātī

The ears of the disciple (f.) are in the hands of the guru.
XII. RELIGIOUS

1500 करी देवी धाम तर गुरु वां फुंकी धाम
Chaḍi dei dnyāna tara guru kā phuṅkī kāna
If wisdom come by beating why should the guru breathe in one’s ear?

1501 काठिन बाठी व सखासारी बोटी
Chatīvara kāṭhi va savyāśāci loṭī
A rag, a stick, and a bronze pot belong to the ascetic. The rag is for
the ganja pipe.

1502 जनवास वस्त्रा बांधि
Zānavyāsa vastra bāṇdhane
To tie a razor to the sacred thread. ‘To do or die.’

1503 बिकरीपेशं पाकरी बरी
Zikiripekṣa phakiri bari
Asceticism is better than life’s cares.

1504 को निगुर्या भाषि वाचि तींब सवारी पांढ गचि
Zo niguryā āhe tyātse toṇḍa sakāli 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 आषि पादरीं पाप धारा पोरी होती चापालाप
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 टांकिषे धाव सोसल्याविना देवपां धेत गाहि
Ṭāṅkitse ghāva sosalyāvinā devapanā yeta nāhi
The form of a God (idol) cannot be attained without bearing the
wounds of a chisel.

1507 तन मम धन बर श्रेष्ठ वर्षेव
Tana mana dhana kara gurulā arpana
Offer body, mind, and wealth to your guru.

1508 तीर्थी वेस्त्रां वृंखल होत गाहि
Tīrthi gelyāvātsūna muṇḍana hota nāhi
A man’s hair is not entirely shaved off unless he go to a place of
pilgrimage. It is a sign of repentance. Without going to the person who has authority over you, you will not repent.

1509 तुमचे मरणे तसेच माझे ाग जिसे
Tumatsē marāṇe tase māzhe āga righāṇe

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 तेला जोड़े पिठा टेक्या पश पक्ष जोड़े वास बक्के
Tela zāle piḍā tāle pāna jyātse zāle tyāsa kaḷe

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 देशार नाही युवक कोठून देशार
To pāpa deṇāra nāhi punya koṭhūna deṇāra

He will not give ‘sin’ much less ‘merit.’ A miser. Sin and merit are opposites. The latter refers to almsgiving.

1512 दक्षिणा तासी प्रदक्षिणा
Dakṣiṇā tāsī pradviṣṇā

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 दुबाले देवाची दीपमाला
Dubālē devācī dipamālā

The lamp-stand of a poor God. Whatever a poor man does is according to his poverty.
XII. RELIGIOUS

1514  

Deūlaci sahāna va dharmāśāletse ukhaṭa

The temple pigment-stone and the rest-house mortar. Applied to
a person or thing which all may use.

1515  

Dekhale devālā daṇḍavata

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  

Deṃ tase ḍhāne va deva tase dhupāṭane

As we give so we receive; as the God so the censer. The first phrase
is also quoted nāvī tase thāpaṭane (As the barber so his patting).

1517  

Deva āla dyāyāla to padara nāhi ghyāyāla

God came to give but he had no lap in which to receive.

1518  

Deva zhāle laṭake va brāmhaṇa zhāle baṭake

The Gods have become false and the Brahmans have become polluted.

1519  

Deva nāhi devhāri āpi dhupāṭane udyā māri

God is not in the shrine and the censer dances about. ‘When the
cat's away the mice will play' (English).

1520  

Devalāci geli ghāṭa va guravāṭse gele tsarhāṭa

The temple has lost its bell and the priest his rope.

1521  

Devāvadāra māgitala 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 वाणे दे वाणे
De vāna ghe vāna

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 देवालास वांचित वडा घांिति मध
Devālā dyāve kāna ghyāve maṇa

We give to God by grains and take by bushels.

1524 दोस महर आचार वंतर चाचाखर?
Dona prahara ācāra naṅtara anācāra

The first half of the day religious after that irreligious. The word ācāra refers to religious ceremonies.

1525 घड़ गाठवा ना ब्रह्मचारी
Dhaḍa gādhava nā bramhacāri

Not wholly a donkey nor an ascetic.

1526 न खातास देवासा नौं (न्वेंब)
Na khātyā devāla bone (naivedya)

Offerings to the God (idol) who does not eat them.

1527 नवरा मरो की नवरी मरो दपाधास देवशेंद्र वारख
Navarā maro kī navarī maro upādhyaśa daksanetse kārāṇa

Let the bridegroom die or let the bride die, it will be a reason for the priest's fee.

1528 नवस के सि वरीपरी पवं एक देव नाहीं घरी
Navasa kele paropari pāṇa eka deva nāhi gharī

She made vows in different ways but not one God was at home. The last phrase may be pāṇa pāvenā śrīkārī (but Lord Hari gave no answer).

1529 निजवेसुं हुवा नाहीं
Nizevēsūṇa pūjā nāhi

There is no worship (service) except for self.
XII. RELIGIOUS

1530 नेमानि त्रिये पवकठ बाघा
Nemanishā pokāla kāṣṭā

A hollow observance of forms. The end of the sādi tucked in at the back, by which the whole is secured, is called kāṣṭā.

1531 पुष्याई समपली
Puṇyāī sampalī

The merit is finished. When a calamity falls on a man it shows that his ‘merit’ is all used up.

1532 पुष्यान्ति स्वर्ग पापांति गरख
Puṇyaṁti svarga pāpāṁti naraka

The end of merit is heaven, the end of sin is hell.

1533 पैसा दबिया व सब प्रदबिया
Paisā tabhiya va lakṣa praddabhiya

A penny offering and (he wants) a hundred thousand circumambulations! 1512.

1534 पोट चंत संति संत
Potā aṁta sāṅge saṁta

The saint will say what is in his mind.

1535 प्रयत्नान्ति परमेश्वर
Prayatnāṁti paramēśvara

At the end of effort is God. ‘The gods help those who help themselves.’

1536 पुष्यदर्शन देवलान्ति दानी
Phukaṭa darśana devalāṁta dāti

A visit to the idol (allowed) gratis and a crowd (comes)! People press to get what is to be had for nothing.

1537 पुष्यार्द्धशा संबारा
Phusakāīśa aṅgārā

Ashes of failure. The word phusakā (here personified) means a miss in the game Iti Dāndu.
MARATHI PROVERBS

1538 भाव भावे संब्रांत भावे
Bābā zāne sankrānta zāne

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 संबार मरपुर बालु भंडब दूर
cungaśāra bharapūra kāla kaṉtaka dūra

Plenty of turmeric powder will keep off death and enemies. Said by
mendicants.

1540 मिष्केवेच चमत पवित्र
Bhiketse anna pavitra

Food received as alms is pure. A beggar need not trouble about
the caste of the giver.

1541 भेष्याभाव की महिमाव
Bhenyābhāva kī bhaktibhāva

Worship through fear or worship through affection.

1542 मौठा मात सिरोस बाथ
Bholā bhāva siddhīsa zāva

Credulous worship brings success.

1543 मंच बोळा घुंवा फार
Maṅtra thodā thunkā phāra

A short muttered-charm, much spitting. Great exertion over little
work.

1544 माण्डल तर देव गाईं तर दव
Mānalā tara deva nāhi tara dagaḍa

If we so regard it, it is God; if not, it is a stone.
XI. RELIGIOUS

1545 छाहाना सूर्यां पथ चोर बीरि
Lahāna mūrti paṇa thora kīrti
A small idol but great fame. Magnus Alexander corpore parvus erat.

1546 वदिलाञ्याः चाती नितीनुः पाठी
Vadilāncyā tsālī bhitimuṇe pālī
He observes the customs of his ancestors through fear.

1547 वरला देवाची हुस्ती देवरी देवचे हसं दोंबा मारी
Varalyā devācī tuṭāli dorī khālatsa 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 वेतालाचे माळी सुतावल भाहिताच
Vetālātse māge bhutāvala āhetatsa
The demon’s king is of course followed by demons.

1549 सवव्या माताचा वैष्णव
Sagalyā bhātātsa vaisvadeva
The whole of the rice as a burnt-offering. A Brahman usually sprinkles a little rice on the fire before eating.

1550 सहज परे दंडवत चचे
Sahaza paḍe daṇḍavata ghaḍe
He fell accidentally (but says) he made a salutation. ‘To make a virtue of necessity’ (English). 1453.

1551 सहज भिलासर गीत साधित वालघास सुति विन्दे
Sahaza bilvadaḷa gale āṇi vyādhāsa muktī 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 हांती मांक्ता चाशि देश मोक्ता
Hāṭī bhopāḷā āṇi desā mokaḷā
A gourd in hand and the country before him. A beggar.
(b) Caste.

(This does not include Cultivators and Trades.)

1553 चाँदी पाची पिखी मग चांद पुस्तीं

Adhi pāṇi piṅge maga zāta pusāne

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 चांदी तेलियँ बाप माही बेटी दिखी मुखान चांदी

Āī teli bāpa māli beṭe nikale sujāna allī

Mother of the oilman caste, father a cultivator; their child a Muham-

madan (Sujān Allī). Meant to show the evil result of mixed marriages.

1555 चाँद पुरस्की चाळी नज चीने

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 उमराना तर निक चाइं तर कुळीचं पीक्ष

Umazalā tara bhilla nāhi tara kutritse pīlā

If you convince him, he is a Bhīl; if not, he is the descendant of a dog.

1557 चाच चोचाच महाशा वबब्बा चंदा

Kāya bolāve bhāṭāla badābādyā unṭāla

What is the use of talking to a Bhāṭ, he smacks his lips like a camel. The Bhāṭs are talkers and story-tellers.

1558 लांरे महारा जतासा हातीं दीन राषा

Kāre mahārā utāṇā hāti dida 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 mahāraṇi utāṇi bīṅgāta bharale dāṇyāni (O Mrs. Mahār! why are you stuck up? ‘She has a horn full of grain.’)
XII. RELIGIOUS

1559 खुवा टिंके पश राजपूत न टिंके
Kuvā tāle paṇa rajapūta na tāle
The well may slip out of the way but the Rajput will not. He will
leap over it or perish.

1560 कोंकणी भूत छावा कूट
Konkanī bhūta cávala kūta
A Konkani ghost pounds rice! The people of the Konkan are
scantily clothed and live on rice.

1561 कोंकणी चावि मातमोक्षिं
Konkanye āni bhātabhokānye
A Konkani and a rice-stuffer!

1562 काटघट खावा गिरळेक नट
Khatanaṭa tyāḷā girhāika bhaṭa
A villainous tradesman and his customer is the Brahman priest.
The priest is niggardly. The first word may mean 'inferior goods'.

1563 खाडळिश्वर चाचि बाळवाचि
Khāndeshīc āni dālanāse
Khāndeshités are pulse spoilers. ‘To spoil pulse’ is a synonym
for unsuccessfulness.

1564 खिरीत सराटा चाचि ब्राह्मणांत मराठा
Khiriṅṭa sarāṭa āni brāhmaṇānta marāṭhā
A bīr in the custard and a Marāṭha among Brahmans. Both out
of place.

1565 गाँडी गुजरातिच चाचि साध पिछे बात
Gāndī guzarāṭha āge lātha piche bāta
Ignorant Guzarāthis; first kick them and then speak to them.

1566 गोलकटीस चोर्यें सारा बेगळ चोर्यें
Golakāṭīse somvāle sārā veḷa 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 तात तत्तती पत्र मत तत्तत नाहीं
Zāta kalatī paṇa mata kalata nāhi
*We know a man's caste but not his opinion.*

1568 तात तत्ती तात पेसा तत्ता हाट
Zāta taśi bāta paisā tasā hāta
*As the caste so the talk; as the money so the market.*

1569 तात वान्याळाशी वरी वरीं चोरी न वरी
Zāta vaṇjāryāci barī kadhi tsorī na kari
*The Vaijāris are good, they never steal.*

1570 वातीशा तात मारी बाळिश वातीशा तात तारी
Zātilā zāta mārī āni 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 वातीबाटवं माती खावी तात बरीं न सोवावी
Zātisāthī mātī khāvī zāta kadhi na soīāvī
eat dirt for the sake of caste but do not break it.

1572 शेवायवर म्हे तात बोघ
Jevalyāvara mhaṇe zāta koṇa
*After eating to enquire what caste.* 1489, 1553.

1573 शेवाय दांवं भाषा सारवरीवर सांवा
Desastha dāṇḍagā āni bhākarivara sāṇḍagā
The Deshasth Brahman is rough and (likes) savoury cucumber on bread.

1574 भववर शेवाय शेवाय ताकांतवंगी शेवाय
Dhanagara basalā jevāya tākāsāṅgati 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 भववरनपारे तात तिस्व बवे तेव्हा बोरीचं बेर बाई
Dhanagaraabhāṇi savvā prahara divasa yēi temvāhā khōditse vedā zāi
*The shepherd's stupidity does not leave him till ten in the morning.*
Another phrase exposing his stupidity is Dhanagarāci paṇa thira mendhi laṭāki (The shepherd thinks everything false except ‘thir’ to his sheep).

1576 पाटिलात्से ग्होडे व महाराणा मुखम
Pāṭilātse ghoḍe va māharāṇā bhūṣāna

The village head-man’s horse and a Mahār (who holds it) is proud of it. 194.

1577 बायको मानभावाची मरब गाहीं चीली बुगडाची
Bāyako mānabhāvači garaza nāhi tsoļi lugadyācī

A Mānhao’s wife has no need of a bodice and sadi. The bridegroom usually provides these. The Mānhaos have a community of wives.

1578 ब्राह्मण झार्सा जरी चड्ठ तरी तो सिंही बोबी अघ
Brāhmaṇa zhālā zarī bhraṣṭa tarī to tinhī loki śreṣṭa

A Brahman, even if depraved, is chief in the three worlds. 1582.

1579 ब्राह्मण तुपाची लालची
Brāhmaṇa tupācī lālacī

The Brahman has a liking for butter. The butter spoken of is clarified for cooking purposes. 1726.

1580 ब्राह्मण भत बडी चांबट
Brāhmaṇa bhaṭa kaḍhi āmbaṭa

The Brahman priest likes curry with sour butter-milk. The curry spoken of is pulse, &c., boiled in butter-milk.

1581 ब्राह्मण मोक्ता बार्षित बोव्हाकर
Brāhmaṇa moḷā kākheṇta somvalā

A Brahman custom—the sacred (waist-cloth) under his arm. 1566.

1582 ब्राह्मण वंद्विंचं वंद्विंचं पवव वंदापि व विद्विं
Brāhmaṇa vandāve vandāve paṇa kadāpi na niṇ-dāve

Always speak respectfully of a Brahman but never disrespectfully. 1578.
1583 प्राम्हणाची सार्व बायावास्तून गाडी
Brāmhnānci bāī kāṣṭyāvātsūna nāhī
does not tuck her sari 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 मट भिकारी पच्च जाणबें जाच बीयांचे दारीं
Bhaṭa bhikārī avase punavesa zāya lokāntse dārī
da beggar, he goes to people's houses at the new moon and at the full, i.e. he goes for offerings.

1585 मटाची चांबरी चाँब शिक्या माबरी
Bhaṭācī tsākari āṇi sīlyā bhākari
service with a priest and stale bread. The priest is niggardly.

1586 मटांचे जाण भांच गृहसांचे जाण एकच
Bhaṭāntse kāya āṇi gṛihasthāntse kāya ekatsa
what are priests and what are laymen? they are the same. Brahman are divided into these two hereditary classes. One is not more sacred than another.

1587 मटांचे जाण बाणसट
Bhaṭāntse nāva kānabhaṭa
The priest's name is Rogue-priest. Whatever name you give him he is bad.

1588 मटाळा चाँब तटाळा चक्षू गाडी
Bhaṭālā āṇi tāṭṭālā akkala nāhī
the priest and the country-pony have no sense. 1298.

1589 मटाळ दिशी चीबरी मट हृक्ष हृक्ष पाय पबरी
Bhaṭāsa dili osari bhaṭa haḻu haḻu pāya pasari
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).
XII. RELIGIOUS

1590 भटो भायको छ बाणिज्य तर गावार फाटको
Bhaṭo bāyako kā karānā tara gāvāvara tsālāte
O priest! why don't you marry? (He replies) 'My village (fees) satisfy me.' He is niggardly.

1591 महाराजी चांदी बाय चावी चावकुंवारी मारे चाय
Bhāṭātse khāne kāya āni brāmhanātse mārane 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 Brahmins are talkers not fighters.

1592 भिल राधा बंगारा तीर मारी नेमारा
Bhillā rāzā vanātsā tīra māri nemātsā
The Bhil is king of the forest and shoots arrows with precision.

1593 भिलाची चात फार बाबड़ी एव टीर चांदी एव टीर छान्कली
Bhillācī zāta phāra vānkaḍī eka tīra ughaḍī eka tīra zhaṅkalī

Bhils are very crooked; one buttock open, one covered.

1594 भिल बेःराझा उँचि नाही गोराझा
Bhillā berāḍālā une nāhī poraḷā
Bhils and Berads have no lack of children.

1595 महार लेखा विद्रवते रेखा
Mahāra melā viṭāla gelā
The Mahār is dead, he no longer defiles.

1596 महाराजी चाँदी चावी चावीची
Mahārātse adaviñe vesiṇaṇī
A Mahār only interferes with one at the village-gate. He is the gate-keeper and will ask who you are.

1597 भिलाची देवास फटकुरांशी धूःका
Mahārāntse devāsa phaṭakurāṇcī pūjā

The Mahārs' God wants the worship of an old blanket. Present even an old blanket to a Mahār and it will conciliate him. Present 1744.
1598 महाराष्ट्री लड़के खेलते हादा के
Mahārātse lādake khelate hādake
*The Mahār's pet plays with bones.* Mahārs have the right to claim the dead animals of the village.

1599 मांग भाषी मचलीय कोड खां
Māṅga ānī bhalatītsa goṣṭa sāṅga
*A Māṅg will say anything.* His words cannot be relied on.

1600 मांगासा माया भाग भाषा मिखाला माची खाय
Māṅgālā māvasi kāya ānī bhillālā bhācī kāyā
*What is an aunt to a Māṅg, or a niece to a Bhīl?* Their morality is low.

1601 सुंपरेःचा पारंदी हातांत चारधी
Munjbaitsa pāraśī hātānta āraśī
*A Parsi of Bombay has a looking-glass in his hand.* A hint that he is a fop.

1602 सुखमाण सुखा हात सुखा
Musalamāna bhukā hāta sukā
*A hungry Musalmān and a dry hand, i.e. he has nothing to eat.*

1603 सुखमाण व बेदमाण
Musalamāna va beimāna
*A Musalmān is an unfaithful man.*

1604 मेंदांत्या हातांत पांढे
Maindāncyā hātānta phāše
*Loaded dice in the hands of Mainds.*

1605 बंधासमाज भाषी बांढ़ी खां
Lambhānabhānu ānī kānde khāṇu
*A Lambhān is an onion-eater.*

1606 वाडाराचा मोगा फटबराचा मोगा
Vāḍāryātsa bhogā phatkarātsa sogā
*A Vadāri's adornment is a trailing coarse blanket.*
1607 स्वातित्व एवं राहति (Tukaram)
Sväjätiya ekatra rähati
People of one caste live together.

1608 हातां तुरी मट मटथीमा मारी
Haṭānta turī bhaṭa bhaṭaṁila 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 hāṭānt (in hand). To the proverb is sometimes added dāṭa karakīla kā pāṭala (will you make it thick or thin?).

1609 हात बाटला तरी जात बाटल गाहँ
Hāta bāṭalā tari zāta bāṭata nāhi
Caste is not polluted even if the hand be, i.e. by eating.

(c) Fate.

1610 चरि माध्या कर्मा बोटें बेशा घरमी
Are māzhya karmā koṭhe gela dharmā
O my fate! What has become of my good deeds? Why am I suffering after all my alms-giving?

1611 अपना करि बाटला बेश भेखी बपाल्ला
Āpana karī bāṭalā bola ṭhevi kapāḷā
We follow bad habits and then blame fate.

1612 बपाल्ला पानीरी बरोबर
Kapāḷa pāsari barobara
His forehead (luck) is as big as a five seer weight.

1613 बपाल्लांक बपाल्ला बालबालिं देव घेत गाहोँ
Kapāḷālā kapāḷa ghāsalyāne daiva yeta nāhi
Good fortune will not come by rubbing one forehead against another. The forehead is the seat of Fate.

1614 कर्माची रेष टके गा टके
Karmācī regha tāle nā tāle
The writing of fate is inevitable and unavoidable.
1615 कर्माचाया गती सांवाच्या किंती
Karmācāyā gati sāṅvācāyā kitī
Who can tell how many ways destiny has?

1616 कर्माचाया मोबा चांवी तीव्र रूढी द्रोणां
Karmācāyā bhogā ānī tīna dole doghā
As a result of destiny there are three eyes to two persons.

1617 घरोघरे सेते देनं पिकती मातं
Gharoghaśe sete daive pikati bhāte
Every family owns fields but Fate ripens the rice.

1618 वयु दिसं वच वर्ष दिशं धारीं
Janma dilā paṇa karma dile nāhi
I was the cause of his birth but not of his fate. Spoken, with comfort, of a child who turns out badly.

1619 वें कणाकांतेन नी मोबायं
Veṃ kānākānteṇ eṃ mōbāyṁ
Je kapālāṇṭa te bhogāve
Bear what is on your forehead, i.e. fate. In another form it is Je brumāyānī likhe thiṣā te na truke hādāhīśī (What Brahma has written on the forehead will never fail).

1620 वेंदो देवारी ज्वरी तेजी वही चूली दरिरीं
Zaiśī daivācī uzari taisī buddhi upape dariri
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, Omas dews vult perdere prīnas dementat.

1621 ज्यैं चसीय ब्रांबरोःपर
Jyāte naśita tyātebarobara
Each person carries his fate with him.

1622 तोंड वांक्ये तथा तेव वांक्ये
Toṇḍā vānkañge paṇa daiva phānkañe
An ugly face had a good fate.
XII. RELIGIOUS

1623 देवाने दिले व कर्मः नेले
Devāne dile va karmāne nele

God gave and Fate took away.

1624 देव नसतां चन्द्रास्त्रा ताांडी हौती पृतिकुल
Daiva nasatā anukūla āptahī hoti pratikūla

If Fate is not kind even relatives are unkind.

1625 देवाची गति विलक्षण चाति
Daivāci gati vilakṣāna ati

Fate's movements are marvellous.

1626 धर्म बाहिन्दे कर्म छुँ राहते
Dharma karitā karma ubhe rāhate

Fate interferes while a religious work is being done. Or the phrase may be Karma pāṭhisa lāgatē (Fate pursues us). The two are sometimes contrasted thus, Dharma thoḍā karma adhīka (Little religion, much fate).

1627 धारिष्टास देव धाराविन्दे
Dhāriṣṭāsa daiva dhārājīne

Fate is propitious to courage. 'Fortune favours the brave' (English).

1628 धिरे धिरे देव उघाधे
Dhire dhire daiva ughaḍe

Little by little fate opens, i.e. becomes favourable.

1629 नाशीबा लागाळे दवावाना आशि पदर नाही धावाना
Naśība lāgale dyāvāṇa āṇi padara nāhi ghyāvāṇa

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 प्रयत्नावःत्सु ब्राह्म लांगादे
Prayatnāvatsūna prārabdha laṅgađe
Fate is lame without effort.

1631 प्राराब्धहिनाला सुवर्णेशी मृतिक दिती
Prārabdhahinālā suvarnāci mṛttikā 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 ब्राह्माचा लिखा सातविषा टाखा बांस कोष देशस शोभा
Bramhātsa likhā satavīsā ṭākā tyāsa koṇa 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.
XII. RELIGIOUS

1633 भिकार्यते नासिबा भिकारी

Bhikāryatse naśība bhikāri

The beggar's Fate is a beggar. Fate personified took the form of a beggar.

1634 मरा ज्याठासीं चाशून चारो आपशा पारीं

Maraṇa jyāṭhāyi tsālūna zāī 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 साध तीन हात नासिबा

Sāḍē tīna hāta naśība

My fate is three and a half cubits long. The full measure of good luck.

1636 हात दावुना चबरभर चिंताम

Hāta dāvūna avalakṣaṇa ciṃtāme

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 अहित्सा उल्हासा 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.

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1638 चक्रित तः दिवस्तः दिवाळी चक्रित तः दिवस्तः सिमागः
Asela tyā divāsī divāli nasela tyā divāsī śīmāga
The day he has is Divāli; the day he has not is Shimgā. Divāli 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 आदीरीचा पाड़या दिवाळीचा लघु
Āvaḍītsā pāhunā divālītsā saṇa
A much-loved guest and the Divāli festival. One joy on another.

1640 आदी आदि लघु बसारी दिवाळी आदि आदि विचारी
Āśādhi āṇi saṇa hakārī divālī āṇi saṇa nivārī
Āśād uṣhers in the (Hindu) festivals; Divāli brings them to a close. The first is the fourth month (June–July), the last is in the eighth month, Kārttik (October–November).

1641 रेटन नव रोजा
Ida maga rozā
After the Id comes Ramzān. Two Muhammadan seasons.

1642 एकदशीचा चर्री गिरवराष
Ekādaśicyā gharī śivarātra
Shivrātra in the house of Ekādashi. Two fasts. ‘Misfortunes seldom come alone.’

1643 गडीचा पाड़या आदि गोट चोक गडवा
Gaḍhītsa pāḍavā āṇi niṭa sola gaḍhavā
It is New Year’s Day so speak to me properly, you donkey! The word gaḍhi means a sort of flag put up on the house on New Year’s Day. We often do what we blame in others.

1644 घरी सिमागा बाठर दिवाळी
Gharī śīmāga bāhēra divālī
At home, sorrow (Shimgā); outside, joy (Divāli). The two are referred to in many ways, e.g. Ghetā divālī detā śīmāga (When he receives it is Divāli, when he gives it is Shimgā). 1638.
XII. RELIGIOUS

1645 आचे गरी बाकी साती वदा दिवाळी
Jyátse ghari kāli tyācī sadā divālī\nThere is always Divali (joy) in the house where there is a buffalo.

1646 टोथायात्से बालात्से दसरा
Toṇagyātse kapālī dasarā
The Dasarā (festival comes) in the forehead (destiny) of a buffalo-calf (m.). At this festival a male buffalo is killed.

1647 दसराधुत धुधी तेजसं दिवाळीचा दिसा पाणीच
Dasaryāntūna jagela termvha divālītsā divā pāhila
If he live through Dasarā he will see the Divali 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 राजासा दिवाळी बायः
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 शिंगार बारं चापि कविल राही
Śimagā zāi āni kavitva rāhī
Shimgā goes and its songs remain. Also called the Holi. Its lewd songs remain in people's minds.

1651 शिंगाराचा चधाचं गोंग
Śimagācyā 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 शिंगाराचं गोंगचं पाहिजे बाबि चुटांगू
Śilāṅgaṇātse sone pāhijē tyāne luṭāve
Any one who likes may steal the Shilangan gold. Referring to
a custom at Dasarā 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 सम्पन्न धमः 
_Sanāmāgūna somvāle_

_To purify oneself after the feast is over. 'To put the cart before the horse' (English)._ 

1654 सारा दिवस चर पश शिवराजी कर 
_Sārā divasa tsara paṇa śivarātri kara_

_Eat all day but keep (the feast of) Shivrātra. Certain food, plantains, nute, &c. may be eaten. Poking fun at the amount of food eaten on fast days._

1655 होलित्सा होलाकार व मोलासा रावणार 
_Holitsā holākara va molātsa raśanāra_

_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._

(c) Gods and Goddesses.

1656 चटरा गुणांचा चंद्रोन 
_Aṭharā gunāntsā khanḍobā_

_An eighteen-quality Khandobā. A pre-eminent rogue. The standard is sixteen annas to the rupee._

1657 चस्काची चंद्रा पाणि गोंधळाच्या ऊषय बारा 
_Adakyači ambā āni gondhalāla 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. Adakyači māyārāni sāpikyātsā gondhala (A farthing Māyārāni and a penny entertainment). Paśācī bhavāni va navaṭāṅka tela (A farthing Bhavāni and twopence for oil)._ 

1658 चर्ची पोतोबा मन बिठोना 
_Adhī potobā maga viṭhobā_

_First the god Stomach then the god Viṭṭhala. Viṭhobā (or, correctly Viṭṭhthal) is at Pandharpur._
Mother has eaten, Mahāśā 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.

Indra phirato īndrāṇī phirata nāḥī
Inśuna goes about, Indrāṇī does not.

Indra badalato paṇa īndrāṇī ekatsa asate
One Indra follows another but Indrāṇī remains the same. On the death of Indra she is believed to purify herself and become the wife of the next. Also quoted Tsaudā īndra zhāle tari īndrāṇī ekatsa (There have been fourteen Indras but only one Indrāṇī).

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.

Evī tevī bhargo devī
Whatever she does she is the goddess Bhargo. Applied generally to a wife.

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 बाम बपा रामाराम
Kāmānta kāma zapā rāmarāma
While engaged in work worship Rām.

1666 काला भ्रामण गोरा सुद्र स्वाम पाक्ष बापि सूद्र
Kālā brāmhāṇa gorā śūdra tyāsa pāhūna kāpe rūdra
Even Rudra trembles when he sees a dark Brāhman or a fair Shudra.

1667 कोठे चंद्रा एरावत चाणि कोठे शामरताचि तटाली
Kothe indrātsā airāvata āni kothe sāmabhātāci tatānī
Where is Indra’s elephant and where is the poor priest’s pony?
‘Where is king Bhoj and where Gangā the oilman?’ (Hindustani).

1668 गणेशाचि हाँसि होंद चंदकीचिचे जातो ग्राम
Ganēsātse hāle donḍa caṇḍakītsā zāto prāṇa
Ganesh shakes his large stomach and Chandaki’s life is in danger.
She is his mother.

1669 बांड चंद्राचा हयुंत निराला
Gāva zalālā hanumanta nirālā
The village was burnt, Hanumat 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 zale mārōli pale (The village was burnt, Māroti, i.e. Hanumant, ran away). 1678.

1670 गुलाचा गणपति व गुलाचा नैविव
Gulātsā gaṇapati va gulātsātsa naivedya
A Ganpati (Ganesh) of sugar and an offering (to it) of sugar.

1671 चोराच भेस्वाई धाराजिनि
Tsorāsa mesāi dhārājīni
(The goddess) Mesāi is propitious to thieves. 116, 643.
XII. RELIGIOUS

1672 ज्याच्या ज्याच्या परी पुरवितो हरी
    Hari gives to men according to their state. To the rich he gives much,
    to the poor little.

1673 तिकोबा तिकाई विठोबा रखमाई
    Tikoba tikai vithoba rakhmai

   Tikobā Tikāī, Vithobā Rakhmāī. 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 दगडाते देव ज्यातां शक्तिखल बाहतां शक्तिखल
    Dagađātā tēv jātāṁ šaktikhala bāhatāṁ šaktikhala

   Stone gods rattle when put into (a bag) and rattle when taken out.
   Dissatisfaction.

1675 देरे हरी बाजेवारी
    Dere hari bājevari

   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 पावद्यांता पाव चाणि ब्राह्मणेवाषा चप्पेस्थ
    Pāvaḍyaṁta pāva āṇi brāhmaṇevāṣā upadesa

   A foot on the hoe and Brahma’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 म्हाणतां ब्राह्माणवा
    Phat mhaṇataṁ brahmaṇavā

   Saying ‘phat’ (is punished as though it were) murdering Brahma.
1678 मवारीवारी देवकांत राही नाही बनानं
Bhavāniīāi devalānta āni nāyaṭe 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 माहकादेविला नाही नवरा चाँच वेतालाचा नाही बायको
Bhāvakādevilā nāhi navara āni vetālalā nāhi 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 मार्गाचा संगोळा सर्वा तल्ल्याचे वृणे
Māśātsā khandobā savvā tolyatse kutre

An anna-weight Khandobā and a twenty anna-weight dog. Khandobā sits on a dog. An inferior greater than his master.

1681 वांया मूर्ति
Vāmana mūrti

An image of Vāman. He was the fifth incarnation of Vishnu and was short. Applied to a short man.

1682 सर्वा रामायण संगीत मारां माने रामाची सीता कोण
Sarva rāmaṇya sāṅgītale tari mhaṇe rāmacī siti koṇa

He has gone through the whole Rāmaṇya and yet asks who Rām's Sītā was!

1683 सोमेश्वरा धार्मिक भाषी सोमेश्वराची पुवा बांधिली
Someśvaralā nāgavalā āni rāmeśvarācī pūjā bāndhili

He robbed Someśvar and made an offering at Rāmeśvar. Two famous places of pilgrimage.

(f) Marriage.

1684 चावालवारी बप चोमवारी या
Ādityavāri lagna somavāri yā

The wedding is on Sunday: come on Monday.
XII. RELIGIOUS

1685 उदावला नवरा गुदाग्याता बासिंगा
Utāvala navarā guḍāghyātā bāsiṅga
An impatient bridegroom ties the head-ornaments to his knees.

1686 उदावली बावरी वाळी महतावाळी नवरी
Utāvalī bāvarī āṇi mhatāvācī navari
She was hasty and flurried and became an old man’s bride.

1687 कन्या देउन मग बुडा विचारावचाचे
Kanyā deūna maga kula vicārāvayātse
To give one’s daughter then to ask about the (bridegroom’s) family.
It is also quoted in the reverse way.

1688 काण्यात काही गाही माणिं बुढवाऱी बप
Kaśānta kāhi nāhi āṇi budhavāri lagna
Nothing in the waist-belt (purse) and the wedding is on Wednesday!
The first part of the proverb is also quoted Navaryāsa nāhi thāṅga
(A bridegroom is not yet obtained).

1689 कुक्कस बोड़ माणिं संतागास बेड़ वचाचे
Kulāsa khoḍa āṇi saṁtānāsa veḍa 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 सड़क माणिं कुमार
Gāvānta varhāḍa āṇi kutre murāḍa
A wedding in the village and the dogs go in state. There is food about and the parish dogs flock there.

1691 गावांमागे वेदें व वरातीमागे चोरें
Gāvāṁāge veḍe va varātīṁāge 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 गुर्हाळ घर माणिं बघ घर
Gurhāla ghara āṇi lagna ghara
A sugar-cane mill and a wedding-house. At both places you are received hospitably.
1693 याचे बपाडी वाशिंग तो नवरा
   Jyātse kapāli bāśinga to navarā
   He is the bridegroom to whose forehead the ornaments are tied.

1694 तीथ भाषि ती मट भाषि मट भाषि तीं तीथ नाहीं
   Tittha āhe to bhaṭa nāhi bhaṭa āhe to tittha nāhi
   When there is an auspicious day there is no priest, and when there
   is a priest there is no auspicious day.

1695 चोर घरीं बेंब दिसी भेटनाची तिरायली
   Thora gharī lenka dili bhetenācī tīrālī
   If you marry your daughter into a great house a visit to her will be
   a rarity.

1696 दीर्घ हलकुंकांत पिपली
   Dīda halakunḍāntā pivalī
   Yellow with a clove and a half of turmeric. It is rubbed on the
   bride's body before the wedding.

1697 धोबयाचा बपासा बास वी पावलग्याबास
   Dhobyācā bapāsa bāsa vī pāvalagyaśāba
   There is no lack of cloth to walk on at a washerman's wedding.
   He uses other people's clothes.

1698 नवरानवरी एक दाणी बनाणी जगाचे बोब
   Navarānavari eka āni varhādi jagātse loka
   The bridegroom and bride are one, the people of the procession are
   outsiders.

1700 नवरा राडतो तर्बाव स बनाणी राहतात तर्बाव
   Navrā radato taraṇāsa va varhādi radatāta vara-
   nāsa
   The bridegroom is vexed about the watery stuff and the guests about
   the boiled pulse. A similar saying is Navarīyālā miṣenā kāti dhedā
   māgato varana (The bridegroom does not get watery pulse and his
   friend asks for pulse).
1701 पाटकरु ते बाटकरु
Pāṭakarū te bāṭakarū
One who marries again becomes a slave.

1702 पाटील बुवा बायको करा तर महे तुम्ही वहा
Pāṭīla buvā bāyako karā tara mhaṇe tumhītsa vha
O sir! get married. He answers, 'You be my wife.'

1703 पुबट चेषार दुर चेषार
Phubata ghenāra dūra neṇāra
He wants her gratis and will take her far away.

1704 बांधला मानी झाला धानी
Bāṇdhala mani zhasha dhanī
He tied the beads and became my master.

1705 ब्राम्हाच्या गाठी मग कां ब्राम्हाच्या गाठी
Brahmācchya gāṭhi maga kā kā pāṭalā aṇṭhi
Brahma tied the knot then why these wrinkles in the forehead? Brahma is the author of Fate.

1706 लग्ना गेले गहरी मग मांडवाची तयारी करी
Lagna āle gharī maga māṇḍavācī tayāri kari
To begin to put up a wedding-awning after the wedding-procession has reached the house. 969, 1285, 1765, 1876.

1707 लग्ना केली नाहीं पाण मांडवाखापुण तर गेलों चेसेन
Lagna kele nāhi pana māṇḍavākhalūna 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, Vihīṇa nāhi zhashī (I may not be a mother-in-law).

1708 लग्ना म्हणते कस्तूँ पहा चाणिः चर म्हणते मांडूळ पहा
Lagna mhaṇate karūna pahā āṇi ghara mhaṇate bāṇḍhūna 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, Gurhāla mhaṇate lāvūna pahā (The sugar-cane mill says, 'Start me and see').
1709 चाराचे पातीची भाषा 
Lagnātse pāṭhiśī ānā 
After marriage—‘Bring.’ The husband is always hearing that something or other is wanted.

1710 वरानाच बारी तर वन्दाव्यांची वैष्णवी 
Varamāya barī tara varhāḍyāńci soyasāri 
If the bridegroom’s mother be good the wedding-guests will be well looked after. The opposite is also quoted thus, Varamāya śiindāla tara varhāḍyāńtsā gondāla (If the bridegroom’s mother be of loose character there will be confusion among the guests).

1711 वरातीमारूल गोंदे बाळपाहानावूल पिते 
Varātimāguna ghođe vyāhyāmāguna pidhe 
The horse after the wedding-procession: a stool after the father-in-law has gone. Both too late. 1691.

1712 साठेचोटी बाळी चबाचे झोंटी 
Sāṭhelote āni janmātse khoṭe 
Barter in marriage results in life-long evil.

1713 हल्कुडासाठी जप मोडणे 
Halakuṇḍāsāthī lagna modane 
To break off a marriage for a clove of turmeric.

1714 हलादिते विटाल होणे 
Halāditē vitāla hone 
To be merely dyed with turmeric. Said of a bride whose husband dies shortly after marriage.

1715 हाती लागली चेड भाषी धर मांडवाची मेह 
Hātī lāgali ānī dhara māndavācī meñha 
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 चटता वाला पिटता वाला वाला वाला निसंतान
Aṭata væla piṭatā væla væla væla nisaṭiṇa
A little in beating, a little in melting, here a little, there a little, and—the gold is gone! Referring to the roguey of the goldsmith.

1717 छंदी तेली चाली मन दुनिया छाली
Adhi telî āṇi maga duniyā zhāli
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 चापलं जाओ चापलं चोर
Āpale zāuna āpāṇa tsora
My own things are lost and I am the thief!

1719 छटा चोर बोतवाचा दंडी
Ulaṭa tsora kotavāla daṇḍi
The thief throws the blame on the police-officer!

1720 एक सोनार व एक झरेकरी
Eka sonāra va eka zhārekari
One a goldsmith and one the man who sifts his ashes. Two rogues.

1721 एका पैघळ्यांचु तेल दोळ पैघळ्यांचा हेल
Ekā paigālṣe tela dona paigāntsā 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 चोळकृत्या चोर विभेद न सोही
Olakhitsā tsora jive na soḍi
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 बाजार खालिं न करावा बापार
Karata naye vyavahara tyane na karava vyapara
One who does not understand buying and selling should not start a business.

1724 बामदाराची घडी व वतनदाराची पिठी
Kamadaraci ghadi va vatanadaraci pihti
A workman's time and a landowner's descendants. These are precious.

1725 बारकुमार चंद्रान मण्डव महादान
Karakunasa avadana bhatasa mahadana
Bribes to a clerk, gifts to a priest.

1726 कुंबेची बेला सुतांन प्रसूक बेला वातांत वोगार बेला पिंतांत
Kunabi melah bhutane bramhana melah vatane sonara melah pittane
The Kunbi died from a ghost, the Brahman from wind, the gold-smith from bile. The first is very superstitious, the second over-eats, the third sits over his fire till he becomes bilious. 1579.

1727 कूंमारकैची कूंमारकैशी कव्व्या बेला बाबी बापवाचा बाव फिक्का
Kumbharaante kumbharaantis kajja kelaa ani gadhavaatasa kana pilala
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 कूंमार तसा झोटा बाबी वाप तसा बेटा
Kumbhara tasaa lotha ani bapa tasaa beta
As the potter so the pitcher, and as the father so the son.

1729 कूंमार बाहीं सुमार
Kumbhara naahi sumara
A potter has no foresight.
XIII. TRADES AND PROFESSIONS

1730  कुम्भाराची सून जाती तरी उकिरायेवर बरेव
   Kumbhārācī sūna kadhī tari ukirādyāvara yeila

   Sooner or later the potter's daughter-in-law will come to the refuse
   heap. Potters burn refuse in their kilns.

1731  कुम्भारापिसां गाड़वा शहायिं
   Kumbhārāpekṣā gadhava sahaṇe

   The potter is not so wise as his own donkey.

1732  कुम्भारस्य मझिंग घड़ गाड़ी
   Kumbhārāsya madhake dhaḍa nāhi

   The potter has not a sound pitcher. 'The shoemaker's wife and
   the smith's mare are always the worst shod' (English).

1733  कोटी छट्टी पागा पोट मरावयाची बागा
   Koṭhi thatṭi pāgā pota bharavayācī zāga

   A royal store-house, dairy, and stable are places where a living can
   be made. There are opportunities there for perquisites and bribery.

1734  खाणा ताती माती भाषि भात ताती माती
   Khāṇa taṭī māṭi añi āṭa taṭī bhācī

   As the mine so the clay, as the aunt so the niece, i.e. her daughter.
   Also quoted thus, Khāṇa taṭī khāpare añi āṭa pe taṭi lenkare (As the
   clay so the pots, as the parents so the children).

1735  गाववाच गुरु व गुरावाच ताक्क
   Gāvavācā gurū va gurāvācā tārū

   Cattle to a fisherman, a boat to a herdsman. Equal to putting 'the
   square man in the round hole.'

1736  सोलिस्या गायी गावात तात्र देशहे
   Goṭhāniccyā gāyī mābhbalabhāṭa dāna ghei

   A simple priest takes as a gift the cows resting in the meadows!
   I.e. offered to him in joke. 106.

1737  गोष बालक्षरच दूध गल्याच्यां
   Gōṣa kālyātse dūḍha gavalyātse

   A sack (made) of black thread and a milkman's milk. Both are bad.
1738 घड नोर बोगार पह
Ghada maḍa sonāra dhaḍa
(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 चरित दुर्शवृत चरवाहकवका तामादा
Ghāḍaṁta buḍavāna ghadaṁvalitsā tagāda
He deceived him in making it, then dunned him for payment.
Referring to the rapacity of the goldsmith.

1740 घरमत भासा वागा भाषि पार घासा रागा
Gharatā saḥalā zāgā āni tsora ālā rāgā
The householder woke up and the thief became angry.

1741 चाबरी तोपयित माफरी
Tsākari toparyaṅta bhākarī
As long as we have service we have bread.

1742 चांभार चाँभवति
Cāmbhāra tsālavanī
A shoemaker's deluding. One who breaks his promise.

1743 चांभारची खर पायाबरे
Cāmbhārācī nazara pāyakaḍe
A shoemaker always looks at the feet.

1744 चांभारचे देवासा खेटरांची पुवा
Cāmbhārātse devāla khetarāṇci 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 क्रिया नेवाती दिवशीर
Tsoraṭa huśāra mehanatī dilagīra
A thief is light-hearted, an industrious man is full of care. Psalm lxxiii. 5.

1746 चोर तिङ चोर भाषि घरसबाहे घिरशीर
Tsora to tsora āni gharadhanyāhūna širazōra
Although a thief he is more reckless than the master of the
XIII. TRADES AND PROFESSIONS

house. Or the last part may be āxī bādasāhūna thora (greater than the emperor).

1747 चोर बुटचा व हात पुटचा
   Tsora sutalā va hāta phutalā

The thief escaped and our hand was hurt. A double injury. 1419.

1748 चोर रीतून सच्चारास सुठी
   Tsora soḍūna sanyeśāsa sulī

To let the thief go and to put the ascetic to the stake. From the story of Cārudatta and Vasantena.

1749 चोराचर्री मोट खातचडी
   Tsorāadhī moṭa utāvalī

The bundle is in haste to go before the thief.

1750 चोराची चारे चोड़ोक चोड़ोक रचे
   Tsorācī āi oholā oholā rače

A thief’s mother cries riversful.

1751 चोराची पाँचें चोरास ठाचव
   Tsorācī pāule tsorāsa ṭhāuka

A thief knows the steps of a thief. ‘Set a thief to catch a thief’ (English).

1752 चोराच्या उखाणा चोंबा
   Tsorācyā ulyāvyā bombā

Reversing matters the thief calls out.

1753 चोराच्या मनांत बांदें
   Tsorācyā manānta cândane

A thief always fancies there is moonlight.

1754 चोराच्या उखाणा चिंचू तो बरीणा हं वां चू
   Tsorālā dasalā viṁtsū to kārīna hū kā tsū

If a thief be stung by a scorpion he cannot call out nor moan.
A similar expression is Tsorāsē māla tsorēsa gelā tara hāka nā bomba (If a thief be robbed of his stolen goods he cannot call nor shout). Q.2
1755 चोरीचा मासबा चावा दूर दूर गोवळा
Tsrīta māmalā āni haḷu haḷu bombalā
A case of theft and—speak softly about it!

1756 चोरीचे होट हात
Tsrītse tseaḍā hāta
Stolen (cloth) at fourteen cubits (the rope). Stolen goods are cheap.

1757 वामाखरू न पशे ताहू बंती बाजतू बाजता
Zamākhartsī na paḍe tāḷa paṇṭī kāgada kēlā kāḷā
The clerk blackened the paper but the account would not balance.

1758 जसी देसाषळ तसी भुषाषळ
Zasī denāvala taśī dhunāvala
As the wages so the washing.

1759 जो दृढ़ार शिवीर तो मोक्ष तेवीर
Zo izāra śivīla to bhoka ṭhevīla
He who makes trousers will leave a hole in them, i.e. for the legs.
Exercise forethought.

1760 अँगांन न पांढरा बांवा अँगांन पांढरा दिसा
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 डंगक्क मंगक्क माव
Tāṅgāḷa maṅgāḷa bhāva
No fixed rate. To this is often added tyāḷa amaḷa amaḷa guṇa
(there the goods are not satisfactory).

1762 डंगा दुंचा चांगार चांडा चेहरी चांडा डोंघार बाजा
Tāṅtēa tūnteā cāmbhāra vāḍā nehamī ghāṇa
dohāra vāḍā
Stitching and sewing in the shoemaker’s quarter; always a smell in
the tanner’s quarter.
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1763 दुःखालियों चारी चामारे परिवारी
    धुंगाखाली ठी कांभभारे पौर मारी
    The shoemaker is sitting on his avl and beats his boy (for taking it).
    Absent-mindedness. 954, 1855.

1764 तेलाकारी रड़े बांधे मार्दण्यरी रड़े
    Telakari radē anī nārālakari radē
    The oilman complains and the coconut seller complains. When
    they meet they both pretend to have done badly.

1765 तेल पाहिजे दिखाया वेस्स गरी चालाला
    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 तेलवालिते दुःखालियों मीठवालिते गमावले
    Telavālitse duṇāvale mithavālitse 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 तेलीवाली बसाली व चांद्रांत बसाली
    Telinābālī rusali va āndherānta basali
    The oil-woman was cross and sat in the dark.

1768 तेलीवाली चार चारी चारी चारी नेतो चार चारी
    Telinā sāṁtsavi dhāḥrodhārā 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 तेलीचा वेस्स वड़ा चंपड़ा
    Telyātsā baila sadā āndhalā
    The oilman's bullock is always blind. Its eyes are covered.
    Applied to a man in love.

1770 तो जातीचा रंगारी मणा वाटी तेलँच बारी
    To zātitsa raṅgāri manā vāте 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 दानिष्ठा योड़ा चेवराणा चीदा
Damaḍītsa sauda yerazhārā tsaudā
A farthing's worth of purchases, fourteen journeys to and fro.

1772 दानिष्ठी तक बोटें छेंजण पिंक
Damaḍīcī varū kothe gheūna phirū
A farthing's worth of eatables and inquires where to put them.

1773 दानिष्ठी छेंज चाबी झाडिया भाव
Damaḍītsa gheṇa āṇi khāṇḍītsa bhāva
He wants a farthing's worth and asks the rate of a cart-load.

1774 दाललाया अंगवार घोड़े पालत नाहिंत
Dalālacyā āṅgavara ghode paṇata nāhitā
The horse-broker does not bear the loss of the horses.

1775 दिवस पुढे चाबी माझूर दहि
Divasa buḍe āṇi mazūra uḍe
When the day sinks the labourer jumps. He is pleased that his work is done. Another form is Sūrya asta aura mazūra masta (The sun has set, the labourer is frisky).

1776 दिवसभारे रावधी पावली पावली
Divasabhara rābalī phajitī pāvalī
Toiling all day and getting into trouble for it.

1777 दुःखली माळी दुःखली साळी
Dukālī mālī sukhālī sālī
In famine the husbandman; in plenty the weaver. Food is wanted in famine time and dress when we are well off.

1778 देवाच वाची बारेख प्रायी
Deila vāṇi khāila prāṇi
If the grocer will give the man will eat. Most people live on credit.

1779 देवां चोख घेतां रोख
Detā tsokha ghetā rokha
Give good articles, take ready money.
XIII. TRADES AND PROFESSIONS

1780 न्हाय्याचि नाम्हुखचि चाशि न्हाय्याचि नाम्हुखचि
Nhāvyātse nāvhaṇya āṇi brāmhaṇātse brāmhaṇya
The barbering of the barber and the Brāhmanism of the Brāhman.

1781 न्हाय्याचि पवित्रवारो पेशावा मोठा मार
Nhāvyācyā ukirāḍyāvara kesāntsā moṭhā bhāra
There is plenty of hair on the barber's refuse-heap.

1782 परीट नायविवि तर भायावाया नायविवि
Parīta nāgavilā tara āyābāyā nāgavilyā
If the washerman be robbed all the neighbours are robbed. The loss
is not his but theirs.

1783 पोराचि पापशा खव्वा तर न्हाय्याचि अव दुःख
Porātsā kāpala khavaḍā tara nhāvyālā kāya duṅkha
What pain does the barber feel if he cut the child's scald-head? i.e.
while shaving its head.

1784 चिच्चा देत जाह्हि पुरा तोब
Baniyā deta nāhi purā tola
The grocer will not supply him (and he wants) 'full weight.'

1785 बासराचि मारवी मावासाचि बखर जाह्हि
Bāzāracyā bhākari bhāzanyācī zarūra nāhi
It is not necessary to bake bazaar-bread. People usually make
their own. Bake your own bread and not other people's.

1786 मावासाचि बाद मोंदून बोकां खाई
Bhāmatyācī āi bhoṅdūna lokā khāi
The pickpocket's mother will deceive people to support herself.

1787 मावासाचि सोगार पवा बरा तरी चटबा घेणार
Bhāvapaṇatśā sonāra pana zarā tari tsataṅkā ghek-

A trustworthy goldsmith yet he will take a grain or two.

1788 मरावाचि मांट चीवा चाह्ई तों पेलेस
Maṭakayātsā kāṭha olā āhe to vaḷeḷa
While the edge of the pot is raw it can be moulded.
1789 रिखामा प्रायः सिंतीशा तुंबद्वा खावी
Rikāmā nhāvī bhintīlā tumbadyā lāvī
A barber without work bleeds the wall. A barber is also something of a surgeon.

1790 रिखामा सुतार कुख्य ताही
Rikāmā sutāra kulle tāsī
A carpenter without work chips buttocks, i.e. not his own but other people's.

1791 लासकराच्या माख्या बोख माही
Laśakarācyā bhākaryā koṇa bhāzila
Who will bake the bread of an army?

1792 लासकर रोजं चाव्यं भावी पांचं शं
Laśakara dona se āṇi nhāvī pāntsā se
Two hundred soldiers and five hundred barbers! Exaggeration. Sometimes eight and nine hundred respectively are quoted.

1793 बोटा चहतं चेंदना चाव्या चहरोचा दरार
Lotā ghādatā yeinā āṇi ahirītsa isāra
He cannot make a lotā (small brass pot) and takes earnest money for large pots.

1794 वास्तवाचा मूळ वास्तवानं चोदन खाया
Vānyātsa 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, Vāni gūla khāi pari māṇḍi āga gheī (The Wāni eats sugar but conceals it with his thigh).

1795 सिंपळागावात्सा पिंपी
Śimpalagāvatsa pīmpī
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 शेष सव्वा शेर चापिद लिंग छदोख शेर
    शेष चापि सव्वा शेर अनि लिंग आदित्सा शेर

The merchant is a seer and a quarter, the ornament (on his neck) is two and a half seers. He is a Lingāt and carries a gold image of the phallus suspended round the neck.

1797 शेषीचे चापिद मासी एकोद्रे
    शेषि अनि मासी एकोद्रे

A hundred and one things done by the merchant and myself. One who takes a minor part classing himself with his superior.

1798 सोनार चापिद बोशाचा गोळार
    सोनार अनि कोशाचा गोळार

A goldsmith—to whom will he be (a friend)?

1799 सोनारमारे बाचा मंजरसा नाही
    सोनारमधे त्यासा भारमवसा नाही

Never trust a goldsmith.

1800 सोनार विन्यः कुकर्कजो वाच्या गिंगांची वंगत नयोरे वाच्या
    सोनार विन्यः कुकर्कजो आप तिहाची सांगता नावे वाच्या

Keep me from these three—a goldsmith, a tailor, and a village clerk.

1801 सोनारकादुः कान टोपस्या महोजे दुखते नाही
    सोनारकादुः कान टोपस्या महोजे दुखते नाही

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 सोनारचे पाहि चागटीत
    सोनारचे पाहि चागटीत

A goldsmith’s gaze is fixed on his firepot.
1803 सोयारा पहावा रुसून सोनं पहावं कसून
Soyarā pahāvā rusūna sone pahāvē kasaṇa
Test a relative by sulking and gold by rubbing (on a touch-stone).
145, 189.

1804 सर्वं चोरीं वैतरंगी जास्ति मृतूं चोरीं कुलासरी
Svarga lokī vaitaraṇī āṇi mṛtyu lokī kulakaraṇī
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 हजऱ्र to vazīra
Hazīra to vazīra
He who is present is the king's minister.

1806 हात गोदा किंवा हात गोदा
Hāta godā kimvā hāta godā
Is the market sweet or is the hand sweet?

1807 होबारां दोरिबं पर होबार दोर्षार नाहीं
Hoṇāra sodīla pana sonāra sodānāra nāhi
What is to be may fail but the goldsmith will never fail, i.e. he will never fail to cheat.

(b) Begging.

1808 चर्चाचे मैना जास्ति धेरतरं घरं जांगा
Ayanātse bainā āṇi ghelatalvātsūna zāinā
Whatever happens I will not go without it. Used by beggars.

1809 भाव मरा घरां घरं करा
Āza marā udya dharma karā
We die to-day and you are going to give us alms to-morrow. Said by the beggar.

1810 चापके वा जास्ति पांचांत वा
Āpale dyā āṇi 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.
XIII. TRADES AND PROFESSIONS

1811 एक घर मूल तर यस 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 धर्मादारिं मारामारी
Dharmadāri māramāri

Fighting at the door where charity is given.

1813 भिक्षामात्रा हात धोषात
Bhikṣāyātsā hāta dhostrānta

The beggar's hand is in his cloth.

1814 भिक्षामात्रा पोराथा धीरारी पार
Bhikṣāyacyā porālā okāri phāra

A beggar's son vomits much. He is dainty in spite of his poverty. Like this is Bhikṣa khānāra tyālā masti phāra (One who lives by begging is overbearingly rude).

1815 भीकेची चायस्थ्व त्हणि शिक्षो बां
Bhikeci āni mhaṇe sīli kā

He begged bread and says, 'Why is it stale?'

1816 भीकेची हांदी विश्वास चहत वाहीं
Bhikeci hāndī śīṅkyāsa 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 मीठ नवो पय कुऱे भावर
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 गंगा चायस्थ्व चाषतां धर्म
Vāhatī gangā āni tsālata dharma

As the Ganges flows so almsgiving should be continuous. One charitable act is not sufficient.
(c) Music, Dancing, &c.

1819 घरींच गांव नाघरी तिस्सा पांगांत गांधी गांधरी
Adhitsa bāi nātsari ticyā pāyānta bāndhalī ghā-gari
Already fond of dancing and you tie bells to her feet.

1820 छाँदे मेरी गांप पक्षम हो घाळी संबंध मात
Āi bheri bāpa padāghama dhola āni sambala bhāū
The mother a Bheri drum, the father a Padgham Dhol, and the brothers a Sambal. Different shaped drums. The whole family stout and round.

1821 छावी गात ना भी गात घाळी रखांवें गाल्डा गात
Ādave gāta nā ubhe gāta āni rastyāne tsālāla gāne gāta
He knows neither time nor tune yet walks along the road singing.

1822 उल्हासीं गांधीं घाळी संतारीं धिवी
Ulhasi ovi āni saṁtāpi śivī
In a joyful mood he sings, when angry he gives abuse.

1823 वपित्रत गाँधी पतिव्रता
Kvācita gānī pativrātā
A singer is seldom a faithful wife. Singing as an accomplishment is not cultivated except by professional singing-women. Perhaps ‘singer’ should be kāśī (a squint-eyed woman). 889.

1824 खरारा गांधी खरारा वासवी
Kharārā khāzavī nagārā vāzavī
A curry-comb scratches, a drum sounds. Everything has its proper use.

1825 खादी तो गांदे
Khāila to gāila
He who eats will sing. No one is cheerful when hungry. 746.
XIII. TRADES AND PROFESSIONS

1826 गवयात्से पोर रखि तरी मुरावरस रखार
Gavayātse pora radale tari surāvaratsa radanāra
If the musician’s child cry it will cry to a tune.

1827 गानारात्सा गाला नात्सारात्सा तसा
Gānārtsa galā nātsanārtsa tsa
A singer’s voice, a dancer’s gesture.

1828 गाव तमारा फुटका गनारा
Gāva tagār phutakā nagārā
A famous village and a broken drum!

1829 जानावर बस्ते न्युचे बात्से सुचि
Zātyāvara basale mhaṇaje gāṇē sutsate
Sitting at the grinding-stone brings to mind a song. Women sing as they grind.

1830 तोण्यात्से काणि वाजवली विजरी तो नुचे माही त्रोयात्से बारी
Toṇagyātse kāṇi vāzhvili vijari to nučē māzhi troyatsa barī
Play a fiddle to a buffaloe and he says, ‘I prefer my grunting.’

1831 धोलकिस दोहिकाढुन धापा
Dholakīsa dohikāḍūna thāpā
Drums are beaten at both ends.

1832 नागराजी चार्र तेंच टिमकी तुझे कार्र
Nagārācī ghāī tethē tīmakī tuzhe kāī
Where there is the beating of a big drum how will you be heard, you little hand-drum? Sometimes simply thus, Nagārāpuḍhe tuṇatunē (A one-stringed instrument before a big drum).

1833 नात्सात्से चेरेंगा चंबल बांकं रांधंटा चेरेंगा धींगी लांकं
Nātsatā yeīnā anγāṇa vāṅkaṭe rāndhatā yeīnā oli lāṅkaṭe
She cannot dance, the court-yard is crooked: she cannot cook, the wood is damp. ‘Bad workmen quarrel with their tools’ (English). 510.
1834 बाखफा भिताणा तनाणा
Nāsalyā gitātsā tanānā
The trill of a spoilt song. One who misses a note makes a trill to distract attention.

1835 फिरफा मोंतवाचे चेडे मोजतां धंत नाहीत
Phiratyā bhovaryātse vechhe mozatā yeta nāhiṭa
One cannot count the gyrations of a spinning-top.

1836 राथ चोडी बेंच्या फार
Rātra thodī songe phāra
The night is short, the characters are many. Theatrical performances are given at night.

1837 बारीपात बेड़ंतां बाटपटी बरितां
Sāripāṭa khelatā khatapati karitā
Playing at Sāripā that he may obtain his desire. This game used to be considered so fascinating that a woman would sometimes pledge her honour on it.

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1838 किंक काहीं पण सुभाष तर ताशा चाघी
Akkala nāhi paṇa mulagā tara dāṅā āhe
The boy’s appearance is good truly but he has no sense.

1839 चढरा वहां तक सांपेला खडळ
Aṭhaṛā padme dāla sāmpadeṇā sthala
Eighteen trillion troops and no place can be found for them.

1840 चंधेंद्र नवर चौपट राजा तंका शेर हाँरी तंका शेर खाणा
Aṇḍhale nagara tsuṇapṭa rāṇa ṭakā śera bhāji ṭakā śera khāṇa
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 चाचवाच भी बोंबमार्या
Āgalāvyā nī bombamāryā
An incendiary who shouts ‘Fire! Fire!’

1842 चाचवाची गांव बाळी
Āgastāli āvā zālī
A fiery-tempered woman will burn the village.

1843 बाघ हात बाघुस गठ बाघणी
Āṭha hāṭa lākūḍa naū hāṭa ḍhalāpi
Wood eight cubits long, a chip (from it) nine cubits long.  Exag-
geration.  5.

1844 चान्ही तुम्ही एक व बंटालीया नेख
Āmhi tumhi eka va kaṇṭhālīlā mekhā
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 रक्षे बोलाइ गाही तिकरे चालौं गाहीं
Ikade bolaṇe nāhi tikaḍe ṭsālānē nāhi
dealed with the nose; 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 चठतां बाच बसतां बुकी
Uṭhatā lāṭha basatā bukī
A kick on getting up, a cuff on sitting down.
1847 उत्तम शैती मध्यम वापार बनिर्धार शाकरी निद्रान ग्रीव न भिवे 
नीब तर वैविविरि शैव.

Uttama seti madhyama vyapara kansiota tsakari 
nidana bhika na mila bhika tara vaidyagarir aika

First farming, next trade, last service, or at least begging; if you 
cannot obtain alms learn to be a doctor!

1848 चपट मूठ वे खांचावर 
Upata sula ghe khandsyavara

Pull up the impaling-stake, take it on your shoulders. Some 
people bring about their own destruction. 1864.

1849 चबटी घोडी मान मोडी 
Ulati ghodi mana modi

An inverted clothes-horse will break one's neck.

1850 उभू पाखानें घरें बड़ह नारीत 
Unha panyane ghare zalata nahita

Houses are not burnt with hot water.

1851 एक एक बात नाल बात हात 
Eka eka bata nau nau hata

Every story of his is nine cubits long. A braggart.

1852 एका जीव सदा शीत 
Ekata jiva sadha siva

All alone, happy as a god.

1853 एक रात राखिं चाँचि मांव बांजे बहान 
Eka ratra rahaane ahi gava kage lahana

Staying only one night and (he says) 'Why is the village so small?'

1854 एका मेणटां डोंग सुद्धा 
Ekal menanta dona surya

Two knives in one scabbard. Two wives, or two men of like 
professions, &c., cannot live together amicably.
XIV. UNCLASSIFIED

1855 वासित्र घाटीं महाबावा शोभी
Kākheūta dhākaṭe mahāravādā sodhi

_The child is on her hip and she searches the Mahāravāda for it!_

954, 1763.

1856 खेल चैषि रेहि
Khede anī vede

_A hamlet and (in it) idiots._

1857 गपी कन्धा
Gacī vyathā

_The disease of pr (pride). G is the first letter of garva (pride)._  

1858 गरियासा गत माश परणी
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 ने राव म बरी
Gāva karī te rāva na karī

_A village (united) can do what the king cannot do._

1860 गांवकुसू पाडून काव्या लावारार
gāvakusū pāḍūna kātyā lāvaṇārā

_One who knocks down the village-wall and plants a thorn-hedge (in its place)!_

1861 गांव चेषि गांव राहिणि
Gāva gele nāva rāhile

_The village has gone, its name remains._

1862 घटिका पाणी पिती चैषि घटाक टोली खानि
Ghaṭikā pāṇī pite anī ghāḍyālō tole khāte

_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 'ghatikā' (i.e. about twenty minutes)._
1863 घरच्या मत्याने चेतके राज वाटभव नेटसा सुखमान घालू केम चेतके गावाराष
Gharacyā bhayāne ghetale rāna vāṭevara bhētalā 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 वे बुरी चाव्य चाव चरी
Ghe surī āṇi ghālā uri
Take a knife and stab yourself. 1848.

1865 चट्पुळे पेका सोबापुळे वाघवा
Tsatēpuṭhe paikā saudyāpuṭhe bāyakā
With a man of bad habits, money; with a base man, women.

1866 चाव्याबत चंबार छो
Tsālatyā dhaṇḍyāsa kho
Interference in a work that is being done. The word kho is used in a game called khokaḍa, and means a check.

1867 चाव्यरीवर हरोरा
Tsāvadivara daroḍā
A dacoity at the Police Station!

1868 चाव्यरीवर मारवेन नहीं घरीं सांगू गवा
Tsāvadivara māravēn nahiṁ gharī sāṅgu naka
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 खप्प भाषा जाशतो
Chappanna bhāṣā zāṇato

1870 सुखमान रामराम
Zulamātsa rāmarāma
Compelled salutation.
1871 जुलाम पा गोदा  
Zulūma pāna goḍa

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 गाव तेथे महारावादा  
Jethē gāva tethe mahāravāḍa

Where there is a village there is a Mahār-wāḍā. Nothing is
perfect in this life.

1873 जेथे द्रष्टि तेथे व्रिष्टि  
Jethē drīṣṭi tethe vṛīṣṭi

Where you see there (you send) showers. In giving alms, &c., those
seen are helped.

1874 जेथे भराला देरा तो गाव बरा  
Jethē bharalā dērā to gāva bara

The village in which you are well fed is the one for me.

1875 धोलामाखा सुशान पाद  
Dolyāḍa 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 लागलावार विहीर खकियि  
Tahāna lāgalyāvara vihīra khaṇane

To begin to dig a well when you feel thirsty. 969, 1285, 1706,
1765.

1877 तालाशी पौंछतावांसू मर रुजुरुधे चेत गाहिते  
Talāśī poutsalyāvātsūna vara budabuḍe yeta nā-
hita

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).

R 2
1878 तहीं भोक चाही चर शांतम
   Talī bhoka āṇi vara zhāṅkaṇa
   A hole in the bottom, a cover on the top. Something which looks well but is really useless.

1879 तले राखिले तो पाणी चाही चर
   Tale rākhila to pāṇī teśākhila
   He who minds the tank will taste the water.

1880 दलांत हाती बांगांत मुख
   Dalānta hattī bāṅgānta surū
   In an army, an elephant; in a garden, a cypress.

1881 दीर्घ शहाणां
   Didā sahāṇā
   One and a half wise. 'Too clever by half' (English).

1882 दुःख वेसिस बंधाने
   Duṅkha veśīsa bāṅdhāne
   To tie one's trouble to the village-gate, i.e. to make it public.

1883 दुमाचा खाणा बी
   Dumātrā kānā kau
   Two accents and a stroke make kau. Used where two are making signs to each other about a third person.

1884 बा भर बांर तरे
   Dyā bhara karā tārā
   Persuade him and he will be full to the brim, i.e. with anger, desire, &c.

1885 धर्माशाळे से उक्का
   Dharmāsaḷeṭse ukhala
   The mortar of the Rest-house. Something used in common by all. Often applied in a bad sense.

1886 नराहर सर जर व पोट मर नाहीं तर शांतसार्यं सर
   Narā harihara kara va poṭa bhara nāḥi tārā āḷasāne mara
   O man! do many devices and earn a living, or else die of idleness.
XIV. UNCLASSIFIED

1887 नल्गे नल्गे चाप्य वंतिंग विकी
Nalage nalage ां बालेंसा बिलाजे
‘I don’t want it, I don’t want it’—yet tries to obtain it.

1888 नल्गे नल्गे विलिंग चाप्य नल्गे नल्गे तामाशे
Nave nave डोंगे ां नावे नावे तामाशे

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 पढ़रीं पवें व पवित्र ज्ञानी
Padari paḍaḷe va pavitra zhāle

It came into our possession and became holy. What an individual owns is not free to be handled by all.

1890 पलानुरास एक वाट पोषणరास वारा वाटा
Palaṇ̥aṇāraṇa eka vāṭa ṣodhaṇaṇaṁ bāra vāṭa

There is one path for the fleer, twelve for the seeker.

1891 पुकट चाप्य तीण दम
Phukaṭa ां tīna dama

Gratis and three turns, i.e. three pulls at the chilim pipe. 711, 720, 809, 810.

1892 वारा बंदरंगे पाथी वाखे
Bāra baṅdaratse pāṇī pyālā

He has drunk water from twelve harbours. An experienced man.

1893 बोलतं वल धुतों मठ
Bolata kaḷa dhuta mala

A quarrel comes from speaking as dirt is got out by washing.

1894 भीजत वांकिंग उपें वर होतं
Bhizata kāmbale ṭhevaṇe zaḍa hote

A blanket becomes heavier as it becomes wetter. ‘An evil neglected grows worse’ (English).
1895  मराठीच्या खांच व पाखाच्या कोठां
Maranāadhī khāntsa va pānyāadhī vaḷāṇa
A grave before death and a water-course before water. To prepare
evidence, &c., beforehand which will condemn a man.

1896  मरावी नावला की मरावी नावाला
Marāve nāvāla ki marāve gāvālā
Die for your name or die for your village.

1897  लक्ष्मेश्वरी नाची पोळपणे
Lākhesāthī maṇī phoḍaṇe
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  बोवा बांधे तीन चापण बोवा पावाळ
Lokā sāṅge brahmāyāna āpāna koraḍā pāṣāṇa
He speaks to others of the supreme knowledge yet he himself is a dry
stone.

1899  वाटेत्से पाटा तीन बांचना वेशपाटा
Vāṭetsē phāntā tīna gāvatsē helapāṭa
If the road branch off you go round by three villages. When one
cesse to be straightforward his conduct becomes intricate and
involved.

1900  बांचना तितका घासाला
Vāṇalā titakā ghaṇalā
As much as he is praised so much is he bad.

1901  स्थानाचं पौर पांचाळचं घरीं
Śezāryatse pora pāzāryatse ghari
A neighbour's child is in a neighbour's house.

1902  सेह कोत्ते हातार तों बाचार बांख तों बाख
Śe 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).
They were both ruined by being fond of each other's company.

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.

A seven-month child may live to grow old, an eight-month child will not live.

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.

A brother-in-law among relations, a mādū among weapons, and a sweet-meat ball among edibles. 167, 1270.

Get entangled or get free. 'Come with the shield or on the shield.'
1909 स्मासानी बसावं पण एकं नसावं
Smaśānī basāve paṇa ekaṭe nasāve
Sit in the burning-ground but do not sit alone. Such places are haunted by demons.

1910 हालवून खुंटा बलकर करणे
Hālavūna khuṇṭā balakara karaṇe
To make a peg firm by shaking it. To settle a matter by a little inquiry.
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