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“NAQLUNA”

OR

SOME PUSHTU PROVERBS & SAYINGS

BY

COLONEL C A BOYLE, C I E, D S O



(Second Edition)

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PREFACE TO THE FIRST EDITION.

It is hard for an Englishman to realise the importance illiterate Pathans attach to the proverbs and maxims which are used by their fellow tribesmen. To them they represent the accumulated wisdom of generations of wise men. Nothing will appeal so much to their keen sense of humour as a well-known proverb aptly quoted in the course of conversation. On occasion, when they will listen to no other kind of argument, they will accept the decision of one of their own maxims which fits the case.

An example of this was the late Sir George Roos Keppel's answer to a 'jirga' of Massuzais which he had convened in order to inform them of the compensation the Government demanded for a series of raids they had made into British territory. The Massuzais are divided up into two political factions the black and the white factions (Tor

and Spin Gund), between whom for centuries, there has been an undying blood feud. The elders of each of these factions blamed the other faction for the raids, and extolled the friendship of their own faction for the British. Sir George Roos Keppel listened to their tirade and at the end remarked, "a dog, whether it be black or white or grey, is a dog just the same." To hear one of their own maxims quoted as a reply made them realise, more clearly than any other form of answer, that further argument was useless, and that the tribe as a whole was held responsible for keeping the peace.

The proverbs and sayings in this book I have collected from the rank and file in the Frontier Militias and from villagers, the large majority of whom were illiterate. Examples will be found of the proverbs of Afridis, Bangash, Khattaks, Sulaiman Khels, Turis and Yusufzais. It must be understood that no one Pathan will know all of them,

though it is certain he will know some. They must be used, therefore, with discretion. The answer one would get by asking a Khattak if he knew the meaning of a Yusufzai's scathing criticism of Khattaks in general, can better be left to the imagination than described. Some of the sayings will sound vulgar and coarse to English ears. The Pathan does not consider them so; and it is from his point of view that they should be judged. The student of Pushtu will find in them a wealth of idiom, and expression and a comprehensive vocabulary. The uses of the tenses of the verb are particularly noteworthy. The Pathan frequently uses the past tense when we in English use the present and vice versa.

Although the collection is by no means complete, it is hoped that a study of the book may help the student in conversing with Pathans to understand that little bit which one so often misses and what it is they are all laughing at.

The first edition of Naqluna met with some criticism on the grounds that certain of the proverbs were not used, that there were grammatical mistakes in others etc etc Khan Bahadur Ahmad Jan of Peshawar very kindly offered to revise the whole book with me

With his advice certain of the sayings in the first edition, which are only used in certain localities or tribal areas, have been omitted, and have been replaced by others which are more generally known

On my own responsibility, however, a few sayings of local import, complete with grammatical mistakes, as they are actually said have been retained

The proverbs are re arranged in alphabetical order, and the key word in each is over-lined

My best thanks are due to Khan Bahadur Ahmad Jan for all the trouble he has taken in checking all the proofs and for the untiring help he has given me in the revision of the book

SIMLA
April, 1938

C A B

THE
PATHAN TRIBES

OF

THE NORTH-WEST FRONTIER PROVINCE.

—:o:—

(1)

HISTORY

Every true Afghan claims descent from Afghana the son of Jeremiah, the son of King Saul of Israel. This Afghana is said to have been the Commander of the forces of King Solomon.

They say that, in about the year 600 B. C., their ancestors were carried away from Palestine by Nebuchadnezzar, who settled them as colonists in Persia and Media. Media is part of the modern Kurdistan, and it is interesting to note that the Kurdish language is very akin to Pashto.

In the course of time they migrated east into the mountains of Ghor to the east of Herat, and the modern Hazarajat of Afghanistan, where they were known as the Beni Israel, or the Beni Afghana.

In 327 B.C., Alexander invaded India, and Heroditus mentions in his history, that at that time the Apatyae, who have been identified with the modern Afridis, lived in the Safed Koh; the Satragyddae, who have been identified with the Khattaks, occupied the Sulaiman range and the northern portion of the plains between it and the Indus; and the Gandhari, who lived round Peshawar.

These, who probably represent the original frontier tribes, were of Indian extraction and Buddhists.

In about the year 626 A.D., Muhammad, the Prophet of Arabia, sent a missionary, Khalid-bin-Walid by name, who is said to have been an Israelite, to convert the Beni

Afghana in the mountains of Ghor These people were very impressed with what they heard, and eventually their chieftain, Kais, (or Kish) went himself with some of the elders of the tribe to see Muhammad and to hear him preach

They were soon converted, and Kais, on conversion, was given the name of Abdur-Rashid The Prophet was so impressed with the steadfastness of his faith that he gave him the soubriquet of 'Pathan', which, in Syriac signifies the wood on which they lay the keel when constructing a boat

It is from the three sons of Kais — Sarban, Gharghusht, and Baitan, that all Pathans trace their descent

Kais and the elders returned to Ghor, and soon succeeded in converting the Beni Afghana to Islam

Inspired with the fanaticism of the new faith, the Beni Afghana advanced eastwards, converting the people as they went. By

700 A.D., they had reached the line Kabul-Kandahar. The people of the country were then either Persians who were fire-worshippers—‘Gabr’, or Indian Buddhists.

At Kandahar they met the Gandahari; whom they were unable to defeat by force of arms, and so they settled in the district, and intermarried with them, and at length converted them to Islam. They also adopted from them the Pashto language. In the course of time the two races became so completely amalgamated as to form a distinct nation, called the Afghans, professing to be descended from Kais.

Eventually all the Gandaharis accepted Islam, and under the banner of Islam advanced eastwards until, by the year 750 A.D. they reached the Indus.

In the eleventh century, India was invaded by Mahmud of Ghazni, who

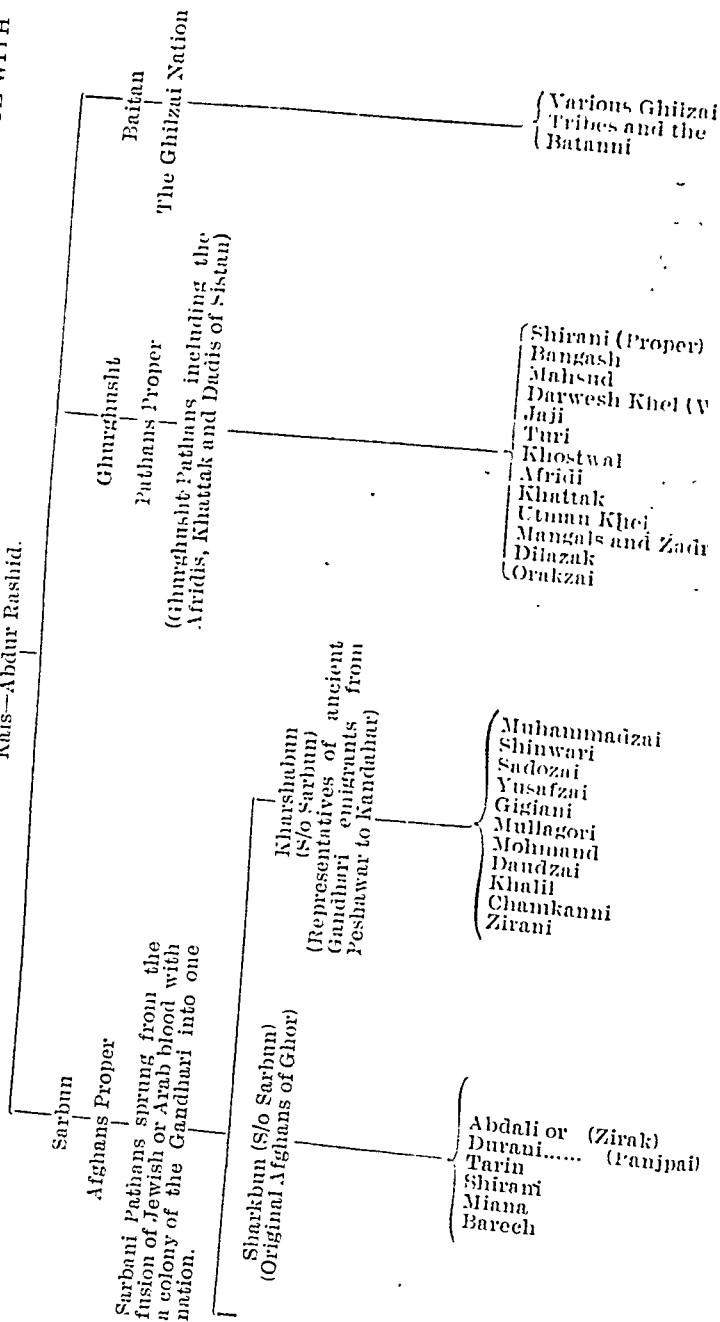
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converted the Afridis to Islam.

It was not until the end of the twelfth century, after the invasion by Muhammad Ghorī, that the original frontier tribes-the true Pathans-were converted.

So the invaders spread over the frontier, and eventually formed themselves into tribal communities, and the various wars and invasions of history have given them the lands they now possess.

TABLE SHOWING ROUGHLY THE DESCENT OF THE AFGHAN AND PATHAN TRIBES IN ACCORDANCE WITH THEIR OWN TRADITIONS.

Kais—Abdur Rashid.



(II)

The characteristics of the Pathan.

All of us can appreciate the fact that he is a good sportsman and enjoys a day's shooting or fishing. Moreover he usually has a great sense of humour, and will laugh heartily at a joke. Prima facie cheerfulness, courage, courtesy and generosity are his outstanding characteristics. His hospitality indeed is proverbial. So, those British officers who come in touch with the Pathan and can understand his language are much attracted by him.

However, those who have experienced the state of utter lawlessness that exists in their country, or who have been engaged in operations against them, will describe them as blood-thirsty, revengeful and treacherous.

It must be remembered that every Pathan is in honour bound to defend his *izzat* (honour) in the case of the individual, in accordance with the standard which is

termed *Pukkhto*, and which, in the case of the tribe, is governed by a code of laws called *Pukkhtunwalai*, which is based on *nang* or *nang-i-Pukkhtana* i. e. tribal honour.

Should he fail, in accordance with this code to exact retribution for insult, murder, etc, he becomes an object of scorn to his tribe-an outcast-*daus*.

(III)

Tribal Organisation.

The basis of the tribal organisation is the *kor*, i. e., the house or family, the members of which acknowledge the authority of the eldest member.

The village will consist of several *kor* and is subdivided into *kandis* all of which will acknowledge the authority of the village *malik*.

A clan, which may be called a *khel*, or may be designated by the suffix *zai*, is composed of a group or several groups of

villages These as a rule, acknowledge a chief *malik*. In the Peshawar district this latter may be called *malik-i-tappa* where a group or several groups of villages is called a *tappa*. A number of such clans may be combined into a *qaum* or tribe, and if they are not divided by some feud, the various clans may recognise one chieftain.

Each *khel* or clan is a separate little democracy. Its internal affairs, blood-feuds and disputes are settled by its *jirga* or council of elders, which is guided in its work by the above-mentioned code of laws (which is) called Pukkhtunwalai.

(iv) Pakkhtunwalai

This code is based on three principles — *mailmastia* or hospitality, *Nanawate* or protection, and *Badal* or retaliation.

Mailmastia: Most villages possess a *hujra* or guest house where guests and stray travellers are housed and entertained as

guests of the village as well as circumstances permit. Should no *hujra* exist, they will generally be given shelter in the village mosque. The village holds itself responsible for the person and property of a guest for the duration of his stay.

Pathans regard hospitality as an essential duty.

Nanawāte: This term signifies going as a suppliant to some person's house to seek (a) refuge or asylum: (b) forgiveness or pardon: (c) a favour or assistance.

In the first case, the man to whom the request has been made must shelter the suppliant even at the risk of his own life.

In the second and third cases, he usually solicits the good offices of some elders, *Mullas*, or *Sayids* who form a deputation for the suppliants.

In accordance with the custom of the Afghans such a request can seldom be

refused.*

Recently there have been examples of a very intense form of *Nanāwate* which takes the form of a deputation of women bearing Qurans on their heads.

Badal: This signifies the taking of retaliation for insults whether personal or to the family or tribe; or for injury; or in pursuance of a blood-feud. Sometimes, when a man is too weak to take his revenge, he has recourse to *balandra* i.e. hired assassins.

(V)

Blood-feuds.

These may be either individual, inter-village, tribal, or general.

They are of two types-*zboda* and *wural*. In the former men only are shot; in the latter women, cattle, dogs etc, are shot as well.

The most common causes of these feuds are intrigues with women, the murder of a

*Translation of Da Qissa Khani Gap by Khan Bahadur Ahmad Jan

member of the family, or of their *hamsayas*, disputes about debt and inheritance, and quarrels about land and water.

Sometimes these feuds are settled by the offenders paying *sāz* or *khun-bahā* (blood money) in accordance with the decision of the *jirga* ; and, on occasion, the good offices of a British official may be requisitioned to effect a settlement.

There are two feuds which may be said to be more or less common throughout the Frontier. The first is between the sects of *Sunni* and *Shiah*, the two religious factions in Islam.

In the N.W.F.P. only the Turis in the Kurram, half the Bangash, who live west of Kohat, and some sections of the Orakzai are *Shiah*, and all the other tribes are *Sunni*.

This feud has been in existence since 681 A. D., and can be compared to the struggle between the Western and Eastern churches in the Middle Ages.

The British Government might become involved in this by being asked to mediate or to protect a local minority.

Secondly there is the feud between the factions of *Gar* or the *Spin Gund* and the *Samul* or *Tor Gund*.

Although nowadays the feeling between these two factions seems to be gradually lessening, the feud is of sufficient importance to warrant mention.

The origin of this feud is nebulous. Many stories which are mere fables are told of its origin, but the truth is believed to be as follows :—

When the Beni Afghana reached Kandahar, the city was divided into two camps - the Gabr or fire-worshippers, and the Indian Buddhists who were called Saman. They both accepted Islam, but never combined, and as they advanced east, the peoples they converted adhered to the one faction or the other.

“Black dogs, white dogs, grey dogs are all dogs to us !”

There was nothing more to be said. and the *jirga*, realising that they could not play off their feuds against us, dispersed.

Note :—It may not be out of place here to note the difference between a *jirga* and a *maraka*. The literal signification of the latter word is mutual consultation , coming to terms ; making peace.

A *maraka* is a tribal council which anyone can join, whereas in a *jirga* only such elders or persons can take part who are recognised by the tribe.

A note on the fighting characteristics of the Pathans

These are considered only with reference to operations involving the use of Government forces.

Such operations can be considered under two headings :—

- (1) Raids on villages, herds, flocks etc. in British territory.

- (ii) Operations against a punitive force of all arms, or offensive operations in British territory as the result of a *ghaza* (jihad-holy war).

Raids: It must always be remembered that the object of the raiders is to seize the cattle or herds or other form of loot from the village concerned, and that they do not wish to fight, and will not fight except to cover their retreat. Moreover, should they have the slightest suspicion that information of the proposed raid has leaked out, they will not carry it out till a later date.

The following may be taken as an example of the principles on which they work when raiding :—

The evening before the day on which the raid is planned to take place, some travellers will halt at the village and ask for permission to spend the night at the *hujra*.

These travellers may consist of two old men and a woman, with a bullock, and possibly a mule or donkey heavily loaded.

During the night these travellers will endeavour to get up into one of the towers of the village

Their rifles will be taken off the mule or donkey, or out of their clothes

A little after dawn, when the cattle are driven out to graze, the raiding party will descend on them, and the boys driving the cattle will give the alarm. The village *chugha* will turn out to find that it is under fire from one of the village towers. The confusion that ensues will give the raiders sufficient time to get the cattle under way.

At this juncture the occupants of the tower will endeavour to make good their escape.

The covering party, when unable to get into the village as described above, will take up a suitable position outside the village during the night.

Major Operations The tribesmen's object in such operations will be either to

defend their country from an invading force, or, when inspired with fanaticism by the preaching of some Mulla or holy man, to attack and kill the infidels, or give their lives in the attempt.

In this latter case some initial success may be achieved by synchronised raids on a large scale on villages just inside the frontier, yet sooner or later they will be opposed by considerable regular forces, and they will be faced with the necessity of defending their country.

(a) *How the lashkar collects*: When the elders of the tribe have decided to oppose the Sarkar with force, they will, in consultation with the most important and experienced of the leaders of the village *chighas*, decide on a plan of campaign. At the appointed time, the *chigha* drums will be beaten in the villages, and the *chighas* will assemble. These will then be led to the rendezvous, and so the *lashkar* will be formed.

Each man will be armed, probably with

a 303 or other modern rifle, will be carrying all the ammunition he possesses, and sufficient food for three days or more. If circumstances permit, his women folk will replenish his supply of food, otherwise he may be compelled to return to his home or to some nearer village for the necessary provender.

Thus it will be seen that once the *lashkar* has deployed in accordance with the accepted plan, it will be very difficult for them to alter that plan or to make new dispositions.

(b) *How they get their information* — The Frontier Cantonment on such occasions will be full of tribesmen who have come in ostensibly with the object of doing business in the bazar. These will get into conversation with the servants of British officers etc and will get early information of any unusual military activities etc.

Mention must be made of the motor 'bus' which nowadays assists rapid communication and, where motor roads exist,

provides a new form of contact between tribe and tribe, and brings the tribesmen into closer touch with administered territory.

As the columns march out along the roads, stray unarmed Pathans will be met. These may be old men or boys with bullocks or donkeys. As the column moves on they will signal with staff or head-dress to the 'shepherds' on the hill-tops. These 'shepherds' will take up positions on the hills from which a wide view of the approaches from the plains is obtainable. They will be in touch with the advanced elements of the *lashkar*.

It may also be noticed that as the columns march along the road, fires will be lit in or just outside the various friendly villages by the side of the road.

The 'shepherds' on the hills will notice these fires and appreciate their import.

Thus the *lashkar* will have early information of the approach of the Sarkar's forces.

(c) *The battle* It must be remembered that the two chief factors which affect the tactics of Pathans in action with British-Indian forces are —

(i) The fact that they realise that although they may be able to defeat and destroy detachments, they can never hope to defeat the Sarkar's troop decisively.

(ii) The fact that they estimate the result of an action by heads rather than by the temporary capture or loss of localities; unless the locality be a very holy shrine or an all-important village

They will therefore take up positions, very carefully concealed and weakly held from which they can snipe the troops at long ranges as they advance from below. From the air these positions will be invisible, and for the artillery and infantry there will be no visible target. Caves which abound in the hills are favourite defensive localities especially as they provide cover from air-craft

Natural adepts in the use of ground, nowadays the tribesmen are becoming more and more 'airminded'. In any case much of their country is unfavourable for observation from the air, and they quickly learn the art of concealment from air-craft by dispersion, movement in small parties and by night etc.

The *chighas* or detachments which have been detailed to perform a *tura i.e.* an outstanding act of bravery, will be located under cover in suitable localities on the flanks etc.

These *chighas* will take every opportunity of ambushing unwary detachments of troops, and if an exceptional opportunity offers, of delivering an attack with the *arme blanche* on the unprotected flanks of the advancing columns.

In any case they know that, sooner or later the advanced troops will have to retire to their camp, and then they will take advantage of their superior mobility on the hill-side to harass their retreat with the

object of inflicting as many casualties as possible at a minimum cost to themselves

The advance of the British-Indian forces is, of course irresistible, and so they find themselves forced back to the limits of their territory. Now they will cross the frontier either into Afghanistan or some other tribal territory and demand *nanawāte*

The tribal *jirga* makes a formal surrender to the British authorities, the terms of peace are enforced, and in a few years' time the erstwhile warriors will return to their own lands in the guise of peaceful and law abiding citizens

The most important tribes and where we now find them.

Tribe.	Locality.	Nos. of fighting men	Main sections and politics.
AFRIDIS	Tirah—900 sq. miles S. & W. of Peshawar.	44,000	Adam Khel Gar. Kambar Khel..... Gar. Kuki Khel..... Gar. Malikdin Khel Samil. Zakha Khel..... Samil. Others less important.
BAJAURIS or TARKAN- RIS (originally of Yusufzai stock)	Bajaur & Dir.	34,000	Mahmund. Isozai. Ismailzai.
BANGASHI	W. of Kohat and in the Kurram	8,000.	Miranzai } All Gar. Baizai } Some Shiahs in Samilzai } Kurram, Hangu and some of Samilzai.

Tribe.	Locality.	Nos. of fighting men.	Main sections and politics.
BATAN-NIS CHAM-KANNIS	Borders of Tank and Bannu from Gabar Mountain to the Gumal. East & North East Kurram.	6,000 4,500	Tatta. Dhana. Uraspan. Khami Khel Khawajak Kol Haji or Para Khel Bada Khel All Tor Gund. Some Paras are Shiabs Numbers include Ahsiani and Gaodara hamsayas. Perhaps incorrect ethnographically to class these as Pathans.
DAURS	Tochi Valley.	12,000	"Upper", & "Lower" Tappisad Idak Mallizad
KHALIL	Peshawar Valley.	8,000	Matteza Barozai

Tribe.	Locality.	Nos. of fighting men.	Main sections and politics.
KHAT-TAKS	<i>Teri Khattaks</i> in Kohat, Bannu, and Rawalpindi Dists.	40,000	<i>Teri Khattaks (Western)</i> Khwarram Seni. Teri. Barak. Saghri Bangi Khel. Nasraoti.
	<i>Akora Khattaks</i> in S. portion Peshawar and E. Kohat Dists.		<i>Akora Khattaks (Eastern)</i> Akora } Yusufzai. } Alizai. Bahlozai <i>Shahman Khel (Upper)</i> Kayakzai. Musazai. Dawezai. Tarakzai. Halimzai. Baizai. Khwezai.
MAHSUDS	Centre of Waziristan.	16,500	
MOH-MANDS	<i>Kuc Mohmands</i> S. of Peshawar.	25,000	
	<i>Bar Mohmands.</i>	25,000	

Tribe.	Locality.	Nos. of fighting men	Main sections and politics.
ORAK-ZAIS	Boundaries.— N. Afridis and Shinwaris. E. Afridis and Bangash. S. Bangash and Zaimukhts. W. The Khurmana and Chamkanis.	*32,000 *inc'uding Hamsayas.	<i>Ismailzais</i> .—Very disunited by feuds <i>Lashkarezais</i> .—At feud with Turis, Zaimukht, Ali Khel, and Mamuzai Orakzai. <i>Massuzais</i> —Samil faction allied with Zaimukhts, Alisherzais. Some Gar Sections. <i>Daulatzais</i> —Samil <i>Muhammad Khel</i> —Shiah and Gar.
TURIS	The Kurram Valley.	6,000	<i>Sturi Khel</i> .—Sunni and Shiah Gar and Samil. All Shiahs, but divided into Mian-Murid and Drewandi factions

Tribe.	Locality.	Nos of fighting men.	Main sections and politics.
URMARS	Kaniguram. Bhawalpur State. Two villages near Peshawar.	1,000	Probably connected with the Atish-Kash community in the Persian Gulf who were originally Yezidis. Ismailzai. Mandol. Alizai. Matakai. Pegohazai. Bimarai. Gurai and Sinazai. Utmanzais. Ahmadzais.
UTMAN KHEL	Cis-frontier North of Peshawar district to Mardan.	3,000	
WAZIRS OR DAR- WESH KHEL	Trans-frontier South of Bajaur between the Panjora and Swat rivers and the Ambahar valley.	16,000	
	Waziristan & Bannu District.	31,000	

Tribe.	Locality.	Nos of fighting men.	Main sections and politics.
YUSUF ZAIS	N. E. of Peshawar Distt.	25,000	<i>Cis-Frontier. Mandaur.</i> Usmanzai. Utmanzai. Baizai. Trans-Frontier.
ZAI- MUKHTS	Dir, Swat, Malakand, Bunner and Habyara (Tribal Territory). Boundaries:— N. W. Turis. N. & E. Orakzais. S. Bangash.	167,000 2,000	Mamuzai } Sami At feud Khoirad Khel } with all neighbours.

1. د هغه په سترگو کبښ آب نشته

He has no sense of shame.

- 2 د مرغاري خو آب وه چه لږ

The pearl has lost the lustre that it once had. (This can be said of those who have lost their honour or reputation).

3. اباسيند په چپو بېرېري

The Indus flows in a raging torrent. *i.e.* Nothing can withstand its force. (This expression can be used as a warning to those who dare to attack some very powerful enemy. *e.g.*, a Pathan tribe which proposes to declare a feud with the British Government).

4. اوس خبره په اباسيند وړنگه شوه

Now the matter is launched on the Indus. *i.e.* is beyond control.

5. اباسيند هم چه کاسي کاسي (پاپه کسو) شې نو وچ به شي

Even the Indus can be emptied by cupfuls. (cf: Drop by drop the lake is drained).

6. دَ اَپَرِیدِی دِیَلِی دِه

It is an Afridi's hammer. (cf a bad penny.) Compare دَ مِهْمَدُو حُوكَه دِه The Mohmand's goad. (The story runs that a Mohmand from tribal territory once gave a goad to a farmer in Peshawar. Whenever the Mohmand went into Peshawar he always reminded the farmer of his favour in giving him the goad. Eventually the farmer, in disgust, handed it back).

7. هَر سَرِی د اَحَل پَه دِیَلِی سَوَر دِی

Everyone is mounted on the grey horse of Fate. (Note.—Ajal means the appointed time of death).

8. پَتُو لَه اَحَل مَره مَره

Don't die before your appointed time !
(cf : Never say die).

9. پَه چَا عَم پَه چَا اَحَر

Some are sad, whilst for other it is the Festival.

10. اختر پست عید نه دی

The Id (festival) is not a paramour that it can pass by unobserved. *i. e.* A great event cannot be kept secret.

11. چه چرته دب نه وی هلتد ادب نه وی

There can be no law and order without force. (The same idea is expressed by دب سره ادب وی cf: Spare the rod and spoil the child.)

12. اس چه په میدان ورزی د سواره په زور ورزی

When a horse gallops on the plain it is thanks to the skill and prowess of its rider. (This can be said of a skilful commander with reference to his victorious troops. ورتل = to fly.)

13. د یو اس غوړونه دی

They are the ears of the same horse. (cf: They are as alike as two peas. cf: د یو څانګې گلونه دی. They are flowers of the same bush).

14. د اس لته اس سهلي شي (پا زغمي)

Horses can stand the kicks of horses.

15. اس لره په لاس لره
Keep a horse but keep it in hand.
16. اسوبو معلونه وهل چېددخی هم پسې وروڼه ونډولې
Some horses were being shod, and a frog held up its feet to them as well. *i.e.* Imitation leads many into folly.
17. آسمان ده مه ټوکه په خپل مخ به د پرېوزي
Don't spit up at the sky, it will only come back on your own face. (Used to one who abuses those in a higher position.)
18. هغه د آسمان کپ دې
He is the constellation called '*da āsmān kat*'. (This constellation always moves and changes its position. This is said of a person whom one wishes to meet but who is very hard to get hold of.)
19. اصبل له اشارت کم اسل له کوتک
A hint for the well bred, and a stick for the ill bred. (cf: A nod for a wise man and a rod for a fool.)

20. هغه د املوکو په تول کښ راغی
He has been weighed with the plums.
i. e. caught up in the stream.
21. د عاجز سړي تیل نه بلیږي او د دولتمند اور په اوبو بلیږي
A poor man's oil won't burn whilst even
the water of a rich man catches
light.
22. د وزخ تیري اوبه بېرته نه راځي
Water that has passed through the cut
does not come back. *i. e.* So there
is nothing more to be done about it.
23. اوبه په ډانگ نه بیداري
Water cannot be cut with a club. (To
some extent this has the signification
of 'Blood is thicker than water.')
24. اوبه په کمزوري ځاي زر ماتېږي
Water overflows where the banks are
weak. (cf: The weakest goes to
the wall).
25. د زوراور اوبه په لوړه څیږي
A strong man's water flows up-hill. *i.e.*
Everything goes well with him.

26. اونده ده بر سر واورى دوخه دوكز خه سل كز

When the water comes over one's head,
what does it matter if it be one yard
or a hundred yards deep? (cf: In
for a penny in for a pound)

27. اوس اونه د ورخ ندرى دى

Now the water has passed the cut (in the
canal etc.) i. e. Things have come
to a pretty pass.

28. اونه وخيه د لدهي چه پرهار د وگدهي

Drink the water of Landi (Kabul river)
that your wound may heal. (Note.
The water of Kabul river is very
pure and is said to have curative
properties.)

29. چه اونه وي نو تدم (با تدس) نه حاجب نه وي

When water is at hand there is no
necessity to perform one's ablutions
with sand. (Note.—When water is
not available Muslims are permitted
to perform the necessary ablutions
before prayers with sand.)

30. کہ اوبہ ہر خوشہ لہری شیٰ خو پل نہ لاندِ خبی
However high the water may rise it will
still go under the bridge.

31. دَ اور او دَ اوبو اشنای نہ شی
Fire and water will never become friends.

32. زمکہ هغه سوزی چہ اور پیر بلیری
Only that part of the ground burns
which has caught fire. (cf: It is the wearer
that knows where the shoe pinches).

33. د خلی اور پہ خرمن واییدہ
One blade of grass set fire to the stack.
(cf : Little chips light great fires.)

34. د اور پہ زنا مہ خہ او دسپی پہ غیا مہ خہ
Don't walk towards firelight nor the bar-
king of a dog. (Note.—Advice to
those travelling at night. Everyone
knows how close those things may
seem at night, and how far off they
may be.)

35. دَ اور سومی پہ اور زغیری
Who is burnt by fire is cured by fire.
(cf : A hair of the dog.....)

36. اوسندہ کہ بودہ شی نو نہ اور نہ شی

Iron will not straighten out until it is
'heated. i. e. Punishment makes
an obdurate man tractable.

37. اوس پہ نہہ وعل

To stuff a camel into the hem of one's
trousers, i. e. with the object of hid-
ing or stealing it. (Note :—Bada
is the hem of the trousers through
which the string passes to fasten
them round the waist. Said of a
man who does something ridicul-
ous which is sure to lead to
detection.)

38. اوس پہ پيسو وہ نو نسی نہ وی کہ پسی
وی نو اوس نہ وہ

When the camel was for sale I had no
money, but when I had the money
the camel was not for sale. cf :

کہ عاہس زو نو نسی نہ وی کہ ننی وشری نو عاہس نہ زو

When I had teeth I had no parched
gram, but now that I have parched
gram I have no teeth.

39. اوش په دروزه نه درنډيوي

Druza will not overload a camel.
(Druza-stubble; stumps of wheat
etc. left by the sickle; the hard
part of the head of corn left after
threshing.) cf :

اوش په غايل نه درنډيوي

A camel's load will not be made more
heavy by putting a sieve on it.

40. گوره چه اوش په نوم اړخ خلمي

See on which side the camel will lie
down. cf : See on which side of
the fence the cat will jump.)

41. اوش اوش څه د سم شو پاتي سوځه (اورميدو)

Camel ! What member of your body is
straight that your neck alone
should not be so ? (Said of one
who has no good in him.)

42. دا وېس د پمني

The enmity of a camel. *i. e.* An
unending and unreasoning enmity.

43. نو نادر شاه اوسان په دنگار دډول پروړی سرای ته ورسله
خا ورده پسندله و، له خه ولی نسی وی خه نا پرسان نادر شاه
دی هسی ته ره پټه دنگار شم

A king was commandeering some camels
and a fox ran out of the Sarai
(palace) Someone asked the fox
why he was running away. The
fox replied, "No questions are
asked under this government, and
God forbid that I too should be
roped in."

44 اوسان په خپلو منډارو کس سوږندری

Camels slip in their own urine. (cf
Hoist with his own petard)

45. څوک چه اوسان ساتی نو درواری د لوی کړی

Those who have camels should have
lofty gateways. (cf: Great ships
require deep waters.)

46. اوگر او شدره یو شی دی

Gruel and pap are one and the same
thing

47. چہ اوگر سڙي ٻلا ڀر ڀريوڙي

When gruel gets cold it becomes harmful. *i. e.* Eat your food quickly whilst it is hot. (cf : Strike while the iron is hot.)

48. تڻه خود ايندڙ گل ڀي

You are a flower of the fig tree. *i. e.* You are very hard to get hold of. (Note : Fig trees have no flowers.)

49. ڪمي بابوڪي سڙي ڀي لڪي

Little chaffinches have long tails. (cf : Little pitchers have long ears.)

50. چہ وري ٻارن مڙي کوي خواران

Poor men enjoy the rain. *i. e.* Rain makes the crops grow which means cheaper grain.

51. له ٻارن نه تنبڙدڻ ڏناوي لاند ڀي شپه شوه

He was running away from the rain and spent the night under a water-spout. (cf : Out of the frying-pan.....).

52. آزار نه خارار موندلی نه دی

Nobody has acquired wealth by cruelty.

53 هعه نه له ناندی داودشاه نه راعلی وی

He must have come from Banda Daud Shah. *i. e.* He must be daft. (cf : Peebles-Banda Daud Shah is a small village near Kohat noted for the stupidity of its inhabitants.)

54. اموحده تلا په بسم الله نه منع کیری (یا نه گوری)

A hardened sinner will not be deterred from his evil purpose by merely reciting the Muslim creed to him. *i. e.* It is of no use wasting one's breath over bad men Strong action and punishment are what is needed to hold them in check. (Note.—Bism illah—in the name of God—are the first words of the Quran and of any other book written by a Muslim. They are

therefore a synonym for the beginning of anything.)

55. وړوګي بلا ستري بلا ته وايي چه بو

A small calamity says boo to a big one.

56. په بني کيس يو موټي اوړه نشته لاپي د دولتمن کوي

There is not a handful of flour in his bag, yet he boasts of his riches.

57. د بودي ټال

The old woman's swing. *i. e.* The rainbow.

58. د بودي دمه په بودي کيږي

Old women are happy with old women.
(cf : Birds of a feather.....)

59. بيذات خيلو لس کولي پر اته شوي

The Bezat Khels made a mess of it.

Note:—The Bezat Khel are a sub-section of the Yusafzai and

- are renowned for their stupidity.
To make eight out of ten is a common way of expressing failure.

60. له ورگاری ده بدځار په دی
Forced labour is better than idling.
i. e. Any work is better than none.

61. پښی د حار په کور کس تګاله وځورله په لاسم
ده بلو (نا نه)

A bald man had a meal in the Khan's house and then could not walk straight. i. e. went away swaggering. (Note:—Tikala means a round of bread, but it is used with the sense of food in general, or meal. Note also that bald man are generally despised.

62. ټپو (یا ټپ) اډه دواړه لاس حزی
It takes two hands to clap. i. e. It takes two to make a quarrel.

63. پستانه په لډی لیاړی مړه دی
Pathans die by taking the short cut.

(This refers to the Pathan custom of not carrying on feuds on the high road, and also to the fact that they usually avoid the latter which are more safe.)

64. شپه م هم تیره کړه پلار م هم نه شو (or شه)

I spent the night (by his bedside) but my father did not die. *i. e.* hoping to step into the dead man's shoes.

65. سل کال پس پلار م وکتلو بل ورته وو چه پوره د وکړه

He avenged his father after a lapse of a hundred years, and someone said to him, "You have been quick!"

که پښتون سل کال پس بدل واخلي نو هم وايي

cf: چه زرم واخست

If a Pathan takes his revenge after a hundred years, he will still say that he was quick over it.

66. چه پلاو خوري نو په پلاو مري

If one eats pulao one will die from

steel. *i. e.* Rich men die by the sword.

67. بَنَارِ دِ وَيِ حُو بَه سَازِ دِ وَيِ

If only an onion, give it with good will. (cf : Rich gifts seem poor when givers prove unkind.)

68. دَ دِلَایِ اَو دِ دِلَایِ دَاسِیِ دِ دِیِ وَ لَکَه دَ مَرِکِ اَو دِ پِشَوِ
The feud between these two is like a feud between a cat and a mouse.

(cf : — دَ دِعوِ — دَ عَلِیِ اَو دِ کَافِرِ دِه)

The (feud) between them is like (a feud) between Ali and an infidel (Note :—Ali was the son-in-law of the Prophet Mohammad, and was always fighting the infidels.)

69. دَ اَوِرُو پِشَوِ دِه وَ حَوِرَه کُیَمِ خُو مَدُونِ بَه خُوکِ کُویِ

I can fashion a cat out of flour, but it won't mew. *i. e.* Bluff is of no avail if there is nothing behind it.

(Note—Da oro`pisho = bluff.)

70. پیشو به شیخه نه شي که په مړکوزی پېښه شي
A cat won't be a Shaikh (saint) when
it sees a mouse.

cf:— چه غوښه نه وي پیشو شیخه وي

So long as there is no meat near him
a cat will be a Shaikh.

71. پیشو شیخه شوه
The cat has become a Shaikh, *i. e.*
Because there is nothing on at
the moment.

72. د پیشو غوړ لږ مډکيا ږيږ
The nuptials of cats is a small affair,
but they make a lot of noise about
it.

73. پي پیشو وڅښل ډنډي ماتو وخورلي
The cat drank the curds, and Mato
got beaten for it. *i. e.* Mato being
the house-wife.

74. که غډران د پکار وي نو پیشوگان مه تله
If you wish to live in peace don't

weigh cats. The story runs that early one morning a farmer gave his wife a seer of meat, and told her to have it cooked ready for him on his return from the fields at noon. Later on her lover came in to pay his respects, and she gave him the meat which he ate. When the farmer returned he asked for the meat, and his wife told him that the cat had eaten it. "What rot!" said her husband. "How could the cat have possibly eaten a whole seer of meat?" "I'll go and weigh it." The wife replied in the words of the proverb — "If you wish to live in peace, don't weigh the cat!" The moral is the one ought to "Live and let live," to wink at small irregularities, and not be too particular in testing the truth of explanations given by one's wife, etc. etc. cf — "Masters should be sometimes blind, sometimes deaf."

Also:—"He that would live at peace and rest. Must hear and see and say the best."

75. خلق ژاري خو پيغله خاندي

The world may weep but a bride laughs.

76. تراپ نه ديي که عذروک لعنت شه په دواره توکه

Which is the better? a lash or a whip?
May both these types of cat o' nine tails be damned! (cf:—It is six of one and a half dozen of the other.)

77. که ته تر بربري زه ستا تره یم کبرجن

Oh you prig! If you insist on saying that you are my cousin, know that I am no cousin but an uncle! *i. e.* In any case I am better than you.

78. تنزیه خپلي خولي نیولي يي

Oh grey partridge! Your own voice has given away your hiding place.

cf.—

که بی حایه زرگی ده و شکری اوار
ده سدا دخی حدر و ده شهناز
خکه له دی حدی هسی معلومدری
حه چپل عر دی هر سوی لره عمار

If partridges called not out inopportu-
nely, neither hunter nor hawk
would know their whereabouts.
Hence from this it appears that:—
“Every man is betrayed by his
own tongue

79. نۆځمى لارى نا حولى ده ده راځي

What you spit out will not come back
into your mouth i. e. You can-
not retract what has once been
said.

80. توتان په وار پيڅدری وړوکی وړه نږه کوی

Mulberries ripen in due season, but
children won't wait till then to
pick them.

81. نۆره چه وهلی شی وینه ولوږی

Blood is spilt when the sword smites.

82. نُورِي پور غوبنته خاڅي نور غوبنته

Where a Turi will ask for a loan, a
Jaji will ask to increase his debt.

(Note:—A Turi's jibe at their
neighbours.)

83. تا د خداي جور کوي موزر ټپان صاحبم

Until God cures you, we'll be Thugs
as well. (This refers to the well-
known story of a lunatic who was
being taken to hospital on a
charpoy. On the way, a band of
Thugs drove off the carriers and
kidnapped the man, carrying him
along on the bed. On going
through the village the man cried
out, "Save me! Help! These
people are Thugs. They are Thugs
and are taking me away!" Every-
one knew that the man was mad,
and their reply has become prover-
bial. It is used of people who
suffer from imaginary fears. cf:—
Wolf! Wolf!)

84. د نوري د ټوپک خورلې جورسې نه جورېږي
ستا د غاښو پړهرونه

Sword cuts and gun-shot wounds heal in time, but those caused by your teeth never do. *i. e.* Love's wounds never heal.

85. له تش ټوپک نه دوه تن وېږي

Two people are afraid of (the shot of) an empty gun.

86. لنډې ټوپک دې د خدايي په رضا د نه کوي لپه دارو
خورې

It is a short gun, but it needs a whole handful of powder before it will go off. (Note:—This expression is used to describe an expensive amusement رضا په خدايي = from philanthropic point of view.

87. په ټوپک وېشنلې ښه دي په خدري ملامت شرمندې دي
To be shot is all right, but to suffer calumny is disgraceful.

88. جِغْ غَوَارِي جِغْ دِ پِه غَارِي

You look for the yoke which is on your own neck. cf: The butcher looked for his knife, when he had it in his mouth. Hindustani :

بغل میں لڑکا شہر میں ڈھنڈورا

89. پِرون جِلا (وطن) وِی نِن نِیپی پِٹوی

Yesterday you were an outcast from your own home, and lo! Today you hide your feet in boots. (Said to one who has suddenly become rich.)

90. نا بِلد غِلْہُ جِماعتِ ہَم ماتِ کُوی دِی

Even the mosque has been broken into by some inexperienced thief. (Said to one who makes a bad *faux pas*.)

91. جِڈِی دِ بازِانو وِہ وِرکِشِ پِریوٹہ سِپِلْمہ

A dove has become embroiled in a fight amongst hawks.

92. جِڈِی سِوِزِ شِہ مِوِڈِی تودِ شِہ

When the fury of the battle abates, the skulker waxes bold.

93 نوی حلی راعله نوی رحب ی راور

A new bride has come into the house
and has brought new (fashioned)
clothes with her (Said of an in-
fluential person whom everyone
tries to copy)

cf — نوی ناری راعله نوی دود ی راور

A new bride has come and has started
a new custom i e Although a
woman generally gives way to her
husband in all things, yet each
new bride that enters the home
introduces some change into his
domestic arrangements

94 د کور حلی سپکه وی

A girl is of no account in her own
home

cf — د کور حور لور کومرته وی

A man looks on his own sister and
daughter as sluts

95. جاني کا يو شان محبت زور کا بل شان

There is all the difference in the world
between consorting with a young
girl and an old woman.

96. چد پيسي وړکوي نو جاني به نه دتباغ نه هم دتشي

If you pay for her you can get a
mistress even from Kalabagh. (This
is a saying of the Bangash of
Kohat and means, 'Money makes
the mare go.')

97. يو جولا جالب کي وي ولستي نه مي وډنگل بل وړه وو
چد جالب د کي دي نو پيوته مي وډنگل چد دنگلي
نه دنگلي

A weaver had taken an aperient, and
jumped over the water-cut (out-
side the village to go out to the
fields). Someone told him (to be
careful as) he had taken an
aperient. So he jumped back
again saying, "very well, consider
that jump as cancelled!"

(Note :— Nowadays the last words of the story viz: 'danguli nuh danguli' are used with the signification of "I withdraw what I have said.")

98. پروزن جولا شوي دن نپېې پتوي
Only yesterday you became a weaver,
and to-day you are winding
thread on a reel (or stealing reels).
(Said to a novice or recruit who makes
rapid progress.)

99. په لټو بې پلن کړې ده حولا مندو (با مندو)
Give the weaver a jolly good kicking
for falling in love. (Note :— The
weaver, who was of a despised
profession probably had no right
to pay court to the lady in
question.)

100. عقلمن حولا گان مالنه کړې

Clever weavers sow salt.

(Note :— Weavers are renowned
for their stupidity. This story is
with reference to the well-known

story of a weaver who spilt some salt on some ground where later a thick crop of grass came up. He told his brother weavers of his good fortune, and advised them, if they were clever, to do the same. This saying is used to express wasted effort. Thus, if students find these proverbs to be of no use the author can be accused of sowing salt.)

101. چاره که د سرو وي د لړمانه د منډلو نه وي

Even if the dagger be of pure gold, one should not plunge it into one's bowels.

i. e. Life is too precious to be risked for gold.

102. د چايو يوه پياله هيڅ نه ده دويمه بس ده دريمه عبث ده

The first cup of tea is nothing, the second is enough, and the third is sheer waste.

103 کہ حرکتِ دانتِ وند وائی ہم نہ صدسی

Though the cock crow not, morning
will dawn.

1 e Nothing is indispensable

(Cont) In contra distinction to the
above, the following saying is
current among the Khattaks —

کہ حرکتِ دہوی نو شپہ نہ صبا نہ شی

If there were no cock to crow, night
would never become morning

104 کہ حرکتِ حہ پہ روز ندسی ہم شور کوی حہ نہ
فراری ندسی ہم شور کوی

A cock makes a great to-do whether
you catch hold of it tightly or
gently.

cf —

کہ حرکتِ کہ سولہ ندسی ہم یدری کہ ددولہ ندسی ہم یدری

A cock makes a great to-do whether
you catch hold of it with good or
bad intentions

(Note :— These are used of a man who is always grumbling. cf : Pigs grunt about anything or nothing.)

105. چرنگه چه څرېږي کونه يې ټنډېږي

The fatter a hen grows, the more costive she becomes. i. e. The better off a man is the more tight-fisted he becomes.

106. خو چرنگه په لاس کيس ور نه کړي ملا د خدايي
په رضا نه کا تعويذونه

Until you give him a fowl, the Mulla will not make you charms which bring God's blessing.

cf : — مېينه بي بارې نه ادرېږي

You can't milk a buffalo cow without putting something in front of her to eat.

107. دم د چرمينکې نه لري او لاس ښامارانو ته اچوي

You do not know the charm for a lizard and yet you lay your hands on great snakes.

(Note : Applied to one who undertakes a task far beyond his abilities.)

108. دوه وړج د حافظ هم د لس لرگی ولوړي

One day a blind man's stick will fall out of his hand (Note —Said by one who has been blamed for an accident A hafiz is a man who has become blind from learning the Quran by heart)

109 ددغ د لرگی د شی ددک د سپری د شی

One cannot make firewood out of *bhang* sticks, nor a man out of a Khattak.

(Note.—A Yusufzai taunt at their hereditary enemies)

110. یاری د هر چاسره به د ددک سره
ددک د کوی یاری دد کدک سره

Friendship with anyone but a Khattak is good.

A Khattak always wants a bit of bread as well as friendship. (Note :--A

Yusafzai taunt at the Khattaks
and their proverbial poverty.

111. خورایی؟ خٹک! اس کبیس د خٹ دی؟ کنڈیک
پد کت کبیس د خٹ دی؟ بنگ

Who are you? a Khattak! With a
piece of bread in your hand, and a
water-bottle under your arm (کت =
armpit or lap)!

(Note :—Khattaks are renowned for
their poverty.)

112. یا به انک ندوی یا به خٹک نه وی

Either there will be no Attock or there
will be no Khattak.

cf : — یا بد تک نه وی یا به خٹک نه وی

Either there will be no frontier or there
will be no Khattak.

(Note :—A proud boast of one of the
Khattak chieftains during tribal
fighting in the early days of their
history. cf :—By hook or by
crook.)

113. که پد لاس کبیس ی خٹک وی نو به خٹک وی

If he has a hammer in his hand, he

will be a Khattak. (Note — This refers to the story of a Yusafzai who was going to meet a Khattak, and asked how he should recognise him. The reply has become proverbial as Yusafzais look on all Khattaks as common labourers, and therefore expect to see them sitting by the side of the road breaking stones.)

- 114 د دټکو عوا دی په چوک، ده پاخی
You are a Khattak's cow. You won't
even get up for the goad.

115. د دټکو گمان د لدر، ده ندر (نا سر) وي
Khattaks are very suspicious

- 116 د حټ په گاډو
د حوک حبراں دی د ددای په کټو خوب حبراں دی

Some marvel at the treasures of God
and some at the sowing of a
garment (i. e. the disparity of
wealth.)

117. کم څي د ستر په ايلي ستر څي د خداي په ايلي

A small man relies on a big, but a big man relies on God. i. e. However much man may look to his fellow man for assistance, in the end he has to turn to God for help.

118. غريب خداي کړي دؤس چا کړي

God made you poor, but who made you the dirty swine you are ? (cf :- A' of them are guid lasses, but where do a' the ill wives come frae?)

119. خر چه له خر نه کم شي غورز پريکول ي پکار دي

When donkey can no longer do the work of a donkey, it should have its ears cut off.

120. خر د خويد په خوراک څه پوهيږي

What do donkeys know of eating green wheat ?

121. خر ښکر غواړي او پيشو وزر غواړي

A donkey wishes it had horns, and a cat, wings.

122 د. ما ما کړه مطلب ور نه واخله
Call a donkey 'Uncle' and get what
you like out of him.

cf — حر دلاز کړه صاحب پر نار کړه
Call a donkey 'Father' and use
him to the full.

cf — د صاحب په وخت کس دړه نه هم سپری پلار وای
In time of need one will call even
an ass 'father' (cf — Flatter
fools to gain an end.

123 خه حر کئی خه می نار کئی
What of a miserable donkey, or what
of the small load it carries !

(Note — Said to a tyrant or bully,
and means, I am not big or im-
portant enough for you to try your
strength on)

124. خو به د کئی دی به به ی نا کئی دی
Donkey foals are loaded on according
to their size.

125. خري خري زوي د وشه وي زه ي خه كه
خپل وري به وړي خپل به وړم

Someone said to a donkey, "You've got a foal!" "What has that to do with me," said she, "He'll carry his load, and I'll carry mine!"

cf :— Every man for himself.

126. د خري لكې پاس نه لويشت كوي هم يوه ده كه
لاند نه لويشت كوي هم يوه ده

If you measure a donkey's tail by spans, it comes to the same if you start from the top or the bottom.

127. خسروي سپك مه گنډه په سترگو كښ به د پړوزي

Don't despise a blade of grass. It will get into your eye, (and see what it is like then.)

128. په سر كښ د مسواك دي په بغل كښ د خنجر

You have a tooth-cleaning stick in your hair, but a dagger under your arm.

cf :—

په خوله خور په زړه كور

Fair words but hate in the heart.

i. e. A hypocrite.

129. د خوار چه کمدخنی شی به حلو کشی ازغی شی

When a poor man is out of luck, the
least of his bad luck will be a
thorn in his sweets.

i. e. Everything will go wrong.

130. خوک وای چه خه خورو خوک وای چه خه
سره خورو

Some ask what they will eat, others ask
what they will eat with.

i. e. Rich and poor have their troubles.

131 چه نه کی په شا ده د کیم چه نه خورزی خه د کیم

If you wont go I will carry you on my
back, but if you wont eat, what on
earth can I do then.

(cf :— You can take a horse to the
water.. ...)

132. نه پخپله خورزی نه بی خورزیدی له ورکوی

He neither eats it himself, nor will he

give it to anyone else who will eat it.

(cf :— A dog in the manger.)

- 133 چه پد خوست کښ دې هغه په کتاب کېښ نشته
چه په کتاب کېښ دې هغه په خوست کېښ نشته

What is in Khost is not to be found in books, and what is in books is not to be found in Khost.

(Note :— This is a jibe of the Turis at their uncouth Afghan neighbours in Khost.)

- 134 هغه د ټيري خوشا مڼد گڼ دې هغه د بنگالي ټمک دې

So and so is a flatterer of Teri, and so and so is a scoundrel of Bengal.

(Note :— The Khattaks of Teri are renowned for their flattery, and the Pathan hates and despises the Bengali.)

- 135 خپله خوله بلا ده هم قلا ده

One's mouth is a calamity (when one talks too much) and a fort as well

(when one can hold one's tongue).

136, په دا وړو دى خوای ده موږى

With a tiny mouth like yours, how can
you ask for anything ?

(Note —Said to a wife etc who
keeps on asking for something)

137. حداث په حېل وړاښ

Charity begins at home

138. اول ځان پسى هوا

Self comes first, other people afterwards.

139. ځان به دى نه مال

Is hfe best or wealth ?

140 په يوه خديزه شلى مخ خوږږى

One slap hurts twenty faces.

i e. The one who has been slapped
enlists the sympathy of others and
so the quarrel spreads

141. ه حسن ددى خديچى نو سلى تد نه څه اچوى

If the master eats (such bad food as)
parched grain, what will he give

his dog ?

142. کله د دادا او کله د بابا

Sometimes it is the father's turn sometimes the grand-father's. (The ups and downs of the world ; every dog has his day.)

cf :— کله د دادا وار کله د ادبي وار

143. داغ په سپینو جامو لږي

A stain shows up on white clothes.

144. که رښتیا راشي نو د دروغو وطن به سوي وي

If the truth comes out, the land of lies will be burnt up.

cf :—

چه رښتیا راځي د دروغو به کلي وړان کړي وي

By the time that the truth comes out, lies will have destroyed many villages.

145. د دروغو لنډ منزل وي

Lies go a short way.

cf —

د دروعو مری لږ وی

The course (string) of lies is short.

cf — A lie has no legs

146 نه درناک لوی دی حمچه حمله ده

Though the sea be large, you have your
own spoon

i e and that is all you'll get.

147 دښمن حس دی خو سنا بس دی

Your enemy is puny, but he is a match
for you i e Never underrate an
enemy, be he never so
contemptible

148 د دنیا د اړه ب ډډموتی (یا لوتکی) دی

The world is the water pot used on a
Persian wheel-well i e People
come into and go out of this world
duly like the water in a water pot
on a Persian wheel-well which is
continually being filled and
emptied

2 149 که دنیا ډډره شی احر نه تډره شی

However much you gain of this world's

goods, in the end they will pass
from you.

150. په دنيا کيښ ماميز بي خلي نه وي

One can't get currants without stalks.

(cf:—No rose without a thorn.)

151. د دنيا کارونه په دنيا شي

Worldly work is accomplished by
wealth.

(cf:—Money makes the world go round.)

152. دوست هغه دي چه په سختي کيښ د په کار راشي

A friend in need is a friend indeed.

153. د دم په ننداره شوه تارو وسو

A minstrel came into sight and the
partridge was burnt. (Note:— A
girl was cooking a partridge when
a minstrel came along who attra-
cted her attention, and so the bird
was burnt.)

154. دم چه ډول وهي زوري لري

The drummer who beats the drum has

the necessary strength for it.

1. e Everyone has the ability suited to his own particular calling.

155 دِمانو کله کله مسی گوډلی دی

Even Dams taste curds every now and again (Note :—Dams are a poor and despised caste of musicians, and curds are an expensive form of food) cf :—Every dog has his day.

156 د دِمانو کلی شنه د دِشو خلی شنه

There are no villages of Dams-
Boundary pillars are not built of dust.

(Note :—This expression is used to express disbelief in some preposterous statement.)

157. دِمی نه چا وبل چه نار دِ مِ شُ وِیل ی
دِ کومی دوشی

Someone said to a dancing girl
(prostitute) "Your lover is dead!"
"Of which street?" asked the lady,

(cf :— Every body's friend is nobody's true friend.)

158. اوبۀ چه ډنډي شي سخا شي
Stagnant water stinks.

159. راغلي پد کښ کښيوتي ډنډي وه په کښ پريوتي
You have got yourself nicely messed up
in it. You have fallen into a pond
(which you did not expect.)
(Note :—Said to those who presume,
and ultimately get involved in
some trouble.)

160. چه ډول په غاړه کړي د وهلو وي څه شرم دي
When a drum is hung round your neck
there is no shame in beating it.
(Note :—Pathans consider singing,
dancing, and the profession of a
musician (dam) to be undignified.
The moral is-Don't be above your
work.)

161. د ډيوبي د کونډي لاند تياره وي
There is darkness under the lamp.
(cf :— The nearer the church the

further from God.)

162. ډراندۀ نه سپه او وړج نورنگی ده

Day and night are all the same to a blind man.

163. د ږړدو په مخ کس ژړېدل بی فایده وی

It is of no use weeping before the blind.

164. که یوه سترگه د ږړدۀ ده په دلی لاس کډوه

When you are blind in one eye put your hand over the other (to protect it).

1. e. Don't get caught the same way twice.

د سړی یوه سترگه ږړده شی په دلی داند لاس کډوی

cf :—

Blind in one eye, he puts his hand over the other. 1. e. To shut one's eyes to a thing.

165. ږ وډ په خپل کور ښه پوهېږي نه ښا د بل په کور

A blind man knows his own house well, whereas the possessor of eyes knows not another's.

cf :—A fool knows more of his own

house than a wise man of another's.)

166. پروند ته ځيږيدل دي

It is merely dancing to the blind.

cf :—

اوښ ته سارينده غږول دي

It is merely playing the lute to a camel.

i. e. It is shere waste of time.

167. پروند د خدايه څه غواړي ؟ دوه سترگي

What does the blind man want ?

Two eyes !

(Note :— Said by one who is offered the thing he most desires. cf : Show the dog a rabbit !)

168. پروند فارغه شوي يوه سوتله خوري بلي ته سترگي وهي

You have become like a blind crow-

You eat one cow-pat with your eyes fixed on another.)

i. e. You are never satisfied.

169. پروند ځي پوري خاندي

A blind man laughs at a cripple.

نه هم د زانډو په فطار کس کړی

170.

So you, of all people, wander about in a flight of cranes (Note :—Said to one who ranks himself among those who are greatly his superiors.)

رر چه ناک وی له اوړی چه ناک وی

171.

What fear of the fire has pure gold ?

i. e. The innocent have nothing to fear.

رر ورکه چه حاس شی بیا رر ډیر

172.

Give him some money, and you will become a Khan - Then you will be rich.

سل ټک د رر مگر نو د اهدگر

173.

A hundred taps of a goldsmith are not equal to one blow of a blacksmith.

i. e. A brave man is a match for a hundred cowards.

رر د عقل کنده خبری

174

Physical strength rips open the stomach of common sense. e. g. Tricks in

wrestling.

cf :—

زور د حساب کونه شلوي

i. e. Force recognises not lawful claims.

175. که زور د زوراور شي کدو کيس غنم خپل شي

The wheat in the corn-bin is yours if
you can get the upper hand.

176. چه په زور کيس ورسره نه يي برابر

د هغو په خوا کيس نه کيښه زړه ور

If you are not his equal in strength
don't sit beside him off your guard.

177. که زوراور شي نو فصل سره پټي خپل شي

A brave man can take the fields as well
as the crops.

178. رښتيا يا زوراور وایي يا کم عقل

Strong men and fools dare to tell the
truth.

179. زوراور نه مخ کيس مه څه د قچر ورستومه څه

Go not in front of the brave nor
behind a mule.

180. له پردې زوی نه خپله لور ښه ده

One's own daughter is better than
somebody else's son. cf: A bird
in hand..... ..

181. د زړې زوی نه کدو چه وشه په کلي کېس
هره کله وه

An old woman could not give birth to
a son. When she did there was
plague in the village that year
(and the son died of it).

182. څه ژړنده وړانه (با پنځه) څه دانې (با غنم) لوندې
The mill is somewhat out of order,
(or blunt) and the grain (or wheat)
is rather damp.

i. e. There are faults on both sides.

183. هغه ژړنده جماعت نه پېژني

He is such a fool that he doesn't know
a mill from a mosque.

184. له خوراکي ژړنده ساني له مستي حق نه اخلي

From poverty he sits at the mill
(watching other people's corn) but
pride makes him refuse the reward

he earns.

185. ژړنده که د پلار ده خو په وار ده
Even if the mill belongs to your father
you must wait for your turn.

i. e. First come first served.

186. د اوبو (یا غنمو) لار په ژړنده وي
The way of the water (or wheat) is
through the mill.

187. څه م شي په هغه سپرلي چه نه م سخي څري
نه م وري

Of what use is the spring time to me
when neither my calves nor lambs
will graze ?

(Said by one who is unable to take
advantage of a good opportunity.)

188. سپرلي دي تا په گنجي سر ټوټېلې دي کلو نه
It is spring, and behold ! Your bald
head is adorned with flowers.

(Said sarcastically to a 'sugar-daddy'
with flowers stuck behind his ears,
after the manner of Pathans)

189 د سږو له کله چا کڼد نه دی غورولئ
No one throws away his cloak (beggar's)
on account of ticks ۱ e No one
will give up a great advantage be-
cause of a slight inconvenience)

190 د سږو کور په کور ندی ده خو پغږ نه بو دی
The dogs of every house are at feud
with each other, but they are all
united against the faqir on the
road

191 کومه دلا سپی نه معلومه ده هغه څه سپی نه معلومه نه ده
The master is not aware of the calamity
of which his dog knows
(cf —An old dog does not bark for
nothing)

192 سږی ټمږی (نا غانی) کاروان نږدې
The dogs are barking, while the caravan
is passing (unconcerned)

193 تور سپی خو سپی وایړه سږی دی
A dog, whether it is black or grey, is all
one and the same dog

194. خړ سپي د ليوه (يا كيدر) وروړ دي
The grey dog is the wolf's (or, jackal's)
brother (cf: Chips of the same
block).

195. سپي سړي د سپي خبري كوي
A man with a nature like a dog will
speak like a dog.

196. د سپي عمر نه مړه ښه دي
Aweel-Death is better than a dog's life.

197. د سپي لكې كه سل كال په درگي كېښ ساتي
سمه به نه شي
If a dog's tail were to be kept in a pipe
for a hundred years, it would not
become straight.

198. وايي كله م له سپي نه خلاصه كړه د شرم په لاس م
ور كړه
He says that he saved the sheep from
the dog only to let the wolf have it.
(cf :—Out of the frying pan ...)

199. سپينږيري سره مه كوه مړ به شي د واړه سره
مه كوه هير بهي شي
Don't lay yourself out over an old man

they die, and young ones forget.

200 ورځه ورځه په مکه د په سدرګی د کړي دي
د نورو دندونه

Get along with you-Go off to her! Fare
thee well! You have been ogling
other (women)

(Note — A wife's retort)

201. سدرګی د سدرګو نه سرمدري

He is brazen to the point of shameless-
ness

Also —

سدرګی له سدرګو شرمدری

Eyes are shy of eyes

202. د سحی مده در موری نوری دی

A calf can only run as far as the peg
(to which it is tied)

203 سر په خدلو ونسود نه دردری

Hair does not make one's head any
heavier

cf. — Peshawari

۱

سدرګی په نورو نه دردری

Eyelashes do not make one's eyes any heavier.

204. نه په سر تار لرم نه په غوړو کار لرم
I have not a hair on my head, nor have
I any further use for grease
(hair-oil).

cf :—

کنجی په سر تار نه لري په چا کار نه لري

The bald man has not a hair on his head, nor does he require any one (to dress it).

i. e. A poor man is his own master.

205. سل من سر خوځوي د دوو گټو ژبه نه خوځوي
You wag your head which weighs about a hundred maunds, but you won't wag your tongue which is only the size of two fingers.

(Note :— This is used as a hint to a man who won't talk.)

206. سر د پاسه سر شته
There is always somebody (or some-

thing) higher up.

i. e. Every man has his master.

207. سَر دِ اسمان ته رسيږي او عقل د پيو لاند کډي

Your conceit reaches to the heavens,
but your intelligence does not rise
above your feet.

208. سَر د گل دې بېخ د پياز

Your head (face) is like a rose, but the
rest of you is like an onion.

i. e. Good looks do not make up for a
bad heart.

209. چه سرق ي له کوره وي خونه ي توره وي

A domestic foe (tell-tale) ruins ones
house.

210. چه سږي زړږي حرص ي زيانږي

As a man gets old his avarice increases.

211. په سل باند جوړږي په يو باند ماتږي

It is a hundred times more difficult to
make a thing than to break it.

212. په سلو وهلي شي په يو ډېر نه شي

Be beaten a hundred times, but never
have to admit that you are beat.

213. سړه جۀ ډار شي ډار يې څۀ وي

If a harê be made a beast of burden,
what sort of load will it carry ?

214. ستوبتي اسمان نه ښيي ويولي ويل ي اسمان
ځما يه ښيو تېښک ډي

A harê put its feet up into the air and
said, "Look ! The sky is right up
against my feet !"

215. له سيال سره سيالداري که له همزولي سره رازداري که

Treat your own clansmen as your
friends, but beware of your
contemporaries (and rivals).

216. که ځ اوو سيندونو شم پوري ځنډه برخه به وي راپوري

Even if I cross the seven seas (lit :
rivers), my destiny will follow me
(like a shadow).

i. e. There is no escape from one's
destiny.

217. که شبۀ تارۀ ده مری پد شمار دی

Though the night is dark, the apples
are counted.

i. e. There are some things which a man
knows almost instinctively.

218. شوی ورناد وشوه که د لک وۀ که د کک

Whatever Fate had in store for him
has happened; it matters not that
he was rich or poor.

i. e. Fate spares neither the strong nor
the weak.

219. شد تارۀ لوئی لوئی وی

Arable land is all clods of earth.

i. e. There are many more at home
like you.

This is quite ordinary.

220. دنیا هیچا شل کړی نه ده

The world (stands at nineteen), and no
one has made it twenty. i. e. Man
is never content, however much he
may have.

221: په شَمالِه د شَرم غاڼه-په کور د درغام-نه د خړه وه نه د کته

I was deceived by the tail of your turban. I came to your house and found that you had no ass nor even a saddle. (This proverb is based on the story of a young man who used to pass the house of a certain young girl every day. From his appearance and the gold tail of his turban he appeared to be very wealthy. The girl fell in love with him and eventually ran away with him. When she came to his house she found that she had been deceived as he did not even possess an ass which even the poorest people have. This saying is now used of men who pinch and economise at home in order to keep up appearances abroad. The phrase, "Pa shamla e ma ghulega" is now commonly used to mean, "Don't be taken in by his outward show or appearance.")

222. په سړو سوي وۀ ماسو نه يې پوکل

Scalded by milk he blows on curds.

Also :—

ماز حورلي د ډډې نه وډډې

Bitten by a snake, he fears a rope.

(cf: A scalded cat fears cold water)

223. د سړم او د سخي يو سان (نې)

The miser's and the generous man's
accounts balance at the end of the
year.

224. رڼۀ چه من شي بيايست پکار نه دی
او چه خوب راشي بالست پکار نه دی

When the heart is in love beauty is of
no account ; and when one is sleepy
a pillow is not necessary.

225. بياسته د خدای هم خوښ دی

God too loves the beautiful.

(cf: Those whom the gods love die
young.)

226. مغه ناوي چه په خان بنایسته نه وي
خوک يي څه کوي بنایست د مور او نیا

If a girl is not good-looking herself, who
 cares a damn about her mother's or
 grandmother's looks?

cf: Every tub must stand on its own
 bottom.)

227. پنډې ابل سړي ښه دي نه پدژر په پڼيو کښ تڼک
بي پښتي سړي ښه دي نه عدم په کور کښ جڼک

It is better to go bare-footed than to
 wear tight shoes.

(e.g. To suffer the discomforts of
 westernisation before one is ready
 for it.) It is better to be without
 a wife than to be continually
 fighting in ones home.

228. هره ښځه چه حجاب نه لري بي مالغي طعام دي
مزه يي نشته

A woman without a veil is like food
 without salt unattractive.

229. ښځه چه د چا له خاطر نه تيريري په کال کښ
دولس وار لږيري

A woman who cannot say, "No." has

twelve babies a year.

i.e. A good natured fool.

Also.—

کمدی سخی په کال کس دوه خل لږدی

Ill-starred women have two babies a year.

230. سخته د کلي حوسه ده که د حاود حوسه ده

Should a wife be the idol of the people or of her husband ?

The answer is obvious. Implies that while in certain cases you must follow public opinion, there are others in which you must follow your own, e.g., in your own private affairs.

231. سخته دؤس توپی دی

Woman is a poisonous creeper.

i.e. The very devil.

232. د يو سړي سخته لږيدۍ لږيدلای ده شوه يارانو وړه

پسند وکړله چه کور د خه حال دی ؟ دوی وچه

یا نه دري شو یا نه د حصری شو

A man's wife was having a baby, but she could not give birth to it. His friends asked after his family, and he replied that either there would be three of them or he would go and live in the village guest house in case his wife died.

(Note :—The last phrase has become proverbial and has the signification of “Hobson's choice”).

233. مېړونه غرونه دي او ښځې اړمونه دي
Men are mauntains and women are the
levers that shift them.

234. د ښځې د هر ويښته لاند سل سل مکرونه دي
A woman has a hundred wiles hidden
under every hair.

235. د ښځې مزدور
His own wife's slave. i.e. A henpecked
husband.

236. د ښځې عقل تر پوندي لاند وي
A woman's intelligence is in her heels.

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i. e. She's slow in the uptake, and it occurs to her what she ought to have said when she has left the room.

Also :— د مری عقل په سدهرو کس وی

A slave's sense is in his ankles.

237. خاری له نو کدار لاری

Lark: at the first alarm (lit: blow) thou art gone.

(Note :—Said to one who is faint hearted.)

238. طوطی د خدی په کج (با وړو) موری

The parrot has the lion's share of God's treasury (or, munificence.)

i. e. Beautiful plumage, the ability to talk, long life etc. cf: To be born with a silver spoon in the mouth.

239. هر څه لاړشې له سوي ده عادت ده خي

Whatever else a man may lose he can not lose his habits.

Also :— هر څه بړو عادت نه دو

240. عقل ن سڙي له ڪُفتار نه معلوم ٿي

The extent of a man's intelligence is known from his conversation.

241. عقل نه ڀه سر ڏي نه ڀه ڪال ڏي ن ڀيل فڪر
ڀه ڪمال ڏي

Common-sense is not in one's head, nor does age bring it.

It is the result of considered thought.

242. غار ڏي ڀه غارونو ڪنن نور غارون ڏي

It is a cave, and there are always caves within caves. (cf: Wheels within wheels.)

243. ڀه هر غار (يا سوڙي) ڪنن ڳڙي مه منڍه
هسي نه وي ڇه مار ڏ وڇوري

Don't put your hand into every hole or you'll be bitten by a snake.

244. غٽ ڀي مينڇ ڏ رت ڏي

You are fat and hollow inside. i. e.
Impotent, chicken hearted etc.

Also :— هسي تش ڪڍوي
You are like an empty pumpkin.

245. که عر لور وی خو په سری لدار وی

Even though the hill be high there will
be a road at the top.

(cf Every cloud has a silver lining.)

Also :—

که عر لوی دی به سری لار ده

Though the mountain be high there is
a road to the top.

i. e. There is no one so great as to be
beyond control

246. خه ور (نا لاس) پناه خه عر پناه

It comes to the same thing if it is hidden
by a door (or hand) or by a moun-
tain.

(cf : A miss is as good as a mile.)

247. چه ډډر عر ډیرې هغه کم وز ډیرې

Thunder clouds seldom bring rain.

Also :—

چه عر ډیرې نه وز ډیرې

248. تل پردی سل کور وده وران کړې دپل یو کور

اناد نه کړې

A thief destroys a hundred houses, but

he cannot make his own house
flourish.

249. د غل ځاي په غر کښ نشته

A mountain is no place for a thief.

250. چه تل نه يې ډارډري په څه

If you be not a thief of what are you
afraid ?

Also :— چه غل نه يې کڼه د مڼه ډرډره

251. غل ته وايي لڼه ساد ته وايي نيسه

He tells the thief to steal and the house-
holder to catch him.

(cf : Run with the hare and hunt with
the hounds.)

252. غلبيل کوزي ته وړ چه سوري بوري

The sieve said to the water-pot, "You
are all holes !"

Also :—Peshawari :—

غلبيل کوزي ته وړ چه تا کښ دوه سوري دي

(cf : The pot calling the kettle black.)

253.

عم بهادی خور او ورور دی

Grief and happiness are brother and sister.

i. e. Go hand in hand.

254.

ما په دی سدرگو لندلی وچ علم ولاړ سنه رودای

With my own eyes have I seen ripe wheat standing, and the green crops reaped.

i. e. A young man's death etc.

255.

عوا پسی ستهی وی چل وی که بردی وی

There is always a calf behind a cow, sometimes her own and sometimes another's.

256.

که راعله عوا په بی که لاړه عوا بردی

If a stray cow comes along to be milked it is mine; if it runs away it is somebody else's.

i. e. If a stray cow comes along and allows me to get a free pail of milk, I'll take it as mine for the time being. If not, well, the cow did not

belong to me so I lose nothing.
(cf: Heads I win, tails you lose.)

257. په ډيرو قصابانو کېښ غوا مرداره شي

When there are too many butchers
the cow dies before it has been
lawfully slaughtered (according to
the Muhammadan law.)

cf: Too many cooks.....

258. غوږېل د غوړي په زور کوزي

On the stake in the middle depends the
threshing.

(Note :—Everyone is familiar with the
spectacle of half a dozen bullocks
yoked to a pole which turns on a
central stake, treading out the corn.

This saying is used with reference to
one who relies for success on a
powerful friend.)

259. غوړي که توي شول په تالي کېښ توي شول

Even when the *ghi* is spilt it falls into
the brass dish (of his scales.)

(Note :—Said of a bunniah who, when weighing *gh* lets some of it spill. The saying is now used of people who are always fortunate, even when some mishap befalls them.)

260. حره سکر کھل عورو نه می دایلل

The ass tried to get horns and lost his ears.

(Note :—Applied to those who, not content with what they have got, seek more, and lose everything.

cf : Be thankful for small mercies).

261. که فصاب نه عوسه اخلی نو خرخوی نه بی حره

You can buy meat from a butcher, but you will never sell it.

i. e. An amateur can never compete with an expert.

Also :—

فصاب نار له هم هډوکي ورکوي

(Note :-Butchers are said to be cunning rogues and do not even spare their friends.)

262. غوښه به د هر چا خوښه وي خو پيشو پر ايمان
راوړي دي

Everybody likes meat but a cat simply
worships it.

263. غوښې که وسوزي بيا هم له ساگو نه ښي وي
Burnt meat is better than vegetables.
Also:—

غوښې که وسوزي بيا هم له پيټي نه ښي وي

264. خپله غوښه وسکونډه د بل هم دا شان خوړيږي
Pinch yourself to find out how much it
hurts others.

265. په غلو کښن چه خومره لرگي وهي بوټن ي زياتيږي
The more you stir up filth the more it
smells.

266. د فقير چه چرته ښه وي هلته ي شپه وي
A beggar spends the night wherever he
is welcome.
(cf: Beggers can't be choosers.)

267. یو ساڅی سل کل عمر د مڼل په غوړ کس ندر کړ
چه کوم وځب نلو مڼل نه یی ژو چه ره خم مڼل ژو
چه ره سنا په تلو راتلو نه یم حدر

A mosquito lived for a hundred years
in an elephant's ear. When he
was about to leave, he said to the
elephant, "I'm off now!"

"I know nothing of your coming and
going", he replied.

Also .-

نوماشی د انی په غوړ کس شپه نده کړله ویل یی چه ماما
ره دوحم انی ویل چه نه د به راتلو حدر یم او نه د په نلو
حدر یم

(Note:—The Elephant's reply has
become proverbial and is used as
a snub to a bumptious non-entity.
cf . no : 43.)

268. هغه سپی دومره دناوځ دی چه نو مڼل د هغه
دناو نه شی وړلی

He is so proud that an elephant could
not carry his pride.

269. قارغە ويل چە خما سپينه زويه ششکي ويل چە
خما پوستکيه زويه

The crow talks of its white son, and the
hedgehog of its soft-skinned
offspring.

i. e. Everyone extols his children for
the qualities they don't possess.

270. عفت شراب قاضي هم خشيدي دي

Even the Qazi drinks wine that is free.

(Note: Wine is unlawful to the ortho-
dox Muhammadan.)

271. چە ميوي ي د کابل خوړلي نه وي د هغه تر فهم
وسکي وي گورگري

He who has not tasted the fruits of
Kabul thinks sloes as good as
raisins.

(cf :— Where ignorance is bliss.....)

272. که په کارم نه راځي نامه ي نه راځي

If a thing is of no use to me I don't
even want to know its name.

273. چه په کاسي کس ي راړی په غلغل کس ی
 واچوه ده توبې شې

Put what you give me on a plate into
a sieve so that it may fall through.

i. e. Thank you for nothing-I am not
in need of your favours.

274. خوری دا کال نه کړی ددای تدر خو سدا سوی
 پتون نه م نه شی هدر

Sister ! This year will pass but I will
never forget your burnt thigh.

. (Note : This is with reference to the
well-known story of a brother who
visited his sister during a famine
year.

The lady happened to be cooking
chuppaties, and fearing that
he might ask her for some food, of
which they had very little rapidly
took the hot slab of dough off the
griddle and hid it under her thigh,
but she had not time to hide the
griddle too. Her brother noticed
this when she said that they

had no food in the house, moreover the *chuppaties* very soon burnt her, and she could not help jumping up and giving the secret away. Sometime afterwards the brother again visited his sister who welcomed him, and in the course of conversation mentioned the famine year.

The brother's reply has become proverbial.

This saying is used to emphasise any unforgettable incident and also to emphasise help declined or an old grievance.)

275. کانی دیر دی خو کار په سیر تمام دی

There are lots of stones, but only those of a seer's weight are needed (to use as weights).

276. که منځني په کاني يا کاني په منځني وهي خبره يوه ده

If you hit a pitcher with a stone or a stone with a pitcher it comes to the same in the end.

277. فارعۀ د ساروینى تله رده کول حدل بر ده هدر شول

The crow in imitating the gait of the maina forgot his own.

(Note — Said of anyone who becomes Europeanised or Indianised and drops his own language and customs)

278. پردى کپ د ند و سپو وى

One can only spend half the night on someone else's bed

(Note — This is used as a cautionary reminder to someone who borrows anything, and means that he cannot keep it for good and all.)

278 د کړمى په ورځو مه غلطره او د ننگرهار په منډو

Don't be deceived by Kurram's clouds nor by the young men of Ningrahar.

(Note — The clouds on the Safed Koh are notoriously deceptive, and the feud between the Turis of Kurram and their northern neighbours of

Ningrahar has made them look on the young men of that province as being as unreliable as the rainfall of their own country.)

280. په هر چا خپل وطن کشمیر دي
Everyone thinks his own country
Kashmir.

281. چيندځه د اوښ په پچي (يا لوتڼه) وخته ويل ي
چه کشمیر وليدو

A frog climbed on to a piece of camel's dung (or a clod of earth) and cried
"I have seen Kashmir!"

(Note :—Said of a man who is blowing his own trumpet.)

282. يا به کلال غيبي يا به د للمي کر

He must either ruin a brick-maker or a farmer of Lalmi.

(Note :—This is with reference to the Turi story of a brick-maker who prayed God for sunshine to dry his bricks at the same time as a farmer

286. د يو کم عقل نه په کوز کېس ستن ورکه شوه
لټوله يې په بازار کېس

A fool lost a needle in his house and
looked all over the *bazar* for it.

287. کنډه چه مېړه کا نو په وخت يې ولي نه کا
If the widow intends remarrying, why
doesn't she do it at once ?

(cf :— A stitch in time..... ..)

288. کنډه د ليور په طمع شوه د جمله مېړونو ووته
The widow through hopes of (marrying)
her brother-in law missed a whole
heap of husbands.

Also :— کنډه چه د ليور په طمع شوه د ورو ووته
The widow hoped that her brother-in-
law would keep her (but he didn't),
and the harvest was over (so she
could not go out gleaning for her-
self.)

(cf :— To fall between two stools.)

- 289 کنډه بېتخه په يو کټ دوه خوبونه وينې
A widow dreams a double dream on
her lonely bed.

i. e. First of the late-lamented, and
again of her next love.

290. ناری د کلهی سده ده لکه په نوی سته پخپله
 جمع ده ده حی

A widow is good to love for a calf won't
go into the yoke

291. د حمداړ کور ده سکا وه ده نارې وسه نور سکا شه
The tanner's house was filthy, and
when it rained it became worse
still.

(cf. —Piling Ossa on Pelion.)

292. ده کور کس نو پر دارو نه لری دلار ده وای ده
 ما ده بوږه واحله

He has not got enough powder for one
cartridge in the house and yet he
asks his father to buy him a
cannon.

(Said of one who boasts of his family etc
cf : with 283.)

293. ده کور دایی ده لری په ژړوده کس وار ندی

He has not got a grain in the house,
and yet he books a turn at the

mill. (Making a vain show.)

294. سل روپي پور که د ژمي شپه په کور که

Borrow even a hundred rupees, but
spend a winter's night in your own
home.

(A Turi saying. The winter in Kurram
is very severe.)

295. کونړ ته نغاړه وهل فائده نه لري

It is of no use beating a drum to a deaf
man.

Also :— اوښ ته سارینده غږول دي

It is like playing the harp to a camel.

(cf :— To cast pearls before swine.)

296. کونړ په یوه خبره دوه ځلې خاندې

A deaf man laughs twice.

i. e. First when he sees other people
laughing, and again when he realises
what has been said.

297. د کوهي خاوره په کوهي لږي

The clay of the well is expended on the
well.

i.e. It takes all the earth excavated from a well to fill it up again. Said of a profit which is expended on the source from which it was derived.

298. نه خولک دل نه کوهی کنی هه پخپله به کس
دروزی

Who digs a pit for another falls into it himself.

Also :—

د دل په لار کس مه کنه کوهی حرب پخپله به د لار شي
Don't dig a pit in another's path,
perchance you may go by the same
road yourself.

299. کړری په خوند د نه هم په خوږ د هم

Oh carrot ! I am not so pleased with
your flavour as with the noise made
in crunching you up.

(Note:—Said of things which are not
so enjoyable in themselves as in
the effect produced by them on
others.)

300. پنځه واره ټکتي په خواۀه مه منډه

Don't cram all five fingers into your mouth at once. i. e. Behave yourself! Pathans consider it elegant and genteel, when eating, to insert the tips of two, or at the most, of three fingers into the mouth. The sight of the average Englishman eating with his fingers is revolting and nauseating. Pathans are often surprised that they have such bad "table-manners".

This saying also has the force of—"Dogs that put up many hares kill none."

301. څوک مه وهه په ټکتي تا به نه وهي په لټي

Never lay a finger on anyone, and then you won't be kicked

302. دا ټکر دا میدان

Here you are! This is a yard (36 inches) and this is a plain. i. e. Show your prowess!

(Note :—This was said to a Pathan

who boasted of having done a tremendous long-jump whilst in India. It is now used as a retort to any kind of boasting
cf :—The proof of the pudding.. ..)

303. ^{گل به صنوبر صنوبر په گل څه وکړل}
What did Gul do to Sanobar, and what did Sanobar do to Gul ?

(Note :—This refers to the well-known story of a most lovely princess of Tartary, who announced that she would marry the first suitor who could answer this question correctly. If, however, they failed to do so, their heads were forfeit ! Many tried to win the lady, and the battlements of her castle were decorated with the heads of the Failed B. A's (Bachelors of Adventures).

Our hero, whose six brothers had lost their heads in the fruitless quest, was a really beautiful Prince.

After a series of the most incredible adventures, hair-breadth escapes, and sanguinary battles, all of which were of a very high standard of blood-pressure, he succeeded in finding the correct solution to the problem.

Whereupon he returned in triumph and married the Tartar as well as several other beautiful ladies he had run into during his travels.

The saying is now used in the hujras as a riddle and elicits the reply, "Ask me another!"

The really inquisitive, who burn to know what Gul and Sanobar really did to each other, will find the whole story in a pamphlet in Urdu entitled 'Gul-o-Sanobar' published by Shaikh Barkat Ali & Sons Booksellers, Kashmir Bazar Lahore.)

304. هر چرته چه گل وي يو ازغي ورسره مل وي

Every rose has a thorn as its friend

Also :—

کُل بی ارغی به دی

Every rose has a thorn.

305. گلونه و دره چه ملک در ته گلزار سبّ زوران مه کړه
 ښو کشر، به د لار شي

Cultivate roses and your land will
 become a rose garden.

Don't plant thorns they will stick into
 your feet.

306. کښې له خدایي نوکې ور مه کړه د سر بدخ به آداسې

May God never give a bald headed
 man nails, or he will scratch his
 head to pieces.

(cf :—Put a beggar on horseback and
 he will ride to the devil.)

307. د کښې یو رښت دی

The bald headed always have one extra
 sense.

(Note :—They are generally supposed
 to be very wicked.)

308. که گور گران دِي دَ مَرِي نَا کَام دِي

Though the grave be a terrible thing,
the corpse must grin and bear it.

309. خپل گور هر چاته تڼک ښکاريږي

Everyone thinks his own grave too
small for him.

(cf :—Every horse thinks his own pack
the heaviest.)

310. هغه که د گومي زين جوړوي نو به ي جوړ کړي

If he wants to make a saddle out of *gum*
(molasses) he'll do it.

i. e. He's a wonder and can do anything.

311. هسار گيدرد د مزي په مقابله جذبېږي

A jackal at bay fights like a tiger.

Also :— پيشو هم په خپل کور کس همزي وي

Even a cat is a lion in its own home.

(cf :— Every cock fights best on its
own dunghill.)

312. گدپر هومه د سادی ده حه خو دور حلی ده دی

Oh jackal ! Your nuptial pleasures last
till the sun has risen.

(cf — Every dog has his day.)

313. دو گدپر ناری زهی او دل نه زهی د -
ونسه ی حلی

One jackal howls, another does not- His
hair just stands on end

314 د گدپر واده دی

It is only a jackal's wedding.

(Note — This is used to describe a
slight shower of rain when the sky
is fine The mating of jackals is
popularly supposed to be of short
duration.)

315 مړه گنده فارسی وای

A full stomach speaks Persian (instead
of Pashto)

i. e The man gives himself airs for
good feeding makes a man arrogant.

An Indian bearer when he has received
his pay may be heard to remark,
“Ham kuchh care about nahin
karta.”

316. دَ گِیدِی اِخوند دِی

He is a glutton.

317. لاس چِه مات شي غاري له څي

When the arm is broken the hand goes
to the shoulder. i. e. When down
in the world one turns to one's
friends.

318. لاس د بري کار دِی

Might is right.

319. سل په اللهې پوزي يوه ي د بڼډو

When you spend a hundred (Rupees etc.)
on your best girl, you might just as
well spend one more on bracelets
for her. (cf :— Don't spoil the
ship for a ha'porth of tar.)

320. که لري هر څومره پڅوي خوند ي غشوين وي

However much you cook tripe it will

still taste horrible. (cf.— Sour grapes can never make sweet wine)

321. لږ ورکد ډډ وکړه
Give a little (in the name of God) and
you will gain a lot.

(cf.— The charitable give out at the door, and God puts in at the window.)

- 322 لښکر که د پلار وي هم بد دی

Even if the *lashkar* belongs to your father it is an evil thing.

i. e It is very expensive to keep.

323. لعل په اډو کس نه پېږي

A ruby will not remain hidden amongst ashes.

(cf.— Murder will out.)

- 324 لڼډی حلال نه دی سادک ی وردنډار ندولی دی

The short-tailed ox had not even been slaughtered when a man came along with a tray on his head to take the meat away.

cf:— Don't count your chickens
before they are hatched.)

325. لَنَدِي كَه دَ غَوْدَالِ پَه وَرَخ پيدا شَه نَو هَو وِرَك
نَه دِي

If the short tailed (ox) returns on the
day of threshing it has not gone
for good.

(cf:—"It is not lost if it comes at last".
or, "All is well that ends well.")

326. لَنَدِيَه غَوَايَه پَه لَوړَه وَخْبَزَه چَه خَه دَ عَزِيْزَان كُوِي
هَغَه تَه هَم كَوَه

Oh short-tailed ox! Go up on to the
high ground (and look around) and
do as your kinsmen do.

(cf:— In Rome do as the Romans do.)

327. لُور هُم دَ كُورَ او زُوم هُم دَ كُورَ

He wants me to provide him with a
son-in-law as well as a daughter-
in-law.

(A preposterous request. cf:—Like
the tailor who sewed for nothing
and provided the thread himself.)

328. اوس ته جا ويل چه لوڙه سه ده که ژره ويلی
چه لعنت په دواړو

Someone said to a camel, "Is uphill best or downhill?" He replied, "Confound them both!"

(cf:—It is six of one and half a dozen of the other.)

329. هر يو لوسی چه خوړدري مالدري

Every plate that is made breaks.

(Note:—This is used to express the transitory nature of life.)

cf :— سور د پړيو تو دی

330. لوشی د قام دد غوسدل سر می په دریاب
(یا په اولو کیس) وچ شه

The bulrush was not a well-wisher of its own kind, and lo ! though its feet stand in water, its head is dried up.

Note:—This is a condemnation of lack of patriotism, esprit-de-corps etc.

331. لو کړي نه چه کار نه کړي لور په لوتنه تېروي

A reaper when he cannot work, sharpens
his sickle with a clod of earth.

(cf:— A bad workman quarrels with
his tools. The latter part of the
sentence also means, he wastes his
time.)

332. هر سوي پوزه توزه کړي چه زه لوهار یم

Any one can blacken his nose and say
that he is a blacksmith. (Said of
the vain-glorious.)

333. که ته کړي سمې چاري تا به څوک نه نيسي په لياري

If you behave yourself nobody will
interfere with you.

(cf:—A clear conscience is a coat of
mail.)

334. په ليلي هر څوک مين دي که ليلي په چا مينه شي

Every one is in love with Laila : in the
hope that Laila would fall in love
with someone (but she did not.)

(Laila was the daughter of an Arab
prince. In vain did all the nobles
of the land seek her hand. She

had given her heart to Majnun
and remained faithful to him till
death.

i. e. A wish alone is not enough to
achieve ones object. cf: "If
wishes were horses, beggars would
ride.")

335. هونديار نه اشاره ده لدوني نه ډنډه ده

A hint is enough to the wise, but a fool
needs a stick.

cf :— اصل له اشارت کم اصل له کونک

336. مار که خه سوړي لره ورشي برادر شي

نه دگور په غاړه راغلي نه شوي سم

When a snake approaches his hole he
straightens out ; whereas here are
you on the brink of the grave and
you do not straighten out.

(A rebuke to an old sinner.)

Also :—

مار که خه کور څي چه سوړي ته ورشي سم نه شي

Although a snake wriggles and curls
along the road, when it comes to
its hole it will straighten out.

337. هغه د لستونډي مار دي

He is a snake in the sleeve.

338. چه سري د مار وي که چرمشکي وي سري
په تيره ولا

Throw a stone at anything with a head
like a snake, even if it be a lizard.

339. په پردي اس مار هم نه وژنه

Don't kill even a snake with the hand
of another.

i. e. See to everything yourself.

340. هغه مار په دښمن وژني

He gets his enemy to kill snakes for him.

i. e. He gets any one to do his dirty work
for him

341. تور ماريي ورستو نه وهنه کوي

You are a black snake (cobra); you
strike from the back.

342. مارغه دانه ويني او لومنه نه ويني

The bird sees the grain but not the
snare.

i. e. Avarice makes one blind.

343. هر مارتہ ہرہ می حالہ دو حدر بہ دی د دل د حال

Every bird has its own nest, and no one of them knows about the others.

(c. f. One half of the world knows not how the other half lives)

344. چرہٹ د مالقی بہ خلکو خہ دوهیری

What does a fowl know of the flavour of salt.

(cf : —Pearls before swine).

345. د هعد منداری دلیری

He is very lucky and everything turns out well for him.

346. تاثیر له مجلس دی

A man is known by the company he keeps.

347. هعد د مہ نہ کم وناسی

So and so is such a skinflint that he takes butter off a fly.

348. دَ هري مُچِّي غُل شات نه وي

Every bee's excrement is not honey.
(cf :—All is not gold that glitters.)

349. سلو مرغانو ته يوه تيږه کاږي ده

One stone is enough to drive away a
hundred birds.

cf :— سل پاڼو د يو لور

350. مړگ نه په واړه دمي نه په زارۍ

Death is not for the young, nor for the
old (but for all).

(cf :—"Death devours lambs as well as
sheep".)

351. مړيې چه کا کا شي سري لوي شي

When a slave is called 'uncle' (i. e. be-
comes old) he gets a swollen head.

352. مړيې که د سرو وي کنه يي د جستو وي

Though a slave be of gold, his bottom
is of copper.

(That is, he will not be gold all
through. cf :—"He has a yellow

streak". Also, "Blood tells in the end.")

353. مری شری نه مونداده ده و می مونداده نو و می ده
شل نگر نه ده

A slave could not get a blanket and
when at last one was given to him,
he complained that it was not
twenty yards long.

cf:—Don't look a gift horse in the
mouth.

354. مری هم ده قصی شه

So a corpse has begun to talk !

(Note:—Said of any notably silent
member of a party who suddenly
becomes voluable.)

355. مری غر نه کوی که غر کوی کهن شلوی

A dead man speaks not, if he does, well,
he tears his shroud.

(Said of a quiet or modest person who
when he does speak has no shame
and spares no one. cf :—Still
waters run deep.)

356. مَزْرِي پَه پَنجَرَه كَنِس هَم مَزْرِي دِي

A tiger is a tiger even inside a cage.

357. مَزْه اِمَانَت نَه كُوي خَانَت (خِيَانَت)

The ground never plays false with a corpse that has been entrusted to it.

(Note :—It is a common belief amongst Pathans that if on burying a corpse, the ground be verbally charged with its care, it will be preserved in a perfect state until it can be given a proper interment. Most commonly done after a battle when the dead are given hasty burials. The words used are to this effect :—“Oh earth! I entrust this corpse to thy keeping for so long, when I shall require it of thee safe and sound.” First hand evidence has been obtained of a corpse that was exhumed two months after burial in this manner, in perfect condition, with, moreover, the hair and nails grown.)

358. معَل پد دغاڼو زور وگر دهغانو پد حرو زور وگر

Afghan soldiers are cruel to the villagers
who in turn are cruel to their
donkeys.

359. معَل حقلی به دی نه پد کور کس مدام حدت

It is better to raid into Afghanistan than
to wage continual wars in one's
own country.

360. د حوار ملا پد نادغی حوک کلمه هم نه ډرزی

When an impecunious Mulla calls (to
prayers), no one even repeats the
creed.

(Note:—On hearing the Azan (the call to
prayers) all Muslims repeat the
creed. The proverb means that no
one pays any heed to a poor man.)

361.

ملا په خپلې لور وږيږي

A Mulla is afraid for his own daughter.

(Note:—A Mulla's daughter seldom inherits her father's pious nature, and no one knows better than he the number of bad-hats in the village.

362.

ملا خڅېل ته نه ځي، د يادو جماعت ته نه ورځي.

A Mulla does not go to the jungle, nor a bear to the mosque.

Also :—

ملا له جماعت نه وزي او بلا جماعت له نه ورځي.

The Mulla does not leave the mosque nor the devil go into one.

i. e. Each minds his own business.

364. خُورک ولولیی مَلا شَی خُورک ولولیی بلا شَی

Some get educated and become Mullas;
others go to the bad.

365. مَلا مار دی نَ خوانانو کار دی
مَلا تالایی دی هم یم زوی هم یم نوی دی

“ Mulla ! Here is a snake ! ”

“ That is a matter for brave lads ! ”

“ Mulla ! Here is a dish of food ! ”

“ Well, my son, my grandson, and my
self are ready for that ! ”

(Note:—Originally used to illustrate
the cowardice and greed of Mullas,
but now applied to all who poss-
ess these failings.)

366. مَلا مَلا نه یی سَاکُردانو پِه هوا کُوی

You're no Mulla ! Your pupils have
given you a swollen head.

367. مَدرک پِه سُوَرِه نَفوئی نه شَه پِه کَنه پوری ی
حم و نَزلو

(Notwithstanding the fact that) the rat

could not get into its hole, it (went and) tied a winnowing basket to its tail.

(Note:—Said of poor people who encumber themselves with unnecessary expenses.)

368. د مذکور چہ مرگ راشی نو لار ته راشی

A snake comes to the road to die.

Also:—

د مار چہ اجل راشی نو په لاري برابر شي

(Note:—Said of outlaws etc, who are caught in British India.)

369. مذکور لندې کړ مړم نه کړ

I cut the snake's tail off, but did not kill it.

(Note:—This is used to express partial success.)

370. د تش مذبي اواز ښه خيزي

An empty vessel makes much noise.

371. د مَوْتَمِي د پاسه مه رښه

Don't reap above the closed hand.

i. e. practise the right way of working.

(cf :—Don't put the cart before the horse.)

372. له نشته مړودی بهه دی کپ پر نک دی

A hen-pecked husband, who does at any rate fill the bed is better than none at all.

(cf :—Half a loaf is better than none.)

373. د وړوکی هلك (با كودم) په زده دپله مور پوهېږي

The prattle of a little child is only understood by its mother.

374. جد هلك وده زړې مور نه ورکوي

The baby is not suckled till it cries.

(cf :—A closed mouth catcheth no flies.)

375. لور له. مور زوي له پلار معلوميري.

A girl takes after her mother, and a boy after his father.

Also :—

لکه مور هسي لور نکه چرنده هسي دوره

As the mother so is the daughter; as the mill so is the flour.

376. چه نه د وي د مور داسي مه وابه چه ورور

Don't call anyone 'brother' who is not the son of your mother, i. e. Be careful whom you trust.

377. چه مور ميره شي پلار پلندر شي

With the arrival of a step-mother, the father becomes a step-father.

378. په شاهدي کښ مولي خرخوي

You sell raddishes in Shahi (village).
(cf :—To carry coals to Newcastle).

379. لکه عئي کښ تور سپين

Like the black specks in a grain of pulse (which is white.)

(Note :— This is used to describe
very small proportion.)

380. میا شت اوله (یا ورنه) درخ کنی شی

One can see the moon on the first of
the month.

(Note :— The Muhammadan year is
lunar. This saying has the force
of, 'All in good time.')

381. میا شت پد کده نه پتدری

You can't hide the moon with a finger.

(cf :— Murder will out.)

382. میا شت گوره کال پرنده

Look at the month and judge the year
thereby.

i. e. Coming events cast their shadows
before them.

383. ن مدبری زوی مدبرو پسی خی ن وری وزو پسی

The lamb follows the sheep and the
kid the goat.

(cf :— Birds of a feather... ..)

384. میدري ته لږي اوبه درياب وي

A very little water is a sea to an ant.

Also :—

میدري ته پچه هم پېچومې دي

Even a piece of sheep dung is a hill to
an ant.

385. د میدري چه خدای په بدو شي نو وزري وک

When God wishes to destroy the ant,
he gives it wings.

(cf :— To give a man a rope to hang
himself.)

386. په پردي کور سل میلمانه هیڅ دي

What does it matter if there are a
hundred guests in someone else's
house ?

cf :—To cut large thongs of another
men's tethers.

387. د میلنو په بیره د کاله څه شي

What attention does the host pay to
the fact that his guests are in a
hurry ?

(Note :— Anyone who has sampled Pathan hospitality will appreciate the truth of this remark.)

388. مئلّمه کور نه شولې سه دى نه په گنده ده.

Better to drive the guest from the house than to go hungry one self.

A Turi saying which few Pathans accept.

Also :— نا وقت مئلّمه د آسمان ډډر دى

The unexpected guest is a thunder-bolt
(a bolt from the blue.)

389. منده ساعت په ساعت راتډرى لکه راتډرى
د سپانانو ماحدوده

Love increases from hour to hour like
a sepoy's pay. .

390. که نای نه وي نو سپرى نه خا بکلی

If there were no barber, who would
pick out the ticks ?

(Note — This is a Yusafzai saying.
Yusafzais often wear their hair long
at the back of the neck, and so are
commonly worried by ticks, which

it is the barber's business to remove. Every village has its own barber, whom each villager pays- not in money-but one pound out of every eighty of the grain that he harvests.)

391. نَر زوي په رُونږي کښم معلومېږي
One can tell a promising (lit. male) son even in his swaddling clothes.
(cf :--“The child is father of the man”.)

392. د نس غولي ژور دي
The belly's courtyard is capacious.
(That is, there is no satisfying it.)

393. چه نښتر زړېږي گوړي يې کڼي ته لېږي
When a fir tree gets old, its sap goes to the bottom.
(Note :— This is said of old people in their dotage.)

394. چه چرته څي خپل نصيب به وړي
Wherever you go your destiny will follow you.

395. په سپوږم خو د څه نكړيزې نه ذې لېوې

Have you put *henna* on your feet ?

i.e. Why are you lagging behind ?

(Note :—Said to one who won't walk quickly : *henna* is put on the feet to beautify them and also to cool them. Therefore a man with *henna* on his feet will walk slowly and carefully so that it may not be rubbed off.)

396. د خولي نوړي خو نه ده

It is not a morsel of food.

(That can easily be gulped down. Said of a difficult task. cf :—Rome was not built in a day.)

397. - چه نوگ خايې پري نو سوك پر مندي

Once he finds room for his nail, he'll shove his whole fist in.

(cf :— Give him an inch.....)

398. دى عمل به د بادشاه پري بد عمل به د رسوا كړي

Virtue will make you a king; evil will disgrace you.

399 هر چا سره نيكې كوه خو خپلو سره نيكې مه كوه

Do everyone a good turn except your own relatives.

i. e. They will only take it for granted and will not even thank you for it.

400. وده نه پس نكړيزي په كښي ولگوه

After the wedding put the *henna* on your backside !

Also :— اختر چه تير شي نكړيزي په ديوال وتپه

When the festival (Id) is over, plaster the wall with *henna*.

(Note : --The former refers to the well-known story of the villager, who asked a friend, who was going to town, to buy him some *henna*, as a wedding was going to be held in the village. On such occasions they don their best clothes and anoint their fingers with *henna*. The man was delayed in the town and returned two or three days later, and said to his friend, "I've done your commission—here is the

henna !" His friend's reply has become proverbial, and is used as a retort to anyone who does a thing too late to be of any use. Frequently only the first part of the saying is used- "*Wāduh na pas*!"

401. واده ماده نه و د سلو روپو ډول ډډه شه
There was no wedding and a hundred rupee drum broke.

i. e. Every thing went wrong.

402. په سترگو چې وارهه را اوږدې ده
His eyes are bunged up with fat.

i. e. He is too proud to recognise his old friends.

403. له ډږږي نه وارهه وېسل
To take the fat off a flea.

i. e. A skinflint.

404. وځو پورې داند هم ورسو
The green wood was burnt as well as the dry.

i. e. A holocaust - Also, the innocent suffered with the guilty.

405. اوري او نوک نه سره جدا کيږي

The nail and the flesh about it do not separate.

cf :—Blood is thicker than water.

406. وړندي د ورستي پل دي

The man in front is a bridge for the man behind.

i. e. Sets an example.

407. که ورور د خپل وي چه په راز د بل وي له هغه نه
دښمن بنده دي

It is better to have an enemy than a brother who prefers someone else's society.

408. وزري خوري به کړو حسب تر مينځه

We will remain brother and sister, but some sort of account must be kept.

i. e. Business first, then friendship.

409. ته م وزي وهه زه به د روژي وهم

Break my prosperity (lit. kill my goats) and I'll break Thy fast !

(The shepherd here threatens God in

the words of the proverb, for the loss of his goats. Fasting in the month of Ramzan is one of the five pillars of Islam and so he thinks that by this means he will be able to annoy God. (cf : Tit for tat.)

410. د وړې نظر په دسدرخوان وي

A hungry man keeps his eyes on the dining table.

411. د وړې نه غوړ د روڼۍ پټار وي

A hungry man always hears the sound of *chupatties* cooking.

412. وړې د زوی سرې خوړي

A hungry man will eat his son's lungs.

Also :— د وړې نه غنډ هم کاره ده

To a hungry man a ...is a carrot.

(cf :—Appetite is the best sauce.)

413. مور د ورېي له حال څه خبر دي

What does the satiated man know of
the hungry man's state.

414. ورځ چه دږه شي ټوټک (غياړ) په اوږه شي

i.e. When a man is out of luck every
thing goes wrong.

415. وسله که بار ده خو پکار ده

Though arms are a burden, sometimes
they are useful.

416. د يو وطن خاوره د بل وطن دارو وي

The dust of one country is gunpowder
(or medicine) for another.

(cf: What is one man's meat is another
man's poison.)

417. د طن سويه د وطن سپي نيسي

The dog of the country catches the
hare thereof.

(cf: Set a thief to catch a thief.)

418. — وطن وڅوړه چېنډو بدنډای شوی د بُلْبُلُی

The sparrows ate up everything, and the
bulbuls were blamed for it.

cf :—Cat's paw.

419. په ولاړی شوی بی حه نه کښنې

Were you born standing that you won't
sit down ?

(Note :—Said to one who won't take a
seat when paying a visit.)

420. داسی وده نشده چه دار وهلی نه ده

There is no tree which has not felt the
force of the wind.

421. هر ه وده مه حوره نوه نه د رهر گندو سې

Dont eat of every tree, or one will turn
out to be as oleander (poisonous.)

i.e. Take care what company you keep,
or society you move in, so as not
to come to grief.

422. دنی وچه که د در لسی څما له خپلی تنې نه وې

نوره نه جا وهام

The tree said, "If only the handle of

the axe were not made of my wood,
no one would be able to fell me."

423. که چه وینه زاري هسي مينه نه زاري
Love never weeps as blood weeps.
(cf :—Blood is thicker than water.)

424. نه هندوستان ليارې په سبر لنډېږي
Patience shortens the road to India.

425. هغه چه هندوستان نه دولت او د افغانستان نه سر
اوړي هغه هوښيار دي
He is a clever man who brings back
wealth from India or his head safe
from Afghanistan.

426. چه هوره نه خوري د خولي نه د بوي نه څي
If you dont eat garlic your breath won't
smell. (cf :—There is no smoke
without fire.)

427. هوښيار له کم عقل پند اخلي
A wise man takes warning from a fool.

428. د هيلو بچو ته غويي مه ښيه
Don't teach ducklings how to dive.

(cf :—Don't teach your grandmother to suck eggs. It is also used in the sense of, Don't be such an obvious fraud.)

429. زور بار دن کهي اس سي

An old friend is saddled horse.

i. e. Is always at your service.

430. لا دار شه لا بدار شه

Be either friendly or downright displeased.

i. e. No half measures.

431. دا سدي ورځې به وي اوډاران به نه وي

These nights and days will go on (or remain) but friends will not.

i. e. Life is short.

432. د باغوان داري د داغ بهر وي

A gardener's flirtations take place outside the garden.

433. ددم په ژړا شوخ دي

An orphan is an expert in crying.

i. e. One accustomed to misfortune can endure it better than those who are not accustomed to it.

434. يَتِيمٌ رُوْثَةً وَنِيْلَةً وَرَبَّانِدٌ كَالْشَّوْهِ

The orphan began to fast, and the days lengthened out into years.

(Note :—The Muslim fasts by day only, and so suffers most in summer when the days are long and hot.

The saying means that everything combines to distress the poor.

(cf :—Misfortunes never come singly.)

435. يُخْذِي خُدَايَ رَسُوْلَ نَهْ مَنِي يُو مَوْتِي مَالُوْجَ مَنِي

Cold acknowledges neither God nor His Prophet, but a handful of cotton wool.

i. e. One should not invoke God's aid in every trivial matter, but use the means He has provided.

(cf :—Heaven helps those who help themselves.)

Page.	No. of the proverb.	For.	Read.
2	(line 7)	Heroditus	Herodotus.
17	11	from fire	fire from.
20	13	obatinable	obtainable.
21	8	troop	troops.
34	23	بدایری	بدایری
35	28	Kabul.	the Kabul.
37	37	اوش	اوش
43	60	دنکار	دنکار
43	61	man	men.
44	64	ندره	ندره
44	64	پلار	پلار
44	65	پلار	پلار
44	66	پلار	پلار
46	71	Because	because
48	76	درانت	درانت
51	86	philanthropic.	a philanthropic
54	97	very.	Very.
57	103	صداشی	صداشی
57	103	contra distinc- tion.	contradistinc- tion.
62	119	donkey.	a donkey.
67	141	wlll.	will.
72	160	undignified.	vulgar.

73	164	. l. e.	i. c.
74	166	shere.	sheer.
79	189	کبله چا کند	چا کبله کند
85	218	شونې	شدنې
86	221	appeard.	appeared.
87	222	پوکل	پوکل
90	233	mauntains.	mountains.
103	279	278.	279.
103	279	hy.	by.
105	282	(i.e a village whose lands are dependant on rainfall.)	Delete.
110	300	andn auseat- ing	and nauseating.
112	303	really.	actually.
114	311	همزري	زمري
115	313	His.	his.
116	319	Rupees.	rupees.
116	320	گه	
123	344	salt.	salt ?
123	344	(cf: Pearls before swine).	Delete.
131	371	practice.	Practice.
133	379	describe.	describe a.
134	384	sheep.	sheep's.
135	388	Better.	It is better.
142	414	every thing.	every-thing.
143	421	as.	an.

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