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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

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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 then 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,

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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.

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PREFACE TO THE SECOND EDITION

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

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THE
PATHAN TRIBES
OF
THE NORTH-WEST FRONTIER PROVINCE.

——:-o-:——

(I)
HISTORY

Every true Afghan claims descent from Afghana the son of Jeremiah, the son of King Saul of Istael. 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.

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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 Apartyae, 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 conver[illegible] Beni

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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

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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 Ghori, 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.

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

Kais—Abdur Rashid.

- Sarbun
  - Afghans Proper
    - Sarbani Pathans sprung from the fusion of Jewish or Arab blood with a colony of the Gandhari into one nation.
    - Sharkbun (S/o Sarbun) (Original Afghans of Ghor)
      - Abdali or Durani (Zirak) (Panjpai)
        - Tarin
        - Shirani
        - Miana
        - Barech
      - Kharshubun (S/o Sarbun) (Representatives of ancient Gandhari emigrants from Peshawar to Kandahar)
        - Muhammadzai
        - Shinwari
        - Sadozai
        - Yusufzai
        - Gigiani
        - Mullagori
        - Mohmand
        - Daudzai
        - Khalil
        - Chamkanni
        - Zirani
- Ghurghusht
  - Pathans Proper (Ghurghusht Pathans including the Afridis, Khattak and Dadis of Sistan)
    - Shirani (Proper)
    - Bangash
    - Mahsud
    - Darwesh Khel (W
    - Jaji
    - Turi
    - Khostwal
    - Afridi
    - Khattak
    - Utmun Khel
    - Mangals and Zadr
    - Dilazak
    - Orakzai
- Baitan
  - The Ghilzai Nation
    - Various Ghilzai Tribes and the Batanni

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(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

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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

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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 — *mailmastiā* or hospitality, *Nanawāte* or protection, and *Badal* or retaliation.

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

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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 supplicant 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

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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

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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.

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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 *Samil* 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.

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"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 recongnised 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.

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

Raids: It must always be remembered that tbe 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.

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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 *chigha* will turn out to find that it is under from fire 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

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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

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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,

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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 obatinable. 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.

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(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

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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 oppor unity 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

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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 TARKANRIS (originally of Yusufzai stock)	Bajaur & Dir.	34,000	Mahmund. Isozai. Ismailzai.
BANGASH	W. of Kohat and in the Kurram	8,000.	Miranzai } All Gar. Baizai } Some Shiahs in Kurram, Hangu and some of Samilzai. Samilzai }

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

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

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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 Chamkannis.	*32,000 *including Hamsayas.	*Ismailzais.*—Very disunited by feuds *Lashkarzais*—At feud with Turis, Zaimukht, Ali Khel, and Mamuzai Orakzai. *Massuzais* – Samil faction allied with Zaimukhts, Alisherzais. Some Gar Sections. *Daulatzais* —Samil *Muhammad Khel*—Shiah and Gar.
TURIS	The Kurram Valley.	6,000	*Sturi Khel.*—Sunni and Shiah Gar and Samil. All Shiahs, but divided into Mian-Murid and Drewandi factions

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

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

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1. د هغهٔ په سترګو کښې آب نشته

He has no sense of shame.

2 دَ مرغارې خو آب وهٔ چه لاړ

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

3. اباسیند په چپو بهیږي

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 اباسیند وګډه شوه

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

5. اباسیند هم چه کاسي کاسي (یاپه کاسو) شي نو وچ به شي

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

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6. د اپریدی ویلی ده

It is an Afridi's hammer. (cf a bad penny.) Compare د مهمند حُوکه ده 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. هر سړی د اجل په تلی سور دی

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

8. پخوا له اجل مه مره

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

9. په چا غم په چا اختر

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

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10. اختر پټ میړه نه دي

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

11. چه جرته ډب نه وي هلته ادب نه وي

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

12. اس چه په میدان ورزي د سوارۀ په زور ورزي

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 غوږونه دي

They are the ears of the same horse. (cf : They are as alike as two peas. cf : د یو خانګي ګلونه دي They are flowers of the same bush).

14. د اس لته اس سهلي شي (یا زغمي)

Horses can stand the kicks of horses.

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15. اس لره په لاس لره

Keep a horse but keep it in hand.

16. اسونو نعلونه وهل چپند خی هم پسې وږه ونږولي

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 نه 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 کب دی

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. اصیل له اشارت کم اصل 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.)

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20. هغه د املوکو په تول کښې راغې

He has been weighed with the plums. *i. e.* caught up in the stream.

21. د عاجز سړي تيل نه بليږي او د دولتمند اوږه په اوبو بليږي

A poor man's oil won't burn whilst even the water of a rich man catches light.

22. د وړځ تيږي اوبۀ بيرته 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. اوبۀ په ډانګ نۀ بيلاږي

Water cannot be cut with a club. (To some extent this has the signification of 'Blood is thicker than water.')

24. اوبۀ په کمزورې ځاي زر ماتيږي

Water overflows where the banks are weak. (cf: The weakest goes to the wall).

25. د زورا ور اوبۀ په لوړه خيژي

A strong man's water flows up-hill. *i.e.* Everything goes well with him.

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26. اوبهٔ حه بر سرَ واوړی نو څهٔ نوګز څهٔ سل ګزَ

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 اوبهٔ دَ وړخَ ندری دي

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

28. اوبهٔ وڅښه دَ لنډي چه پرهار د وګنډی

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 اوبهٔ وي نو تّیمم (يا تدوں) نه حاجت 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.)

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30. که اوبه هرخومره لوړي شي خو پل نه لاندې خي

However high the water may rise it will still go under the bridge.

31. د اور او د اوبو اشنايي نه شي

Fire and water will never become friends.

32. زمکه هغه سوزي چه اور پرې بليږي

Only that part of the ground burns which has caught fire. (cf: It is the wearer that knows where the shoe pinches).

33. د خلي اور په خرمن ولګيدهٔ

One blade of grass set fire to the stack. (cf : Little chips light great fires.)

34. د اور په رڼا مه خه او د سپي په غيا مه خه

Don't walk towards firelight nor the barking 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. د اور سوی په اور رغيږي

Who is burnt by fire is cured by fire. (cf : A hair of the dog.....)

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36. اوسنه حه نوده شی نو ه اوبرده شی

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

37. اوس په بده وهل

To stuff a camel into the hem of one's trousers. *i. e.* with the object of hiding 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 ridiculous which is sure to lead to detection.)

38. اوس په پسو وۀ نو نسی ۀ وی حه پسی وی نو اوس ۀ وۀ

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

حه عاس وۀ نو نسی ۀ وی حه تنی وشوی نو عاس نه ۀ

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

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39. اوښ په دروزه نۀ درنيږي

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:

اوښ په غلبيل نۀ درنيږي

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

40. ګوره چه اوښ په کوم اړخ خملي

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

41. اوښ اوښ څه د سم شو پاتي سؤخه (اورميږ)

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. د اوښ دښمني

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

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43. نو بادشاه اوښان په بګار نیول نرویږی سرای ته وښتله حا ورته پښته وکړله چه ولی نښتی و ی چه تا پرسان بادشاه دی هسی نه ره پۀ بګار 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 اوښان په خپلو مینارو کښ سوئدری

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

45. څوک چه اوښان ساتی نو دروازی د لوړی کړی

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

46. اوګړ او شړه یو شی دی

Gruel and pap are one and the same thing

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47. چه اوگر سړيږي بلا پرِ پريږي

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. ته خو دَ اينځر ګُل يې

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. کمي بابوکيۍ سترې يې لکۍ

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

50. چه وږيږي باران مزې کوي خواران

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

51. له باران نه تښتيدهٔ دَ ناوې لاندې شپهٔ شوه

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

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52. آزار نه حا نازار موندلی نه دی

Nobody has acquired wealth by cruelty.

53 هغه نه له ناندی داودشاه نه راغلی 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. امومنه تلا په بسم‌الله نه منع کیږی (یا نه ګرزی)

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

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therefore a synonym for the beginning of anything.)

55. وړوکي بلا ستري بلا ته وايي چه بَو

A small calamity says boo to a big one.

56. په بنيٓ کښ يو موټي او ړهٔ نشته لاپي دَ دولتمن کوي

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

57. دَ بوډيٓ ټال

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

58. دَ بوډيٓ دمه په بوډيٓ کيږي

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

59. بيزات خيلو لس کولي پر اتهٔ شوي

The Bezat Khels made a mess of it.
Note :—The Bezat Khel are a sub-section of the Yusafzai and

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

60. له وړکاری ده بیکار ښه دی

Forced labour is better than idling. *i. e.* Any work is better than none.

61. پښی ډ حال په کور کښ تکاله وخوړله په لار سم دغه نلو (یا نغه)

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 پیوف (یا ټپ) اه دواړه لاس حڼی

It takes two hands to clap. *i. e.* It takes two to make a quarrel.

63. پښتانه په لنډی لیاری مړه دی

Pathans die by taking the short cut.

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(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 مې هم تېره کړه پلار مې خو مړ نه شو (or شۀ)

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 کالَ پس پلار مې وکتلو بل ورته وو چه ډېره ډ وکړه

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

cf : که پښتون سل کالَ پس بدل واخلي نو هم واپې چه زړ م واخست

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

66. چه پُلاو خوري نو په پُلاو مړې

If one eats pulao one will die from

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

67. پیاز د وی حو به ناز د وی

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

68. د ولادی او د ولادی داسی ښدی وه لکه د مرک او د پیشو

The feud between these two is like a feud between a cat and a mouse.

(cf : — د هغو سره د علی او د کافر ده

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. د اوړو پیشو نه ره حوړه کیم خو مدون به خوک کوی

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.)

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70. پیشو به شیخه نه شي که په مړکۍ پیښه 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 غو او منګیا ډیر

The nuptials of cats is a small affair, but they make a lot of noise about it.

73. پي پیشو وخښل ډنډي ماتو وخو ړلي

The cat drank the curds, and Mato got beaten for it. *i. e.* Mato being the house-wife.

74. که ګذران د پکار وي نو پیشوګان مه تله

If you wish to live in peace don't

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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."

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

75. خلق ژاړي خو پيغله خاندي

The world may weep but a bride laughs.

76. تراټ ښه دي که مټوکه لعنت شه په دواړه 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 تربور يي زهٔ ستا ترهٔ بم 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. تنزريه خپلي خولي نيولي يي

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

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cf.—

نه ی حایه ورکی نه وښکی اوار
نه سناد خلی حنر وۀ نه شهنار
څکه له دی حد ی هسی معلومدری
حه حپل عر دی هر سړی لره عمار

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

79. ټوکی لاړی نا حولی نه نه راځی

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

80. توتان په وار پخیری ورونکی ورنه نږه کوی

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

81. ټوره چه وهلی شی وینه ولوړی

Blood is spilt when the sword smites.

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82. تۆريِ پور غوښتهٔ ځاځيِ نور غوښتهٔ

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 دِ خداي جو پر کړيِ مونږ ټګان صحيح

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!" Everyone knew that the man was mad, and their reply has become proverbial. It is used of people who suffer from imaginary fears. cf:—Wolf! Wolf!)

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84. د نوري د توپک خولې جوړشې نه جوړېږي
ستا د غاښو پرهرونه

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 توپک نه دوه تنَ ویرېږي

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

86. لنډيَ توپک ديَ د خداي په رضا وز نه کوي لپه دارو خوړي

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 د خداي په رضا = from philanthropic point of view.

87. په توپک ويشلیَ ښه ديَ په خوړي ملامت شرمنده ديَ

To be shot is all right, but to suffer calumny is disgraceful.

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88. جغ ځواړي جغ د په غاړي

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. پرون جلا (وطن) وي نن ښيي پټوي

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 بلد غلهٔ جماعت هم مات کړی دی

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

91. جنګ د بازانو وهٔ ورکښ پریوته سپلمه

A dove has become embroiled in a fight amongst hawks.

92. جنګ سوړ شهٔ موذي تود شهٔ

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

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93 نوی حلئ راغله نوی رخت ی راو ر

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

cf — نوی ناوی راغله نوی دود ی راوړ

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 حلئ سپکه وی

A girl is of no account in her own home

cf — د کور خور لور کړمنړه وی

A man looks on his own sister and daughter as sluts

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95. جنبي کا يو شان محبت زړه کا بل شان

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

96. چه پيسي ورکوي نو جنبي به نه دکابغ نه هم راشي

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 جُلاب کړي ؤو لښتي نه پي ودغل بل ورته ؤيو چه جالب د کړي دي نو پيرته پي ودغل چه "دغلي نه دغلي"

A weaver had taken an aperient, and jumped over the water-cut (outside 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!"

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(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. پرون جولا شوي نن نچي ښځوی

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 لتو ب پلن کړئ حه جولا مندو (یا مندئ)

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 جولاگان مالګه کري

Clever weavers sow salt.

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

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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. چاړۀ که ډَ سرو ويې ډَ لړمانۀ ډَ 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. ډَ 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 shere waste.

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103 که خرګ ناڼک وده وانې هم ده صدسی

Though the cock crow not, morning will dawn.

1 e Nothing is indispensible

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

که خرګ نه‌وی نو شپه ده صبا نه شي

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

104 خرګ چه په روز نه‌سی هم شور کوی چه ئه فراری نه‌سی هم شور کوی

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

cf —

خرګ که سوله نه‌سی هم یعنې که نه‌سوله نه‌سی هم یعنې

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

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

105. چرګه چه خوبيږي کونه يې ټنګيږي

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 چرګه په لاس کښ ور نه کړې مُلا دَ خدای پۀ رضا نه کا تعويذونه

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

cf :— ميښه بې باړې نه ادريږي

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

107. دم دَ چرګښکې نه لرې او لاس ښامارانو ته اچوې

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

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

108. یوه ورځ د حافظ هم د لاس لرګی ولوېږي

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 درنګ نه ارګی نه شی حټک نه سړی نه شی

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

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

110. یاري د هر چاسره ښه ده له حټک سره
حټک نه کوي یاري نعر کډک سره

Friendship with anyone but a Khattak is good.

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

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Yusafzai taunt at the Khattaks and their proverbial poverty.

111. خوک یې ؟ خټک ـ لاس کښې د څه دې ؟ کنډک
په کټ کښې د څه دې ؟ بټک

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

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

112. یا به اټک نه وي یا به خټک نه وي

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

cf :— یا به تک نه وي یا به خټک نه وي

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 پۀ لاس کښې ي خټک وي نو به خټک وي

If he has a hammer in his hand, he

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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 خټکو غوا ئی په جُوَه ده پاخی

You are a Khattak's cow. You won't even get up for the goad.

115. دَ خټکو ګمان د لدو ده ټر (تا ټر) وی

Khattaks are very suspicious

116 خوک حیران دی د خدای په ګنعو خوک حیران دی د خت پهٔ ګاډو

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

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117. کم څيِ دَ ستر په ايلي ستر څيِ دَ 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 شيِ غوږ پريکول ي پکار دي

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

120. خرّ دَ 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.

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122 حمار ماما کړه مطلب ور نه واخله

Call a donkey 'Uncle' and get what you like out of him.

cf — خر پلار کړه حاجت پر ار کړه

Call a donkey 'Father' and use him to the full.

cf — د حاجت په وخت کس خرۀ نه هم سړی پلار وای

In time of need one will call even an ass 'father' (cf — Flatter fools to gain an end.

123 خۀ خرکی خۀ ئی بارکی

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 important enough for you to try your strength on)

124. خوړه خرکی وی هم ه ی با کی وی

Donkey foals are loaded on according to their size.

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125. خري خري زوي د وشۀ وِ ي زۀ ي خه کوم
خپل وري به و پرِ خپل به و پرم

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 خرى لکيِ پاس نه لويشت کوي هم يوه ده که
لاند نه لويشت کوي 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. خسنړي سپک مه ګڼه پۀ سترګو کښې به د پريوزي

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

128. په سر کښې د مسواک دي پۀ بغل کښې د خنجر

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

cf :—

پۀ خولۀ خوږ پۀ زړۀ کوږ

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Fair words but hate in the heart.
i. e. A hypocrite.

129. د خوار چه کمدخنی شی په حلوا کښی 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 وایی چه څه خورو خوک وایی حه څه 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 ځی په شا ته د کړم چه نه خوزی څه د کړم

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 خوری نه بی خوږدی له ورکوی

He neither eats it himself, nor will he

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give it to anyone else who will eat it.

(cf :— A dog in the manger.)

133 چه په خوست کښ دي هغه په کتاب کښ نشته
چه په کتاب کښ دي هغه په خوست کښ 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 ډ تيري خوشا مذ ګڼ دي هغه ډ بنګالي
ټنګ دي

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 خولګ بلا ده هم قلا ده

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

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(when one can hold one's tongue).

136. په دا وړو ې خوی حه عواړی

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. خیرات په خپل وراثات

Charity begins at home

138. اوّل خان پسی خهان

Self comes first, other people afterwards.

139. خان په دی ده مال

Is life best or wealth ?

140 په یوه خنډه شل مخ خوړی

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 ښی خډچی نو سی ته ده څه اخوی

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

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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 ادي وار

143. داغ په سپينو جامو لګي

A stain shows up on white clothes.

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

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

cf :—

چه رښتيا راځي دروغو به کلي وران 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.

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cf —

د دروغو مړی لنډ وی

The course (string) of lies is short.

cf — A lie has no legs

146 ده دریاب لوی دی حمچه حیله ده

Though the sea be large, you have your own spoon

i e and that is all you'll get.

147 دښمن حس دی حو 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 دنیا د ارهټ مدګوټی (یا لوټکی) دی

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

149 که دنیا وټره شی احر ده تټره شی

However much you gain of this world's

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goods, in the end they will pass from you.

150. په دنيا کښ مامیز بي خليِ نه ويِ

One can't get currants without stalks.
(cf :—No rose without a thorn.)

151. د دنيا کارونه په دنيا شيِ

Worldly work is accomplished by wealth.
(cf: —Money makes the world go round.)

152. دوست هغه دیِ چه په سختيِ کښ د په کار راشيِ

A friend in need is a friend indeed.

153. د دم په نندارهٔ 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 attracted her attention, and so the bird was burnt.)

154. دم چه دول وهيِ زوري لريِ

The drummer who beats the drum has

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the necessary strength for it.

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

155 ډمانو کله کله مسی ګوټلی 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 ډمانو کلی نشته دَ ډګو خلی نشته

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. ډمی ته چا وئل چه ئار دِ مړ شۀ ویل ی
دَ کومی ئوڅی

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

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

158. اوبۀ چه وَنۍ شي سخا شي

Stagnant water stinks.

159. راغلي په کښ کښيوتي وَنۍ وۀ 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 ي 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 ډيوي د کوني لاند تيارۀ وي

There is darkness under the lamp.

(cf :— The nearer the church the

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further from God.)

162. پرانده ته شپه او ورځ نوردی ده

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

163. د پرند و په مخ کس ژړیدل نی فایده وی

It is of no use weeping before the blind.

164. که یوه سترګه د پرنده ده په نلی لاس کږده

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 نوه سترګه پرده شی په نلی باندِ لاس کږدی

cf :—

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

165. پر وند پۀ خپل کور سه نوهری ده نسا د نل 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

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house than a wise man of another's.)

166. ړوند ته ګډيدل دي

It is merely dancing to the blind.

cf :—

اوښ ته ساريندہ غږول دي

It is merely playing the lute to a camel.

i. e. It is shere waste of time.

167. ړوند د خدايه څه غواړي ؟ دوه سترګي

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. ړوند قارغه شوي يوه سوټه خوري بلي ته سترګي 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. ړوند ګډ پوري خاندي

A blind man laughs at a cripple.

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170. ته هم دَ زاړو په مطار کښ گرځی

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.)

171. زر څه باک وی له اورَ ی څه باک وی

What fear of the fire has pure gold ?

i. e. The innocent have nothing to fear.

172. زر ورکه څه حاں شی نا ر ډیر

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

173. سل ټکَ د زرګر نو دَ اهنګر

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.

174 زور دَ عقل کډه خټری

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

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wrestling.

cf :—

زور د حساب کونه شلوي

i. e. Force recognises not lawful claims.

175. که زور د زوراور شي کندو کښ غنم خپل شي

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

176. چه په زور کښ ورسره نه يې برابر
د هغو په خوا کښ مه کښينه ز ړه 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 وايي يا کم عقل

Strong men and fools dare to tell the truth.

179. زوراور نه مخ کښ مه خه د قچر ورسته مه خه

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

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180. له پردي زوي نه خپله لور ښه ده

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

181. د زړي زوي نه کدو چه وشۀ په کلي کښ مړۀ ګډ وۀ

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. خه ژرنده ورانه (با پښه) خه داني (با غنم) لوندي

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 ژرنده جماعت نه پيژني

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

184. له خواري ژرنده 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

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he earns.

185. ژرنده که د پلار ده خو په واز 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 ژرنده وي

The way of the water (or wheat) is through the mill.

187. خه م شي په هغه سپرلي چه نه م سخي خري 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 ګنبجي سر ټونبلي دي ګلو 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)

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189 د سړو لـه کـلـه چا کـنـد ده دی عورولی

No one throws away his cloak (beggar's) on account of ticks i e No one will give up a great advantage because of a slight inconvenience)

190 د سـو کـور پـه کـور نـدی ده حـو پـهـر ده نـو دی

The dogs of every house are at feud with each other, but they are all united against the faqir on the road

191 کـومـه نـلا سـپـی ده مـعـلـومـه دا هـغـه خـسـس ده مـعـلـومـه ده دا

The master is not aware of the calamity of which his dog knows

(cf —An old dog does not bark for nothing)

192 سـی تـمـدی (نا عـانـی) کـاروان نـدی

The dogs are barking, while the caravan is passing (unconcerned)

193 تـور سـپـی حـم سـپـی واړه سـی دی

A dog, whether it is black or grey, is all one and the same dog

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194. خړ سپي د لیوهٔ (یا ګیدړ) وروړ دي

The grey dog is the wolf's (or, jackal's) brother (cf: Chips of the same block).

195. سپي سړي د سپيِ خبرې کوي

A man with a nature like a dog will speak like a dog.

196. د سپيِ عمر نه مرګ ښه دي

Aweel-Death is better than a dog's life.

197. د سپيِ لکۍ که سل کالَ په درنګيِ کښې ساتي سمه به نه شيِ

If a dog's tail were to be kept in a pipe for a hundred years, it would not become straight.

198. وايي ګډه م له سپيِ نه خلاصه کړه د شرمځ په لاس م ور کړه

He says that he saved the sheep from the dog only to let the wolf have it. (cf :—Out of the frying pan ...)

199. سپينږيرې سړه مه کوه مړ به شي د واړهٔ سړه مه کوه هير به‌ي شيِ

Don't lay yourself out over an old man

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they die, and young ones forget.

200 ورځه ورځه په مخه د په سترګی د کړې دي
د نورو ددنوره

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

(Note — A wife's retort)

201. سترګی د سترګو نۀ سرمدړی

He is brazen to the point of shamelessness

Also —

سترګی له سترګو شرمدړی

Eyes are shy of eyes

202. د سخی مندۀ در موړی نوری وی

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

203 سر په حلو وسدو نه دردړی

Hair does not make one's head any heavier

cf. — Peshawari

سترګی په نړو نه دردړی

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Eyelashes do not make one's eyes any heavier.

204. نه په سر تار لرم نه په غو ړو کار لرم

I have not a hair on my head, nor have I any further use for grease (hair-oil).

cf :—

ګنجي 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 مَنَ سَر خوځوي دَ دوو ګوتو 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 دَ پاسه سر شته

There is always somebody (or some-

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thing) higher up.

i. e. Every man has his master.

207. سر د اسمان ته رسيږي اوعقل د پښو لاند کږي

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

208. سر د ګل دي ببغ 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 کوږه وي خونه ې ټوږه وي

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

210. چه سړې زړيږي حرص ي زياتږي

As a man gets old his avarice increases.

211. په سل باند جوړيږي په يو باند ماتږي

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

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212. په سلو وهلي شي په يو بو نه شي

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

213. سوبه چه بار شي باربي څه وي

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

214. سوبۍ اسمان نه خپي ويږولي ويل يي اسمان خما په خپو ټپلګ دي

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

215. له سيال سره سيالداري کړه له همزو لي سره رازداري کړه

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

216. که ذ اوو سيندونو شم پوري خطله 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 ones destiny.

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217. که شپه تیاره ده مڼی په شمار دی

Though the night is dark, the apples are counted.

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

218. شوئی ورباندِ وشوه که ډ لک وۀ که ډ 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 تاره لوڼی لوڼی 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.

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221: په شماله د شوم غلطه-په کور د درغلم-نه د خره وه نه د کتنه

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 appeard 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.")

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222. په سوندو سوي وۀ ماسنو نه يې پوکل

Scalded by milk he blows on curds.

Also :—

مار حوملی د ډوډۍ نه وډيرې

Bitten by a snake, he fears a rope.
(cf: A scalded cat fears cold water)

223. د شوم او د سخي يو شان لګی

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

224. زړۀ چه مين شي ښايست پکار نه دی
او چۀ خوب راشي بالښت پکار نه دی

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

225. ښايسته د خدای هم خوښ دی

God too loves the beautiful.
(cf: Those whom the gods love die young.)

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226. مخه ناوي چه په خان ښايسته نه وي
څوک ي څه کوي ښايست د مور او نيا

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. ښپي ابل سړي ښه دي نه پزار په ښپو کښ تنګ
بي ښځي سړي ښه دي نه صدام په کور کښ جنګ

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 مالګي طعام دي
خوږه ي نشته

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

229. ښځه چه د چا له خاطر نه نۀ تيريږي په کال کښ
دولس وار لګيږي

A woman who cannot say, "No." has

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twelve babies a year.

i.e. A good natured fool.

Also .—

کمبختی ښځی په کال کښ دوه خلَ لګوی

Ill-starred women have two babies a year.

230. ښځه د کلیِ خوښه ده که دَ خاوند خوښه 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. ښځه دوٴس نوټی دی

Woman is a poisonous creeper.

i.e. The very devil.

232. د یو سړی ښځه لګیده لګندلی ده شوه یارانو وړه پسته وکړله چه کور د څه حال دی ؟ وٴی وِ چه یا ده دری شُو یا ده دَ څخری شُو

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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. میږونه غږونه دي او ښځي اړوونه دي

Men are mauntains and women are the levers that shift them.

234. د ښځي د هر ویښته لاندِ سل سل مکرونه دي

A woman has a hundred wiles hidden under every hair.

235. د ښځي مزدور

His own wife's slave. i.e. A henpecked husband.

236. د ښځي عقل تر پوندي لاندِ 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 :— دَ مړیِ عقل په سدګړو کښ وی

A slave's sense is in his ankles.

237. خرابړی له نو کدار لاړی

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

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

238. طوطی دَ خدای په کنح (یا وړکړو) مو پر دی

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 څهٔ لا ړشی له سړی نه عادت نه خی

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

Also :— هر څهٔ برو عادت نه دو

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240. عقل د سړي له ګفتار نه معلومیږي

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

241. عقل نه په سر دي نه په کال دي د خپل فکر په کمال دي

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

It is the result of considered thought.

242. غار دي په غارونو کښ نور غارونه وي

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

243. په هر غار (یا سوري) کښ ګوتي مه منډه هسي نه وي چه مار د وخوري

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

244. غټ يي مينځ د رټ دي

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

Also :— هسي تش کدو يي

You are like an empty pumpkin.

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245. که غر لوړ وی خو په سر ی لار وی

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

(cf Every cloud has a silver lining.)

Also :—

که غر لوی دی په سر ی 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 (یا لاس) پناه خه غر پناه

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

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

247. چه ډیر غږیږی هغه کم وریږی

Thunder clouds seldom bring rain.

Also :— چه غږیږی نه وریږی

248. غل پردی سل کورونه وران کړی خپل یو کور اباد نه کړی

A thief destroys a hundred houses, but

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he cannot make his own house flourish.

249. دَ غل خاي په غر کښ نشته

A mountain is no place for a thief.

250. چه غل نه يې داريږي په څه

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

Also :— چه غل نه يې کُنه د مه ريږده

251. غلهٔ ته واي لګه ساد ته وايِ 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 وِئ چه سوُري بوُري

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

Also :—Peshawari :—

غلبيل کوزي ته وِ چه تا کښ دوه سوري دي

(cf : The pot calling the kettle black.)

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253. غم خوشحالي خور او وروره دي

Grief and happiness are brother and sister.

i. e. Go hand in hand.

254. ما به دی سترګو لندلی وچ غنم ولاړ شنهٔ رودلی

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

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

255. غوا پسی سحی وي حبل وی که نردی وي

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

256. که راغله غوا په بیٔ که لاړه غوا بردیٔ

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

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belong to me so I lose nothing.

(cf : Heads I win, tails you lose.)

257. په ډيرو قصابانو کښې 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. غوبل د مرکې په زور ګرزي

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. غو ړي که توي شول په تالي کښې توي شول

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

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

260. حرۀ سکر کهل غوړوله ی نایلل

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 قصاب ده غوسه اخلی نو حرخوی نه ي حرنه

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

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

Also :—

قصاب نار له هم هډوکي ورکوي

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

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

Everybody likes meat but a cat simply worships it.

263. غوښي که وسوزي ببا هم له سائکو نه ښي وي

Burnt meat is better than vegetables.

Also:—

غوښي که وسوزي بيا هم له پيتي نه ښي وي

264. خپله غوښه وسکونده د بل هم دا شان خوږيږي

Pinch yourself to find out how much it hurts others.

265. په غلو کښې چه خومره لرگي وهي بوئېږي زياتيږي

The more you stir up filth the more it smells.

266. د فقير چه چرته شه وي هلته ي شپه وي

A beggar spends the night wherever he is welcome.

(cf: Beggers can't be choosers.)

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267. یو سائکی سل کلَ عمر دَ ونل په عور کس ندر کړ
چه کوم وخت نلو ونل نه ی ژوِ چه رهٔ خم ونل ژوِ
چه رهٔ سنا په تلو راتلو نه یم خبر

A mosquito lived for a hundered 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 .-

نو ماشی دَ ابی په عور کس شپه نده کړله ویل ی چه ماما
رهٔ خو خم ابیِ ونل چه نه دِ په راتلو خبر یم او نه دِ په تلو
خبر نم

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

268. هغه سړی دومره دناوخ دی چه نو ونل د هغهٔ
دناو نه شیِ و ړلی

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

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269. قارغهٔ ویل چه خما سپینه زویه ششکیِ ویل چه خما پوستکیه زویه

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. مفت شراب قاضي هم خښليِ دي

Even the Qazi drinks wine that is free.

(Note: Wine is unlawful to the orthodox Muhammadan.)

271. چه میوي ي د کابل خوړلي نه وي د هغه تر فهم وُسکيِ وي کورګري

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

(cf :— Where ignorance is bliss.....

272. که په کار م نه راځيِ نامهٔ ي نه راځيِ

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

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273. جه په کاسي کس ي راکوی په غلسل کس ی
واچوه حه توې شي

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 حدای تر خو سنا سوی
پښون نه م نه شی هیر

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

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had no food in the house, moreover the *chuppatics* 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 unforgetable incident and also to emphasise help declined or an old grievance.)

275. کانړي ډير دي خو کار په سير تمام دي

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

276. که منګي په کانړي يا کانړۍ په منګي 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.

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277. فارغهٔ دَ ساروني تله رده کول حمل ترِ ده هر 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. پردې کې د ده و شپو وې

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 دَ کُرمې په ورښو مه علطوه او د ننګرهار په ځوانو

Don't be deceived by Kurram's clouds nor hy 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

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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. چيندخه د اوښ په پچي (يا لوټه) وخته ويل ي چه کشمیر م ولیدو

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

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of Lalmi village (i. e. a village whose lands are dependent on rainfall) prayed for rain to water his crops.

Lalmi zmaka also means unirrigated land.)

283. حوک ی په کلی کس نه پرېږدی دی وای
حه وسله م حان کره کړده

The man who is not even allowed into the village is the one who says, "Take my arms to the Khan's house!"

284. له کلی وړه له ړحه ی مه وړه

Forsake your village, but not its ancient manners and customs.

285. نم عقل دومره په دل نه کا لکه هوښیار په حپل حان

A fool would not have made such a fool of anyone else as a clever fellow (like you) have made of yourself.

Also :— کم عقل دومره په دل نه کا لکه نه حپل حان

A fool does not do so much (harm) to another as he does to himself.

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

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

287. کنډه چه ميړه 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 ميړونو 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 وږو 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 herself.)

(cf :—To fall between two stools.)

289 کنډه ښځه په يو کټ دوه خوبونه وينې

A widow dreams a double dream on her lonely bed.

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

290. ناری د کډې سه ده لکه په نوی سحې پخپله حع ده ده حی

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

291. د حمار کور حه سحا وۀ حه باران وسۀ نور سحا شۀ

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 نۀ لری ټلار ده وای حه ما ده نوبه 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 دانی ده لری په ژرده کس وار نسی

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

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mill. (Making a vain show.)

294. سل روپۍ پور که د ژمۍ 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. کوڼۍ ته نغاړۀ وهل فائده نه لري

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

Also :— اوښ ته ساريندہ غږول دي

It is like playing the harp to a camel.

(cf :— To cast pearls before swine.)

296. کوڼۍ په يوه خبره دوه ځلۍ خاندي

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 لګي

The clay of the well is expended on the well.

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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. که څوک بل ته کوهی کنی هغه پخپله په کس ورځی

Who digs a pit for another falls into it himself.

Also :—

د بل په لار کښ مه کنه کوهی چې پخپله به دِ لار شي

Don't dig a pit in another's path, perchance you may go by the same road yourself.

299. گاڑری په خوند دِ نه یم په خرچ دِ یم

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.)

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300. پنځه واړه ګټي په خولهٔ 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 andn auseating. 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. خوک مه وهه په ګټي تا به نه وهي په لټي

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

302. دا ګز 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

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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 په 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.

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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 ګل وي يو ازغي ورسره مل وي

Every rose has a thorn as its friend

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Also :— گل بې ارغې نه وي

Every rose has a thorn.

305. گلونه وکړه چې ملک در ته ګلزار شي زوران مه کړه شیو کښر، به د لاړ شي

Cultivate roses and your land will become a rose garden.

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

306. کښې له خدای نۆکې ور مه کړه د سر ښخ نه اداسي

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 رګ زیات وي

The bald headed always have one extra sense.

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

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308. که ګور ګران دي د مړي نا کام دي

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

309. خپل ګور هر چاته تنګ ښکاريږي

Everyone thinks his own grave too small for him.

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

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

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

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

311. هسار ګيدړ د مزري په مقابله جنګيږي

A jackal at bay fights like a tiger.

Also :— پيشو هم په خپل کور کښ همزري وي

Even a cat is a lion in its own home.

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

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312. گیدړ هومره د سادې ده چه خو نور حلالی نه دی

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

(cf — Every dog has his day.)

313. یو گیدړ ناری وهی او بل نه وهی د سر وښته ی حڼۍ

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

314 د گیدړ 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 گده فارسی وای

A full stomach speaks Persian (instead of Pashto)

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

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

316. دَ ګيډي اخوند دي

He is a glutton.

317. لاس چه مات شي غاړي له خي

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 دَ برې کار دي

Might is right.

319. سل په لالي پوري يوه ي دَ بنګړو

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. ګه لوبي هر خومره پخوي خوند ي غشوين وي

However much you cook tripe it will

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

321. لږ ورکه ورکړه وګټه

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 لسکر که د پلار وی 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 کښ نه پټیږی

A ruby will not remain hidden amongst ashes.

(cf.— Murder will out.)

324 لنډی حلال نه دی سادک ی وړه دنیا ډولی 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.

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

325. لنډي که د غوبل په ورځ پيدا شۀ نو هيڅو ورک نه دي

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. لنډيۀ غوايۀ په لوړه وخټه چه څه د عزيزان کوي هغه ته هم کوه

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 کورَ او زُوم هُم دَ کورَ

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.)

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328. اُوښې ته ځا ویل چه لو پرۀ سه ده که ژوره ویل ی
حه 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 یو لوښی چه جوړیږي مات‌ږي

Every plate that is made breaks.

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

cf :— سور ډ پریوتو دی

330. لوښی ډ قام ند غوښتل سر ی په دریاب
(یا په اوبو کښې) وچ شۀ

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.

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331. لو ګړي نه چه کار نه کېږي لوز په لوټه تيږوي

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 سړي پوزه توره کړي چه زهٔ لوهار يم

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

333. که تهٔ کړي سمي 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

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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. هوښيار ته اشاره ده لدوبي نه ويده ده

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

cf :— اصل له اشارت کم اصل له کونک

336. مار چه سوړی لره ورشي نو دې شي
ته دګور په غاړه راغلی نه شوې 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 کوږ خې چه سوړی ته ورشي سم ده شي

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

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337. هغه د استونۍ مار دي

He is a snake in the sleeve.

338. چه سړي د مار وي که چرمښکۍ وي سړي په تیږه وهله

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

339. په پردي لاس مار هم مه 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 مار یي ورستو نه وهنه کوي

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

342. مارغه دانه وینې او لوګه نه وینې

The bird sees the grain but not the snare.

i. e. Avarice makes one blind.

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343. هر مارغه هره ی حاله نو حبر نه دی د دل دَ 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. چرګ دَ مالګی په خکلو خه پوهیږی

What does a fowl know of the flavour of salt.

(cf: —Pearls before swine).

345. دَ هغه مینه ری لیږی

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. هغه دَ مچ نه کَهُ وباسی

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

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348. د هري مچۍ غُل شات نه وي

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

349. سلو مرغانو ته يوه تيږه کافي ده

One stone is enough to drive away a hundred birds.

cf :— سل پاپو د يو لوړ

350. مرګ نه په واړه دي نه په زاړه

Death is not for the young, nor for the old (but for all).
(cf :—"Death devours lambs as well as sheep".)

351. مريي چه کا کا شي سر ي لوي شي

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

352. مريي که د سرو وي کُنه ي 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

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

353. مړی شړۍ نه موندلے حه و ی موبدلے نو ړِ ی جه شل ګز نه دے

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. مړۍ هم پۀ قصی شۀ

So a corpse has begun to talk!

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

355. مړۍ غړ نه کوی که غړ کوی کفن 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.)

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356. مزي په پنجره کښ هم مزي دي

A tiger is a tiger even inside a cage.

357. مړه امانت نه کوي خائنت (خيانت)

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.)

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358. معل په دهغانو زور وکړ دهغانو په حرو زور وکړ

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

359. معل حتلی سه دی ده په کور کس مدام جنګ

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

360. د حوار مُلا په باندګ حوک کلمه هم نه لولي

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.)

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361. مُلا په خپلي لُور ويريږي

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. مُلا څنګل تهٔ نه ځي ميا و جماعت ته نه ورځی

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

Also :—

مُلا 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.

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364. خوک ولولي مُلا شي خوک ولولي بلا شي

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

365. مُلا مار دی ډ خوانانو کار دی
مُلا تالي دی هم م زوی هم م نوسی 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 possess these failings.)

366. مُلا مُلا نه یی شاګردانو په هوا کړی

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

367. مذرک په سُوړه ننوتی نه شۀ په کنۀ بوری ی
حج دنولو

(Notwithstanding the fact that) the rat

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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 منګور چه مرګ راشي نو لار ته راشي

A snake comes to the road to die.

Also:—

د مار چه اجل راشي نو په لاري برابر شي

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

369. منګور م لنډي کړ مړ م 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 منګي اواز څه خيژي

An empty vessel makes much noise.

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371. د مُوټې دپاسه مه رده

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 مړۍ سه دی کپ پرِ لګ 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 ورونکیِ هلک (یا کوچنۍ) په ژبه خپله مور پوهیږي

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

374. چه هلک وده زاړی مور نی ده ورکوی

The baby is not suckled till it cries.

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

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375. لوُر له مور زوي له پلار معلومیږي

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

Also :—

لکه مور هسي لُور نکه جرنده هسي دوړه

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

376. چه نه د وي د مور دا-ي مه وایه 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 میړه شي پلار پلندر شي

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

378. په شاهئي کښ مولئي خرڅوي

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

379. لکه مئي کښ تور سپین

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

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

380. میا شت اوّله (یا و پرنۍ) ورځ ګڼی شیِ

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 په ګُډه نه پټیږي

You can't hide the moon with a finger.

(cf :— Murder will out.)

382. میا شت ګوره کال پرِ ونسه

Look at the month and judge the year thereby.

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

383. دَ مدیرۍ زوی مدیرو پسی څيِ دَ وری وزو پسی

The lamb follows the sheep and the kid the goat.

(cf :— Birds of a feather... .....)

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384. مېږي ته لږ اوبه دریاب وي ۔

A very little water is a sea to an ant.

Also :—

مېږي ته پچه هم پیچومي دي

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

385. د مېږي چه خدای په بدو شي نو وزري وکه

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 میلمنو په بیړه د کالۍ څه شي

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

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

388. مېلمه کور ته شړلی سه دی ته په ګډوه ده

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

A Turi saying which few Pathans accept.

Also :— نا وقتَ مېلمه دَ اسمان بدر دی

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

389. مینه ساعت په ساعت زیاتېږی لکه زیاتېږی دَ سپاهانو ماحوده

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

390. که نائی نه وی نو سپړی ده حا ښکلی

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

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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 روڼوي کښې 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 نو ړئ يې کښې ته لوېږي

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 څې خپل نصيب به و ړي

Wherever you go your destiny will follow you.

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395. په سپو خو د خه نکړیزې نه ذې لګولې

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 خولې نو ړئې خو نهٔ 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 نوک خای کړی نو سوک پر مندی

Once he finds room for his nail, he'll shove his whole fist in.
(cf :— Give him an inch.....)

398. نیک عمل به د بادشاه کړی بد عمل به د رسوا کړی

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

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399 هر چا سره نیکي کوه خو خپلو سره نیکي مه کوه

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. وړۀ نه پس نکریزي په کنې ولګوه

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

Also :— اختر چه تیر شي نکریزي په دیوال وټپه

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

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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. وادۀ عادۀ نۀ وۀ د سلو روپو دول ډڑه شه

There was no wedding and a hundred rupee drum broke.

i. e. Every thing went wrong.

402. په سترګو ې واړه را اوږدلې ده

His eyes are bunged up with fat.

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

403. له وږی نه واړه وسل

To take the fat off a flea.

i. e. A skinflint.

404. وچو بوری داد هم ډوډۀ

The green wood was burnt as well as the dry.

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

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405. اوږې او نوک نۀ سره جدا کيږي

The nail and the flesh about it do not separate.

cf :—Blood is thicker than water.

406. و ړنبې ډَ ورستي پُل دي

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

i. e. Sets an example.

407. ګه ورور د خپل وِي چه په راز ډَ بل وِي له هغه نه دښمن ښه دي

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

408. وروږي خوږي به کوو حساب 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 زۀ به د روژي وهم

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

(The shepherd here threatens God in

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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 وږي نظر په دسترخوان وي

A hungry man keeps his eyes on the dining table.

411. د وږي ږ غوږ د روټي پاڼ وي

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

412. وږی د زوی سږي خوري

A hungry man will eat his son's lungs.

Also :— وږی ته غنړۍ هُم ګاږه ده

To a hungry man a ...is a carrot.
(cf :—Appetite is the best sauce.)

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413. ږو ږد وږي له حال څه خبر دي

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

414. وږځ چه ډوډه شي کوتک (غيږو) 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.)

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418. وطن وخوړه چڅړو بدنامی شوی ږ بُلبُلی

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

cf :—Cat's paw.

419. په ولاړی شوی یې 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 وڼه نشته چه داد وهلی نه ده

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

421. هره وڼه مه خوړه نوه نه د زهر گڼهد شی

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. وئی وِ حه که دَ ندر لاسی څما له خپلی تنې نه وی نو ړه نه جا وهام

The tree said, "If only the handle of

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

423. که چه وينه ژاړي هسي مينه نه ژاړي

Love never weeps as blood weeps.
(cf :—Blood is thicker than water.)

424. د هندوستان لياري په صبر لنډيږي

Patience shortens the road to India.

425. هغه چه هندوستان نه دولت او د افغانستان نه سر او ړي هغه هوښيار دي

He is a clever man who brings back wealth from India or his head safe from Afghanistan.

426. چه هوړه نه خوړي د خولي نه د بوي نه ځي

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 غوپي مه ښيه

Don't teach ducklings how to dive.

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(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. زوړ بار ردن کړی اس دی

An old friend is saddled horse.

i. e. Is always at your service.

430. لا دار شه لا بدرار شه

Be either friendly or downright displeased.

i. e. No half measures.

431. دا شپی ورځې به وي اوداران به نه وی

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

i. e. Life is short.

432. د باغوان داری د باغ بهر وي

A gardener's flirtations take place outside the garden.

433. یتیم 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.

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434. یتیم روژه ونیوله ورځ ورباندې کال شوه

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. یخني خدای رسول نه منې یو موټې مالوچ منې

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.)

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ERRATA

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	بدابري	بللدبري
35	28	Kabul.	the Kabul.
37	37	اوښ	اوښ
43	60	بنكار	بنكار
43	61	man	men.
44	64	ندره	ندره
44	64	پلار	پلار
44	65	پلار	پلار
44	66	پلاو	بولاد
46	71	Because	because
48	76	درانت	درانت
51	86	philanthropic.	a philanthropic
54	97	very.	Very.
57	103	صداشی	صداشي
57	103	contra distinction.	contradistinction.
62	119	donkey.	a donkey.
67	141	wlll.	will.
72	160	undignified.	vulgar.

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73	164	l. e.	i. c.
74	166	shere.	sheer.
79	189	کبله چا کند	چا کبله کند
85	218	شونې	شِدنې
86	221	appeard.	appeared.
87	222	ږوکل	پوکول
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 auseating	and nauseating.
112	303	really.	actually.
114	311	همزې	زمږې
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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