

**Ketabton.com**

# “NAQLUNA”

OR

## SOME PUSHTU PROVERBS & SAYINGS

BY

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



*(Second Edition)*

*Published by :—*

**FAQIR CHAND MARWAH**

**BOOK-SELLER AND PUBLISHER**

**PESHAWAR.**

(ALL RIGHTS RESERVED)

Price Rs. 5

1939.

PRINTED AT

THE IMPERIAL (ELEC) PRESS, PESHAWAR



PREFACE TO THE FIRST EDITION.

---

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

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

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

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

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

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



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

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

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

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

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

SIMLA

April, 1938

C A B

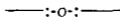




THE  
PATHAN TRIBES

OF

THE NORTH-WEST FRONTIER PROVINCE.



( 1 )

**HISTORY**

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

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

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

In 327 B.C., Alexander invaded India, and Heroditus mentions in his history, that at that time the 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 convert the Beni

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

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

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

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

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

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

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

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

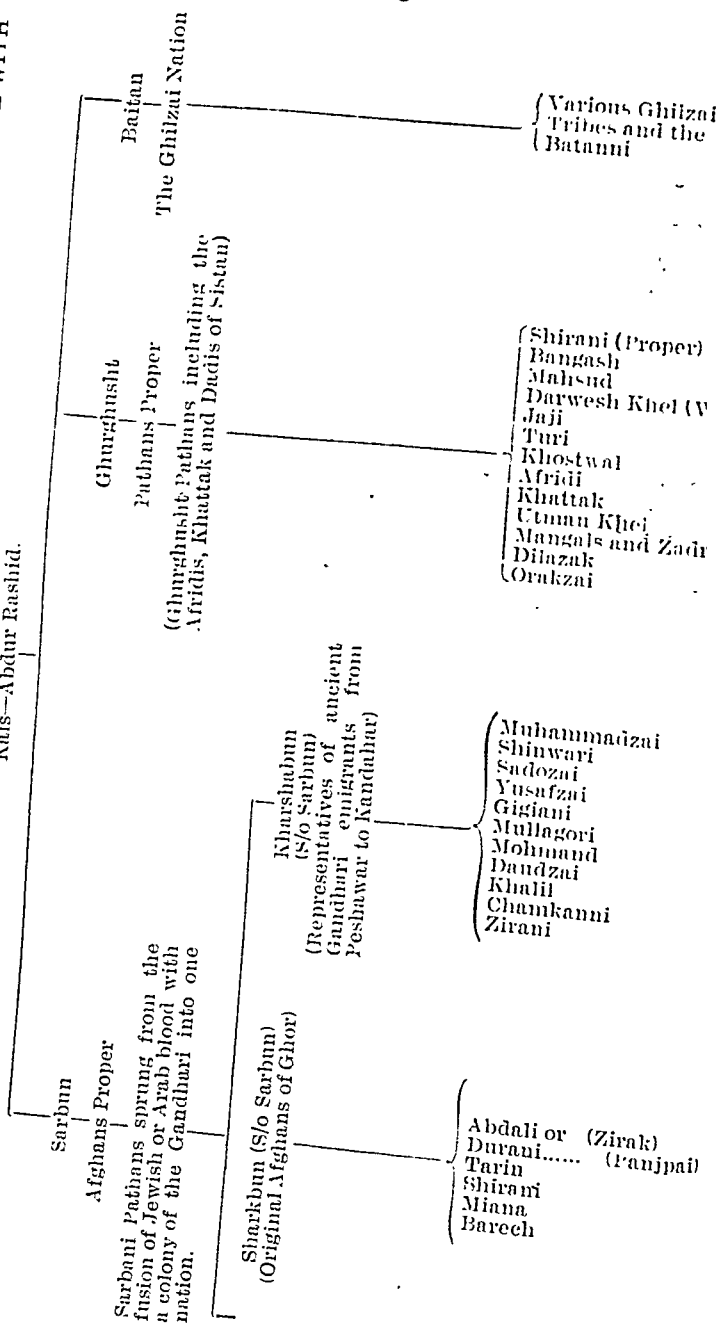
In the eleventh century, India was invaded by Mahmud of Ghazni, who

(c) *ketabton.com: The Digital Library*  
converted the Afridis to Islam.

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

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

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



( II )

**The characteristics of the Pathan.**

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

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

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



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

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

( III )

### **Tribal Organisation.**

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

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

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

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

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

#### (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

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

refused.\*

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

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

( V )

### Blood-feuds.

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

### **A note on the fighting characteristics of the Pathans**

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

Such operations can be considered under two headings :—

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

Each man will be armed, probably with

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



The most important tribes and where we now find them.

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

Tribe.	Locality.	Nos. of fighting men.	Main sections and politics.
BATAN-NIS	Borders of Tank and Bannu from Gabar Mountain to the Gumal.	6,000	Tatta. Dhana. Uraspan. Khani Kbel Khwajak Kol Haji or Para Kbel Bada Kbel
CHAM-KANNIS	East & North East Kurram.	4,500	All Tor Gund. Some Paras are Shiahs Numbers include Ahsiani 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	Mattezar Barozai

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

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

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

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

1. د هغه په سترگو کيس آب نشته  
He has no sense of shame.

2. د مرغاري خو آب وه چه لير  
The pearl has lost the lustre that it once had. (This can be said of those who have lost their honour or reputation).

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

4. اوس خبره په اباسيند وړنگه شوه  
Now the matter is launched on the Indus. *i.e.* is beyond control.

5. اباسيند هم چه کسي کسي (ياپه کسو) شي نو وچ به شي  
Even the Indus can be emptied by cupfuls. (cf: Drop by drop the lake is drained).

6. نَ اَپَرِيْدِي دِيْلِي دِه

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

7. هَر سَرِي دِ اَحَلّ پِه دِيْلِي سُوْر دِي

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

8. پَتُوْا لِه اَحَلّ مَرِه مَرِه

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

9. پِه چَا عَم پِه چَا اَحْتَر

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



10. اختر پست عيدۀ 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 چرتۀ د ب نه وي هلته ادب نه وي  
There can be no law and order without force. (The same idea is expressed by د ب سره ادب وي cf: Spare the rod and spoil the child.)
12. اس چه په ميدان ورزي د سواره 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 يو اس غوږونه دي  
They are the ears of the same horse. (cf: They are as alike as two peas. cf: د يو خاڅانمي گلونه دي They are flowers of the same bush).
14. د اس لته اس سهلي شي (پا زغمي)  
Horses can stand the kicks of horses.

اس لره په لس لره

15. Keep a horse but keep it in hand.

16. اسودو معلونه وهل چبدخی هم پسې وروڼه ونولې

- Some horses were being shod, and a frog held up its feet to them as well. *i.e.* Imitation leads many into folly.

17. آسمان ده مه ټوکه په خپل مخ به د پرېوزې

- Don't spit up at the sky, it will only come back on your own face. (Used to one who abuses those in a higher position.)

18. هغه د آسمان کپ دې

- He is the constellation called '*da āsmān kat*'. (This constellation always moves and changes its position. This is said of a person whom one wishes to meet but who is very hard to get hold of.)

19. اصبل له اشارت کم اسل له کونک

- A hint for the well bred, and a stick for the ill bred. (cf: A nod for a wise man and a rod for a fool.)

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

26. اوندۀ ده در سرَ واروی بوخۀ نوکز خۀ سل گز

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 اوندۀ نَ ورخَ ندری دی

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

28. اوندۀ وخسۀ نَ لدی چی پرهارد وگدی

Drink the water of Landı (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 اوندۀ وی بو تدم (با تدر) نه حاجب ند وی

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

30. کہ اوبہ ہر خورہ لورے شی خو پل نہ لاند خي  
However high the water may rise it will  
still go under the bridge.
31. دَ اور او دَ اوبو اشغاي نہ شي  
Fire and water will never become friends.
32. زمکہ هغه سوزي چه اور پر بليري  
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 وايدي  
One blade of grass set fire to the stack.  
(cf : Little chips light great fires.)
34. د اور په زرا مه څه او دسي په نيا مه څه  
Don't walk towards firelight nor the bar-  
king of a dog. (Note.—Advice to  
those travelling at night. Everyone  
knows how close those things may  
seem at night, and how far off they  
may be.)
35. د اور سوي په اور زغيري  
Who is burnt by fire is cured by fire.  
(cf : A hair of the dog.....)

36. اوسدنه حه بوده شی نو نه اورده شی

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

37. اوسن په لږه وغل

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. اوسن په پيسو وه نو نيسي نه وی حه پيسی  
وی نو اوسن نه وه

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

حه عايس زو نو نيسي نه وی حه نلنی وشری نو عايس نه زو

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

39. اوپن په دروزه نه درنډېرې

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 :

اوپن په غابيل نه درنډېرې

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

40. گوزه چه اوپن په نوم اړخ خملي

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

41. اوپن اوپن څه د سم شو پاتي سوڅه (اورميدو)

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

42. دا وپن د پمني

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

43. نو نادر شاه اوسان په دنگار دغول پروړی سرای ته ورسله  
خا ورده پسندنه وکوله خه ولی نسلی وی خه نا پرسان نادر شاه  
دی هسی نه ره پته دنگار شم

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

44 اوسان په خپلو منډارو کس سوئدری

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

45. خوک چه اوسان ساتی نو درواری د لوی کړی

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

46. اوگر او شدره یو شی دی

Gruel and pap are one and the same  
thing



47. چہ اوگر سڙي ٻلا ڀر ڀريوڙي  
When gruel gets cold it becomes harmful. *i. e.* Eat your food quickly whilst it is hot. (cf : Strike while the iron is hot.)
48. تہ خود ايندڙ گل ڀي  
You are a flower of the fig tree. *i. e.* You are very hard to get hold of. (Note : Fig trees have no flowers.)
49. کمي بابوڪي سڙي ڀي لکي  
Little chaffinches have long tails. (cf : Little pitchers have long ears.)
50. چہ وڙي ٻاران مڙي کوي خواران  
Poor men enjoy the rain. *i. e.* Rain makes the crops grow which means cheaper grain.
51. له ٻاران نه تننيدہ ڏ ناوي لاند ڀي شپہ شوه  
He was running away from the rain and spent the night under a water-spout. (cf : Out of the frying-pan.....).

52. آزار نه جا نازار موندلی نه دی  
Nobody has acquired wealth by cruelty.

53 هعه نه له نادی دی داودشاه نه راعلی وی  
He must have come from Banda Daud Shah. *i. e.* He must be daft.  
(*cf* : Peebles-Banda Daud Shah is a small village near Kohat noted for the stupidity of its inhabitants.)

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

therefore a synonym for the beginning of anything.)

55. ورژکي بلا ستري بلا ته واي چه بو

A small calamity says boo to a big one.

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

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

57. د بودي ټال

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

58. د بودي دمه په بودي کيري

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

59. بيذات خيلو لس کولي پر اته شوي

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

are renowned for their stupidity.

To make eight out of ten is a common way of expressing failure.

60. له ورگاری ده دنگار په دی

Forced labour is better than idling.

i. e. Any work is better than none.

61. پښی د حار په کور کس تکاله وخورله په لرسم  
ده بلو (نا نه)

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

62. بیو (یا آپ) اه دواړه لاس حزی

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

63. پستانه په لیدی لیاری مړه دی

Pathans die by taking the short cut.

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

64. شپه م هم تیره کوه پالزم تم مړ نه شو (or شد)

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

65. سل کال پس پالزي وکتلو بل ورتنه وو چه پوره د وکړه

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

که پښتون سل کال پس بدل واخلي نو هم وايي

cf: چه زرم واخست

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

66. چه پلاو خوري نو په پلاو مري

If one eats pulao one will die from

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

67. بِنَارِ دِ وَيِ حُو بَه نِنَازِ دِ وَيِ

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

68. دَ وِلَانِيِ اَو دَ وِلَانِيِ دَاسِيِ بَدِيِ وَه لَكِهَ دَ مَرِكِ اَو دَ پِشَوِ

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

(cf: — دَ هَعُو مَرِهَ دَ عَلِيِ اَو دَ كَافِرِ دِه)

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

69. دَ اَوِرُو پِشَوِ دِه رِه حَوِرِه اَمِمْ خُو مَدُونِ بَه خَوَكِ كَوِيِ

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

(Note—Da oro`pisho = bluff.)

70. پيشو به شايخه نه شي که په سرکوزی پيشه شي  
A cat won't be a Shaikh (saint) when  
it sees a mouse.

cf:— چه غوینه نه وي پيشو شايخه وي

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

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

72. د پيشو غو لړ مڼکيا ډير  
The nuptials of cats is a small affair,  
but they make a lot of noise about  
it.

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

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

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



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

75. خلاق ژارې خو پيغله خاندي

The world may weep but a bride laughs.

76. تراپ نه دېي که عذرو که 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 تر برور يې زه ستا تره يم کبرچن

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 يې

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

cf.—

که بی حایه زرگی ده و سبکی اواز  
ده سداک خنی حدر وه ده شهناز  
خکه له دی حدی هسی معلومدری  
حه چپل عر دی هر سوی لره عمار

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

79. نۆ کۆی لاری نا حولی ده ده راخی

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

80. تۆتان په وار پیدری وروکی وده ندره کوی

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

81. نۆره چه وهلی شی وینه ولوهری

Blood is spilt when the sword smites.

82. تُورِي پور غونبته خاخي نور غونبته

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

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

83. تا د خدایي جور کوي همونر ټټمان صحبم

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!)

84. دَ نۆرې دَ تۆپک خورلې جورسې نه جورې  
ستا دَ غاښو پهرونه

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 تۆپک نه دوه تن ودرې

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

86. لنډې تۆپک دې دَ خدایې په رضا په کوب لپه دارو  
خورې

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

87. په تۆپک ویشلې ښه دې په خدایې ملامت شرمندې دې  
To be shot is all right, but to suffer calumny is disgraceful.

88. جِغِ عَوَارِي جِغِ دِ پِه غَارِي

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

بغل میں لڑکا شہر میں دھندورا

89. پرون جلا (وطن) وي نن نيبی پتوي

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 بید غلہ جماعت ہم مات کوی دی

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

91. جڈگ دَ بازانو وُہ ورکین پریوتہ سپلمہ

A dove has become embroiled in a fight amongst hawks.

92. جڈگ سور شہ موزی تود شہ

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

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

cf — نوی ناوی راعله نوی نود ی زاور  
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 ن کور حلی سپکه وی  
A girl is of no account in her own  
home

cf — ن کور حور کور کومدره وی  
A man looks on his own sister and  
daughter as sluts

95. جاني کا يو شان صحبت زوؤ کا بل شان

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

96. چا پيسي وړکوي نو جاني به نه دتباغ نه هم رشي

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 جانب کچي وواستي نه مي وډنگل بل ورتو نو  
چا جانب د کچي دي نو بيټه مي وډنگل چا "ډنگلي  
نه ډنگلي"

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!"

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

98. پروزن جولا شوي دن نپي پتوي  
Only yesterday you became a weaver, and to-day you are winding thread on a reel (or stealing reels). (Said to a novice or recruit who makes rapid progress.)
99. په لتوي پلن کړي حد حولا مندو (با مندو)  
Give the weaver a jolly good kicking for falling in love. (Note :— The weaver, who was of a despised profession probably had no right to pay court to the lady in question.)
100. عقلمن حولا گان مالنه کړي  
Clever weavers sow salt.  
(Note :— Weavers are renounced for their stupidity. This story is with reference to the well-known



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

101. چاره که د سرو وي د لړمانه د منډلو نه وي  
Even if the dagger be of pure gold, one should not plunge it into one's bowels.  
i. e. Life is too precious to be risked for gold.

102. د چايو يوه پياله هيڅ نه ده دويمه بس ده دريمه عبث ده  
The first cup of tea is nothing, the second is enough, and the third is sheer waste.

103      کہ حرکتِ دانهٔ وند واپی هم نه صدسی

Though the cock crow not, morning  
will dawn.

1 e Nothing is indispensable

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

کہ حرکتِ دہوی نو شپہ نہ صبا نہ شی

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

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

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

cf —

کہ حرکتِ کہ سولہ ندسی ہم یعدری کہ ددولہ ندسی ہم یعدری

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

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

105. چرنگه چه خريدري كونه هي تدعيرني

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

106. خو چرنگه په لاس كېنې ور نه كړي ملا نځدايي  
په رضا نه كا تعويذونه

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

cf :— مېينه بي بارې نه انرېري

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

107. دم د چرمينگي نه لري او لاس بنامارانو ته اچوي

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

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

108. دوہ ورج نہ حافظ ہم نہ لیس لرگی ولوہری

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 دہک نہ ارگی نہ شی دہک نہ سپری نہ شی

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

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

110. باری نہ ہر چاسرہ سہ نہ لہ دہک سرہ  
دہک نہ کوی یاری دہر کندک سرہ

Friendship with anyone but a Khattak is good.

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

Yusafzai taunt at the Khattaks and their proverbial poverty.

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

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

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

112. یا به انک ندوی یا به خٹک نہ وی  
 Either there will be no Attock or there will be no Khattak.

cf:— یا به تک نہ وی یا به خٹک نہ وی

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

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

113. کہ پد لاس کبیس می خٹک وی نو به خٹک وی  
 If he has a hammer in his hand, he

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

114 د دٻڪو عوا ٻي ٻه چوڪه ده پاڻي  
You are a Khattak's cow. You won't  
even get up for the goad.

115. د دٻڪو گمان د لدر ده ندر (نا ندر) وي  
Khattaks are very suspicious

116 دوڪ حبراں دي د دداي ٻه گدعو خوب حبراں دي  
د حت ٻه گاديو

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

117. کَمَ خَيِّ دَ سَتَرِ پَه اِيَلِي سَتَرِ خَيِّ دَ خَدَايِ پَه اِيَلِي  
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. غَرِيْبَ خَدَايِ كَرِيْ دُوَسَ چَا كَرِي  
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. خَرَّ چَه لَه خَر نَه كَم شَي غَوَزِ پَرِيكولِ يِي پَكَارِ دِي  
When donkey can no longer do the work of a donkey, it should have its ears cut off.
120. خَرَّ دَ خَوِيْدَ پَه خَوْرَاكِ خَه پَوَهِيْدِرِي  
What do donkeys know of eating green wheat ?
121. خَرَّ سَنَكِرِ غَوَارِي يِي او پِيَشُو وَزَرِ غَوَارِي يِي  
A donkey wishes it had horns, and a cat, wings.

122                      د. ما ما کچه مطلب ور ده واحله  
Call a donkey 'Uncle' and get what  
you like out of him.

cf —                      حر دلار کچه حاجت پر نار کچه  
Call a donkey 'Father' and use  
him to the full.

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

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

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

124.                      خوه ه د کچی وی ه ه می نار کچی وی  
Donkey foals are loaded on according  
to their size.



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

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

cf :— Every man for himself.

126. د خري لكبي پاس نه لويشت كوي هم يوه ده كه  
لاڼد نه لويشت كوي هم يوه ده

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

127. خسنوي سپك مه گڼره په سترگو كښ به د پړوزي

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

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

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

cf :—

په خوله خور په زړه كور

Fair words but hate in the heart.

i. e. A hypocrite.

129. دَ خَوَارِ جِه كَمَدَخْنِي شِي بِهْ حَلَوَا كَشِي اَزْمِي سِي

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. خَوَكِ وَايِ جِه خَه خَوَرُو خَوَكِ وَايِ جِه خَه  
سِرِه خَوَرُو

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

i. e. Rich and poor have their troubles.

131. چِه نِه كِي پِه شَا نِه دِ كِهْم جِه نِه خَوَزِي خَه دِ كِهْم

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. نِه پِچِيلِه خَوَرِي نِه هِي خَوَزِ دِي لِه وِر كِي

He neither eats it himself, nor will he

give it to anyone else who will eat it.

(cf :— A dog in the manger.)

133 چه پد خوښت کښې دې هغه په کتاب کېښ نشته  
چه په کتاب کېښ دې هغه په خوښت کېښ نشته

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

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

134 هغه د ټيري خوشا مند گز دې هغه د بنګالي  
ټنگ دې

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

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

135 خپله خو لۀ بلا ده هم قلا ده

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

(when one can hold one's tongue).

136. په دا وړو دى حوای چه عواری  
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. حدرات په حپل وړاناب  
Charity begins at home
138. اول خان پسى حوا  
Self comes first, other people afterwards.
139. خان به دى ده مال  
Is hfe best or wealth ?
140. په توه خديزه شلى صم خور دېرى  
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 حسرت ددى خديچى نو سلى تد ده خه اچوى  
If the master eats (such bad food as)  
parched grain, what will he give

his dog ?

142. کله دَ دادا او کله دَ 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 دَ دادا وار کله دَ ادبي وار

143. داغ په سپینو جامو لږي

A stain shows up on white clothes.

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

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

cf :—

چه رښتیا راځي دروغو به کلي وران کړي وي

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

145. دَ دروغو لنډ منزل وي

Lies go a short way.

cf —

د دروعو مری لدا وی

The course (string) of lies is short.

cf — A lie has no legs

146 د درنا لوی دی حمچه حمله ده

Though the sea be large, you have your own spoon

ie and that is all you'll get.

147 دهمی حس دی حوسنا نس دی

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

148 دنا د ارهب دگوتی (نا لوتکی) دی

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

149 که دنا دیره شی اجر ده تیره شی

However much you gain of this world's

goods, in the end they will pass  
from you.

150. په دنيا کيښ ماميز بي خلي نه وي

One can't get currants without stalks.

(cf:—No rose without a thorn.)

151. د دنيا کارونه په دنيا شي

Worldly work is accomplished by  
wealth.

(cf:—Money makes the world go round.)

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

A friend in need is a friend indeed.

153. د دم په ننداره شوه تارو وسو

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

154. دم چه ډول وهي زوري لري

The drummer who beats the drum has

the necessary strength for it.

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

155 دِمانو کله کله مسلی گوتهلی دی

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

156 د دِمانو کلی شده د دِمانو خلی شده

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

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

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

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



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

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

159. راغلي پد کينس کيندوتي ډنډي وه په کينس پريوتي  
You have got yourself nicely messed up in it. You have fallen into a pond (which you did not expect.)

(Note :—Said to those who presume, and ultimately get involved in some trouble.)

160 چه ډول په غاړه کړي د وهلو وي څه شرم دي  
When a drum is hung round your neck there is no shame in beating it.

(Note :—Pathans consider singing, dancing, and the profession of a musician (dam) to be undignified. The moral is-Don't be above your work.)

161. د ډيوبي د کونبي لاند تياره وي  
There is darkness under the lamp.

(cf :— The nearer the church the

further from God.)

162. پَرادۀ نَه سَپِه او وِرَج نوردَمی دِه  
Day and night are all the same to a  
blind man.

163. نَ پَرَدَو پِه مَح کَس ژِر پِدَل بی فادِه وی  
It is of no use weeping before the blind.

164. کِه یوِه سَدَرگِه نَ پَرَدِه دِه پِه دِلی لاس کَدَرِه  
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.

نَ سَپِی نَوِه سَتَرگِه پَرادِه شَی بِه دِلی ناندِ لاس کَدَرِی  
cf :—

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

165. پَر وِد پِه حَیَل کور هِه نَوَشَدَرِی دِه دِنَا نَ دِل پِه کور  
A blind man knows his own house well,  
whereas the possessor of eyes  
knows not another's.

cf :—A fool knows more of his own

house than a wise man of another's.)

166. زړوند ته گڼيدل دي

It is merely dancing to the blind.

cf :—

اوچن ته سارينده غږول دي

It is merely playing the lute to a camel.

i. e. It is shere waste of time.

167. زړوند د خدايه څه غواړي ؟ دوه سترگي

What does the blind man want ?

Two eyes !

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

168. زړوند فارغه شوي يوه سوته خوري بلي ته سترگي وهي

You have become like a blind crow-

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

i. e. You are never satisfied.

169. زړوند گڼ پوري خاندي

A blind man laughs at a cripple.

170. نه هم د زانږو په فطار کس گوری

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 چه ناک وی له اوږی چه ناک وی

What fear of the fire has pure gold ?

i. e. The innocent have nothing to fear.

172. زر ورکه چه حاس شی بیا زر ډیر

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

173. سل ټک د زر مگر نو د اهدنگر

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 د عمل کنده خبری

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

wrestling.

cf :—

زور دَ حساب کونه شلوي

i. e. Force recognises not lawful claims.

175. که زور دَ زوراور شي کندو کينس غنم خپل شي

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

176. چه په زور کينس ورسره نه يي برابر

د هغو په خوا کينس نه کينيدنه زرهوز

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 واپي يا کم عقل

Strong men and fools dare to tell the truth.

179. زوراور نه منځ کينس مه څه د قچر ورستومه څه

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

180. له پردی زوی نه خپله لور ښه ده

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

181. د زړې زوی نه کدو چه وشه به کلي کښ هرک کله وه

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

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

i. e. There are faults on both sides.

183. هغه ژړنده جماعت نه پېژني

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

184. له خوارۍ ژړنده ساني له مستي حق نه اخلي

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

he earns.

185. ژرژنده که د پلار ده خو په وار ده

Even if the mill belongs to your father  
you must wait for your turn.

i. e. First come first served.

186. د اوبو (یا غنمو) لار په ژرژنده وي

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

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

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

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

188. سپرلي دي تا په گنجي سر ټوښلي دي کلو نه

It is spring, and behold ! Your bald  
head is adorned with flowers.

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

189 د سډرو لډ کڼله چا کڼد نه دی عوررولی

No one throws away his cloak (beggar's)  
on account of ticks ۱ e No one  
will give up a great advantage be-  
cause of a slight inconvenience )

190 د سډو کور په کور لډی ده خو پقدر نه بو دی

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

191 کومه دلا سپی نه معلومه ده هغه څسې نه معلومه ده ده

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

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

192 سډی ټمډری (نا عانی) کاروان ډرډری

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

193 ټور سپی خو سپی واپره سډی دی

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



194. خړ سپي د ليوه (يا كيدر) وروړ دي  
The grey dog is the wolf's (or, jackal's)  
brother (cf: Chips of the same  
block).
195. سپي سړي د سپي خبري كوي  
A man with a nature like a dog will  
speak like a dog.
196. د سپي عمر نه مرگ ښه دي  
Aweel-Death is better than a dog's life.
197. د سپي لگي كه سل كال په درگي كښ ساتي  
سمه به نه شي  
If a dog's tail were to be kept in a pipe  
for a hundred years, it would not  
become straight.
198. واي گده م له سپي نه خلاصه كړه د شرع په لاس م  
ور كړه  
He says that he saved the sheep from  
the dog only to let the wolf have it.  
(cf :—Out of the frying pan ...)
199. سپيندري سړه مه كوه سر به شي د واړه سړه  
مه كوه هير بهي شي  
Don't lay yourself out over an old man



Eyelashes do not make one's eyes any heavier.

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

cf :—

کنجی په سر تار نه لري په چا کار نه لري

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

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

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

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

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

thing) higher up.

i. e. Every man has his master.

207. سَر دِ اسمان تَه رَسِيرِي اِرَعَقْل دِ پِيو لاندِ كَدِرِي

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

208. سَر دِ كَل دِي بِيخِ دِ پِياز

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. چَه سَرَقِي لَه كُورَه وَيِ خُونَه مِي تَوْرَه وَيِ

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

210. چَه سَرِي زِيَدِرِي حَرَصِ مِي زِيَانَدِرِي

As a man gets old his avarice increases.

211. پَه سَلِ بَانَدِ جَوَرِي پَه يُو بَانَدِ مَانَدِرِي

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

212. په سلو و هلي شي په يو ډر نه شي  
Be beaten a hundred times, but never  
have to admit that you are beat.
213. سړه جۀ بار شي بار يي خۀ وي  
If a harê be made a beast of burden,  
what sort of load will it carry ?
214. بتوبتي اسمان نه بتبي ويولي ويل ي اسمان  
خما يه بتبو تبتک دي  
A harê put its feet up into the air and  
said, "Look ! The sky is right up  
against my feet !"
215. له سيال سره سيالداري که له همزولي سره رازداري که  
Treat your own clansmen as your  
friends, but beware of your  
contemporaries (and rivals).
216. که ن اوو سيندونو شم پوري خنله برخه به وي راپوري  
Even if I cross the seven seas (lit :  
rivers), my destiny will follow me  
(like a shadow).  
i. e. There is no escape from one's  
destiny.

217. که شبۀ تبارۀ ده مدبری 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. شوی ورناد و شوه که ن لک و نه ن 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 لوهی لوهی 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 کرمی نه ده

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

221. په شَمَاه د شوم غاطد په کور د درغام نند د خړه وه نه د کته

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

222. په سړو سوږي وټ ماسو نه مي پوکل

Scalded by milk he blows on curds.

Also :—

ماز خوړلی د ټوپ نه ودرې

Bitten by a snake, he fears a rope.

(cf: A scalded cat fears cold water)

223. د شرم او د سخي يو شان (نمی)

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

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

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

225. بياسته د خدای هم خوښ دی

God too loves the beautiful.

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



226. هغه نازوي چه په خان بنايسته نه وي  
 څوك يي څه كوي بنايست نه 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. پټپي ابل سرچي بنه دي نه پوزار په پټپو كښ تڼك  
 بي پټښي سرچي بنه دي نه عدم په كور كښ چټك

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 پټڅه چه حجاب نه لري بي مالچي طعام دي  
 مزه يي نشته

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

229. پټڅه چه نه چا له خاطر نه تديري په كال كښ  
 دلس وار لڼديري

A woman who cannot say, "No." has

twelve babies a year.

i.e. A good natured fool.

Also.—

کهنکلی سخی په کال کس دوه خل لږدېږي

Ill-starred women have two babies a year.

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

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

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

231. سخته دؤس نوټي دي

Woman is a poisonous creeper.

i.e. The very devil.

232. د يو سړي سخته لږيدده-لږيداي ده شوه يارانو وړنه

پسند وکړله چه کور د خه حال دي ؟ دوی و چه

يا نه دري شو يا نه د حاکمي شو

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

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

233. مېړونه غرونه دي او ښځې اړمونه دي

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

234. د ښځې د هر ويښته لاند سل سل مکرونه دي

A woman has a hundred wiles hidden under every hair.

235. د ښځې مزدور

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

236. د ښځې عقل تر پوندي لاند وي

A woman's intelligence is in her heels.

(c) *ketabton.com: The Digital Library*

*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 مَرْمِي عَقْل پَد سَدِ رُو کَس وِي

A slave's sense is in his ankles.

237. خَرَارِي لَه نُو کَدَّار لَارِي

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

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

238. طَوَطِي دَ خَدِي پَد کَاج (نَا وَرْزُو) مَو رَدِي

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. هَر خَه لَا رَشْبِي لَه سَوِي دَه عَادَت دَه خِي

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

Also :— هَر خَه بَرُو عَادَت دَه نُو

240. عقل ن سڙي له گفتار نه معلوم ٿيڻي

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

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

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

It is the result of considered thought.

242. غار ڏي ڀه غارونو ڪنن نور غارونه وي

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

243. ڀه هر غار (يا سوڙي) ڪنن گڙي مه منڍه  
هسي نه وي چه مار ن وڇوري

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

244. نت يي مينڇ ن رت ڏي

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

Also :—

هسي تش ڪڍوي

You are like an empty pumpkin.

245. که عز لورویِ خو په سر می لدار وی

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

(cf Every cloud has a silver lining.)

Also :—

که عز لوی دی به سر می لار ده

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

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

246. خه ور (نا لاس) پناه خه عز پناه

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

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

247. چه لدر عز درې هغه کم وزېږې

Thunder clouds seldom bring rain.

Also :—

چه عز درې ده وزېږې

248. تل پردی سل کوروده وړان کړې دپل یو کور

اناد ده کړې

A thief destroys a hundred houses, but

he cannot make his own house flourish.

249. دَ غَلِّ خَاطِي پِه غَر كَمِش نَشْتِه

A mountain is no place for a thief.

250. چِه تَمَل نَه يَبِي دَارِ دِرِي پِه خَه

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

Also :— چِه غَل نَه يَبِي كُنْدِه دِ مَه رِ دِرِدِه

251. غَاغَه تَه وَايِي لَهگَه سَاد تَه وَايِي نَيْسَه

He tells the thief to steal and the householder to catch him.

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

252. غَلْبِيلِ كُوزِي تَه رُو چِه سُوْرِي بُوْرِي

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

Also :—Peshawari :—

غَلْبِيلِ كُوزِي تَه رُو چِه تَا كَمِش دَوَه سُوْرِي دِي

(cf : The pot calling the kettle black.)

(c) *ketabton.com: The Digital Library*  
 253. عم بهادی خور او ورور دی

Grief and happiness are brother and sister.

i. e. Go hand in hand.

254. ما به دی سدرگو لددلی وج عدم ولاړ سنه رودای

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

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

255. عوا پسی ستهی وی چبل وی که بردی وی

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

256. که راعله عوا په بیی که لاړه عوا بردی

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

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



belong to me so I lose nothing.

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

257. په ډيرو قصابانو کښن 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. غوښل د مورې په زور کوزي

On the stake in the middle depends the  
threshing.

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

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

259. غوړې که توي شول په تالي کښن توي شول

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

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

260. حره سکر کھل عورو نه می نابلل

The ass tried to get horns and lost his ears.

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

cf : Be thankful for small mercies).

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

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

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

Also :—

فصاب نار له هم هدیوکی و رکوی

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

262. غوڻبه به ن هرجا خوبه وي خو پيشو پرايمان  
راوري دي

Everybody likes meat but a cat simply worships it.

263. غوڻبي که وسوزي ببا هم له ساگو نه بني وي

Burnt meat is better than vegetables.

Also:—

غوڻبي که وسوزي ببا هم له پيٽي نه بني وي

264. خپله غوڻبه وسکوڼده ن بل هم دا شان خورږي

Pinch yourself to find out how much it hurts others.

265. په غلو کښن چه خومره لرگي وهي بوڼس ي زياتږي

The more you stir up filth the more it smells.

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

A beggar spends the night wherever he is welcome.

(cf: Beggars can't be choosers.)

267. یو ساڅی سل کل عمر د فیل په غوږ کس ندر کړ  
چه کوم وحب بلو فیل نه ی ژو چه ره خم فیل ژو  
چه ره سنا په تلو راتلو نه یم حدر

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

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

Also .-

نو ماشی د انی په غوږ کس شپه نده کړله ویل ی چه ماما  
ره دوحم انی ویل چه نه د به راتلو حدریم او نه د په بلو  
حدریم

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

268. هغه سپی دومره دناوح دی چه نو فیل د هغه  
دناو نه شی وړلی

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

269. قارغە ۋىل چە خما سپىنە زويە ششكى ۋىل چە  
خما پوستكىه زويە

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

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

270. عفت شراب قاضي هم خيشاي دي

Even the Qazi drinks wine that is free.

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

271. چە ميووي يى د كابل خورلي نه وي د هغه تر فهم  
ۋسكي وي گورگري

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

(cf :— Where ignorance is bliss.....)

272. كە پە كارم نه راخي نامه ي نه راخي

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

273. چہ پہ کاسی کس ی را کوی پہ غلسل کس ی  
واجوہ حہ توبی سہی

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 نہ کوی حدای تدر خو سنا سوی  
پتون نہ م نہ شی ہدر

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

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

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

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

The brother's reply has become proverbial.

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

275. کازمې ډير ډي خو کار په سیر تمام ډي

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

276. که منځي په کازمې يا کازمې په منځي وهي خبره يوه ده

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

277. فارعاً د ساروډی تله رده کول بدل بر ده هدر شول

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

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

278. پردی کپ د ند و سپو وی

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

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

278 د کرمی په ور نحو مه غلطره او د دنگرهار په منډو

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

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



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

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

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

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

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

282. يا به کلال غيبي يا به د للمي کر

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

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

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 می پد کلی کس نه پرددی دی وای*  
             *حه وسله م حان کړه کدرده*

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 اړده می مه وړه*  
Forsake your village, but not its ancient manners and customs.

285.      *م عقل دومره پد دل نه کا لکه هوبهار پد چپل خان*  
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 پد دل نه کا لکه نه چپل خان*  
A fool does not do so much (harm) to another as he does to himself.

286. دَ یو کم عقل نه په کوز کښس ستن ورکه شوه  
لټوله یی په بازار کښس

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

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

(cf :— A stitch in time..... ..)

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

Also :— کنډه چه د لیور په طمع شوه د ورو ووتنه

The widow hoped that her brother-in-  
law would keep her (but he didn't),  
and the harvest was over (so she  
could not go out gleaning for her-  
self.)

(cf :— To fall between two stools.)

289 کنډه بښخه په یو کت دوه خوبونه ویني

A widow dreams a double dream on  
her lonely bed.

(c) *ketabton.com: The Digital Library*

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

290. ناری د کلهی سه ده لکه په نوی ستمی پخپله  
حج ده ده حی

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

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

(cf. —Piling Ossa on Pelion.)

292. ده کور کس نو پر دارو نه لری تلار ده وای حه  
ما ده نو په 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 دایې ده لری په ژروده کس وار نسی

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

mill. (Making a vain show.)

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

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

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

295. کونړ ته نغاړه وهل فائده نه لري

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

Also :— اوښ ته سارینده غږول دي

It is like playing the harp to a camel.

(cf :— To cast pearls before swine.)

296. کونړ په یوه خبره دوه ځل خاندې

A deaf man laughs twice.

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

297. د کوهي خاوره په کوهي لږي

The clay of the well is expended on the  
well.

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

298. که خوک دل به کوهی کنی همه پخپله به کس  
در روزی

Who digs a pit for another falls into it himself.

Also :—

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

299. کوزی په خوند د به نم په خوږ د نم

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

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

300. پنځه واره نکتي په خواه مه منډه

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

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

301. څوک مه وهه په نکتي تا به نه وهي په لتي

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

302. دا نگر دا ميدان

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

(Note :—This was said to a Pathan

who boasted of having done a tremendous long-jump whilst in India. It is now used as a retort to any kind of boasting

cf :—The proof of the pudding.. .. )

303. گُل به صنوبر صنوبر په گُل څه وکړل  
What did Gul do to Sanobar, and what did Sanobar do to Gul ?

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

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



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

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

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

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

304.

هر چرته چه گل وي يو ازغي ورسره مل وي

Every rose has a thorn as its friend

Also :— کُل رُوسِي اَرَعِي بِه وِي

Every rose has a thorn.

305. گَلونِه وِدرِه چِه سَلک در تِه گَلزار سَبِي زوران مِه کَرِه  
شِيو کَسِر، بِه دِ لَپَر شِي

Cultivate roses and your land will  
become a rose garden.

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

306. کَنجِي لِه خدایي نُوکِي وِر مِه کَرِه دَ سِر دِنخ دِه اَداسِي

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. دَ کَنجِي يُو رَمَت رِنات وِي

The bald headed always have one extra  
sense.

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

308. که گور گران دِي دَ مِهِي نَا کَام دِي

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

309. خپل گور هر چاته تښک ښکارېږي

Everyone thinks his own grave too  
small for him.

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

310. هغه که دَ گوي زښ جوړوي نو به ي جوړ کوي

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

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

311. هسار گيدر دَ مزري په مقابله جذبېږي

A jackal at bay fights like a tiger.

Also :— پيشو هم په خپل کور کيس همزري وي

Even a cat is a lion in its own home.

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

312. گدږ هومره د سادې ده خو نور حذلی نه دی

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

(cf — Every dog has his day.)

313. دو گدږ نارې وهی او بل نه وهی د —  
ولسده ی حذی

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

314 د گدږ 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 مږه گنده فارسی وای

A full stomach speaks Persian (instead  
of Pashto)

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

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

316. دَ نِکِیدِی اِخوند دِی

He is a glutton.

317. لاس چِه مات شي غاري 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 بري کار دِی

Might is right.

319. سل په لاسي پوزي يوه ي د بڼډو

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

320. که لري هر خومره پخوي خوند ي غشوين وي

However much you cook tripe it will

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

321. لِر وِر كَد دِد وِكِيَه  
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 لَسْكَر كِه دَ پَلار وِيِه م دِ دِي  
Even if the *lashkar* belongs to your  
father it is an evil thing.

i. e It is very expensive to keep.

323. لَعْل پَد اِدو كَس دِه پَدِ دِي  
A ruby will not remain hidden  
amongst ashes.

(cf.— Murder will out.)

324 لَدِيِي حَلال دِه دِي سادَك ي وِر دِه دِنار دِلوِي دِي  
The short-tailed ox had not even been  
slaughtered when a man came  
along with a tray on his head to  
take the meat away.

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

325. لنديي كه د غودال په ورځ پيدا شه نو هو ورك  
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. لنديي غوايي په لوريه وخبزه چه څه د عزيزان كوي  
هغه ته هم كوه

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. لور هم د كور او زوم هم د كور

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

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

328. اوس ته جا ويل چه لوريه سه ده كه ژوره ويل ي  
چه لعنت په دواړو

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

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

329. هر يو لوسى چه خوړدري مالدري

Every plate that is made breaks.

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

cf:— سور د پړيو تو دى

330. لوشى د قام دد غوسدل سر مى په درياب  
(يا په اولو كس) وچ شه

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

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



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

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

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

332. هر سوي پوزه توزه کړي چه زه لوهار یم

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

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

If you behave yourself nobody will interfere with you.

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

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

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

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

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

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

335. هونديار نه اشاره ده لدوبي نه دنده ده

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

cf :— اصل له اشارت کم اصل له کوبک

336. مار که سؤري لره ورشي برادر شي

نه دگور په عاړه راغلي نه شوي سم

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

(A rebuke to an old sinner.)

Also :—

مار که خه کور خي چه سوري ته ورشي سم نه شي

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

337. هغه د لستونډي عمار دي

He is a snake in the sleeve.

338. چه سري د عمار وي که چرمينکي وي سري  
په تيره ولا

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

339. په پودي لس عمار هم نه وژنه

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

i. e. See to everything yourself.

340. هغه عمار په دينم 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 يي ورستو نه وهنه کوي

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

342. مارغه دانه ويني او لومه نه ويني

The bird sees the grain but not the  
snare.

i. e. Avarice makes one blind.

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

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

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

344. چرگت د مالقی پہ خکلو خہ دوهیری

What does a fowl know of the flavour of salt.

(cf : -Pearls before swine).

345. د هعد منداری دلیری

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

346. تاثیر له مجلس دی

A man is known by the company he keeps.

347. هعد د منج نہ کم وناسی

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

348. دَ هَرِي مَعْجِييَ نَعْلُ شَات نَه وِي

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

349. سَلُو عَرِغَانُو تَه يَوَه تَيَرَه كَابِي دَه

One stone is enough to drive away a  
hundred birds.

cf :— سَل پاپور دَ يَو لور

350. مَرَك نَه پَه وارَه دَمِي نَه پَه زارَه

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

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

351. مَرِييِي چَه كَا شِي سَرِي لَوِي شِي

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

352. مَرِييِي كَه دَ سَرُو وِي كُنَه يِي دَ جَسْتُو وِي

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

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

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

353. *مربی شری نه مونداه حه و می موندله نوومی چه*  
*شل نگر نه ده*

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

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

354. *مربی هم پده قصی سئه*

So a corpse has begun to talk !

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

355. *مربی نگر نه کوی که نگر کوی کهن شلوی*

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

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

356. مزرِي پِه پِنجَرِه كِنِس هَم مزرِي دِي

A tiger is a tiger even inside a cage.

357. مَزِيَه اِمَانَت نَه كويِ خَانَت (خِيَانَت)

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

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

358. معَل پد دمعانو زور وکړ دهغانو پد حرو زور وکړ

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

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

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

360. د حوار ملا پد نادت حوک کلمه هم نه دبروی

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.)





364. خُورک و لولیی مَلا شیی خُورک و لولیی بلا شیی

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

365. مَلا مار دی نَ خَوانانو کار دی  
مَلا تالیی دی هم مَ زوی هم مَ 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 poss-  
ess these failings.)

366. مَلا مَلا نه یی سَاکُردانو پد هوا کوی

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

367. مَذَرک پد سُوَره نَفوسیی نه شَه پد کَنه پوری ی  
حم و نولو

(Notwithstanding the fact that) the rat

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

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

368. د مذکور چہ مرگ راشی نو لار تہ راشی

A snake comes to the road to die.

Also:—

د مار چہ اجل راشی نو پہ لاری برابر شی

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

369. مذکور لندی کوم موم نہ کو

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

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

370. د تش مذبی اواز بنہ خیزی

An empty vessel makes much noise.

371. دَ مُوتَمِي دِياسَه مَد رَسَه

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. لَه نَشْتَه مَرُوْدِي بَه دِي كَب پَر نَك دِي

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. دَ وِرُو كِي هَلَك (با كودَمَت) پَه زَنَه حَيْلَه مَرور پُوغَدِي

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

374. جَد هَلَك وَدَد زِرِي مَرور دِي نَه وَرَكِي

The baby is not suckled till it cries.

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

375. لور له مور زوي له پلار معلوميري

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

Also :—

لکه مور هسي لور زکه جر زده هسي دوره

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

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

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

377. چه مور ميره شي پلار پلندر شي

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

378. په شاهدي کښ مزلئي خرخوي

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

379. لکه عملي کښ تور سپين

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

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

380. میا شت اوله (یا ورندی) درخ کنی شی  
One can see the moon on the first of the month.

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

381. میا شت پد کده نه پتدیری  
You can't hide the moon with a finger.  
( cf :— Murder will out. )

382. میا شت گوره کال پیر ندسه  
Look at the month and judge the year thereby.

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

383. ن مدبری زوی مدبرو پسی خبی ن وری وزو پسی  
The lamb follows the sheep and the kid the goat.

( cf :— Birds of a feather... .. )

384. مَیډِرِي تَه لَرِي اوبه دَرِيَاب رِي

A very little water is a sea to an ant.

Also :—

مَیډِرِي تَه پَچَه هَم پِیچومِي دِي

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

385. دَ مَیډِرِي چَه خدایي په بدو شي نو وزرِي وکَه

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

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

386. په پردِي کور سل مِيلْمَانَه هينځ دِي

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. دَ مِيلْمَنو په بیره دَ کَالَه خَه شي

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

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

388. *معلمه کور نه شولې سه دی نه په گنده ده.*

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

A Turi saying which few Pathans accept.

Also :— *نا وقت معلمه د آسمان ډډر دی*

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

389. *مده ساعت په ساعت راتدرې لکه راتدرې  
د سپانانو ماحنوه*

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

390. *که نای نه وی دو سپړی نه جا بکلی*

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

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



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

391. نَر زوي په رُونږي کښم معلومېږي  
One can tell a promising (lit. male) son even in his swaddling clothes.  
(cf :--“The child is father of the man”.)
392. د نس غولې ژور دي  
The belly's courtyard is capacious.  
(That is, there is no satisfying it.)
393. چه نښتر زړېږي گوړي پي کښي ته لېږي  
When a fir tree gets old, its sap goes to the bottom.  
( Note :— This is said of old people in their dotage. )
394. چه چرته خي خپل نصيب به وړي  
Wherever you go your destiny will follow you.

395. په سپو خو د څه نکرېزې نه ذې لېوې

Have you put *henna* on your feet ?

i.e. Why are you lagging behind ?

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

396. د خولې نوړې خو نه ده

It is not a morsel of food.

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

397. چې نوک خاېې کړې نو سوک پر منډې

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

(cf :— Give him an inch.....)

398. ښک عمل به د بادشاه کړې بد عمل به د رسوا کړې

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

399 هر چا سره نيکي کوه خو خپلو سره نيکي 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. وده نه پس نکريزي په کذي ولکوه

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

Also :— اختر چه تير شي نکريزي په ديوال 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

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

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

i. e. Every thing went wrong.

402. پد سترگو مې وارهه را اوږدې ده  
His eyes are bunged up with fat.

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

403. له وږو مې نه وارهه ورسئ  
To take the fat off a flea.

i. e. A skinflint.

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

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

405. اوزي او نوک نه سره جدا کيږي  
The nail and the flesh about it do not  
separate.  
cf :—Blood is thicker than water.

406. ورندي د ورستي پل دي  
The man in front is a bridge for the  
man behind.  
i. e. Sets an example.

407. که ورور د خپل وي چه په راز د بل وي له هغه نه  
دینمن بنده دي  
It is better to have an enemy than a  
brother who prefers someone else's  
society.

408. وزري خوري به کوو حسب تر مينځه  
We will remain brother and sister, but  
some sort of account must be kept.  
i. e. Business first, then friendship.

409. ته م وزي وهه زه به د روژي وهم  
Break my prosperity (lit. kill my goats)  
and I'll break Thy fast!  
(The shepherd here threatens God in

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

410. دَ وِرِي نَظَرِ پَه دَسَدِرْخَوَانِ وِي

A hungry man keeps his eyes on the dining table.

411. دَ وِرِي نَرِ عَوَرِ نَ رَوْنِي پَبَارِ وِي

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

412. وِرِي نَ زَوِي سَرِي خَوَرِي

A hungry man will eat his son's lungs.

Also :— دَ وِرِي نَه عَلَنَرِ هُمِ كَارَرِه دَه

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

413. مور د وزی لہ حال خہ خبر دمی

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

414. وزخ چہ ذره شی کوتک (نیز) پہ اوره شی

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

415. وسله کہ بار ده خو پکار ده

Though arms are a burden, sometimes  
they are useful.

416. د یو وطن خاوره د بل وطن دارو وی

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 سویه د وطن سپی نیسی

The dog of the country catches the  
hare thereof.

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

418. - وطن و خورده چچنڀرو بدنهای شوی به بلبللی

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

cf :—Cat's paw.

419. به ولاړی شوی بی چه نه کسندې

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

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

420. داسی وده نشده چه دار وهلی نه ده

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

421. هره وده مه حوره نوه نه د رهز گندل سې

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

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

422. ونی وچه که د ندر لسی خما له خپلی تې نه ومی

نوره نه جا وهام

The tree said, "If only the handle of



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

423. که چه وینه زاریِ هسی مینه نه زاری  
Love never weeps as blood weeps.  
(cf :—Blood is thicker than water.)

424. ن هندوستان لپاری په سبر لندېږي  
Patience shortens the road to India.

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

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

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

428. د هیلو بچو ته غويي مه ښهه  
Don't teach ducklings how to dive.

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

429. زور بار دن کھی اس سی

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 سدی ورخې به وی اوداران به نه وی

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

i. e. Life is short.

432. د داعوان داری د داغ بهر وی

A gardener's flirtations take place outside the garden.

433. ددم په ژ را شوخ دی

An orphan is an expert in crying.

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

434. يَتِيمٌ رُوْثَةٌ وَنَيْوَلَةٌ وَرِشٌّ وَرِبَانٌ كَالشَّوْءِ

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. يَخْذِي خُدَايَ رَسُوْلَ ذِي مَنِي يَوْمَ مَوْتِي مَالِوَجٍ مَنِي

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

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

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

# ERRATA

(c) ketabton.com: The Digital Library

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		بداء برومي بدل برومي
35	28	Kabul.	the Kabul.
37	37		اوشن اوشن
43	60		دنکار دنکار
43	61	man	men.
44	64		ندره ندره
44	64		پلار پلار
44	65		پلار پلار
44	66		پلار بولاد
46	71	Because	because
48	76		درانت درانت
51	86	philanthropic.	a philanthropic
54	97	very.	Very.
57	103		صداشي صداشي
57	103	contra distinc- tion.	contradistinc- tion.
62	119	donkey.	a donkey.
67	141	will.	will.
72	160	undignified.	vulgar.

73	164	. l. e.	i. c.
74	166	shere.	sheer.
79	189	کبله جا کند	چا کبله کند
85	218	شوني	شدني
86	221	appeard.	appeared.
87	222	پوکل	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 auseat- ing	and nauseating.
112	303	really.	actually.
114	311	همزوي	زموي
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.

*(c) ketabton.com: The Digital Library*

**Get more e-books from [www.ketabton.com](http://www.ketabton.com)  
Ketabton.com: The Digital Library**