



Ahmed

MATALOONA

ABOUT THE AUTHOR

Akbar S. Ahmed was born in 1943 and was educated at Burn Hall School, Abbottabad. After graduating from Forman Christian College, Lahore, where he was given the Gold Medal for standing first in English and History, he left for England. In England he took a Bachelor of Social Sciences (Honours) degree from Birmingham University in 1964, and a Diploma in Education from Cambridge University in 1965. He joined the Civil Service Academy, Lahore, in 1966, to be trained for the Civil Service of Pakistan.

Since 1971 he has served with the Government of the North-West Frontier Province first in the Home Department (as Deputy Secretary) and then as the Registrar of Co-operative Societies. He is now involved in a study project examining specialized problems in economic development in the Tribal Areas, after completing a related course at the School of Oriental and African Studies, University of London.

His publications include *Mansehra: a journey* (1970), *Lines*, a selection of poems (1971), and *A Strategy for Co-operation: a study of the North-West Frontier Province* (1973). Mr. Ahmed is married and has two children.



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MATALOONA

PUKHTO PROVERBS

translated by
Akbar S. Ahm



with a preface
Sir Olaf Caroe



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UNIVERSITY OF PESHAWAR

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To Babaji
who has come to symbolize the best of
***pukhtoonwali* beyond the confines of his role as**
the Wali of Swat.





PREFACE

Mr. Akbar S. Ahmed could not have paid such as me a greater compliment than to ask for a few introductory words to his fascinating collection of Pukhto proverbs. The memory is fresh of an occasion fifty years back, when I was learning the Pukhto language, and Qazi Rahimullah of Abdara, my teacher, told me that an ability to quote the apt *matal*-proverb is one way to the heart of the Pukhtoon. And so it proved once with an angry Mohmand *jirgah* at Shabqadar, who turned from scowls to a smile when told that patience is bitter but its fruit is sweet:

صبر تر یخ دے هیوہ نی خوږه ده

In Persian and Urdu the word for a proverb is (مثل) (*masal*), spelt with the letter *se*, but I am reliably told that Mr. Ahmed is right in telling us that in Pukhto the word is pronounced *matal*, plural *mataloona*—probably harking back to the Arabic pronunciation of *se* as *th*, but God knows, *khudai khabar!* He himself in an eloquent Introduction, has given good reasons to convince the reader that proverbs are 'of the earth earthy', in each tongue a mirror of popular wisdom and of that peculiar humanity which is humour at the disposal of every people in its own way. I will not attempt to rival his analysis, for none could be better. Let me only say that the reading of these pithy sayings brings back the sights, the sounds, the very scents of village, field and mountain in that delectable land, making the longing to return almost unbearable. In the echo of the words here printed the old companionships are born again.



This is a second edition, in which it is good to see that the author has given fresh insight into Pukhtoon feeling by adding in all cases a literal translation of the Pukhto words. For it does not suffice to tell readers who do not know Pukhto that

الولے مارغه په لاس نه راځی

is equivalent to an injunction not to cry over spilt *milk*, when it is the *bird* which is flown and will not return. This is not to decry Mr. Ahmed's skill in finding equivalents in English and other languages, a skill born of reading in many fields.

It is tempting joyfully to catch, and argue over, many of these *mataloona*, but I must refrain. There is heartbreak in some of the sayings, as in 'he who laughs much will weep also many tears' or 'in an old tree every calamity is wont to nest', or 'a woman's lot is either a home or the grave.' In many others there is the homely delight to be had from horse or cow, dog or donkey, cat or other pet of the house. Even the frog has his place. There is one interpretation I would question:

اے خوشحال خټکه - په درلودروند په سپکوسپکه

O Khushal Khattak, heavy with the heavy, light with light.

Does this mean, as the author suggests, that the true gentleman suits himself to his company, is great with the great, humble with the poor? As in

چه بچپله خان ته خان وائی خان نه دے

He who calls himself a Khan is no Khan.

That way of thought corresponds with another of Khushal's verses which I once translated:

... *Is lowly with the low, but strong to impress
High looks upon the proud . . .*



Or does it mean, as an eminent Pukhtoon friend tells me, that to those of worth the poet's verses have value, while to the worthless they seem trifles? It is one of the delights of proverbs that they are so often open to various interpretations.

All praise to Mr. Akbar S. Ahmed for a moving compilation from the folk-lore of a lovable people. His work will call many who care for that land and people to cross once more the bridge at Attock before we pass on.

هر چا تخپل وطن کشمیر دے

To every man his own country is Kashmir. But there are many still, I am persuaded, not themselves of that land, who think of the Pukhtoonkhwa as their Kashmir—remembering the view of Laksar from Peshawar on a spring morning, or the pine-clad shoulders of Ham rising from the valley of Swat,

چیرته چه زبده ئی هلته نیئو

*Where the heart goes, the feet follow,
or Home, sweet home!*

May, 1974.

Sir Olaf Caroe.
Steyning,
Sussex.



—



FOREWORD*

The idea of collecting and translating Pukhto proverbs came when Akbar was doing a course with us at the Academy early this year. This would be the first attempt of its kind. I readily accepted to give this project the cover of the Academy as I hoped it would encourage similar works on the various different cultural regions of Pakistan.

It is amply illustrated from this collection that proverbs reflect a great deal of the social thinking of a people. To have an idea of how a rural people would think and react (as illustrated through their local proverbs) certainly helps in understanding their problems and finding solutions. In this way they offer an important clue to scholars and social scientists for further research. I am confident that this form of knowledge can be put to good use at our Academy. I hope that future participants at the Academy will be encouraged to contribute similar works which go a long way in giving us a complete and coherent picture of rural and traditional life in Pakistan.

Mr. Akbar S. Ahmed, C.S.P., is to be complimented for putting together the Pukhto proverbs and working their translations so well (ably assisted, as he explains in his Introduction by literary friends), and for being the pioneer in this type of publication and research work at the Academy.

Shoaib Sultan Khan, C.S.P.
Director, Pakistan Academy
Rural Development, Peshawar

19 April 1973

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INTRODUCTION

'Take fifty of our current proverbial sayings . . . they embody the concentrated experience of the race, and the man who orders his life according to their teaching cannot go far wrong', an English giant of literature has argued. As commonsense advice this is probably as true of the English as of almost any other society including the Pukhtoons (southern tribes, like Khattaks, soften their 'kh' to 'sh' and thus Pashtoon).

Proverbs are the concentrated wisdom of the ages; often the dark sayings of wise men. To know and study folklore, local priorities or popular superstitions one can do no better than turn to proverbs. Proverbs can be considered from many angles: their philosophy, their origin, their style and the importance of proverbs in folklore. However, due to their misty birth we must often leave their origin unexplained or choose between several explanations.

The two sources of proverbial wisdom appear to be:

- 1 The common man's proverbs derived from distilled experience, (e.g. A bird in the hand is worth two in the bush). These in Pukhto are live, visceral and often earthy.
- 2 The wise man or oracle whose utterances were the result of reflection and were received as rules of life by the people. His comments eventually became familiar sayings, bywords, proverbs, or *mataloona* (singular *matal*). The sayings of these philosophers, authors and poets became household homilies over time.

Both sources contribute largely to the mainstream of Pukhtoon culture as proverbs are commonly and popularly used in



conversation at all social levels. Many Pukhto proverbs are in verse. A good example is the hortatory verse of Rahman Baba :

کوڅه مه کنه د بل سرى په لارکښه
چرے ستا به دکوڅى په غاړه لارښى

Whoso diggeth a pit for another shall fall therein

The great Pukhto poets like Rahman Baba, Abdul Hamid and Khushal Khan Khattak have contributed immensely to the number of Pukhto proverbs. These have been left out; it is hoped that some enthusiast will put a collection of these under one cover in the future.

Pukhto proverbs rarely fail to attract the listener by their onomatopoeia and rhymes. Their actual strength lies, however, in the wisdom that they embody and their conscious underlining of Pukhto themes: the code of chivalry and honour imposed not only upon a segment of society but upon all those who would call themselves Pukhtoon. The Pukhtoon must then live up to the expectations envisaged in Pukhto concepts. Pukhtoon as a complimentary adjective is not restricted to those who simply speak the language.

This small anthology of Pukhto proverbs and their translations is a personal and subjective exercise. There will be cases of notable omissions; there will be those *mataloona* where the reader might prefer his own translation. He is welcome to it. No finality is advocated or claimed. As a rule those *mataloona* of a more general nature have been selected and those reflecting inter-tribal rivalries or strictly local prejudices have been omitted. The Pukhto proverbs have been placed in alphabetical order.

It is to be noted that sometimes not the exact but the nearest equivalent sense in translation whether in prose or verse has been used: sometimes the English version of proverbs from other countries has been given. It is a striking tribute to the essential oneness of man that similar emotions and ideas find an echo in



such diverse areas and peoples. The translation is often free, conveying the sense rather than the literal. Sometimes however only the literal translation can preserve the power and the pungency of the original. All the proverbs have literal translations as well. Only where the English proverb is almost identical to the literal translation is the latter omitted. Where the literal translation appears awkward or esoteric on its own the equivalent corresponding proverb hopes to give it clarity, meaning and dimension. The English equivalent is given first in roman type and the literal translation follows in italics.

يوخوا ډانگ دے بل خوا پړانگ دے

Between the devil and the deep blue sea.

On this side the staff, on that side the panther.

In Pukhto *mataloona* is collected the wisdom and good sense garnered over a thousand years and from places that range from the peaks of the Hindu Kush to kingdoms along the Ganges.

They embody and illuminate the customs and spirit of Pukhtoon society which includes in its embrace the various Pukhto speaking tribes and sub-tribes that lie spread across Sir Mortimer Durand's line. Dating back beyond the confines of written history they often reflect in tone and sentiment some of the patriarchal wisdom of the ancient Palestinean peoples. Thus the *matal*, preceding the written word, comes down orally from generation to generation.

The proverbs have been forged on the anvil of wisdom by the hammer of time. Their robust force and marked jingling rhyme lends easily to their commitment to memory. The *mataloona* are now part of the atmosphere of the land; with a stroke they depict reality and life. In their pith they maintain a degree of studied nonchalance and a mature understanding of reality. The *matal* catches a mood or caps an argument, but always sums up a delicate moment of communication. It is the most



concise, forceful and rhythmic expression of the Pukhtoon language and temperament.

Pukhto proverbs form a rich lode for serious sociological study ; they are like sociological nuggets embedded in the frontier hills and Pukhtoon culture. Sometimes plainly earthy, sometimes deeply esoteric, now pondered buckling on the breastplate before battle, and now sitting, in council in the *hujra*, they contain illustrative social attitudes and cultural patterns offering insight and clues to the norms and mores of Pukhtoon society. A study of these will open a window to Pukhtoon culture and the Pukhtoon mind. For they reflect the magic of the mountains, the joy and zest for life, the grim reality of poverty, the warmth of hospitality and the priceless charm of wisdom.

This collection of *mataloona* hopes to give an impression of the elements that make up the concept of the ideal type in *Pukhtoonwali*: the elements of hospitality and modesty, honour and balance, and the presence of deep Islamic themes. The essence of the Pukhto language and the elements of the Pukhto concept are well illustrated by the *matal*.

Khushal Khan Khattak, in verse, thus honours the Yusufzai for upholding bravery in war and hospitality at home:

يوسف زئی میر افغان دی - هم د تورے هم دخوان دی
ننگ لری پښستانه واره - ولے ننگ له دیو غواره

'The nobles of the Afghans are Yusufzais,
Hard in battle-field and hospitable at home,
All Pukhtoos possess the sense of honour,
None, however, can vie with them.'

The other elements which make up the spirit and ethos of *Pukhtoonwali* also find expression in the popular *matal*. For instance,

Revenge (*badal*) :

پښتون سل کاله پس بدل واغمت وئیلے چه زرم واغست



The Pukhtoon who took revenge after a hundred years said, I took it quickly.

Honour (*nang*) :

په سلوم مړ کړے په یوم پر مه کړے

(Oh God) kill me by a hundred (men) but let me not be shamed for one.

Honour, that universal measure of chivalry in any age and society, is a recurring theme :

ټول وټول په ژونون نشی نورولے
ځکه ځان په ټول وژنی پښتانه

As long as he lives, he'll never change his promise.

To honour his word, the Pukhtoon will give his life.

The basic philosophy of life in Pukhtoon culture is the philosophy of dynamic movement, of action as an end. It is a strong virile bold philosophy :

د پروت اژمري نه ګرځینده کیدرېنه دے

An active jackal is better than an inactive lion.

Here is a man's world. And here is the traditional no-nonsense patriarchal society :

چرته ډب وی هلته ادب وی

Where there is discipline there is social order.

In an unabashedly male-oriented social fabric the role of the woman is strictly confined :

پنځ له یا کور دے یا کور دے

For the woman either the house or the grave.



Hovering over all these facets of life is a cloud of fatalism. Though this would appear in direct contrast to the bolder and braver calls to action, this is to be understood less as fatalistic (as we use the word) and more as a consciousness of those powerful and irresistible currents that flow about a man living in an environment where guns, violence and sudden death are part of a way of life. A sun-baked gut-felt philosophic acceptance of reality on all levels of existence :

په منډه نه ده په تېنډه ده

It is not the running around but that which is written on the forehead (or in one's luck).

چه لار شته تر بلخه در سره ده خپله برخه

Even if you go to Balkh, you take your share of destiny with you.

The single most distinctive quality of the Pukhtoon is his individuality. This ensures a certain continuing strength of character and maturity. He is not easily swept away by fancy ideas. On the other hand, this very quality ensures that in his desire to remain untrammelled and unbound he will invariably remain disunited. It is remarkable that the word *tarboor* for cousin also commonly means rivalry or enmity.

Perhaps Khushal Khan best summed this up in his famous lament :

که توفیق د اتفاق پښتانه مومی

زور خوشال به دوباره شی په داخوان

‘If they reject disunity, the Pukhtoon bane
Old Khushal will be born once again.’

I would like to reproduce the impressions of one of the earliest and most perceptive Englishmen to write about the Frontier peoples. Elphinstone arrived decades before the soldiers



and statesmen who were to play out their roles in the Frontier drama. His observations, however, still remain perhaps the most objective, accurate and comprehensive:

‘But an English traveller from India, would view them with a more favourable eye. He would be pleased with the cold climate, elevated by the wind and novel scenery, and delighted by meeting many of the productions of his native land. He would first be struck with the thinness of the fixed population, and then with the appearance of the people; not fluttering in white muslins, while half their bodies are naked, but soberly and decently attired in dark-coloured woollen clothes, and wrapped up in brown mantles, or in large sheep-skin cloaks. He would admire their strong and active forms, their fair complexions and European features, their industry and enterprise, the hospitality, sobriety, and contempt of pleasure which appear in all their habits; and, above all, the independence and energy of their character. In India, he would have left a country where every movement originates in the government or its agents, and where the people absolutely go for nothing; and he would find himself among a nation where the control of the government is scarcely felt, and where every man appears to pursue his own inclinations, undirected and unrestrained. Amidst the stormy independence of this mode of life, he would regret the ease and security in which the state of India, and even the indolence and timidity of its inhabitants, enable most parts of that country to repose. He would meet with many productions of art and nature that do not exist in India; but, in general, he would find the arts of life less advanced, and many of the luxuries of Hindoostan unknown. On the whole, his impression of his new acquaintances would be favourable.’

The Pukhtoon way of life has been the most distinct of all the races of the sub-continent. It had to be. Their hunting grounds were uncharted turbulent ethnic oceans where the vast rivers of central, western and southern Asia met; their boundaries were self-imposed and elastic: Baghdad to Delhi, Moscow to Canton. Their roles were varied: captains and kings, horse-trading and money-lending. And always the steep mountains to define, limit,



shield and form the very marrow of the Pukhtoon.

Here life and its contours take on other priorities. In the overwhelming poverty of mountain life cultural tones are set. Pukhtoon greetings : *staray ma shay*—the dream-wish for total virility and physical energy—‘may you not get tired’—and the answer *khawar ma shay*—‘may you never see poverty’—represent clear cut and recognised yearnings of the subconscious: health and affluence to keep at bay the twin spectres of palsied infirmity and poverty.

One purpose of this little collection is to give a glimpse of the vast treasure of *mataloona* awaiting that reader who is prepared to collect for himself similar precious gems for his own treasure chest. Some pages have been left at the end for this purpose.

This collection is offered as a contribution to lovers of this culture and language. It is hoped that the English translations, though often rough and ready, will bring the pleasure and wisdom of the *matal* to a wider audience. I wish to confess that I am no scholar of the language but hope to have made up in enthusiasm and affection for what I lacked in knowledge. For me it has been a delightful and rewarding exercise.

Sir Olaf Caroe caught the mood, ‘for the stranger who had eyes to see and ears to hear, always as he drove through the Margalla pass just north of Rawalpindi and went on to cross the great bridge at Attock, there was a lifting of the heart and a knowledge that, however hard the task and beset with danger, here was a people who looked him in the face and made him feel he had come home.’

The deep knowledge and courtesy of the Pashto Academy and Pashto Department of the University of Peshawar have been availed of. Among other friends who have helped discuss, sift and polish this collection, I wish to thank Syed Sarfaraz Ali and Mohammed Salim, my *ustaz*, who have spent many hours showing and teaching me *Pukhtoonwali* by personal example and Miss Zebunnissa Alamzeb who provided indefatigable secretarial assistance. Qalander Mohmand was good enough to go



through the final drafts with splendid insight. I also wish to thank Mr. Shoaib Sultan Khan, Director of the Rural Academy, who has served these areas and people with great affection during his career and who responded to the original idea of this booklet with typical and complete support.

Finally, I would like to express my gratitude to Sir Olaf Caroe for writing the Preface which I consider a singular honour for the book and its major embellishment. Sir Olaf is one of the dying breed of giant Frontiersmen cast in the classic mould: those writers-statesmen-soldiers who created history across the Frontier canvas by day and wrote it in lonely tents by night. He has immortalised both himself and his subject in his classic work, *The Pathans* which reads with such pace and ease that it is as difficult to disagree with as it is to put down. Sir Olaf continues to maintain his links with his beloved *Pukhtoonkhwa* (the land of the Pukhtoons). This little book ventures into the world with a braver heart knowing that it has his blessings with it.

Akbar S. Ahmed



ایټے مره شوہ تبه ئے وشلیده

Death is the end of all.

He that dies pays all debts. *Shakespeare*

Grandmother died and her fever ended.



ازغے چه تیره وی له کومه خایه وی

The Child is father of the Man. *Wordsworth*

Where does the sharpness of the thorn come from (but from the time the plant is born).



اسو اردے سو

Oh month of Asuj you have burnt us.

(Said in late autumn when the weather is changing, the skies clear and the sun searingly hot.)



اسونو له ئے نالونه وهل چیند خوهم پینے پورته کرے

This is a predicament into which one could land when keeping up with the Jones's.



اصل له خطا نشته کم اصل ته وفا نشته

True blue will never stain.

There is no fault in a noble person while the ignoble person has no fidelity.



اصیل ته اشارت کم اصل ته کوتک

A nod for a wise man and a rod for a fool.

A hint to the noble, a stick for the ignoble.



الف ویلی نه لام زیږلی

Tried to run before he could walk.

Couldn't read 'alif' yet arrived at 'lam'.



الوتے مارغه په لاس نه راځی



It's no use crying over spilt milk.

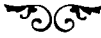
A bird that has flown from the hand will not return.



اموخته بلا په بسم الله نه ځي

The gods help them that help themselves. *Aesop*

Habitual troubles cannot be prevented by reciting the holy creed alone.



اوبو آخته خلی ته لاس اچوی

A drowning man will catch at a straw.

Even a straw is clutched at when drowning in water.



اوجو سره لونده هم سوزی

With the dry some wet is also burnt.



اور له راغله دکور میړمن شوه



He who lets one sit on his shoulders shall have him presently on his head.

She came to ask for fire and became the mistress (of the house).



اوبږه د ډوبهئې تپارے اوری

A hungry person hears the sounds of bread being prepared.



اوسپنه په اوسپنه غوڅیږی

Diamonds cut diamonds.

Iron cuts iron.



اوبن ته چا وئیل لوره بنه ده که ژوده وے وئیل چه

تولعت په دواړو

Six of one and half a dozen of the other.

Someone asked a camel: 'Is ascending good or descending?'

The camel replied: 'May both be cursed!'





اول اونخوره د ثان غوبڼے بيا اونخوره د بنکار غوبڼے

First deserve, and then desire.

No pains, no gains.

First eat your own meat and then eat the meat from game.



اول د نوک هائے شی بيا د خوک هائے شی

Give him an inch and he'll take an ell.

First let there be place for a nail and then for a fist.



اے په شیش محل کڼبے ناسته بل په کانډومه اوله

People who live in glass houses should never throw stones.



باران په تیراه او شو خرئ د اکبر پورے یووره

It rained in Tirah and the donkeys of Akbarpura were carried away.





باران نه تښتيدم د ناوے لاندے م شپه شوه

They who shun the smoke often fall into the fire.

Italian proverb

Escaping from the rain I spent the night under an open drain.



باره د لاليد لے نه ده او پرتوک ورته د دے ځايه او باسے

Don't cross the bridge till you come to it.

You have not even seen the Bara river yet and are already removing your trousers (to cross it).

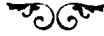


برخه توله اذلي دی - نه په زور نه په سيالی دی

For will in us is over-rul'd by fate. *Marlowe*



One's share is predestined and neither altered by force nor by competition.



بل ته کوه مه کنه پخپله به په کبن او غورزيرے

He falls into the pit who leads another into it.

Spanish proverb

Evil begets evil.

Don't dig wells for others for you will fall into one yourself.



بنده او ترل بارونه - خدائے کول خپل کارونه



Man proposes but God disposes. *Thomas a Kempis*

While man was busy securing his load, God implemented His own schemes.



بنده حيران خدائے مهربان

God comes at last when we think he is farthest off.

When man is perplexed God is beneficent.



بنده د بنده رحمان دے - بنده د بنده شیطان دے

Man is man's own salvation or damnation.

Man is man's own Benefactor; man is also man's own Devil.



بنده یو نور جامه ئے سل نوره

Clothes maketh a man.

For the apparel oft proclaims the man.

Shakespeare

Though man has one appearance, his clothes have a hundred varieties.





بيړۍ هم تياره ده او دووچۍ هم تياره ده

The ass between two bundles of hay.

The boat is ready to sail and the food ready for eating.



بيزه د مرگه پټيده د قصاب كره ئې شپه شوه

Out of the frying pan into the fire.

The goat hiding from death passed the night in the butcher's house.



ښه كودره مه كډيږه

Look before you leap.

Do not enter the water if there is no ford.



پاڅه بي بي وار كړي ناپاڅه پر تلوار كړي

Fair and softly go far.

The most cautious passes for the most chaste.

Spanish proverb

Reflection insures safety, precipitancy regret.

Arabic proverb



پخپل کور ميږي هم زوره ور وي

A cock crows loudest on his own dunghill.

Even an ant is brave in its own home.



پيږه که او سوزي خو ول هغه په کښي وي -

A burnt rope does not lose its twist.



پښتانه په لنډه لار مړه دي

Pukhtoons love short cuts (though fatally dangerous).



پښتون د ښمن خوري هندو سجنږ خوري

The Pukhtoon eats his enemy and the Hindu his friend.



پښتون سل کاله پس بدل واغست وئیل چه زرم واغست

Revenge of a hundred years has still its sucking teeth.

Italian proverb

Revenge is sweet.

The Pukhtoon who took revenge after a hundred years said, I took it quickly.



پښتون ورو ورو غولوه هندکی ته لوټه څیروه

Coax a Pukhtoon softly and press a Hindu by a clod (to get them to agree).



پنځه کونته یوشان نه دی

All people differ; usually greatly.

For men at most differ as Heaven and Earth,
But women, worst and best, as Heaven and Hell.

Tennyson

Even the five fingers of the hand are not alike.



په پښتنه سره هندوستان ته هم رسی



Seek, and ye shall find.

The Bible

By enquiring one can even reach India.



په حرکت کینې برکت دے

Nothing venture, nothing win.

Help yourself, and heaven will help you.

la Fontaine

There is blessing in action.



په خوله الله په زړه کبښ غلا

A fair face foul heart.

There's daggers in men's smiles. *Shakespeare*

God in the mouth but theft in the heart.



په درنو دروند په سپکو سپکه

Take the tone of the company that you are in.

Stanhope, Earl of Chesterfield

To the heavy (respectable) you are respectable and to the light



(worthless) you are worthless. *Khushal Khan Khattak (attributed)*



په سلومِ مړ کړے په یوه م پر مه کړے

Death before dishonour.

(Oh God) kill me by a hundred (men) but let me not be shamed for one.



په، بنځه په آس او په توره څه اعتبار دے

Four things greater than all things are—

Women and Horses and Power and War. *Kipling*

What reliance is there on a woman, a horse or a sword.



په کلی غلبه شوه د دم د نائی بڼه شوه

It is an ill wind that blows nobody good.

There was a hullabaloo in the village but the barber and the drummer benefited from it.

(Death or such recurring crises affect the village status quo and only the lower social orders are said to profit by them.)



په لاس وږې بڼه دے نه په کال غوندے

A bird in the hand is worth two in the bush.

Cervantes

One ear of corn in the hand is better than a pannier full a year later.



په لیلې هر سرے میئن دے سخ د هغوچه لیلې شوه پر میئنه

Yet to be loved makes not to love again. *Tennyson*

Although everyone loves Laila, good fortune is only with that man whom Laila loves.



په منډه نه ده په تهنده ده

The race is not to the swift, nor the battle to the strong but time and chance happeneth to them all. *The Bible*

It is not the running around but that which is written on the forehead (or in one's luck).



پيازد وی خو په نیاز د وی

Better is a dinner of heros where love is, than a stalled ox and



hatred therewith.

The onions you serve with affection have value.



پیر نه الوزی خو مايدان ئے الوزی

Don't judge the master by the servant's praises. *Russian proverb*

Though the pir himself does not fly, his disciples would have him fly.



پیشود غو بیے خر کیداره شوہ

Who will watch the watchman?

He did not know that a keeper is only a poacher turned outside in, and a poacher is a keeper turned inside out. *Kingsley*

The cat became the chowkidar of the meat.



تر ورخ تیرے او به بیرته نه جاروزی

The past cannot be recalled.

One thing is certain, that Life flies;

One thing is certain, and the Rest is Lies;

The Flower that once has blown for ever dies.

Omar Khayyam



Water that has passed through the dyke will not return.



تښه لاسه ته م دښمن ځي

For Satan finds some mischief still
For idle hands to do.

Watts

(Oh) empty hand you are mine own enemy.



تنزريه خپله خو له يوله

Oh partridge your own mouth (voice) has given you away (to the fowler).



تور په صابن نه سپينيرى

Can the Ethiopian change his skin, or the leopard his spots?

The Bible

Black cannot be made white with soap.



توره په كتوده او غښه په ويشتو دے



The proof of the pudding is in the eating.

The quality of the sword is in its appearance and that of an arrow in its striking power.



توره د لاله وهی نمرے د عبدالله وهی

One beats the bush another catches the hare.

The cat steals the rice and the dog comes and eats it.

Chinese proverb

Lala wields the sword while Abdullah eats the results.



چار محکمه زره محکمه

He who hast done his duty let him ask for no other happiness.

Carlyle

Perfect work makes a satisfied heart.



چاره که د سروشی په خیته د منډلو نه ده۔

Even if it is a golden knife it is not meant to be jabbed into the stomach.



چرته چه ډب وی هلته ادب وی

Spare the rod and spoil the child.
A pet lamb makes a cross ram.

Where there is discipline there is social order.



چرته چه زړه ځی هلته بسنه ځی

Home is where the heart is.

Where your heart goes there your feet will go.



چرک خو یو مارغه دے چه چا او نیو د هغه دے

Might is right.

Possession is nine-tenths of the law.

A cock belongs to the one who catches it.

چرک له د دوک داغ بس دے

A hot skewer is enough (pain) for a chicken.



چه اختیار د جنگ لری پښتنه په سنگ لری

He who has the discretion to fight lays conference aside.



چه آسمان ته توکی په مخ ئے را پریوزی

He who spits above himself will have it all in his face.

Spanish proverb



چه اوښان سلته دروازے سترے ساته

A great ship asks deep waters.

Large fowls will not eat small grain.

Chinese proverb

Those who would keep camels should also have high gateways.



چه اوږه نه خوری بوئی تر نه حئی

He who does not eat garlic will not stink of it.



چه باد نه وی بوئی نه خوزی



There is no smoke without some fire.

If there is no wind the bush does not sway.



چه بد گرځي بد به پرځي

Evil begets evil.



چه پخپله ځان ته خان وایي خان نه دے

Self-praise is no praise.

He who praises himself befouls himself.

Italian proverb

Who calls himself a Khan is not a Khan.



چه پلارنې برک وی نو ځوڼي نې تېک وی

Like father like son.

A chip off the old block.

If the father is a scoundrel the son will also be a scoundrel.





چه پوزه ئه خاشي بلاتر پاشي

When the nose runs the ghost rises.



چه په خان کښ ريښي په جهان کښي ويښي

The soul is the mirror of the world.

What you see in yourself is what you see in the world.



چه په سر ډ درد نه وي داغ پر مه برده

Never trouble trouble till trouble troubles you.

If there is no pain in your head, don't try to cure it.



چه په سر ئه چاره شي خدا ئه په زړه شي

The devil was sick, the devil a monk would be.

Rabelais

You learn to pray in misfortune and forget it in good fortune.

Russian proverb

Only when the dagger is over his head does God enter his heart.



چه په گوره مری په زهروئ مه وژنه

Subtlety is better than force.

He who can be killed by sugar should not be killed by poison.



چه په کید په اوزئ نو تا بیا د امزری کوه

Be prepared.

When you hunt a jackal be ready to meet a lion.



چه یسه وی نو بنخه د کلا بته نه راځی

When there is money the woman will even come from Kalabat.

(A story has it that a poor suitor from Swabi was refused his fiancée from Kalabat (in Hazara). However, he earned his fortune in India and when his prospective father-in-law arrived with the marriage party he quoted this matal.)



چه یسه لری لوئی (پتو) له کابله ورته را درومی

Who has wealth will get 'loi' (a fine woollen blanket) from Kabul.

(An example of conspicuous consumption.)



چه تریو ولے تپو کړم بله آسانه شی -

Practice makes perfect.

A novice at the first attempt, an adept at the second.

Chinese proverb

When one jumps over one stream the next becomes easier.



چه تنگ شی نو په جنگ شی

A cornered rat will fight.

Tread on a worm and it will turn.

He who is cornered will fight.



چه خدايے سپرے ساتي نود امزري په خوله کښه هم ساتلے شی

He that is born to be hanged shall never be drowned.

If God wishes to preserve a man, He will keep him safe even in the mouth of a lion.



چه خدايے کوی هغه به اوشی خو د اوبښ کونړه تينگه اوس

Put your trust in God, my boys, and keep your powder dry.

Cromwell

Trust in God but tie your camel.

The Holy Prophet of Islam



چه خدائے نه که پير بابا به خه که

No leaf moves but God wills it.

When God does not wish it, what can even Pir Baba do.



چه خوب راشی نو بالنبت نه سکوری

When sleep comes one doesn't look for the pillow.



چه چا سره او سیزے په مذهب دهغو او سه

When at Rome do as the Romans do.

Practice the religion of those you live with.



چه خوک خوب کوی دهغوی نر کتی خیریزی

A careless watch invites a vigilant foe.



The buffaloes of those who sleep will bear male calves.

(The story goes that one of two villagers waiting for their buffaloes to deliver fell asleep. In the meanwhile the buffaloes gave birth to male and female calves. A female buffalo is considered more valuable for qualities such as milk-giving. The villager who was awake therefore promptly switched his male calf for his companion's female calf. On waking an argument ensued between the two and this matal resulted.)



چه خومره خادر وی دومره پښی غزوه -

Cut your coat according to your cloth.

Stretch your feet according to the length of the sheet.



چه خومره دیر وی - هومره خیر وی

Slow and steady wins the race.

Wisely and slow; they stumble that run fast.

Shakespeare

، *The slower the better.*

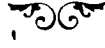


چه خه تیر شی هغه هیر شی -



Let bygones be bygones.

What has passed is forgotten.



چه څه کره هغه به ربه

Whatsoever a man soweth, that shall he also reap.

The Bible



چه د سوات مرغ زرین ټه په نظر شو - د ختک تنزری
اوئیل چه فقیریم

When he saw the golden pheasant of Swat the partridge of the Khattak country said 'I am a beggar'.

(The Pukhto words for 'I am a beggar' sound very like the call of the partridge.)



چه د دوؤ سره جهگړه شی د ریم کړی ورکینه بنه شی

When two fall out, the third wins. *German proverb*

When two quarrel the third one among them benefits.





چه د نه پښتی مه کږیزه

Let well alone.

If you are not asked do not dance.



چه ډیر خاندی ډیر به ژاری

There is a cross to every rosary.

Who laughs long will cry long too.



چه زر پاک وی له اوره ئه خه پاک وی

If gold is pure why should it fear fire.



چه ئه ئه آ بازوله به را ئه

*How ever far you wander you will eventually return to Abazai
(from where you started).*



چه سل خویه ئه نوروی یوبه ئه دموروی



Blood will tell.

At least one habit will be of his mother's even if he acquires a hundred more.



چه بڼه کولې بڼه به مومې

Do good and you will find good.



چه غرڅورې وې نو غرڅه ئې هم څورب وې۔

The wealth of the country is the wealth of the people.

If the mountain is prosperous the mountain goats will also be prosperous.



چه غریزې هغه نه ورېزې

Barking dogs seldom bite.

That which thunders does not rain.



چه غلا ئې او شوه نو څو کیدار ئې اوساتلو



Closing the stable door after the horse has bolted.

A stitch in time saves nine.

He kept a watchman after the theft.



چه کورڼه ياده وے په کورڼه پيښي شے

Speak of the devil, and he is sure to appear.

A hyena is bound to appear if always mentioned.



چه لاره شے تر بلخه درسره ده خپله برخه

Appointment in Samarra.

And, when Fate summons, Monarchs must obey.

Dryden

Even if you go to Balkh you take your share of destiny with you.



چه لوړيږي کورنۍ نريږي

The higher they rise the farther they fall.

His house will collapse when it gets too high.

چه مر شه هغه پر شه

Death's day is doom's day.

When I'm dead everybody's dead and the pig too. *Italian proverb*

Who dies has lost (is the loser).



چه مر شه هغه ورک شه

Once a man dies he is often banished from memory:

The good is oft interred with their bones.

Shakespeare

This proverb could also suggest that until he is dead a man has not lost:

While there's life, there's hope.

Hope springs eternal in the human breast.

Pope

He who dies is lost (forgotten).





چه نن سپک شی صبا ورک شی

He who hath lost his reputation is a dead man among the living.
Spanish proverb

Who today is disgraced, tomorrow will be lost.



چه ونه زره شی دهره بلا پر شپه شی

Old age is a disease in itself.

When a tree becomes old every spirit|calamity nests for the night in it.



چه ئه زده کره په خاڼی - هیر به ئه نه کره تر پیرئ



Train up a child in the way he should go: and when he is old,
he will not depart from it. *The Bible*

That which is learnt in youth is not forgotten in old age.



چيندخ په لوتپه سور شه كابل ټوليدو

This implies the vainglory of a small man boasting, or claiming to know more than he does. One sense is:

A little learning is a dang'rous thing. *Pope*

The frog climbed a clod and said he saw Kabul.



خاور ټو خاور ټو به شو

Earth to earth, ashes to ashes, dust to dust.

The Book of Common Prayer

For dust thou art, and unto dust shalt thou return.

The Bible

We are dust and will again become dust.



خاوند نوم د خدا ټوليدو

Husband is another name of God.





The word for husband is also used for God. The central role and significance of the male is underlined in this matal.



خبرے لبرے عمل ډير

Actions speak louder than words.

Little talk, more action.



خپل بيا هم خپل وي

Blood is thicker than water.

No man is an Island, entire of itself. Donne

If a house be divided against itself, that house cannot stand.

The Bible

A relation is after all a relation.



خپل خپل دی پردی مغل دی -

Comrades are comrades but outsiders (strangers) are Mughuls.





خپل عمل د لارے مل

As you brew so shall you drink.

Your own deeds are your companions along life's journey.



خپله خوله هم قلاده هم بلاده

There is no venom compared to that of the tongue.

A destroyer of man lurks under his tongue, and death resides between his cheeks.

Arabic proverb

One's own tongue is a place of safety or of calamity.

(The capacity of the tongue in creating or destroying relationships is aptly phrased in this Pukhto proverb.)



خپل هغه دی چه په تنکسیا کښی پکار راشی

A friend in need is a friend indeed.

A relation proves himself by rallying round in times of trouble.



خدایه زور را کرے کبر را مه کرے

Oh God give me strength but not pride.



خدائے خبر چه تره کافر دے

He to whom God gave no sons the devil gives nephews.

Spanish proverb

God knows that the uncle is an infidel.

(The special uncle-nephew relationship seems to exist in other lands as well.)



خرخان ته حيران خاوند دے بارته حيران

The donkey is worried about himself while the master worries about his load.



خر که حج له لار شی حاجی نشی

Once a fool always a fool.

If a donkey goes for the 'haj' (pilgrimage) he will still not become a 'haji'.



خر همیشه بے طمع خائے کبش ولاړ وی

For fools rush in where angels fear to tread. *Pope*

A donkey will always be standing in unexpected places.



خړئ په رشه پورے او تړلو- او ورتہ وائی چه مه خوره.

An open door may tempt a saint.

The donkey was tied beside a heap of grain and then told not to eat from it.



خیرات پخپل قربات

Charity begins at home.



څښتن سپی ته او رښیل او سپی لکئی ته

To pass the buck.

The master spoke to his dog and the dog passed it on to his tail.



څومره خولے دومره خبرے

As many mouths as many opinions.



څومره خرکے دومره لے بارکے



As the donkey so the load.



څه چه او شو هغه او شو

What's done cannot be undone.

Things past redress are now with me past care.

Shakespeare

What is done has been done.



څه دانے لمدے څه څرندہ وړانه

The grain is wet and the flour mill out of order too.



څه لاس پنا څه غر پنا

Out of sight out of mind.

A hand and a mountain hide equally.

(A small hand close to the eyes or a large mountain obliterate the vision equally thus hiding whatever there is on the other side.)





د بادشاهانو خوب په مېرټون وي

Uneasy lies the head that wears a crown.

Shakespeare

The sleep of kings is on an ant-hill.



د بڅېښلي آس غاښولنه مه گوره

Never look a gift horse in the mouth.



د پروت امزري نه گرځينده كيدو بڼه دے

They only live who dare.

An active jackal is better than an inactive lion.



د پښتون بدى د سرے اور دے

The Pukhtoon's enmity is like a (smouldering) dung-fire.



د پښتو نه تښتو نښتو



Que sera sera, what will be shall be. *Marlowe*

There is no escape from the inevitable.



د ټنه غښه پيدا کيږي او بنده پر سورے کيږي

How sharper than a serpent's tooth it is
To have a thankless child. *Shakespeare*

The offspring produced from one's body in turn pierce it like an arrow.



د خټکو بخته د يوسف کم بخته

The good luck of the Khattaks is the misfortune of the Yusufzai.

(The story goes that when Nadir Shah was encamped at Attock a Yusufzai lad stole some harem clothes. The King suspecting the Khattaks ordered a mass slaughter of that tribe. Upon hearing of this the culprit admitted his guilt. This proverb is said to have been coined as Nadir Shah turned his wrath on to the Yusufzai.)



د چک نه ټ غپ زيات وي

His bark is worse than his bite.



د ډيوے لاندے تياره ده

The nearer the church, the farther from God.

Bishop Andrews

There is darkness under the lamp.



د زرد قدر په زرگر وي

A wool seller knows a wool buyer.

Only the goldsmith knows the value of gold.



د زړه زړه ته لار وي

Love begets love.

What comes from the heart, goes to the heart.

Coleridge



د سپی د عمر نه هرک بڼه دے

One crowded hour of glorious life
Is worth an age without a name.

Mordaunt

Death is better than a dog's life.



د کور لور خور کړمیز نه وی -

A prophet is not without honour, save in his own country, and in his own house. *The Bible*

The daughter and sister of one's own house are despicable.

(The exact translation of the adjective describing the status of the sister and daughter in this matal indicates one who is so helpless that she cannot even clean her dirty nose.)



دنيا د کمر سورے دے

Life's but a walking shadow. *Shakespeare*

Life (wealth) is a cliff's shadow (temporary and shifting).



دنيا د هغه ده چه خوری نه چه ساتی

The gown is hers who wears it, and the world his that enjoys it.

The world is his who eats (enjoys) it, not his who saves (and skimps).



دنيا ټه هغه ته ورکړه چه د پوزمے پاکول ټه نه زده

Fortune, that favours fools. *Ben Jonson*



42

God has given the world to him who has not even learnt to clear his nose.



د وطن سپی د وطن سویه نیسی

Set a thief to catch a thief.

The local dog catches the local hare.



دولت د هندو بایره ده

Riches have wings.

Wealth is a Hindu's beard.



دولس میا شته کال کنده ئے پشکال

Of the twelve months of the year the dirtiest is the 'pashkal' (mid-summer). (Similar proverbs describe the attributes of the various months of the year.)



د یو لاس نه پرځ نه خيژی

It takes two hands to clap.



راست اوسه په لويه لار كښن ملاست اوسه

Do right and do not fear the Devil.

Common fame is seldom to blame.

If you lead an honest life you can even sleep on the main highway with impunity.





دوغ صورت تل اختر دے

Health is wealth.

Good health means permanent 'Eid'.



زورور نه يا لرے يا غلے

With the strong one, either keep your distance or your peace.



زه ډ بوره يم خو ميدان پر لينو دے

The Pukhtoon mother's warning to her son is almost identical to that of the Spartan mother's:

Return with your shield or upon it.

And how can man die better

Than facing fearful odds

For the ashes of his fathers,

And the temples of his gods

Macaulay

I would rather be a childless mother than have you desert the field of battle.



زهر په زهروڅی



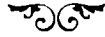
Desperate diseases require desperate remedies.

Guy Fawkes

Devils must be driven out with devils.

German proverb

Poison goes through poison (as an antidote).



ژرنده که ک پلار ده خو په وارده

Who cometh first to the mill, first grindeth.

First come, first served.

The use of the mill is by turn even if it belongs to his father.



سرے یو رنگ جامه ئے دوه رنگه

Fair feathers make fair fowls.

God makes, but apparel shapes.

The dignity of a man is doubled by his clothes.



سلنډه چه خربه شی ک چوهاری کره پخپله درکبه شی



Pride will have a fall.

*When the lizard gets fat, he goes of himself to the sweeper's house
(to be killed).*



سل ورځې د تخت که يو مگړی د بخت

An hour's luck is preferable to a hundred days on the throne.

*(Said to be the Emperor Humayun's answer to a courtier on re-
covering the Delhi throne.)*



سندا ته رباب وهل

Neither cast ye your pearls before swine.

The Bible

To play the rebab before a he-buffalo.



ښه وئیل ښه دی خو د نه وئیلو ساری نه دی

Speech is silver, silence is golden.

Speaking well is fine but it is still not equal to silence.





بنخه له يا كور دے يا گور دے

For a woman either the house or the grave.



عقل له بے عقلو زده كيږي

Wisdom rides upon the ruins of folly.

Learn from the mistakes of others.

Wisdom is learnt from the unwise.



غريه غرنه ورځي - بنده په بنده ورځي

Friends may greet, but mountains never meet.

One mountain does not go to another, but man goes to his fellow man (for aid).



غرننگ او خور د امان تلنگ او خور

Feuds ate up the mountain, taxes the plain.

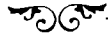
(In the mountains, though free, people were ruined by vendettas based on the code of chivalry and tribal rivalries; in the plains Government taxes crippled them.)



غلبیل پانڅی کوزے ته وائی تا کنس دوه سوری دی

The pot calls the kettle black.

The sieve rose and said to the water-pot: 'you have two holes in you'



غواکه توره ده شوده ئے سپین دی

Judge not a book by its cover.

The black woman's breast gives white milk.

Russian proverb

Though the cow is black, its milk is white.



غوئی حلال نه دے بنانکی په سر سرخوے

First catch your hare then cook it.

Although the ox has not yet been slaughtered, you carry the dishes on your head.



کارغه ک بنا رو چال زده کوؤ خپل هم ترهیر شو

The camel that desired horns lost even his ears.

A crow learnt the walk of a mynah and forgot its own.



کبر له زوال دے

Pride goeth before destruction, and an haughty spirit before a fall.
The Bible

Pride has a fall.



کزه خوله په سوک سمیری

A whip for the horse, a bridle for the ass and a rod for the fool's back.
The Bible

A crooked mouth will be set right with a blow.



که پیر خس دے مرید له بس دے

Though of straw, the pir is still sufficient (in charismatic awe) for his disciple.



که خس یم د تا بس یم

Jack is as good as his master.

The Pukhtoon would concur with this Shakespearean line :

I think the King is but a man, as I am : the violet smells to him as it doth to me.
Shakespeare



Though I am a mere straw I am sufficient for you.



که ډ دی خوره که دنه وی صره

Here is the realism of the mountains at its starkest:

If you have, eat; if you have not, die.



که غر لومے دے په سرئ لارده

No man is above the law.

Though the mountain be high, there will still be a road to its top.



که کورم وسوه خندق م پوخ شه

Out of evil cometh good.

Though my house was burnt, the wall (embankments) became pukka.



کتبه د له چا ادره له خپله وروره؟



To rob Peter to pay Paul.

From whom did you make the profit but from your own brother?



لاس چه مات شی غاړے له خي

Blood is thicker than water.

Though a tree grow ever so high, its falling leaves return to the root. *Chinese proverb*

When the hand breaks it goes to the neck.



لږ خوره تل خوره ډير خوره زهر وکنډر خوره

Greed is a curse.

One should eat to live, not live to eat. *Moliere*

Eat little and eat forever, eat too much and eat poison.



له اجله رو سے مه مره

Never say die.

Don't order the coffin until the corpse lies on the table.

Russian proverb



Cowards die many times before their deaths;
The valiant never taste of death but once. *Shakespeare*

Do not die before the appointed time.



له بدے ورځے سرے خړته هم ما ما وائی

Necessity teaches the bear to dance.

Russian proverb

In bad days a man calls even a donkey his uncle.



له تش لوبنی لولے آواز خيڙی

Empty vessels make the most noise.



مار خوړلے ډ پری نه هم ویریږی

Once bitten, twice shy.

The burnt child dreads the fire.

Those bitten by a snake fear even a rope.





مرگ نه په واړه دے نه په زاړه

Death devours lambs as well as sheep.

Death the leveller.

Shirley

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



مره خيته فارسي وائی

The full stomach speaks Persian.

(The luxury of acquiring foreign languages and manners comes with affluence: it also suggests arrogance.)



مورکه وچه وی د خونی رودل باندہ دی

Every bird must hatch her own eggs.

Though the mother is dry she must suckle her son.



مه داسه خوبه شه چه خوری دے مه داسه تر یخ شه چه توکی دے

You will go most safely in the middle.

Ovid

Do not be so sweet that men will eat you up, nor so bitter that they will spit you out.



نمر په گوته نه پټیږی

Truth will out.

Virtue will not be hidden.

The sun cannot be hidden by a finger.



نه څښتن خبر وو او نه سپی غپل هسه غل او تښتیده

A guilty man starts at shadows.

The wicked flee when no man pursueth. *The Bible*

Neither was the master awake nor the dog barking, yet the thief bolted.





نه ک دین نه ک سا دین

To fall between two stools.

Neither of the faith nor of the farm..



نیستی پاکه بادشاهی ده - دولت مندے له لږت خبر نه دی

Poverty is a pure sovereignty, the rich man knows not of its delights.



ورہ خوله لوئے خبرے

Small wit, great boast.

Great boast, little roast.

Small mouth, big talk.





وسله که بارده خو پکار ده

Though arms are heavy their carrying is essential.



ونه چه لوئېزې اصل ته کېزېزې

Just as the twig is bent, the tree's inclined. Pope

When the tree grows it bends to its own genus.



ونه ته سکوره سوری له ئه ورځه

The tree is known by his fruit. The Bible

Look at the tree before sitting under its shadow.



وېرېا راغله وېرېا تله

Easy come, easy go.



هرچا ته خپل عقل ښه ليدے شی



Every cock thinks his own crow the loudest.
Everyone sees his own intelligence as the best.



هر چا ته خپل وطن کشمیر دے

East, West, home's best.

To everyone his own country is Kashmir.



هغه پښتون نه دے چه د نوک جواب په سوک نه ورکوی

Eye for eye, tooth for tooth, hand for hand, foot for foot. *The Bible*

He is not a Pukhtoon who does not give a blow in return for a pinch.



هله به زاریوم چه له کاره اوز کاریزم

Business first, friendship afterwards.

I will sacrifice myself for you when I am free from work.



یا به شپیلٹی دے یا به ستوان خورے



You can't have your cake and eat it too.
Either you can whistle or eat powdery food.



يا خوار مه وے يا هونسيار مه وے

Where ignorance is bliss
 'Tis folly to be wise.

Gray

Don't be both destitute and wise.



يو خوا دانگ دے بل خوا پيرانگ دے

Between the devil and the deep blue sea.

On this side the staff, on that side the panther.



يو غم له بله غمه نه شرميږي

Misery loves company.

When sorrows come, they come not single spies,
 But in battalions.

Shakespeare

One sorrow is never shy of another sorrow.



يوه هاره هغه هم سخاوه

But one egg and that added too.



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