

**A**  
**Dictionary**  
**Of**  
**Kashmiri**  
**Proverbs**

**Omkar N. Koul**

**Indian Institute of Language Studies**

## A Dictionary of Kashmiri Proverbs

by

Omkar N. Koul  
C-13, Greenview Apartments  
Plot No. 33, Sector 9, Rohini,  
Dehli - 110085  
onkoul@sify.com

First Edition 1992  
Second Edition 2005

© The Author

Published by:  
Indian Institute of Language Studies  
Delhi  
[www.iils.org](http://www.iils.org)

ISBN 81-86323-21-X

## Preface

For the purpose of this dictionary, a proverb is defined as a statement that may contain an advice, a warning, a prediction or simply an observation. Idiomatic expressions and similies which are the part of the language are not included in this dictionary.

Proverbs are of different types. Some proverbs are simple folk sayings (for example, *pətshis potsh khara:n* ‘One guest does not like the other’). Such proverbs have their literary meaning quite prominent. Some proverbs are philosophical which aspire to deal with great mysteries and complexities of life (for example, *bechinas ni mandchun ti basti khakhra:yi k’a:?* ‘One who is not ashamed of begging, why should he be ashamed of the sound of his begging bag?’). Others are metaphorical in which the literal meaning is merely redundant (for example, *gə:v n’a:y bo:za:n sə:ri:, dā:di n’a:y ni kã:h* ‘Everyone listens to the dispute of the cow and no one listens to the dispute of the bull.’ This means that women earn sympathy more readily than men). In this dictionary, all the three types of proverbs are listed.

A large number of proverbs listed in this collection have been handed down orally from generation to generation. Slight variations in their wordings are inevitable. Such proverbs have been listed in their most familiar form. Some common variants are also mentioned. The origins of the proverbs are obscure in most of the cases. Some of these are directly related to certain religious, cultural, historical and literary texts. A large number of them are quotes taken from the literary (especially poetic) compositions of famous saint poets like

Lalleshwari and Sheikh Noor-ul-Din. They have become part of the folk wisdom. A number of proverbs are borrowed from Sanskrit and Perso-Arabic sources. The sources of proverbs have not been indicated.

A wide range of beliefs prevail regarding the wisdom of proverbs. Most common beliefs are as follows:

- A good proverb is never out of season.
- Hold fast to the words of ancestors.
- Proverbs are the condensed good sense of nations.
- Wise men make proverbs and fools repeat them.
- A proverb is the wit of one and the wisdom of many.
- Time passes away but sayings remain.
- Proverbs are like butterflies, some are caught others fly away.

Proverbs in a language do reflect the socio-cultural milieu and wide range of experience of the people who use them in a particular society. They do not have to be always true. Folk wisdom is sometimes contradictory. For example, the following two proverbs regarding a couple or two friends are contradictory:

1. *halen ba:nan vukir' tha:n, hivi hivi samkha:n*  
 'The twisted pots have twisted lids.'  
 One meets the people of his/her own interests.  
 ('Birds of the same feather flock together.')
2. *naras khar tikharas nar*  
 A human being gets a donkey (as a companion) and a donkey gets a human

being. (‘One gets a partner just opposite to his/her expectations.’)

Proverbs may or may not be regarded as a source of accumulated wisdom. They are seen as a collection of tags that enable thoughts to be communicated and exchanged.

Proverbs in any language have their own characteristics and style. They are short memorable statements. It is said, ‘A proverb is shorter than a bird’s beak.’ Proverbs are generally used and quoted extensively in conversations and literary texts.

Proverbs in Kashmiri are of different styles. Prominent types are as follows:

1. A simple statement

*tsũ:ʈhis vuchith tsũ:ʈh rang raʈa:n*

‘An apple gets its colour from another apple.’

2. Conjoined phrases

*a:yi və:nis tī gəyi kã:dri*

‘(She) came to visit the shopkeeper but went to visit a baker instead’.

3. Question-answer style

*“mə:j, vohava:n chumni kã:h.”*

*“potri vati peʈh beh.”*

‘Mother, no one abuses me.’

‘Son, go and sit on the road.’

Besides the use of terms of address, the question-answer style is also used with the help of a narrator. Consider the conversation between a mother-in-law and daughter-in-law:

*noshey kuʈh khas, dopnas a:mits k’a: karni chas.*

‘(My) daughter-in-law, go to your bedroom.’ (She)

replied, ‘What else I have come here for?’

Here the term *dopnas* ‘she/he told her/him’ is used to indicate addressee and addresser.

Proverbs have been collected from both primary and secondary sources. A large number of proverbs have been collected from the people who use them natively in day-to-day conversations. Detailed notes were maintained of such proverbs. Among the secondary sources some earlier collections, Kashmiri language dictionaries and various texts have been consulted. It is important to mention here that *A dictionary of Kashmiri proverbs and sayings* by Rev. J. Hinton Knowles (1885 Indian reprint 1985) is the first attempt in compiling the proverbs and sayings in Kashmiri. A large number of proverbs listed in the above dictionary are either obsolete or merely translations of the Persian proverbs. The obsolete proverbs and those which are merely literal translations of Persian proverbs have not been listed in the present work. Among the native scholars, Ghulam Nabi Nazir has compiled a collection of Kashmiri proverbs entitled *kə:shir’ dəpɪt’* (Kashmiri sayings, 1988) with their meanings in Kashmiri. This caters to the interest of native speakers of Kashmiri only who can read and write Kashmiri. The above two prominent works are useful reference materials on proverbs and sayings. Omkar Koul has edited *kə:shir’ dəpɪt’ dīkshanri: (A dictionary of Kashmiri Proverbs, 2000)* which provides explanation of Kashmiri proverbs in Kashmiri. In the present volume, a large number of proverbs have been collected from various literary texts and dictionaries.

Proverbs are listed in the alphabetical order used in the linguistic texts in Kashmiri beginning with vowels and followed by consonants. The usual order is as follows: i, i:, ə, ə:, a, a:, i, i:, e, e:, u, u:, o, o:, ɔ, k, kh, g, c, ch, j, ts, tsh, t, th, d, t, th, d, n, p, ph, b, m, y, r, l, v, š, s, z, h. For understanding the transcription of the proverbs it is

important to mention the phonetic values of these signs.  
Speech sounds in Kashmiri are presented below:

Vowels

	Front	Central	Back
High	i, i:	ɨ, ɨ:	u, u:
Mid	e, e:	ə, ə:	o, o:
Low		a, a:	ɔ

Consonants

Stops	Bil.	Den.	Alv.	Ret.	Pal.	Vel.	Glo.
VI.Unasp.	p	t		ʈ		k	
Asp.	ph	th		ʈʰ		kh	
Vd.Unasp.	b	d		ɖ		g	
Affricates							
VI.Unasp.		ts				c	
Asp.		tsh				ch	
Vd.Unasp.						j	
Nasals							
	m	n					
Fricatives							
VI.	s				ʃ		h
Vd.	z						
Lateral							
		l					
Trill							
		r					
Semivowels							
	v					y	

The nasalisation of vowels is indicated by the nasal sign /~/ above the concerned vowels. The colon sign /:/ after the vowels indicates the length of the vowels. The palatalization of consonants is indicated by the sign of apostrophe /'/ after the concerned consonant. Abbreviations used above are: VI. (Voiceless), Vd. (Voiced), unasp. (Unaspirated), Asp. (Aspirated), Bil. (Bilabial), Den. (Dental), Alv. (Alveolar), Ret. (Retroflex), Pal.(Palatal), Vel. (Velar), Glo. (Glottal).

Kashmiri proverbs in Devanagari and Roman transcription are immediately followed by literal

translations. Literal translations present simple renderings of the Kashmiri proverbs in English and are not merely word-for-word translations. Sometimes literal translations make the meanings clear. Whenever necessary, their metaphorical (hidden or extended idiomatic meanings) are explained. Whenever possible, an attempt has been made to provide English equivalents or near equivalents after their literal translations or simple explanations. It is to be noted that the translations do not claim to be equal in style. Translating Kashmiri proverbs into English has been a difficult job. I am grateful to my friend Mr. R.K. Bharati for going through an earlier draft of the manuscript and for offering constructive suggestions for its improvement. I would also like to thank Prof. Peter Edwin Hook, Prof. Anjani K. Sinha, Dr. Dick Smith and Dr. H. Kumar Kaul for going through parts of the manuscript and for offering their suggestions.

The first edition of this dictionary was first published in 1992 which is out of print now. Mr Sunil Fotedar volunteered to put selected proverbs from this dictionary on the web. This generated a lot of interest among scholars and general readers. I would like to thank Mr Fotedar for encouraging me to bring out the second edition of it. I am grateful to Mr. M. K. Raina for transcribing the original Kashmiri proverbs from Roman into the Devanagari script. It can be used by those who are familiar with the Devanagari script.

I would be happy to receive comments from the readers which would help me to revise it.

Omkar N Koul  
September 15, 2004.



ॐ

अँक्य् चँट सुम तु सास गव क्वलि ।

*ək' tsət̪ sum t̪i sa:s gov kɔli.*

One man cut the bund/barrage, and a thousand people fell into the river.

अँक्य् छोंड दुनिया तु बेयि अँक्य् यीमान ।

दुनिया तु यीमान छिनु द्रुनवय अथि यिवान ।

*ək' tshō:d̪ duniya: t̪i beyi ək' yi:ma:n;*

*duniya: t̪i yi:ma:n chin̪i d̪r̪n̪vay athi yiva:n.*

One man sought the world, and another sought for faith.  
The world and faith both do not go hand in hand.

अँक्य् सुंद कँसियानु, बेयि सुंद गुजा ।

*ək'sund k̪siya:n̪i beyi sund g̪ɟa:*

One person's vomit is another's food.  
Someone lives on the leftovers of others.

अँक्य् सुंद दजान आब, तु बेयि सुंद नु दजान तील ।

*ək' sund daza:n a:b, t̪i beyi sund n̪i doza:n ti:l*

One man can burn water, whereas another cannot even burn oil. A matter of luck.

अँकिस दजान दँर तु ब्याख छुस वुशुनावान अथु ।

*əkis daza:n d̪ər̪ t̪i b'a:kh chus vuš̪na:va:n athi*

One man's beard is on fire, and another man warms his hands on it. To take advantage of someone's misery.

अँछ कौन्य् जान तु वथ कौन्य् नु ।

*əch k̪ə:n' ja:n t̪i vath k̪ə:n' ni*

It is better that the eye be blind than that the way is blind.

अँछ प्यठ नु मँछ ज़रवन्यु।

*æch peth ni mæch zærvæn'*

Not to bear a fly on someone's eye.

To take good care of someone.

अँछ वछु तु गाशु रुस।

*æch vatsh ti ga:š'i rus*

May your eyes be opened but see nothing. (A curse)

To turn a blind eye to something.

अँछ हुंद म्वनिफोल आसुन।

*æch hund mæniphol a:sun*

To be the pupil of one's eye. To be liked or loved a lot.

To be an apple of someone's eye.

अँछन पचि फ्युर गछुन।

*æchan paci ph'ur gatshun*

To turn one's eyes away from someone.

To forget someone's help.

अँछर वालव सुत्यु कँड्य कडुन्यु।

*æcharva:lav s:i't' kænd' kadæn'*

To remove thorns from someone with one's eyelashes.

To love someone deeply. To take good care of someone.

अँछव अँदर न्युन स्वरमु कँडिथ।

*æhav ændri n'un særm'i kæðith*

To take the antimony out of someone's eyes without letting her/him know. An act of a very cunning person.

अँड्य दँद्य येछि तु अँड्य दँद्य रेछि।

*æd' dæd' yetshi ti æd' dæd' retshi*

Half (the people) are burnt with their choice, and half are burnt by being driven into it (not out of choice).  
Half the people deserve their fate and the other half do not.

अँड्य लार तु अँड्य दार ।

*ad' la:r ti ad' da:r.*

Half at Lar and half at Dar. Unmanaged/scattered property or assets. Scattered relations.

अँड्य उमर तु बँड्य बलाय ।

*ad'iy um'ir tib ad'iy bala:y.*

(Have) half a life and (live it in) great misery. A curse.

अँत्य् देद्य बुछिनय म्यानि अँछ मु वुछिनय ।

*at'i: d'ed' buch'inay m'a:ni ach miv'ich'inay.*

May diseases sting you right there, and I be unable to see it. A curse.

अँती शाह तु अँती गदाह ।

*ati: sha:h ti ati: gada:h.*

A king for a moment and a beggar soon after.  
One's fortune can change very fast.

अँथ्य् बानस ख्योन तु अँथ्य् बानस छरुन ।

*ath' ba:mas kh'on ti ath' ba:mas charun*

To eat out of a vessel and then defile it.  
To receive someone's hospitality and then slander him/her.

अँदुर जँट ह्यूह अगादि गछुन ।

*ad'ir z'at h'uh aga:di gatshun.*

To stick (to something) like a wet cloth. To be very adamant. To keep on insisting. To pester someone.

अन्य् छोर लमस तल तु काँसि वुछ नु ।

*ən' chor lamas tal tɪk̄ə:si vuch nɪ*

A blind man sat down to shit on a slope, and thought that nobody could see him.

अन्य् सुंज क्वलय ख्वदायस हवालु ।

*ən' sɪnz kɔlay khɔda:yas hava:lɪ*

A blind man's wife is God's keeping.

अनिम स्वय, वेंवम स्वय, लँजिम स्वय पानुसुय ।

*ənim sɔy, vɛvɪm sɔy, lɔjim sɔy pa:n̄ s̄ɪ.*

I brought the nettle, sowed the nettle, and then the nettle stung me. To be affected by one's own deeds. Ingratitude.

अनिस अनि गटि दुफ क्या करि ?

*ənis anigati dɪph k'a: kari?*

How will a lamp help a blind person in the dark? .

A lamp is of no use to a blind man in the dark.

अनिस मुश हावन्य्, न छु ग्वनाह न सवाब ।

*ənis muš ha:vɪn', na chu gɔna:h na sava:b*

To show one's fist. to a blind man, is neither a sin nor a virtue. Advice is lost on stupid people.

अनिस राथ ति द्वह हिवी ।

*ənis ra:th tɪdɔh hivi:*

Night and day are the same to the blind man.

अनिस हावान सॉरी वथ, बेकलस नु कांह ।

*ənis ha:va:n sɔ:ri: vath be:klas nɪk̄ā:h.*

Everyone can show the way to a blind man, no body can show the way to a stupid person. It is not possible to guide a stupid person.

अँदुर्य अँदुर्य चँदुरगोम (वातुन) ।

*and ĩ' and ĩ' tsand ĩgo:m (va:tun).*

To reach Tsandargam (Moon town) village inwardly. When a person is actually in great distress, but doesn't show it.

अँदुर छुनिहस थ्वख तु नेबर दोपुन गुम आयम ।

*andritshunihas thakh tinebridopun gumia:yam.*

Inside, they spat on him. On coming out he said, "It is perspiration". To hide one's humiliation.

अँदुर दज्ञान पान तु नेबर दाज्ञान लूख ।

*andridaza:n pa:nitinebridaza:n lu:kh.*

One burns from within, and outwardly other people do so. A person may shiver in severe cold, but pretend as if he doesn't. To show off and make others envious.

अँदरमन ग्रंद करुन्य ।

*andraman grand kar ĩn'*

To count (someone's) intestines. To know all secrets.

अँदरिम शाह अंदर तु नेबरिम शाह न्यबर गळुन ।

*andrim ša:h andar tinebrim ša:h nebar gatshun.*

Inner breath inside and outer breath outside: i.e. to have one's breath taken away (choked) by some astonishing event. To be wonder struck. To be astonished.

अँपिस दँन्य मुशकिल खेन्य ।

*apis dān' muškil khen'.*

A loose-lipped person finds it hard to eat a morsel of meat (without bragging about it). A shallow person cannot conceal a secret advantage. Some people ruin an advantage by revealing it to everyone else.

अम्य यारुबलन छि कुत्याह नैट्य फुटुराविमुत् ।

*am' ya:r̥balan chi k̥t'a:h n̥t̥' phut̥r̥a:vim̥'.*

Many a water pitcher has this bank of the river broken.  
A source of destruction. A hazard. A dangerous person.

अर्य आयि सॉरी तु ओर गव नु कांह ।

*ar' a:yi s̥ri: t̥ior gav n̥ikā:h.*

All people came (were born) in good health, but none left (died) healthy.

अरिस पानस दुख ।

*aris pa:nas dr̥kh.*

Fall sick and be treated with leeches!  
Leeches on a healthy body! (A curse).

अलिफ लॉल वनुन्य ।

*aliph l̥al van̥n̥'.*

To narrate the whole story (from the beginning to the end) of Alif Laila. To explain things in unnecessary detail.

अलिफु प्यठु ययस ताम ।

*aliph̥i peth̥i ye:yas ta:m.*

From the letter *alif* to *ye* (the first and the last letters of the Kashmiri alphabet). From the beginning to the end. From A to Z.

अलिम छु समंदर ।

*alim chu samandar.*

Knowledge is an ocean.

अँललम बे-अमल गोया कल अँन्यु सुंदलस अथस मशाल ।

*ālim be-amal goya: ki an's'ndis athas maša:l.*

Unused knowledge is like a torch in the hands of a blind man. The knowledge should be used for the betterment of others.

आँठ गँयल शेट गँयल, यलम पलंछ प्यठ गँयल ।

*ā:th gāyi še:th gāyi, yim pā:tsh peth i gāyi*

Eight gone, (and) sixty gone. In addition to these, five more have gone. What is a little more trouble to a man already overwhelmed by it. To throw good money after bad.

आँठन वँरलन पँच कवल तु शेटन वँरलन पोक सँह ।

*ā:than vāriyan pāc kaval tū še:than vāriyan pok srāh.*

The river flowed for eight years, and the river bed stayed damp for sixty years. Men die but their deeds live on.

आँब पनुन मलशोख ।

*ā:b panun ma:šo:kh.*

A man loves his own shortcomings.

आँबव पेयलन गँबुच बललय, मंदुछ पतु छय खजललथ ।

*ā:bav peyiyav gābuc bala:y,  
mandīch pat i chay khaja:lath.*

O sin/misdeed let Heaven's misfortune fall upon you! May there be shame after shame! Be sure, your sin will find you out. (It is used for an unscrupulous shameless person.)

आँमलस दुवलस सुतुय् दुबुदब ।

*ā:mis dādas sūt' dab idab.*

To wrestle with raw milk. (raw = before it is made into yoghurt) To pick a quarrel with the weak and immature.

ऑमिस पनस दर दर ।

*ə:mis panas dar i dar i*

To pull on raw thread. To fight with a weak fellow.

ऑलि मंज़ र्वंग ।

*ə:li manz r űg.*

A clove among cardamoms. A different kind of person. One who tries to do something unusual (and difficult, too).

ऑशिनाव गव पोशिनाव ।

*ə:šina:v gav po:šina:v.*

A relative remains a relative, as long as relations are maintained. You should not take relatives for granted.

ऑसु बब नेरन्य ।

*ə:s i bab ne:r in'.*

The coming out of the feeding breast (or bottle) from the mouth. To lose support.

ऑसुम क्वलया, मोसूम छम ।

*ə:s in k űya: mo:su:m cham.*

I have a wife but she is innocent (incapable, delicate). A wife who cannot do much or take care of the household.

ऑसस कूटाह चॉयियो, ऑही वाखाह द्रावयो ।

*ə:sas ku:ta:h tsa:yiyo:, ə:hi: va:kha:h dra:v űyo:*

When food entered the mouth, blessings came out for the host. Feed someone well and you will get blessings in return.



ऑसस गछि फुलय आसुन्य, अदु गॅयि फुलय वुछुन्य।

*asas gatshi phulay a:s in', adigayi phulay vuch in'.*

One's mouth must blossom, before one goes to see the flowers blossom. One must be happy at heart in order to enjoy the beauty outside.

ऑसस मजु तु यॅड दजु दजु।

*asas maziti yad dazidazi*

Delicious to the tongue; fire to the stomach.  
Hot food tastes good but is harmful for the stomach.

ऑसस मंजुय अथु थवुन।

*asas manzay athi thavun.*

To keep one's hand in one's mouth.  
To keep on eating continuously.

ऑसस मंजु कथु शिठुन्य।

*asas manz kath shith in'.*

Drying up of words in one's mouth.  
Not to utter a single word in fear.

*a*

अकि कनु बोजुन तु बेयि कनु त्रावुन।

*aki kanibozun tibeyi kanitra:vun.*

To let it in by one ear, and let it out from the other.  
To hear but not to act. Not to pay heed.

अकि लटि खसि नु गुरिस, बेयि लटि पकि नु पैदल।

*aki latikhasi niguris, beyi latipakinipaydal.*

At one time, he would not ride a horse, at another time he would not walk on foot. To be inconsistent or unstable.

अकि वख्तु प्रानु कुज तु बेयि वख्तु प्रानु दल ।

*aki vakhti pra:n i kuj, tibeyi vakhti pra:n i d'al.*

At one time the garlic-plant, and at another the garlic-skin.  
There are good times and bad times.

अक्य ओबुर तु माग ज़न, कुनुय फाक तु द्राग ज़न ।

*akuy obur ti ma:g zan, kunuy pha:ki ti dra:g zan.*

A single cloud, and it is like the month of Magh (January-February); a single fast, and it is like a famine.  
A person with very little endurance.

अख असुन गव मदु वसुन, ब्याख असुन गव खरस खसुन ।

*akh asun gav mad i vasun,*

*b'a:kh asun gav kharas khasun.*

One kind of laugh is to dismount from horse, and another to ride an ass. One kind of laugh makes one feel great, and another makes one miserable. There is a limit to the decency of laughter.

अख करान तछु बछु, ब्याख दिवान वछु वछु ।

*akh kara:n tach i bach i, b'a:kh diva:n vach i vach i*

One person earns his living after working very hard, and another beats his chest. When a person does not appreciate the efforts of others, and is jealous.

अख कूट तु बेयि कूटिस गरुवुन्यु ।

*akh ku:t tibeyi ku:tis garu vunyū.*

First, one is asked to face the gallows, and is asked to pay for making the gallows.

अख खोत हँस्तिस तु ब्याख खोत दसि ।

*akh khot hās'tis ti b'a:kh khot dasi.*

One person rode an elephant, another mounted a wall.

Monkey see, monkey do. A stupid imitation.

*akh kh̄jas s̄t' bat̄kh'on, beya: sinis kun ath̄in'un.*

When one is dining with a great man or boss, will he dare to touch the meat in the plate?

अख गॅब नीरिह, अख खार कुछि, पेञ्जि गासु, वफाँयी नु कॅह ।

*akh gəb ni:rih, akh kha:r kuchi, petsi ga:s̄i vaphə:yi: ni kēh.*

One sheep in a meadow, one *kharwar* (about 80 kilograms of grain) in the storehouse, and the bulrush do not last for long. Meager means do not suffice or last.

अख गाव जानि यार, ब्याख गव नानि यार ।

*akh gūv ja:ni ya:r, b'a:kh gav na:ni ya:r.*

One is a true friend, another is a friend for (sharing) bread (i.e. selfish). (Persian: *ya:r-i-ja:n o ya:r-i-na:n.*)  
One must differentiate between a true and a selfish friend.

अख गव बेछुन बेयि हँस्युतिस खँसिथ ।

*akh gav be:chun beyi h̄s̄ȳtis kh̄s̄ith.*

One is to beg, and that too riding an elephant. To ask for alms and also to maintain status. Trying to be a dignified beggar.

अख गोमुत यीर तु वीरि मंगान टंग ।

*akh go:mut yi:r̄ītīvi:ri manga:n tang.*

A drowning man asks for pears from the willow tree.  
A confused person. One who doesn't know what is good for him.

अख छिव्योव मसु, ब्याख हाकु रसु ।

*akh chiv'o:v mas̄i, b'a:kh ha:k̄iras̄i*

One person is intoxicated with wine, another with the gravy of swede (a green vegetable). Stupid imitation.

अख ज़नानु छय दौलथ, तु ब्याख ज़लथ।

*akh zana:n chay davlath, tɪb'a:kh zalath.*

One woman is wealth (prosperity) to you, and another is destruction. A good wife is a blessing, and a bad one is a curse.

अख ज़नानु छय हथ लंजि बून्या, ब्याख छय बरु तालुच हून्या।

*akh zana:n chay hath lanji bu:n'a:, b'a:kh chay barɪ talic hu:n'a:.*

One woman is (like) a hundred branched maple tree to you, another is like a bitch at the door.

There is a difference between a good and a bad wife.

अख तु अख गॅयि काह।

*akh tɪakh gəyi ka:h.*

One plus one make eleven. In unity there is strength.

Two heads are better than one.

अख न्युव यमन, तु ब्याख ख्यव ब्रमन।

*akh n'uv yeman, tɪb'a:kh kh'av braman.*

One was taken away by death, and the other by delusion.

अख बरायि ख्वदा तु बेयि हँसितिस खँसिथ।

*akh bara:yi khɔda:h tɪbeyi həsitis khəsith.*

One person begs, and that too riding on an elephant.

To exhibit false craze.

अख बॅचतन, सासा मॅर्यतन।

*akh bæctan sa:sa: mər'tan.*

Let one person live and thousand die.

Save my life even if it costs a thousand lives.

अख बुडु तु मेठि, ब्याख बुडि तु टेठि ।

*akh budṛṭimethi, b'a:kh budṛṭitethi*

One man is old and sweet, another is old and bitter.

Some people age gracefully others go sour.

अख ल्यवान ग्रटस, ब्याख ल्यवान ग्रटु वॉल्य् सुंजि ज़कजि ।

*akh leva:n graṭas, b'a:kh leva:n graṭṣu:l' sṁzi tsakji.*

One person licks the mill-stone, the other licks the miller's ass. One gets benefit from his efforts, the other wastes it.

अख वुकुर तु बेयि त्रकुर ।

*akh vukur ti beyi trakur.*

First, one is deformed, and second, proud too.

One problem over the other. A pimple has grown on the ulcer.

अख वोनान वगुव, तु ब्याख छुस पिलुनावान प्यज़ ।

*akh vo:na:n vaguv, ti b'a:kh chus pilṁa:va:n pets.*

One person weaves the mat, and the other holds out the reed to him. Unnecessary waste of time.

अखताब बालस प्यठ वातुन ।

*akhta:b ba:las peth va:tun.*

The sun about to set. To become old. Dusk of life.

अगर ज़ेर करि जल्द यियि, अगर जल्दी करि ज़ीर्य यियि ।

*agar tse:r kari jalḍ yiyi, agar jaldi: kari tsi:r' yiyi.*

If one delays, he will come quickly, but if one hastens, he will be late. Haste makes waste. More haste, worse speed.

अगर स्योद कथ आसि, होद बतु छुनु बोज़नय यिवान ।

*agar s'od kath a:si, hod batichuniboznay yiva:n.*

If one uses soft words, even plain rice (served) tastes good.  
It is not the quality of food which is appreciated. but the manner in which it is served.

अजि अँछ गाश आसुन ।

*aji ach ga:š a:sun.*

To have eye sight in half an eye. To have only one child.

अज गाव बेगाह, व्वन्य् यि पगाह ।

*az gav bega:h, vñ' yi paga:h.*

Today is not the (appropriate) time. Now, come tomorrow.  
Delaying tactics.

अज नतु अदु कर ।

*az natadikar.*

If not today, when? Tomorrow may be too late.

अजमोवमुत गव पथर पोवमुत ।

*azmo:vmut gav pathar po:vmut.*

A person who has been tried is (as good as) prostrated (won over).

अड्यन अश तु अड्यन खश ।

*ad'an aš tīad'an khaš.*

Happiness to some and misery to others.

Some get favours other are penalised.

अड्यव ख्यव चीनु, अड्यव ख्यव टाकि ।

*ad'av kha'v ci:nī ad'av kh'av ta:ki.*

Half (the people) ate in special eating bowls, and the other half in earthen plates. A badly arranged party. A mismanaged party or feast.

अडल तु वडल ज़नानु छ पशस ज़डल छ्यय ।

*adāl tī vadāl zana:n cha pašas zadāl tshey.*

A snobbish and ill tempered woman is like badly thatched grass on the roof. (The badly thatched grass on a roof does not prevent rain from pouring through it). A snobbish and ill tempered woman is a curse in the family.

अतूल ख्योमुत हापतव ।

*atu:l kh'o:mut ha:ptav.*

Unmeasured items are eaten by bears.  
One must eat within limits.

अथ कुलिस ज़य म्यव ।

*ath kulis zīy me:vī*

This tree has only two kinds of fruit.  
A woman can give birth either to a boy or a girl.

अथ शूबि ज़ुव कोताह लूबि ।

*ath šu:bi zuv ko:ta:h lu:bi.*

Whose heart will not rejoice on such a grace'?  
(Said when a person is disgusted with someone's behaviour). I am not impressed.

अथ क्रुहन्त्य तु बुथि सफेद ।

*ath ikr̥h̥n̥ tū b̥uthi saphe:d.*

Hands are black, and the face is white. A deceptive personality. One who looks very innocent, but performs unpleasant deeds.

अथ छोल तु मेत्रुथ च़ोल ।

*ath i chol tī metruth tsol.*

As soon as the hands are washed (after taking meals) the friendship vanishes. His heart is in his stomach.

A selfish friend.

अथ छोट तु ज़ेवि ज़्यूठ ।

*ath i tshot tizevi z'u:th.*

With short hands and long tongue.

One who merely talks, but doesn't work.

अथ दितम तु ब्रोटु यितम ।

*ath i ditam tibrō:thiyitam.*

Lend me your hand, and come in front of me (to my

rescue). To seek a helping hand and support.

अथ दारुन गव पान कुनुन ।

*ath i da:run gav pa:n kunun.*

To spread one's hand in front of someone is to sell oneself (to him/her). To beg is to degrade oneself.

अथ प्यव तु ब्रॉय ख्यव ।

*ath i pev tibrō:r' kh'av.*

It just fell down from the hand, and was eaten up by a cat.

No sooner something is dropped, and someone else grabs it.

अथचन पाँचन ओंगजन अंदर किस ल्वकट, मोहर छ मेलान किसिय ।

*ath i can pā:tsan ōgjan andar kis lvkṭ, mohar cha me:la:n kisiy.*

The little finger is the smallest of the five fingers in hand, and yet that is where the signet ring is worn.

Small things have their own value.

अथवास छु मोहर सास ।

*ath i va:s chu mohr i sa:s.*

Unity is equal to a thousand golden coins.



अन पोशि तेलि येलि वन पोशि ।

*an po:ši teli yeli van po:ši.*

Food will last as long as the forests. (It is a quote attributed to Sheikh Noor-ul-Din Wali - A Kashmiri saint poet of 14th century).

अन मना कर फनाह, रछुन छुय बोड ग्वनाह ।

*an mana: kar phana:h, rachun chuy bod gva:h.*

Bring a mound and finish it. It is a great sin to save.  
A spendthrift. One who does not think about tomorrow.  
Eat, drink and be merry for tomorrow you may die.

अनुहार्यन अरुमान, कॅर्यमुत्य् पशोमान ।

*an h̄a:ren ar̄ma:n, k̄a'm̄' paše:ma:n.*

The bachelors crave to get married, and the married ones regret it. Marry in haste and repent at leisure.

अनुवनि ज़ेनुवनि, रनि हुंदि मदनो

थॅक्यमुति लूसिमुति, माजि हुंदि गोबरो

*an̄v̄ni ze:n̄v̄ni, rani h̄ndi madno:*

*th̄k'm̄' lu:sim̄'i, ma:ji h̄ndi gobro:*

One is dear to one's wife as long as one earns and brings it home, but when one is tired and weary, one is dear to one's mother only.

अनिमु नु श्रपान तु नीजन गोगजन ऑस दारान ।

*anim̄i nišrapa:n̄ t̄ni:jan̄ ḡgjan̄ a:s da:ra:n.*

One who cannot digest even rice water, opens one's mouth for uncooked turnips.

To be over ambitious without knowing one's worth.

अनंतनागु खेयि ऊंटन कपस तु वरमुलि चॅटुख दूनिस नस ।

*anatna:gi kheyi ū:tan kapas tī varmuli tsə:kh du:nis nas.*

A camel grazed cotton at Anantnag, and the nose of a carder was chopped off at Bararnulla. One commits an offense, and someone else gets punished for it.

अनतम तु हावनय ।

*antam tī ha:vṇay*

Bring him to me and I will show him to you.

अपुज छु तुलकयुर तु पोज छु अखताब ।

*apuz chu tulḱatur tī poz chu akhta:b.*

The lie is like ice, and the truth is like sun.

A lie is short lived like frozen water, and remains only as long as truth is hidden.

अपज़िस कोठ्य कति ।

*apzis koṭh' kati.*

The lie doesn't have knees to stand on.

A lie doesn't last for long.

अब ति टोठ तु बब ति टोठ ।

*ab ti to:ṭh tī bab ti to:ṭh.*

He loves only himself and his father.

A selfish person doesn't think beyond himself.

अमानतस खयानथ ।

*ama:natas khaya:nath*

To embezzle a deposit. To defile a trust/pledge. Breach of trust.

अमी ज़ेवि कॅलिमु तु अमी ज़ेवि राम राम ।

*ami: zevi kəlim i tī ami: zevi ra:m ra:m*

Recitation of qalma (prayer of Muslims) and of Ram Ram (prayer of Hindus) by the same tongue.

To change one's words at a fast pace. He tells you what you want to hear.

अमी फ्वकु छु दज़ान ज़ोंग, तु अमी फ्वकु छु गछान छ्यतु ।

*ami: phɔki chu daza:n tsō:g, tɪ ami: phɔki chu gatsha:n tshetɪ*

With a puff of breath the lamp is lighted, and with the same puff it is put out. Blessing or curse from the same mouth. He blesses as easily as he curses.

अय ज़र यि ख्वश यियिय ति कर ।

*ay zar yi khɔʃ yiyiy ti kar.*

O money, do whatever you want to do.

One can do whatever one wants to do if one has money.

Money makes the mare go. Money is power.

अल कश्मीर म्वरदु पसंद ।

*al kaʃmi:r mɔrdɪ pasand.*

The Kashmiris are fond of the dead.

Never speak evil of the dead.

अल कुलिस चोब तुलु कुलिस तम्बु ।

*alɪkulis cob tulɪkulis tambɪ*

To beat a pumpkin plant (and) to frighten a mulberry tree.

To express anger on someone actually meant for someone else.

अल रुवनि वांगन कडुन्यु ।

*alɪruvɪni vā:gan kadɪnʹ.*

To sow pumpkins, and get brinjals.

To obtain unexpected results.

अल कुलिस तुलु कुल बनावुन ।

*alḱuli.s tulḱul bana:vun.*

To make a mulberry tree out of a pumpkin plant.  
To make a mountain out of a mole hill.

अलु बॉलस न अक्ल तु न मोथ ।

*alḱḱ:las na akḱ tḱna mo:th.*

A yoked-bull (an add person) has neither brains, nor does he die.

अलन फल तु न्यंदन दानि ।

*alan phal tḱnendan da:ni.*

The plough bears fruit, pruning brings more paddy.  
It pays to work hard.

अलन हुंदि दादि वांगनन सग ।

*alan hḱndi da:di vā:gnan sag.*

When pumpkins are watered, brinjals also get watered.  
Some small people are often benefited when the benefit is given to the big ones.

अली काकन्य् दांदु होर, अख नु अज्ञान गर, तु ब्याख नु नेरान बरु ।

*ali: ka:kḱn' dā:dḱ havar, akh nḱ atsa:n garḱ, tḱ b'a:kh nḱ ne:ra:n barḱ*

Ali's yoke of oxen: one won't come in, and the other won't go out. A poor man's unmanageable family. Opposite nature.

अशरफ गव सुय यस अशरफु आसन ।

*aḱraph gav suy yas aḱraph ḱa:san.*

The man with gold is a gentleman.  
The rich person is considered noble. Money is power.  
The rich can do no wrong.

असलाम अलैकुम, गासु ग्यँडा दियतव ।

*asla:m alaikum, ga:s i g' əḍa: diytav.*

Aslam-Alaikum (Greetings, to you), give me a bundle of grass. To be very selfish. To greet someone only for a favour.

असव नतु लसव किथु पॉठय ?

*asav nat i lasav kith i p ə:th'?*

If we don't laugh, how can we live?  
He who laughs lives longer.

असमानस सुत्य् बुज्य् बुज्य् गाडु खेनि ।

*asma:nas s i:th' buz' buz' ga:ḍ i kheni.*

To roast fish on sky and to eat them.  
To talk big. To think too much of oneself.

आख हय तु ओनथम क्या ? यिमहय तु ख्यावहॉम क्या ?

*a:kh hay t i ontham k'a: ? yim ḥay t i kh'a: v ḥ ə:m k'a: ?*

You have come what have you brought for me, and what will you give me if I visit you? To be very selfish.

आगु करान नेथुर तु परजुन नु मानान ।

*a:gi kara:n ne:th i r t i parzun n i ma:na:n.*

The master gets married, but the servant does not accept it.  
How does it matter if reality is ignored?

आगु बोड पँहरस, नोकर बोड वँहरस ।

*a:gi bod p əhras, no:kar bod v əhras.*

The master is great for a while, but the servant is great for the whole year. The bosses come and go; the subordinates stay on.

आगर खान च़ायाव गगर वाजि, तति मेजस नु कोम याजि ।

*a:gar kha:n tsa:ya:v gagar va:ji, tati me:jas ni kom ya:ji.*

Agar Khan entered into a rat hole, but he didn't get even bran cakes there. A rich person may not get everything on asking everywhere.

Even the rich cannot get everything everywhere.

आंचार नोट अँकिस खोत तु बेयिस होत ।

*ā:ca:r not əkis khot, tī beyis hot.*

One person's pot of pickles turns good, and another's rots. The same job may turn out profitable for one, but unprofitable for another.

One man's meat is another man's poison.

आदम बस्ति अंदर छु सिर ।

*a:dam basti: andar chu sir.*

A secret is (concealed) under the skin of a person. Only humans can keep a secret. Man is a mysterious creation.

आबु तलु श्राख ।

*a:b i tal i šra:kh.*

A dagger hidden in the water. A traitor in the group.

आबु नँटिस मंज़ फटुन ।

*a:b i n ətis manz phatun.*

To be drowned in a pitcher of water.

To get engrossed in trifles.

आबस अंदर क्रँड ।

*a:bas andar krənd.*

A basket in the water.

(A basket remains filled with water as long as it is in the stream. It is empty the moment it is taken out).

To thrive under patronage.

आमस सुत्य् हर गॅयि, खामस सुत्य् गरु करुन ।

*a:mas sət' har gəyi, kha:mas sət' garɪkarun.*

To quarrel with a commoner is to live with an inexperienced person. It is foolish to pick up a quarrel with someone lower in status.

आम्यन टाक्यन तील फिरुन ।

*a:men ta:ken ti:l phirun.*

To pour oil in raw clay pots.  
To waste one's efforts on a naive person.

आमन्युक टोट ।

*a:mɪn'uk tot.*

A pony of Amnu.

The story is about a horse which belonged to the village Amnu. It is said that whenever a person would ride it, it would run towards a steep slope. Afraid of the fall, the rider would jump off the horseback and let the horse free. One day a professional rider was called. He rode the horse and the horse took him to the same slope as usual. The rider did not jump off the horse. Instead lashed it hard. The horse stopped and did not jump on the slope. From that day onwards, the horse did not play this trick.)

One who makes false excuses. A shirker.

आयस नु आयुस, शैयि रेत्य् प्यायस, त्रे रयथ अँनिम किफायथ ।

वुछिव बा लूकव शर्मदार द्रायस, तोति छिम करान शिकायथ ।

*a:yas nɪa:yus, šeyi ret' p'a:yas, tre reth ənim kɪpha:yath.*

*vuchiv ba: lu:kav šarɪnda:r dra:yas, to:ti chim kara:n šika:yath.*

I came (to my in-laws), gave birth to a child just six months after my marriage, and, saved three months. Listen to me, how nice I proved to be, even then my in-laws complain against me! To be adamant and justify one's misdeeds.

आयि वॉनिस तु गॅयि कांदरिस।

*a:yi və:nis tɪgəyi kã:dris.*

Came to visit a shopkeeper, but went to a baker's shop (instead). (The story is about Lal Ded, a Kashmiri saint, who wanted to bless a shopkeeper, but blessed a baker instead).

To give benefit to someone in place of someone else.

आरुम्य् कॅड नु मुज तु फॅकीरन दोरुस हलम।

*a:rɪm' kəɖ nɪmuj tɪpheki:ran do:rus halam.*

The gardener had not yet dug out the radish, when the beggar held the alms-bowl in front of him.

To ask for the chicken before it is hatched.

आलि दिच्रोव तालि ग्यव, ज़ोवि कोरुस ल्यव तु ल्यव।

*a:li ditsə:v ta:li g'av, zəvi korus l'av tɪl'av.*

Ali greased her head with *ghee* (clarified butter), but the lice licked it up. A futile exercise.

Money in the hands of a spendthrift.

आव तु जाव छु बराबर।

*a:v tɪja:v chu bara:bar.*

When coming or going are alike.

A carefree person who bothers neither for gain nor loss.

आव तु स्वनसुंद तु गव तु गासुव।

*a:v tɪsən'sund tɪgav tɪga:suv.*

If it comes, it is golden; if it doesn't, it was made of grass.

Welcome an opportunity as it comes; call it a trifle if it doesn't. Neutral attitude.

“आ” लवि पंचाह तु “ना” लवि लछ।

*“a:” lavi pantsa:h, tɪ“na” lavi lach.*



‘Yes’ is worth Rs.50/- and ‘no’ is worth a lakh.  
Sometimes ‘no’ or refusal of some person is more valid than ‘yes’. Someone’s refusal is more valuable than acceptance. Better ‘no’ than ‘yes’.

आवलनस मंज ह्यनु युन।

*a:vlanas manz heniyun.*

To be caught in a whirlpool.  
To be surrounded by worries all around.

आसुन गव ऑरख, बुथि प्यठय छु ननान।

*a:sun gav arakh, buthi pethay chu nana:n.*

If one possesses something or is equipped with certain qualities, it is reflected from his face just like perspiration on the face. The face is the index of mind.

आसुन छु हेछिनावान, न आसुन छु मंदुछावान।

*a:sun chu hechina:va:n, na a:sun chu manducha:va:n.*

Prosperity teaches one, and poverty puts one to shame.  
Prosperity improves one’s personality, adversity cripples it.

आसमानु प्यव तु ज़मीनि लोगुस दब।

*a:sma:nipev tizami:ni logus dab.*

One who fell down from the sky, came crashing on the earth. The higher the fall the greater the crash.  
Out of the frying pan into the fire.

आसमानु वॅछ बलाय तु खानु गॅरीब कुजस्त।

*a:sma:nivtsh bala:y tikha:nigari:b kujast*

Misfortune descended from the heavens and sought a poor man’s hut. Poor people suffer even in natural calamities.

आंचार नोट, अँकिस खोत तु बेयिस होत।

*ā:ca:r noṭ əkis khot tībeyis hot.*

A pitcher of pickle turns out good for one, and rotten for the other. One person loses and another gains in the same business.

आहम हय ओनथम क्या, यिमय हय दिहम क्या ?

*a:ham hay ontham k'a:, yimay hay dih ə:m k'a:?*

Since you have come, what have you brought for me? If I visit your place, what would you give me? A selfish person.

*u*

उतनि बलायि तुत ।

*ut ni bala:yi tut.*

One innocent person is punished in place of someone else. One pays for someone else's fault. Justice miscarried.

*o*

ओन क्या ज्ञानि प्रोन बतु ।

*on k'a: za:ni pron batī*

A blind person doesn't know what the white rice looks like. A blind man is no judge of colours. A stupid person doesn't know what is good or bad.

ओन खोचि नु अनि गटि, कनि फटि नु व्यदर ज्ञांह ।

हूनिस अँडिज रोटि नु हटि, नीकी कॅरिथ रावि नु ज्ञांह ।

*on kho:tsi ni anigati, kani phati ni vedri zā:h.*

*hu:nis ədij ro:ti ni hati, ni:ki: kəriṭh ra:vi ni zā:h.*

A blind man will not fear the darkness. A stone will never be broken by ice. A bone will not stick in a dog's throat. A good deed will never be lost.

ओन दांद रावरावान सासन दांदन वथ ।

*on dā:d ra:v̄ra:va:n sa:san dā:dan vath.*

One blind ox will lead a thousand oxen astray.

One fool misleads many people.

ओर जुव दौर कोठ गॅयि बॅड दौलथ ।

*or zuv dor koṭh ḡayi b̄ḍḍ davlath.*

Health is wealth.

ऑंगुलास प्यठ बँगलु ।

*ōnglas peth b̄ngli*

A banglow (is constructed) upon an inch of ground.

A baseless matter which does not last for long.

To build castles in the air.

ओखुन साँब बाँगरावान च़ाटु शुर्यन हुंजु च़्वचि ।

*o:khun s̄a:b b̄a:gra:va:n tsa:t̄š̄uren h̄nz̄i t̄s̄ci.*

The Mulla is distributing the loves of bread brought by his students. To be generous at someone else's cost.

ओर मु गल्ल तु यूर्य वालु ।

*o:r mi gatsh, tiyu:r' v̄ḍi*

Don't go there, and come over here. A mother's bowl yearns towards her own child. To be selfish.

किजि प्यठ काजवठ, विलिंजि प्यठ वाखुल ।

*k̄ji peth ka:j̄vath, vilinji peth v̄akhul.*

A pestle upon a peg, and a mortar upon a clothes line.

Unorganized system. Impossible things.

क़च्योमुत हून रूद दॅरियावस मंज़ ब्वडि पानु,

ख़ोत बोठ तु बॅरिन लूख ।

*k̄s'o:nut hu:n ru:d d̄ariya:vas manz b̄ḍi pa:n̄i*

***khot both tib ærin lu:kh.***

If a wet dog remains in river it will drown, if it comes out on the bank, it will fling water on the people. A person who doesn't do good either for himself or for others.

**“करिस सुत्य् गरु किथुक्कन्य् कोरुथ ?”**

**“यिय तैम्य् दोपुनम तिय कोरुम” ।**

**“*k̄ris s̄t' gar̄ ikith̄ k̄n' koruth ?*”**

**“*iy t̄m' dopnum tiy korum.*”**

“How did you get along with a crooked person?”

“Whatever he said, I did.”

The only way to live peacefully with a sullen person, is to do as he wants you to do.

**कॅमीनस खॅदमथ छि जॅमीनस चोब ।**

***k̄mi:nas kh̄dmath chi z̄mi:nas co:b.***

To serve a mean person, is to beat the earth.

To serve a mean person is an unprofitable task.

**कॅल्य् सुंद बोल बोश ज्ञानान कॅल्य् सुंघ् मोल मॉज ।**

***k̄l' sund bo:lbo:š̄ za:nan k̄l' s̄nd' mo:l m̄j.***

Only parents understand a dumb person's speech.

**कॅलिस मॅडिस ख्वदा रॉज्य् ।**

***k̄lis m̄ndis kh̄da: r̄z̄y'.***

God is pleased with the dumb and the simpleton.

God helps a simple hearted person.

**कॅशीरि कहाय गरु ।**

***k̄ši:ri kaha:y gar̄i***

There are only eleven households in Kashmir.

A limited option.

कॅशीरि मत्योव घव, वुठ ज़ु तु ज़्यव ।

*kəʃi:ri mat'o:v dev, vuth zɪtɪzev.*

A demon in the form of two lips and a tongue have attacked Kashmir. Rumors cause instability (in Kashmir).  
Gossip is a dominant pastime in Kashmir.

कॉज़िस तु लांछस म्युल क्या ?

*kə:zɪs tɪlā:tshas m'ul k'a:?*

A qazi (a judge who performs marriages) and an eunuch have nothing in common. An uneven association.

कॉन्न् अँछ वुज़ि क्या नँदरि ।

*kə:n' əch vuzi k'a: nendri.*

How can a blind eye awake from the sleep?  
A futile exercise. What cannot be cured must be endured.

कॉसि छा बुथिस प्यठ कान्यव दपान ।

*kə:nɪs cha: buthis peth ka:n'av dapa:n?*

Does anyone call a cipher 'a cipher' at his face?  
A stupid person is not called a stupid at his/her face.

कॉम गॅयि हून्न्, "दुर" करुस तु गॅयि ।

*kə:m gəyi hu:n', "dɪr" karus tɪgəyi.*

The work is like a bitch, command it to go away and it will.  
The work cannot be accomplished if the worker is scolded.  
A workman is afraid to take up a job in the presence of the master, who is likely to nag him.

“कॉहिलो, ज़ॉगिस दि फ्वख” ।

“अँछ दुविव, ज़ोंग गछि छ्यतु पानय” ।

*“kəhilo: tsə:gɪs di phəkh.”*

*“əch tɪviv, tsō:g gatshi tshetɪpa:nay.”*

“O lazy fellow, put off the lamp.”

“Close your eyes, the lamp will be extinguished of its own.” Laziness is a curse.

कतर कतर छु देरियाव समान।

*katrīkatrīchu dāriya:v sama:n.*

The river is made up drop by drop.

One can save enough, by saving little by little regularly.

Light gains make a heavy purse.

कथ छय आँसस मंज़ लाल, न्यबर द्रायि तु गँयि थ्वख।

*kath chay ə:sas manz la:l, nebar dra:yi tīgəyi thəkh.*

The word is a diamond in one's mouth, the moment it comes out, it becomes spittle Think before you speak. Keep a secret.

कथि कोछ, वति पकुवुन्य।

*kathi kotsh, vati pakūvūny'.*

Bribe for a word, and road toll for the walking.

Maladministration and corruption.

कथि सुत्य् हाँठि द्दद वालुन।

*kathi sūty' hāṭhi dḍd va:lun.*

To cause milk to flow from the breasts of a barren woman by a word. The power of a word at the command of a cunning person. To achieve something impossible merely by the magic of words.

कनि कपस कडुन्य।

*kani kapas kaḍūny'.*

To obtain cotton from the stone. An impossible task.

कनस बतु लदुन।

*kanas batūladun.*

To stuff the ear with food. To over feed someone. Advice to a stupid person is wasted.

कनि गरु बरुन बरुन जान तु वांगुज गरु नु।

*kani garibarun ja:n tivā:gḡ garinī*

Better to fill one's house with stones than to let it out.  
Tenants do not take care of the house.

कनि नखु कॅन्यु तु मे नखु नु कांह।

*kani nakhikən', tīme nakhinikā:h*

One stone lies close to another, but there is nobody near to me. To be lonely.

कनि फोल तु नून फोल गव देंरियावस। कनि फॅल्यु दोप, “बु गोलुस”।

नून फॅल्यु वोन, “युसुय गोल तु सुय गोल”।

*kani phol tīnu:nīphol gav dērya:vas. kani phəl' dop, “bi golus”. nu:nīphəl' von, “yusuy gol tīsuy gol”.*

“A pebble and a piece of salt fell into the river. The pebble said, “I am dissolving”. The piece of salt replied; “The one which has (actually) dissolved has perished.”

No use to complain as long as others are worse off.

कनि लग्या नार जि जॉनिस यियि आर।

*kani lag'a: na:r, zi zə:ni.s yiyi a:r.*

Will the stone burn that the acquaintance should have mercy? Save me from my friends.

कंदस तु मुजि कुनुय स्वाद।

*kandas tīmuji kunuy sxd.*

The sugar-candy and the raddish taste alike.

Sometimes good and bad persons are not distinguished.

कम गछि ख्योन तु गम गछि नु ह्योन।

*kam gatshi kh'on ti gam gatshi nikh'on.*

Better to eat less than to worry.

कमस छु कमाल तु ज़रिस छु ज़वाल ।

*kamas chu kama:l, tɪts ʌris chu zava:l.*

The less is good, and the more has a fall.

Better to be content with less than to aspire for more.

कलु पेठ्य सॉलाब ।

*kalipeth' sʌ:la:b.*

A flood over one's head. Deep in trouble.

कलस ति रज़ तु नलस ति रज़ ।

*kalas ti raz tɪnalas ti raz.*

A rope for the head, and a rope for the legs.

A strict watch over someone. Helplessness.

कलस प्यठ गॉर फुटरॉविथ खेन् ।

*kalas peth gʌ:r' phutʌʌ:vith khen'.*

Breaking water nuts on someone's head and eating them.

To make living with difficulty.

To keep the wolf off the door with difficulty.

कलि नून ज़ि नूनय, कलि स्योन ज़ि स्योनय ।

*kali nu:n zi nu:nuy, kali s'on zi s'onuy.*

“O dumb one, is it salted?” “Yes it is.”

“O dumb one, is it not salted?” “No, it isn't.”

When no distinction is made.

काहन गरान कुनिय तॉव ।

*ka:han garan kuniy tʌ:v.*

Eleven households share one frying pan.

Acute scarcity. Hard times.



काकुन हापुत, मे त्राव्याव, तँम्य् त्रोवुस नु।

*ka:kun ha:put, me tra:ya:v təm' tro:vus nɪ*

Father's bear. I left him but he did not let me free.

To pick up a quarrel with someone and not be able to come out of it.

कानि अँछ स्वरमु तु लंजि ज़ंगि पॉजामु।

*ka:ni əch sɔm'itɪlanji zangi pə:jamɪ*

Antimony for the blind eye and trousers for the lame leg.

कानि कोरि कोरुख रून, तु शॉगनस क्युत गोस कुठ कामुन्य्।

*ka:ni ko:ri korukh ru:n, tɪšōgnas k'uth go:s kuṭh ka:mɪn'*

The one eyed girl was married, but she could not get a room to sleep in (with her husband).

Misfortune doesn't go away easily. Solve a problem and others are born.

कायुर नार तु परुद यार, यिम द्रश्वय छिनु व्वफादार।

*ka:yur na:r tɪparud ya:r, yim dʒʃvay chinɪvɔpha:da:r.*

A pinewood fire and a strange-friend, these two do not last for long.

कारि खदा ज़ानि खादा।

*ka:ri khada:h za:ni khada:h.*

Only God knows His own deeds.

काल छुनु कडान पृछ्य पृछ्य प्रान।

*ka:l chunɪkada:n prɪʃh' prɪʃh' pra:n.*

The death doesn't kill after seeking permission.

Death keeps no calendar.

काव छजोख सति साबनि, तस च़ोल नु पनुन क्रेहन्यार।

*ka:v chajo:k sati sa:bni tas tsol ni panun krehn'a:r*

A crow was washed with soap several times, but its own black colour did not go.

It is no use to provide advice to a stupid person.

काव छु गादुल तु पनुनी तौति सुत्य् ख्यवान गुस ।

*ka:v chu ga:tuł ti pan ni: tō:ti s'it' kheva:n gś.*

The crow is wise, but it eats shit with its own beak

A wise person also commits errors.

कावु कावु कावु हथ ।

*ka:vi ka:vi ka:vi hath.*

Crow by crow, a hundred crows gather.

When there is a quarrel between two persons, people gather in no time.

कावु येनिवोल ।

*ka:vi yenivo:l.*

A crows wedding party. A bad wedding arrangement.

Noise.

कावन हेछ्याव ककुव्य् सुंद पकुन, पनुनुय पकुन मोदुस ।

*ka:van hecha:v kak'v' sund pakun, pan'nuay pakun mothus.*

A crow learnt to walk like a partridge and forgot its own style of walking. Useless imitation.

कांह नु काँम तु क्वलुगोम ।

*kā:h ni kām tik'ḍigo:m.*

No work in hand still a visit to Kulgam (a town).

To while away the time.

काहन काह वतु ।

*ka:han ka:h vat̃i*

Eleven persons take eleven paths.  
Pulling in diverse directions. Disunity.

काहन कुनुय शेतान ।

*ka:han kunuy še:ta:n.*

One wicked person is enough for eleven persons.  
One evil person can spoil many people.

काहन गरन कुनिय तौव, ह्यमथ रौव तु वनव कस ।

*ka:han garan kuni: t̃ə:v, hemath r̃ə:v t̃i vanav kas?*

Eleven households share one frying pan. When courage is lost, to whom should one complain to?  
Time of great disorder and distress.

काहन गाव रौवमुन्न ।

*ka:han ga:v r̃ə:vm̃ ŋs.*

Eleven persons have lost their cow.  
Too many masters cannot manage a simple thing.  
Disunity in a household. Too many cooks spoil the broth.

काहन दीकचन सय, अँकिस नु छुनान वय ।

*ka:han di:kcan say, əkis ñi tshuna:n vay.*

One promises to cook eleven pots, but does not put rice even in one. Great promises but little deeds.

काहन मॉल्य् पॅत्रन कुनुय श्रानु पठ ।

*ka:han m̃ə:l'p̃ətran kunuy šra:ñ p̃aṭh.*

One loin cloth for eleven members of a family.  
Utter distress and poverty.

कौँकि छु दान कौँनियि प्यठ, त्रे मन रनान तु शे मन थ्यकान ।

*kē:ki chu da:n kə:niyi peth, tre man rana:n, tī še man theka:n.*

Kehki has her hearth at the top floor; she cooks three kilograms and boasts of six. One who shows off.

केंह मतु दितम, कनु तलु नितम।

*kēh mat i ditam kan i tal i nitam.*

Don't give me anything, but lend me your ear.  
One desires that someone should listen to him/her.

केंकु लचि छु प्यवान डायि गॅर्य याद।

*kē:klaci chu peva:n ḍa:yi gari ya:d.*

A lizard remembers an hour afterwards.  
One who misses an opportunity. A forgetful person.

कुन्य् हॅर छनु गजि ति दज़ान।

*kun' həṛ chan i gaji ti daza:n.*

A single log of wood does not burn even in an oven (fireplace). A single person cannot do much.

कुनि गबि मुठ्य लेज।

*kuni gabi muth' lej.*

A vessel full of soyabeans for a single sheep.  
Too much to eat for a single person. One who does not share his resources with others. A pampered child.

कुनिय गबि शाल।

*kuniy gabi ša:l.*

A lone sheep is always taken away (or killed) by a jackal.  
A single person is always in trouble.

कुनिस पोशान सॅरी, कुन नु पोशान काँसि।

*kunis po:ša:n sə:ri:, kun ni po:ša:n kə:si.*

Everyone takes an advantage of a single person, but the single person cannot face anyone.

कुनुय टंग पोप जान, फोट बॅरिथ खाम नु।

गरु अंदरुच स्वन जान, गामु अँदरुच ज़ाम नु।

व्वपर सुंज़ ल्यख जान, पितुर्य सुंज़ पाम नु।

*kunuy tang pop ja:n, phot b̄rith kha:m n̄i*

*gar̄i ʾndr̄ic s̄ɔn ja:n, ga:m̄i ʾndr̄ic za:m n̄i*

*v̄ɔp̄r̄is̄ ɪnz̄ lek̄h ja:n, pit̄ɪ' s̄ ɪnz̄ pa:m n̄i*

A single ripe pear is better than a basket -full of unripe ones. A co-wife in the house is better than a husband's sister living in the same village. A stranger's abuse is better than a cousin's reproach.

कुर कुर कॅरिन पनुनि गरि, तु दूल त्रॉविन लूकु हुंदि गरि।

*kur kur k̄ɔrin pan̄ni gari, t̄īthu:l̄ tr̄ɔ:vin lu:k̄i h̄ndi gari.*

Crying 'kur kur' (crowing) in one's own house, and laying eggs in stranger's house.

One who helps others and not his own relations.

कुलिस खॉरिथ ग्वडु रब।

*kulis kh̄ɔ:rith ḡɔɖ̄i rab.*

To make someone climb a tree and smear mud on the trunk to make it slippery.

To engage someone for some task and then back out.

कुल मुल छु शूबान लंगव लंजव सान।

आदम छु शूबान शुर्यव मुर्यव सान।

*kulmul chu šu:ba:n langav lanjav sa:n*

*a:dam chu šu:ba:n šurev mur'av sa:n'.*

A tree looks good with its branches and foliage, and a man looks good with his family.

कूर गॅयि लोरि रोस प्यादु ।

*ku:r gəyi lo:ri ros p'a:di*

A daughter is like a runner (herald) without a stick.

The runners make demands while showing stick. A daughter makes demands with no stick in hand.

कूर छ आसनस छेनुरावान तु न आसनस मंदुछावान ।

*ku:r cha a:snas chen ĩra:va:n tĩna a:snas mandıcha:va:n.*

A daughter decreases the wealth of the rich, and is a cause of shame to the poor.

कूर बडनस तु चेर पपनस छुनु केह ति लगान ।

*ku:r badnas tĩtse:r pap ĩnas chun ĩkēh ti laga:n.*

It doesn't take much time in the growing up of a girl and ripening of an apricot.

कूरी वोनमय, नोशी च्चु बोज़ ।

*ku:ri: von ĩmay, noši: tš ĩbo:z.*

O daughter, I'm telling you. O daughter-in-law, listen to it.

To communicate indirectly. Message communicated to one is meant for someone else.

“कोडरिस सुत्य् द्रह किथु कोडुथ” ।

“यिय दोपनम तिय कोरुम” ।

*“kodris s ĩt' dħ kith ĩkoduth”*

*“yiy dopnam tiy korum.”*

“How did you manage to spend the day with the odd person?”

“Whatever he told me to do, I did.”

कोतुय गळख गिलिये ? बेरि बेरि खाह ।

कहे करनि गिलिये ? दूलन दिनि फाह ।

काँत्याह छिय गिलिये ? काह किनु बाह ।

अखाह दितु गिलिये, पोत्र माज़ हय कांह।

केहे गोख गिलिये ? ख्वदायन लोदुख राह।

*kotuy gatshakh giliye: ? be:ri be:ri kha:h.*

*kehe:y karni giliye: ? thu:lan dini pha:h.*

*kə:t'a: chiy giliye: ? ka:h kin i ba:h.*

*akha: dit i giliye:, pə:tri ma:z hay kā:h.*

*kehe:y go:kh giliye: ? khəda:yan lodukh ra:h.*

Where are you going, O water fowl? Along the path to the field.

What are you going for, O water fowl? To hatch on my eggs.

How many have you, O water fowl? Eleven or twelve.

Give one to me, O water fowl. By my son's life, I have none.

What happened to them, O water fowl? God has held them guilty

कोबिस लथ दवाह।

*kobis lath dava:.*

A kick works as a treatment to a hunch backed person.

कोह कोतवाल तु यॉर सोबुदार।

*koh ko:tva:l, ti yə:r so:bi da:r.*

Where a mountain is the police officer, and the pine tree the regional head. Maladministration or misrule.

कोरि ल्यख गॅयि तोरि दब।

*ko:ri lekh gəyi to:ri dab.*

An abuse to one's daughter is like a blow from an adz.

It hurls a lot when one's daughter is abused.

कोरि हुंद बतु गव गॉव हुंद गुह।

*ko:ri hund bat i gav gə:v hund guh.*

The food eaten at one's daughter's place, is like eating cow dung.

क्वकर करिहे ना मान मगर पूत्यन क्याह करि ।

*kək̄r̄ karihe: na: ma:n, magar pu:ten k'a: kari?*

The hen would have competed, but would she do to her chicken. One is pulled down by one's own obligations and compulsions.

क्वकर तछान तु पूत्य् हेछान ।

*kək̄r̄ tacha:n t̄ipu:t' hecha:n.*

The hen scratches and the chicken learn.  
The young ones imitate elders.

क्वकर दपान मे क्या राह, बतख दूलन द्युतुम फाह ।

*kək̄r̄ dapa:n me k'a: ra:h, batakh ṭhu:lan d'utum pha:h.*

The hen asks, "What is my fault I have just hatched duck's eggs?" Sometimes one suffers by doing good to others.

क्व कथ नय तु कॅन्य् कथ क्याह ?

*kək̄r̄ kath nay t̄i k̄an' kath k'a:?*

If it is not a gossip, why to say it in someone's ear (or whisper)? Secrets are not narrated loudly.

क्वकरन म्वख्तु छकुन ।

*kək̄ran m̄kht̄i chakun.*

To scatter pearls for the cocks.  
To waste good advice on the foolish.

क्वकरस कुनिय जंग ।

*kək̄ras kuni: zang.*

There is only one leg to the cock. An adamant person.



क्वकुर गळ्या बाह त्रख ।

*kɔkur gatsh'a: ba:h trakh?*

Will a cock ever weigh sixty kilograms?

Can a mean person ever become great? Impossible things.

क्वकुर यूत व्यठान छु, त्यूत छु करान निच रयख ।

*kɔkur yu:t vetha:n chu, t'u:t chu kara:n nic rekh.*

The more a cock fattens, the size of its droppings become smaller. One who gets richer, becomes more miser.

क्वकुर हय खेयि खार, तोति सपदि नु खार ।

*kɔkur hay kheyi kha:r, to:ti sapdi ni kha:r.*

If a cock eats a *kharwar* (about eighty kilograms), it would not become a *kharwar* in weight.

A person doesn't become great just by eating a lot.

क्वकुर हय थॉव्यज्यन म्वख्तु डेरस, तति ति हेयि तछुन ।

*kɔkur hay thə:vizen mɔkhtɪde:ras, tati ti heyi tachun.*

If a cock is kept on a heap of pearls, it will start scratching there also. One does not give up one's habit so easily.

क्वकरि हुंज़ि लति छिनु पूत्य् मरान ।

*kɔkri hɪnzi lati chinipu:t' mara:n.*

Chickens do not die by the hen's kick.

Children don't die by the mother's curses.

क्वलि काजवठ खसि नु होख ।

*kɔli ka:jvath khasi ni hokh.*

The pestle will not come dry out of the river.

क्वलि खोत् क्वल सर्द ।

*kɔli khɔkɔ sardɪ.*

Rivers are colder one after the other.

One who attains bad experiences one after the other.

क्वली ग्रज़ान कवय छख ? आगुर वुछिथ ।

*kḍli: graza:n kavay chakh? a:gur vuchiith.*

“O river, why are you roaring? “On seeing my source.”

The importance of background.

क्वलि छुनुन छु आसान, तु खारुन मुशिकल ।

*kḍli tshunun chu a:sa:n, tikhha:run muškil.*

It is easy to throw anything into the river, but difficult to take it out again.

It is easier to lose relationships than to build them.

क्रंजलि क्रंजलि पोन्व् सारुन ।

*kranjili kranjili po:n' sa:run.*

To carry water in baskets.

A futile exercise. To waste energy.

क्राम छा पाम ज़ि ज़ख यियि ।

*kra:m cha: pa:m zi tsakh yiyi.*

Is surname a reproach that one should get annoyed?

क्रालुसुय छु खौड बानु आसान ।

*kra:lḥḥ y chu khōḍ ba:n ia:sa:n.*

A potter has a broken vessel for his own use.

An unusual thing.

क्रुहुन ओबुर गरु गरु करे, छोट ओबुर दरे नु ज़ांह ।

*kruhun obur garigarikare:, chot obur dare: nizā:h.*

The black cloud will only thunder, the white cloud will never stop raining. The black clouds do not bring rain.

क्रुहुन बट, छोट डूम, तु व्वजुल मुसलमान ।

*kruhun baṭi, chot ḍu:m, tɪvɔ:ul musalma:n.*

A black complexioned Hindu, a fair complexioned cobbler, and a brown Muslim are deceitful characters.

*kh*

खुदमथ छ अज़मथ ।

*kh idmath cha azmath.*

Service is greatness.

खँदय लदस खोंद पतय ।

*kh ðd' ladas khõd patay.*

A hurt person is hurt over and over again.  
The misfortunes do not come alone.

खँरिस राज डायन गर्यन ।

*kh æris ra:j ḍa:yen garen.*

A wicked man's reign lasts for an hour.

खौरु नु बोग तु शरु ।

*kh æ:ri ni bo:g ti šari*

No share in the good, but in the evil. A good friend.

खौरस तौजिल तु न्यायस तौतील ।

*kh æ:ras tæ:jil ti n'a:yas tæ:ti:l.*

Be quick to do good, but slow to quarrel.

खौरातस छु बजर ।

*kh æ:ra:tas chu bajar.*

The greatness is in giving away alms (or helping the poor).

खौरुक गोम तसलीह चानि, शरु निशि रछतम ख्वदायि ।

*kh æ:ruk go:m tasleh ca:ni, šari niši rachtam kh ḍa:yi.*

I do not ask for blessings or good, but O God! save me from wickedness.

खॉशि ज़न प्यठ कनि, खॉशि मर्द सर गर्दन।

*khə:ši zan peth kani, khə:ši mar id sar garden.*

A woman's relations are respected, but not of a man's.

खमि हे गुर तु खमान छ गुनु।

*khamihe: gur tikhama:n cha guni*

It could be genuine for horses to complaint, but (instead of horses) complaints are made by the load sacks (or saddle bags).

खर क्याह ज़ानि ज़ाफ़रानुच कदुर।

*khar k'a: za:ni za:phra:n ic kadur?*

An ass does not know the importance of saffron.

A stupid person does not know the importance of quality.

खर किरायि ऑशनायी क्याह?

*khar kira:yi ə:š in ə:yi: k'a:?*

While paying the hiring charges of an ass, one's relations should not come in. One shouldn't be hesitant in claiming labour charges for work done for relations or somebody else for that matter.

खर ख्यनय खर खाव।

*khar khenay khar kha:v.*

One is called an ass eater, without having eaten ass flesh.

A false charge or blame. A false accusation.

खर पूतिस गुर्य पूत पेठ्य वॉन्यु।

*khar pu:tis gur' pu:t peth'və:n'.*

Asking a colt as a gift for buying a foal.

खरु ब्वद ज़ॅलिनय तु वीदु ब्वद लॅगिनय ।

*kharib̄ɔ ts̄ɔlinay, t̄ive:d̄ib̄ɔ l̄əginay.*

May bad knowledge (an ass's understanding) flee from you, and the Vedic knowledge (good knowledge) come to you! A blessing for the child about to start education.

खरस नार तु नरस खर ।

*kharas nar t̄inaras khar.*

An ass for a human being and a human being for an ass.  
An uneven couple. Marriage of inconvenience.

खरस खसनु नु मंदछान, खरस खर खर करनस मंदछान ।

*kharas khasn̄i n̄i mandchun, kharas khar khar karn̄i mandchun.*

Not to feel ashamed of riding a donkey, and to feel ashamed in scratching it. Not to feel shy in using a particular item, but to feel shy in maintaining it.

खरस खँसिथ तु बुथ पथ कुन कॅरिथ,

कालुचन मॉगुनख खरुहँन फीरिथ ।

*kharas kh̄sith t̄ibuth path kun k̄rith,*  
*ka:lcan mongnakh khar̄han phi:rith.*

One rides the ass with his face towards the tail. And in the evening asks for an ass from them. A shameless fellow.

खरस खरु खरु ।

*kharas khar̄i khar̄i*

A comb for the donkey.  
To honour or praise one not worthy of.

खरस गोर आपरुन ।

*kharas go:r a:prun.*

To feed jaggery to an ass. To give advice to a stupid person.

**खरस गोर याजि ।**

*kharas go:r ya:ji.*

A jaggery-bread for the donkey. A good advice to a stupid.

**खानमॉलिस नु कोज तु परज़नस मिमुज़ ।**

*kha:n ñm ə:lis niko:j tɪparzanas mimuz.*

No breakfast for the dear son, but a luncheon for the stranger.

**खानु माजन तानु बागय ।**

*kha:nɪma:jen ta:nɪba:gay.*

A pampered girl (who is brought up with a lot of care and affection), may not get a husband of her choice.

**खानु माल्यन छ आनु मानय गछान ।**

*kha:nɪma:len cha a:nɪma:nay gatsha:n.*

The children brought up with a lot of care and affection, (often) face acute problems.

**खानु माल्यन नु कोज तु परछन साल ।**

*kha:nɪma:len niko:j tɪparden sa:l.*

There is not enough food for one's own children, outsiders are invited over a feast.

**खानुदार गव थानुदार ।**

*kha:nɪda:r gav tha:nɪda:r.*

The head of the family is like a police officer.

It is the responsibility of the head of the family to take care of everyone.

ख्यावुन छुनु रावान ।

*kh'a:vun chun ira:va:n.*

Feeding someone does not go waste.

ख्यता मला केंछा, आऊज़ बिला.

दिता मला केंछा, नाऊज़ बिला ।

*kheta: mala: kē:tsha:, a:u:z bila:.*

*dita: mala: kē:tsha:, nau:z bila:.*

“O Mulla, eat something.” “Let me pray to God.”

“O Mulla, give me something.” “God defend us.”

A selfish person who is ready to accept hospitality, but hesitant in offering it.

ख्यनु ख्यवान तु व्यनु डॉल्य् डॉल्य् ।

*khen ikheva:n tiven idəl' dəl'.*

Someone is eating his meals, as though picking *vena* (a kind of green) plant. To pretend disinterest while eating.

To show superficial disinterest in getting favours.

खेन्य् म्यँट, नॉल्य् ज़ॉट गॅयि बॅड दौलथ ।

*khen' met, nəl' zət, gəyi bəd dāvlath.*

Something to eat and something to wear is a big wealth.

ख्यनु मंज़ु व्वकुस ।

*khen imanz vvakus.*

Unnecessary conflict in eating (together).

An unnecessary quarrel in the family.

ख्यनु वो लुय खेयि तु ख्यावि ।

न ख्यनु वो ल क्या खेयि तु ख्यावि ?

*khen ño:luy kheyi tikh'a:vi.*

*na khen ño:l k'a: kheyi tikh'a:vi?*

One who knows how to eat, will eat and also feed others.  
The one who doesn't know how to eat, will neither eat himself nor can feed others.

ख्यनु म्यूठ तु होरुन ट्योठ ।

*khenim'u:th tihorun t'oth.*

Sweet to the taste, but bitter to pay for.

ख्यमस खार तु होरस नु हार ।

*khemas khar tihoras nihaar.*

I will usurp his *kharwar* and will not pay a penny.  
A selfish person.

खे खे गोमुत गॉस्य, मोतुच छस नु खबर ।

*khey khey gomut gas, motuch chas ni khabar.*

One who has become lustful only by keeping on eating, and is not aware about the death.

खे गॉव गासु, दरमुकि पासु ।

*khey gav gas, darmuki पासु ।*

O cow, eat grass for the sake of *dharma*.

ख्यवान पानस तु थ्यकान जहानस ।

*khevan panas tyekan jahanas.*

Eating to oneself, and boasting to the world.  
A selfish person.

खुरिस वाति मोहन्युव तु शुरिस नु ।

*khuris vati mahn'uv tishuris ni*

One can solve a knotty problem, but not the problems of a child. It is not easy to handle a child.

खूतिस प्यठ खूत ।



*khū:tis peth khū:t.*

Injury after an injury. Misfortunes never come alone.

ख्योन गछि त्युतुय युथ बेयिस ख्वश यियि।

*kh'on gatshi t'utuy yuth beyis khǎ yiyi.*

One must eat only as much as is pleasing to others.

ख्योन चोन छु पानस पानस, पाम छ बाँगरिथ।

*kh'on con chu pa:nas pa:nas, pa:m cha bə:grith.*

When it comes to eating, everyone is separate and when it is to share a blame, all become partners.

People eat as individuals and unite in sharing blames.

ख्योन द्युन प्वलाव, तु अथ छलुन गॉव मथुर।

*kh'on d'un pola:v, ti athi chaluṅ gā:v m̄thri.*

Giving *pula:v* (a special dish) to eat, and offering cow urine for washing hands.

To wash away the good done by an abuse or a deed.

खोर हय आसि बिलकुल साफ, तोति आसनस हथ फ्यफर।

*khōr hay a:si bilkul sa:ph, to:ti a:snas hath phephar.*

If a scabby head is clean, still there will be hundred pimples.

“खोफ वॅन्म्य् सुंद छुय ?” “पननिस मॅहलदार सुंद”।

*“kho:ph kəm' sund chuy?” “pan nis mohladar sund.”*

“Who are you afraid of?” “My mohalladar (head of the mohalla or locality).”

One is afraid of one's own people.

ख्वज् छु खुशी करान जि नेचुव छुम गाटुल।

नेचुव छुस पाम दिवान जि मोल छुम बेकुल।

*khaji chu khoši: kara:n zi necuv chum ga:ṭul.*

*necuv chus pa:mi divan zi mo:l chum be:kā.*

The khwaja is happy thinking that his son is wise.  
And the son reproaches his father for the latter's foolishness.

ख्वज छु पथय, तु टाव वोथ ब्रोंदुय ।

*khājī chu path y, tīta:v voth brō:thuy.*

The khwaja is much behind, but the news of his arrival has reached ahead. News about highly placed persons travels fast. News beforehand.

ख्वजा चु ति यिख नु, बु ति समखय नु ज़ांह ।

*khāja: tsīti yikhni, bīti samkhay nīzā:h.*

O khwaja, neither you will come, nor shall I see you again.  
To part company once for all.

ख्वज ति मूद, तु ज़ास ति बलेयि ।

*khājī ti mu:d, tītsa:s ti bale:yi.*

The khwaja died, and his cough was cured.  
Death puts an end to all the ailments. Death ends all the ailments.

ख्वज ब्यूठ वान तु लेजव सान ।

*khājī b'ū:th va:n tīlejav sa:n*

The khwala (shopkeeper) opened a shop along with all his earthen vessels. A bad business.

ख्वज म्वमन्य् ठूल, काह हेन्य् तु बाह कुनन्य् ।

*khājī m m n' thu:l, ka:h hen' tība:h k n n'.*

Khwaja Mohammad's eggs, buying at the rate of eleven and selling at the rate of twelve. A business at loss. A bad business.

“ख्वज साँबा, गाम न्यूहोय” । “असि त्रोव पानय” ।

**“khɔjɪsə:ba:, ga:m n’uho:v.” “asi tro:v pa:nay.”**

“O khwaja, your village has been taken away from you.”

“I have given it up on my own.”

To reconcile with the loss.

**“ख्वाजा दिसौ बतु” । सु तुलान पानु पॅथर ।**

**“khɔja: disə: batɪ” su tula:n pa:nɪpəθrɪ**

“O khwaja, give me food.” He himself picks it up from the ground. To ask for help from someone who needs it himself. To seek help from a helpless person.

**ख्वादा छु दूलस जुव दिवान ।**

**khɔda: chu θu:las zuv diva:n.**

God puts life in an egg. God gives life to a lifeless thing.

**ख्वादायि संज खॅर तु नॉयिदु संज ज्यफ ।**

**khɔda:yi sɪnz khəθ tinə:ydi sɪnz tseph.**

God has given the scab, and the barber causes a wound (in it). One misery followed by another. Calamity followed by catastrophe. Misfortunes never come alone.

**ख्खरन नु ख्राव तु पदमान नाव ।**

**khəran nɪkhra:v tɪpadma:n na:v.**

Not even wooden shoes to wear for her feet, yet she is called Padmani (a queen). A false prestige.

**गॉन्य बुडि तु यँदुर कति ।**

**gə:n’ budi tɪyendɪr kati.**

When a prostitute becomes old, she spins the wheel.

An appropriate profession at an appropriate time.

**गाढ छ दॅरियावस अंदर त्रेशि बापथ मरान ।**

**gə:d cha dərya:vas andar tre:ši ba:path mara:n.**

The fish dies of thirst in the water.

गाँव ज़ाव वोछ, सुय मे गोछ।

*gə:v za:v votsh, suy me gotsh.*

The cow bore a calf, which I would like to have.

To be greedy.

गाँव छु वोनमुत, हटि किन्य् दितम तु लटि किन्य् दिमय।

*gə:v chu vonmut, haṭi kin' ditam tɪlaṭi kin' dimay.*

The cow has said, "Give me by the throat (feed me), and I'll give you by the tail (i.e. I will supply milk)."

Feed a cow well, and it will give you milk.

The more you feed a cow the more milk you will get.

गाँव मार बोज़ान सॉरी, दांदु मार नु बोज़ान कांह।

*gə:v ma:r bo:za:n sə:ri:, dā:dɪma:r nɪboza:n kā:h.*

Strike a cow and everyone will sympathize with it, but strike an ox and nobody will say a word.

A woman gets sympathy more easily than a man.

गाँठ क्या ज़ानि पॉज़ु सुंद शिकार।

*gə:ṭh k'a: za:ni pə:zi sund šika:r.*

What does a kite know of the prey of a hawk?

गाँठ क्या ज़ानि बचु दोद, तु हाँठ क्या ज़ानि प्वत्रु दोद।

*gə:ṭh k'a: za:ni baci do:d, tɪhə:ṭh k'a: za:ni pə:tri do:d.*

What does a kite know about the pain of its prey (i.e. chicken)? What does a barren woman know the pangs of child's birth?

गाँठ नु कुनि तु गाँटि ओल।

*gə:ṭh nɪkuni tɪgə:ṭi o:l.*

The kite is nowhere, but there is a kite's nest.

Building a stable, before obtaining a horse.

गगुर खोजान ब्रॉरिस, ब्रोर खोजान हूनिस।

*gagur kho:tsa:n br̥:ris, bro:r kho:tsa:n hu:nis.*

A mouse is afraid of a cat, and a cat is afraid of a dog.  
No one is fearless. Everyone has someone superior above him.

गगुर छु करान ब्रॉरिस लार।

*gagur chu kara:n br̥:ris la:r.*

The mouse is chasing away the cat. Something unusual.

गगुर ज़ाव लॅकरि बनि, ह्यथ क्या ज़ाव ज़ि ख्यथ द्राव।

*gagur tsa:v l̥kri bani, heth k'a: tsa:v zi kheth dra:v.*

A rat entered a pile of wood. What did it take with it, and what did it eat and came out with? Nothing.  
An attempt in futility.

गगुर वोथ ब्रॉरिस खेनि।

*gagur voth br̥:ris kheni.*

A mouse attacks a cat. When a weak person attacks a strong one. A knight attacked by a wreck.

गुर्यन नु पोशान, ल्येज बन्यन चोब।

*gur'an ni po:ša:n, l'æ banen co:b.*

One who is not able to restrain horses, beats the dunghill.  
One who cannot argue with the strong persons, shows anger on the weaker ones.

गगुर हेकि नु अज़िथ पनुनि वाजि, पतु ह्यथ माजि।

*gagur heki ni æsith panu ni va:ji, patu heth ma:ji.*

The rat cannot itself enter into its hole, still it takes its mother along with. Hardly enough for one, and yet two or more want to share it.

गगरायन छुनु रूद ।

*gagra:yan chun i ru:d.*

The thundering does not cause rain.

Barking dogs seldom bite. Empty vessels make much noise.

गजि सूर कोडुम, पजि सूर लोडुम तु त्रोवुम, गॅयम त्रे कामि ।

लालु वुज्जनोवुम, द्दद दाम चोवुम तु पतु बेयि सोवुम, गॅयम शे कामि ।

*gaji su:r kodum, paji su:r lodum ti tro:vum, gəyam tre ka:mi.*

*la:li vuz:ɳo:vum, dɔdi da:m co:vum ti pati beyi so:vum, gəyam še ka:mi.*

I took out ashes from the fireplace, put them in a basket, and then threw them away: I have done three things. I woke up the baby, gave him a little milk, and then put him to sleep again. I have performed six jobs.

To pretend to be busy. As busy as a hen with one chicken.

गबि बुथि रामु हून ।

*gabi buthi ra:mi hu:n.*

A sheep in appearance, but a wolf at heart.

A wolf in sheep's clothing.

गरु गव ज़क़ नाव, दक़ु दिय दिय पक़नाव ।

*gar i gav tsak i na:v dak i diy diy pak i na:v.*

The home is like a turf-boat, which is driven ahead by constant roving and pushing.

To run a household demands continuous hard work.

गर गुंड।

*garīgūḍi*

The bully in the house. One who cannot achieve much out of his house. A boastful person.

गरज़ मंद छु देवान।

*garzmand chu de:va:nī*

A selfish person is mad.

गरु वंदय गरु सासा, बरु न्यबर नेरय नु ज़ांह।

*garīvanday garīsa:sa: , barīnebar ne:ray nīzā:h.*

O home, I would sacrifice a thousand houses on you, and would never step out of the door.

No place like home. East or West, home is the best.

गरस मंज़ गंगा।

*garas manz gangs:.*

Ganges in one's own house.

Everything available at home.

गरि गटु तु मॅशीदि च़ोंग।

*gari gaṭi ti mǝṣi:di tsō:g.*

Darkness in the home, but a light in the mosque.

Darkness in the hearth and light in the church.

गरि छुन तु ज़ॉमिन नु अचुन।

*gari d'un tizə:min nīatsun.*

It is better to give something from one's own than to stand surety to anyone.

गरि पॅठ्य ज़ामतुर, बरु प्यठु हून।

*gari pethīza:mtur, barīpethīhu:n.*

A son-in-law who lives with his in-laws is like a dog at the door.

गरि नून तील आसुन ।

*gari nu:n ti:l a:sun.*

To have salt and oil at home.

Availability of bare necessities at home.

गरि वरि दगनि ।

*gari vari dagni.*

To pound spices in the house.

A coward. One who is afraid to come out of the house.

ग्यव ख्यवान तु गरदनि कुन अथु लागान ।

*g'av kheva:n tġgardani kun athġla:ga:n.*

While eating ghee, feeling the neck with hand (to see if he is getting fat). One who is very impatient to know the effect of the treatment which has just begun.

ग्यवु हा तु ग्यव ख्यव ब्रॉर्य ।

*g'avġha: tġg'av khyev brǽ:r'.*

I would sing but the cat has eaten my ghee.

(The word g'av means 'to sing' as well as 'clarified butter'.) To make a lame excuse for one's incompetence.

A bad workman quarrels with his tools.

गाटु छा नाटु, बाज़रु हेज़ि मॅल्यु ।

*ga:tġcha: na:tġ, ba:zrġhezi mǽl'.*

The wisdom is not like mutton, which can be bought from the market. Wisdom cannot be purchased.

गाडि छु आबु मंज़ुय त्रेशि हुंद तमाह ।

*ga:dġchu a:bġmanzġy tre:šġ hund tama:h.*

A fish craves for water in the river itself.



गाम छु खाम ।

*ga:m chu kha:m.*

The village is raw (not a place to get all what one would like to have). Rural life is full of hardships.

गॅरीबस गोबुर ज़ाव, ओनुन कति ।

*gæri:bas gobur za:v. onun kati?*

A son was born to a poor man. People asked, "Where from did he bring him". A poor man's happiness is not relished. A pauper's prosperity puzzles all.

गरि ति हाख, परि ति हाख, नाहकय जुवु गरि द्राख ।

*gari ti ha:kh, pari ti ha:kh, na:hkay zuva: gari: dra:kh.*

The same swede (a green vegetable) at my own house, the same in another's. I should not have come out of my house. When one doesn't get better food at other's place.

गरु वंदय गरु सासा, बरु नेरय नु ज़ांह ।

नतु करय डुबु डासा, फीरिथ यिमय नु ज़ांह ।

*garivanday garisa:sa:, barine:ray nizā:h.*

*natikaray dubida:sa:, phirith yimay nizā:h*

My home! I may sacrifice a thousand homes on you, and would not come out of your door. Or, I would destroy you totally, and would never return to you.

Two extremes of the like and dislike for the home..

The home is sweet as long as it provides comfort.

ग्यव ख्यनय छनु गरदन म्वटान ।

*g'av khenay chanigardan mṭa:n.*

One's neck doesn't get fat without eating *ghee* (clarified butter). A person who takes bribes.

गानि रोव रून, कमि शाहरूक ।

*ga:ni ro:v ru:n, kami śa:hruk.*

A prostitute lost her husband. Who knows of which city?  
When whereabouts are not easily traced.

गाव ति चावुन तु वोछ ति रंजनावुन ।

*ga:v ti ca:vun tīvotsh ti ranz̄na:vun.*

Milk the cow, and also keep the calf satisfied.  
To enjoy and let others also enjoy.

गाव दियि नु तु वोछ चयि नु ।

*ga:v diyinītīvotsh ceyi nī*

The cow will not give (milk), and the calf will not suck it.

गुर बडि सोन, दानु खेयि चोन ।

*gur badī so:n, da:nīkheyi co:n.*

Our horse will grow big, and will eat your grain.  
To derive benefit at other's cost.

गुर्यन नु पोशान, ल्यज्ज बन्यन चोब ।

*guren nīpo:śa:n lez banen co:b.*

When one cannot control the horses, one beats the dung  
hill. To take the revenge of the strong from the weak.

गुर खँसिथ, ज़ादर मँडिथ तु गाव प्रँसिथ ।

*gur kh̄sith, tsa:dar m̄ḍith, tī ga:v pr̄sith.*

The horse can be assessed after riding it, the quality of the  
blanket can be assessed after shrinking it by washing, and  
the cow can be assessed after it has given birth to a calf.  
Gold is tested in fire; man's courage is tested in misery;  
and horse is tested by riding.

गुर छुन ख्यवान पेच, येलि छस ब्वछि लगान, तेलि छु ख्यवान मेच।

*gur chunḥ kheva:n pets, yeli chas bḥchi laga:n, teli chu kheva:n mets.*

The horse does not eat the bulrush, but at the time of hunger it will eat clay.

The hunger doesn't wait for tasty food. Hungry stomach needs no dainties.

गुर, ज़नानु तु शमशीर, यिम त्रेनुवय छि बेवफा।

*gur, zana:n tīśamṣi:r, yim trenḥvay chi bevapha:*

A horse, a woman, and a sword, all the three are not loyal.

गुर व्यठान चोन, दानु ख्यवान म्योन।

*gur vetha:n co:n, da:nḥkheva:n m'o:n.*

Your horse is becoming fat by eating my grain. To live on other's expense.

गुरि सवॉर्य तु खरचु अतुगथ।

*guri savḥr' tīkha:rci atḥgath.*

Mare for riding, useless run for the foal. (Mare is used for a ride and unnecessary expenses are to be incurred on the foal). The foal runs along with the mare for nothing.

गुरिस नु पॅत्य, म्वकदमस नु ब्रूठ्य, तु सज़स नु दॅछिन्य।

*guris nipḥ', mḥkdamas nībrū:th', tīsḥsas nidḥchin'.*

No one should go behind the horse (it might kick him), in front of the village headman (who might ask him to do some work for him), and on the right hand side of a tailor (whose needle may prick him).

गुरसस मॉल, ज़ोड ह्यथ पतु कनि।

*gursas mḥl, tsod heth patḥkani.*

One wants to have buttermilk, but has hidden the pot (which has been brought for it) behind one's back.  
Someone who is shy in asking for a favour.

गुर्य छु दोपमुत, खसुवनिस खारथ, वसुवनिस बालतम ।

*gur' chu dopmut, khasvānis kha:rath, vasvānis va:ltam.*

The horse has said, "I will help you to go up the steep, but you lead me down the slope".

It is easier for the horse to climb uphill than to go downhill.

गुर्यन लॉगिख नाल तु खर गॅयि पडर दॅरिथ ।

*guren lā:gikh na:l tīkhar gāyi padar dārith.*

Iron shoes were fixed on horses, and donkeys also lifted their hoofs for it. When a weak person considers himself/herself at par with strong person.

गूर दप्या ज़ि म्योन दद छु च़ोक ।

*gu:r dap'a: zi m'o:n dād chu tsok.*

Will the milkman ever say that his milk is sour?

Everyone speaks high of himself. Self praise is no recommendation.

गूर्य गरि छा वोछ रावान ।

*gu:r' gari cha: votsh ra:va:n?*

Is a calf ever lost in a milk vendor's house?

गूर्य वोहवनु छा वोछ मरान ।

*gu:r' vohvni cha: votsh mara:n?*

Does a calf die as a result of milk vendor's curse.

गोट नय आसि, गाश कस बासि ।

*got nay a:si, ga:ś kas ba:si.*

If there is no darkness, how will one feel the light?

ग्रुस्य् छु वोनमुत, मे गॅछ्य आसुन्य् जु ख्वदा, अँकिस वनुहॉ पोज़ तु बेयिस  
अपुज् ।

*gr̥s' chu vonmut, me g̥tsh' a:s̥n' z̥ikh̥da:,*  
*əkis van̥h̥ə: poz, t̥ibeyis apuz.*

The peasant has said, "I wish I had two Gods, so that I would tell truth to one, and lie to other."

ग्वडु गव पानस, पतु गॉर ज्ञानस ।

*g̥d̥i gav pa:nas, pat̥i g̥ə:za:nas.*

First for self, then for the stranger. Charity begins at home.

ग्वडु लोरिहेन, पतु कोरिहेन ।

*g̥d̥i lo:riha:n t̥ipati ko:riha:n.*

First one asks for your walking stick, and then asks for your daughter. To make new demands after the old ones are met.

ग्वडु यड अदु थर ।

*g̥d̥i yad̥ adi thar.*

First food for the stomach, and then clothes for the body.

ग्वडुनिच क्वलय छय रुन्य् मँचुय, दोयिम क्वलय छय तोति केंछा, त्रेयिम  
क्वलय छय तालि मकचुय ।

*g̥d̥in̥ic k̥day chay r̥n' m̥ts̥y, doyim k̥day chay to:ti*  
*k̥t̥sha:, t̥reyim k̥day chay ta:li makts̥y.*

The first wife is mad for her husband. The second wife, has something good in her, but the third wife is like an ax on the head.

ग्वडुनिच क्वलय छय ही तय ज़ी, दोयिम क्वलय छय गरि गरि द्रुय,

त्रेयिम क्वलय च़टान सुमु तु [REDACTED] च़ूरिमि बदल लागि नु कांह ।

*gəɖɪnɪc kəɖay chay hi: tay zi:, doyim kəɖay chay gari gari  
drɪy. treyim kəɖay tsəɖa:n sum i tɪ kadɪ, tsu:rimi badal lagi  
nɪ kɑ:h.*

The first wife is a jasmine and income. The second wife swears often by your name. The third wife cuts bridges and bunds. There is no match for the fourth wife (she is a real disaster).

ग्वडनिच लानथ, दोयिम न्यामथ छय बराबर ।

*gəɖɪnɪc la:nath doyim n'a:math chay bara:bar.*

The first curse and the second blessing are alike. The first wife is valued more than the second. The devil we know is better than the devil we do not know.

ग्वडन्युक सोदा गछि नु रावरुन ।

*gəɖɪn'uk soda: gatshi nɪra:vɪrun.*

One must not lose the first deal. Never refuse the first offer.

गोबर छा ल्वबर जि गॅयि गूरिस निशि तु अँन्य ।

*gəɖar cha: ləɖar zi gəyi gu:ris niši tɪ ʌn'.*

Sons are not (like) cow dung cakes, which can be brought from the cowherd.

Sons are not so easily obtained. Sons are precious.

ग्रुस्य कार गव जिनु कार ।

*grɪs' ka:r gav jinɪka:r.*

A peasant's work is like devil's work.  
A peasant's profession is very difficult.

ग्रुस्य छे दिचमुन्न शेतानस बाँज्य ।

*grɪs' cha ditsmɪs še:ta:nas bəz'.*

A peasant has deceived even the satan.  
A peasant is very cunning.

गुस्युतिस नय फारसी तोग, मारुन वोत नु।

*gr̥s'tis nay pha:rsi: tog, ma:run vo:t n̄*

If a peasant doesn't know Persian, he is not liable to be killed for it. Everyone has his limitations. Perfection is an attribution to God alone.

*c*

चॉनिस हाकस छुनु पाख दिनुक हाजथ।

*c̄:nis ha:kas chun̄ipa:kh dinuk ha:jath.*

There is no need to cook your swedes. A perfect worker.

चाय कम या ज़्यादा, मगर तँज़।

*ca:y kam ya: z'a:di magar t̄ns.*

It doesn't matter whether tea is less or more, but it must be hot.

चायि तु लायि गछि ओगुन आसुन।

*ca:yi t̄ila:yi gatshi ogun a:sun.*

Flame is necessary for preparing tea and for cornflakes.

चोन नु सुथर तु म्यॉन्य नु कतुवुन्य।

*co:n n̄is̄ ṛh̄, t̄ime:n' n̄ikat̄ ṛn̄'.*

Neither you have got cotton, nor do I get the charges for spinning it.

चोन म्वंगु त्रख, सोन स्युन अख।

*co:n monḡitrakh, so:n s'un akh.*

Your five kilograms of green gram is consumed in our single meal. The consumption is more, when a family is large.

*ch***छँत्य् तु क्रहुन्य् चारुन्य्।***chə' tɪ krɪhɪn' tsa:ri:n'.*

To look for black and white. To look for false excuses.

**छँन्य् मँट छे वज़ान।***chən' mət̪ chə vaza:n.*

Empty vessels make much noise.

**छँल्य् छँल्य् ज्युन ज़ालुन।***chəl' chəl' z'un za:lun.*

To burn wood after washing it. To be over careful.

**छँलिथ थँविहून तु वँलिथ निमोन।***chəl'th thəvihu:n tɪvəlith nimo:n.*Keep her bathed, and we will take her wrapped (in clothes).  
Where no dowry is demanded.**छम छिठ तु छ मा काँसि।***cham chith tɪ cha ma: kə:si.*I have a printed cloth, which no one else has.  
To show off. A dandy. A snob.**छलनु मल छ अज़ान किनु नेरान।***chalnɪ mal chə: atsa:n kinɪ ne:ra:n?*Does the washing make clothes dirty or clean?  
It helps to discuss the problems for reaching a solution.  
Discussion resolves the matter.**छलनु मल छु नेरानय, अज़ान छुनु।***chalnɪ mal chu ne:ra:nɪy, atsa:n chunɪ*



The washing removes the dirt and does not make it more dirty. It helps to discuss problems in order to find solutions.

**छानु किज।**

*cha:n i k̄j̄.*

The carpenter's wooden wedge.

It is believed that a carpenter keeps some lacuna or a fault (say a missing nail here and there) in the construction of a house etc., so that he is recalled to do the job and earn his livelihood. To keep some lacuna in the work.

**छानु दुख छुनु बस्ति रोज़ान।**

*cha:n i th̄kh̄ chun i basti ro:za:n.*

The sound of the (tools of) carpenter does not remain a secret. Truth cannot be hidden.

**छानु दुकस छु रस तयार।**

*cha:n i th̄kas̄ chu ras taya:r.*

Soup is ready at the sound of the carpenter. A skilled worker is honoured always. A skilled worker does not die of hunger.

**छानस तोरि छफ पानस कुन।**

*cha:nas to:ri chaph pa:nas kun.*

The showings of timber cut by the carpenter with his adz go towards him. It is natural for every one to think in terms of one's own benefit. Man is selfish by nature.

**छानस नु चोंचु, खारस नु क्रोछ।**

*cha:nas n i c̄õ:c̄i, kha:ras n i krotsh*

A carpenter does not have a (wooden) ladle (for his own use), and a blacksmith doesn't have a poker (used for taking out burning charcoals from the fireplace).

There is a scarcity of items which should have been readily available with persons who make them.

छानस, बाँज्यगारस तु शाहसवारस छ अँडुय वुमुर।

*cha:nas, bə:z' garas, tɪsha:hsava:ras cha aɳɟy umɪr.*

A carpenter, juggler and a horse rider live only half their lives. A risky job.

छाव यिथ बतु तु दाव यिथ कथु।

*cha:v yith batɪ, tɪda:v yith kathɪ*

Rice tastes good when it is properly cooked, and talking is good when opportunity is ripe. Strike when the iron is hot.

छुम तु करस क्या ?

*chum tɪkaras k'a:?*

I have (enough) what should I do to it?

To show off one's wealth. Too much of everything is bad.

छ्वकस नून त्रावुन।

*chɔkas nu:n tra:vun.*

To rub salt on the wound. To hurt a person who is already hurt. To add insult to injury.

छ्वन्या द्वन्या करुन।

*chɔn'a: tɔn'a: karun.*

To enjoy at any cost. To spend lavishly and not to think about future.

*j*

जाहिल बटन छु ठोकुर ज़लनोवमुत।

*ja:hil baɽan chu ʈo:kur tɔlɔno:vmut.*

An irate Hindu has chased away an idol of god from his house. Anger is harmful.

जट पठ ज़ि ख्वदायि रठ।

*jat path zi khada:yi rath.*

Act quickly and leave (the result) to God.  
Those who do not bother about the consequences.

जंगस मंज छय ठील्य् ति तु गूल्य् ति।

*jangas manz chay thi:l' ti tigu:l' ti.*

In war one may get a purse, or a bullet.  
One may win or lose a battle. In a battle there are losses and gains.

जंदुनय छे ज्वव आसान।

*jandun y cha zava:sa:n.*

Lice flourish in rags.

जंदस पौर्य यथ कॅर्यजि वंदस राहथ।

*jandas paur' yath karizi vandas ra:hath.*

Blessed be the ragged garments, which provide warmth during winter.

जमाथ गॅयि करामथ।

*jama:th gayi kara:ma:th.*

Unity among people is as good as a miracle.  
Many things are accomplished by unity.

जवानस नु रोजगार, ल्वकटिस मॉज मरुन्य, तु बुडस आशोन्य मरुन्य, यिमु  
त्रेनुवय कथु छे मुसीबथ।

*java:nas nu ro:zga:r, laktis māj marin', ti budas ašen'  
marin', yim itren yavay kath i cha musi:bath.*

Unemployment for a young man, death of the mother for a kid, and death of the wife for an old man, are the three terrible misfortunes.

जान कुस छु? पनुन पान।

*ja:n kus chu? panun pa:n.*

Who is good? your own self.

If one is good, one will find everybody else good.

जान गव सु युस जान करि।

*ja:n gav su, yus ja:n kari.*

Good is one, who does good to others.

जान छु पनुन पान।

*ja:n chu panun pa:n.*

Good is one's own self.

One who is good, will find everyone good.

जानु दित दसतार, पानु रोजतु व्वड नोन।

*ja:n i dit i dasta:r, pa:n i ro:zt i v d n on.*

My friend, give me your turban, and remain bareheaded yourself. To be very selfish.

जिगरुय छु करान कार।

*ji:gr u chu kara:n ka:r.*

It is the heart (courage), which helps to achieve (and not the wealth). The brave deserve the fair.

*ts*

चु दफ “बेनि”, बु दपय “बायि”, पनुन्य कथ छय पनुनि जायि।

*ts i daph “beni”, b i d apay “ba:yi”, pan in’ kath cha pan ini:*

*ja:yi.*

You call me 'sister', and I will call you 'brother'. The real fact (of our relationship) will remain a secret with us. The relationship is mutual understanding and not a public matter.

चॅटिथ ह्यंदुव्यंद, तु चुहिथ सोदा।

*ts æith hend ivend, t i ts hiith so:da:.*

Watermelon (should be purchased) after cutting it, and groceries after tasting (sucking).

चॅर छे अकि फलि बापथ हॅरान।

*ts ær cha aki phali ba.path h æra:n.*

A sparrow is wandering for a single grain. Everyone is in need of something no matter how little it is.

चॅरिस गाटस छु चॅोर खुर।

*ts æris ga:tas chu tsor khur.*

The wiser the man, the more in trouble.

चॅाँगिस तल छे गट।

*ts æ:gis tal cha gat:i*

There is darkness under the lamp. Nearer the church farther from God.

चॅम तु नम वॅसिथ र्वखसथ।

*tsam t i nam v æsith r æhsath.*

After wearing out (losing) one's skin and nails in hard work, one is dismissed (from service).

चॅरि कशनु छु रथ यिवान।

*tsari kašn i chu rath yiva:n.*

Blood comes out from excessive scratching. A miser creates more miseries for himself.

A meticulous person often comes to harm.

ज़रि छु कँड्य थरि प्यठ राहत ।

*tsari chu kənd' thari peth ra:hat.*

The sparrow feels comfortable upon the thorn bush.  
Everyone feels comfortable at his or her own place, no matter how small or bad it is.

ज़रि हुंद वांटुय क्या छु ?

*tsari hund vā:th ĩ k'a: chu?*

How big could be the heart of a sparrow?  
A little person cannot be very bold.

ज़लवुन्यन पतु, तु लारवुन्यन ब्रौह ।

*tsal ĩ ĩnen patı, tı la:r ĩ ĩnen brōh.*

Following the people who are running away, and in front of the people, who are chasing.  
A clever person, who takes benefit in every situation.

ज़लवुन्यन ब्रौह तु लारवुन्यन पतु ।

*tsal ĩ ĩnen brōh tı la:r ĩ ĩnen patı*

Leading those who are running away, but the last of those who pursue. A coward.

ज़िथुर हय द्दशि, वँहरस पोशि,

वँहरॉज़ हय द्दशि, तु पँहरस पोशि नु ।

*tsith ĩ hay dʒši, vəhras po:ši,  
vəhrə:ts hay dʒši, tı pəhras po:ši nı*

Should it rains in *Chet* (March-April), there will be enough water for the whole year, but if it rains in the rainy season (July-August), it would not last even for a few hours.

ज़े हिशि गबि छा न्यूर खसान ?

*tse hiši gabi cha: n'u:r khasa:n?*

Can ewes like you, climb a meadow?  
Contempt for other's weakness. To belittle someone.

चूर गॅयि नंगु, हंगु तु मंगु।

*tsu:r gəyi nangɨ hangɨ tɨ mangɨ*

Someone's theft (or bad deed) is revealed all of a sudden.  
Bad deeds do not remain hidden for long.  
Every secret shall be told.

चूर छे फख।

*tsu:r cha phakh.*

Theft is like a bad odour (which cannot be hidden).

चूर छु बेनूर।

*tsu:r chu be:nu:r.*

The thief is without grace (unattractive person).

चूर मु कर तु काँसि मु खोज़।

*tsu:r mi kar tɨ kʰɛ:si mi kʰo:ts.*

Don't steal, and be afraid of none.  
One who does not commit a bad deed should not be afraid  
of anyone.

चूर क्वकुर।

*tsu:r i kʰur.*

A stolen cock. A forbidden work.

चूरस छे ब्वखस कुनुय कल।

*tsu:ras cha bʰkʰcas kunuy kal.*

The thief always thinks about his luggage (or booty).

चूरस चूर फरान।

*tsu:ras tsu:r phara:n.*

Thieves steal things owned by thieves.

Ill begotten money does not last long.

चूरस तु रॉछिस बॉजवठ।

*tsu:ras tɪ rə:chis bə:jvath.*

A partnership between the thief and the watchman.

Where everyone is dishonest.

चूरस नय मूर आसि, सन किथु पॉठ्य श्रप्यस।

*tsu:ras nay mu:r a:si, san kithɪpə:th' śrapes?*

If the thief is not beaten with stick, how would he digest the proceeds of theft?

A thief is accustomed to thrashing.

चूरस फुट ख्वर तु पीरस मोरुख मुरीद।

*tsu:ras phut khə tɪpi:ras mo:rukḥ muri:d.*

A thief broke his foot, and the priest's disciple was killed (for it). The innocent is punished and the guilty is acquitted.

चूरव नियि ज़नानु, तु ठगव ख्यव म्वख्तु हार।

*tsu:rav niyi zana:n, tɪthagav khev məkhtɪha:r.*

Thieves took away the woman, and the robbers took away the necklace. When thieves are also robbed.

चूठ छु चूठिस वुछिथ रंग रटान।

*tsū:th chu tsū:thiṣ vuchith rang raṭa:n.*

An apple gets colour on seeing another apple.

A person is influenced by the company he/she keeps.

चोट गॅयि क्वलि तु राहि ख़ादा।

*tsot gəyi kəli tɪra:hi khəda:.*



The bread fell into the river, and he said ‘for the sake of God.’ When lost things are given in charity.

चोट छे बनान द्वयव अथव ।

*tsot cha bana:n d̥yav athav.*

A bread is made by two hands.

Unity is strength. It takes two to make a row.

चोर अयाल छु बोड जंजाल ।

*tsor aya:l chu bod janja:l.*

A large family is a complex problem.

चोर गव जि खोर गव ।

*tsor gav zi khor gav.*

Too much is not liked by anyone.

Too much of everything is bad.

च्वचि वरि अँदरु नेर्या अँज ।

*ts̥ci vari ȧndru ne:rya ȧj?*

Would a goose come out of a cake?

(A typical reply given by a bakeman when he was told that a lice was found in a cake made by him).

Small things can hide smaller items.

*tsh*

छँरुय मँट छे वज़ान ।

*tsh̥̄ry m̄̄t̄̄ cha vaza:n.*

Empty vessels make much noise.

छँल्य नतु बँल्य, प्यठु नतु तँल्य ।

*tsh̄' nat̄ib̄', p̄th̄inat̄it̄'.*

Either with deceit or by force; either from the top, or from the bottom. By hook or crook.

छलस तल छु होस ति बंद।

*tshalas tal chu hos ti band.*

Even an elephant is caught in the trap.  
Anyone can be trapped.

छुन पॉजामु खस लरि प्यठ, छुन पॉज़ारु तु कर ठस ठस।

*tshun pə:ja:mɪ khas lari pəθ, tshun pə:za:ri ti kar θas θas.*

Put on trousers, and climb the roof of the house. Put on the shoes, and tap the floor. A person who shows off. Said for a snob.

छ्योट हय ख्यम्, कमि लूब ?

*tsh'ot hay khem i, kami lu:bi?*

If I eat the leftovers (remnants) of food, there should be some attraction. One can do anything for some profit.

छोटुय छु मोट।

*tshotuy chu mot.*

A little is good. Small is beautiful.

छोप गाव छे गुदोम्य् खाव।

*tshop ga:v cha gudə:m' kha:v.*

A quiet (looking) cow eats the tether.  
A calm and quiet person could be very dangerous.  
Dumb dogs and deep waters are dangerous.

छोपुय गुपुन गुदोम्य् खाव।

*tshopuy gupun gudə:m' kha:v.*

The silent animal eats its tether. One must be afraid of the person, who keeps quiet all the time.

छोर अथु छुनु अचान ओसस ति ।

*tshor athichuniatsa:n ə:sas ti.*

An empty hand does not even enter the mouth.  
Poverty is a curse.

छ्वपु छय र्वपु संज ।

*tshəpichay rəpishinz.*

The silence is silvery (as good as silver).

z

जु गाडु छनु अथस मंज यिवान ।

*ziga:dichaniathas manz yiva:n.*

It is not possible to hold two fish in one hand.  
To take up two jobs at the same time. To ride on two horses  
at the same time.

जु तु जु गॅयि चोर ।

*zitzigəyi tso:r.*

Two and two make four.

जु थजु तु गाडु दजु ।

*zithazitiga:didadzi*

When both women (working in the kitchen) consider  
themselves superior to each other, the fish are burnt (as no  
one would attend to the job).

If a job is to be done, somebody must bend. Mutual  
understanding is needed in a joint venture.

जॅमीन छय दॅग्यु दॅग्यु स्वन ।

*zəmi:n chay dəg' dəg' sən.*

Land is like beaten gold. Land is precious.

ज़ैर्य बज बहि वुहुर्य जि बडशाह मूद।

*zə' bu:z bahi vʰir' zi badʂa:h mu:d.*

A deaf person heard after twelve years that Badshah was dead. (Badshah was a famous king of Kashmir during the fifteenth century.) A man who is not aware about what is going on around him.

ज़ौनिथ तु मौनिथ करुन।

*zə:nith tɪmə:nith karun.*

To do something knowingly and on purpose.

ज़ौरिस वोनुख, “मौज हा म्विय”, दोपनख, “यपौर्य अँन्यतोन”।

*zə:ris vonukh, “mə:j ha: mʷiy.” dopnakh, “yapə:r' ən'to:n.”*

A gambler was told, “your mother has died.” He replied. “Bring her (dead body) towards this direction.”

A gambler does not bother about anything except gambling.

ज़ौलिमु सुंद ज़ौलिम छु ख्वदाय।

*zə:limɪsund zə:lim chu khʷda:y.*

God shows cruelty on the cruel person. God punishes the cruel.

ज़खमन नून छकुन।

*zakhman nu:n chakun.*

To sprinkle salt on wounds. To add fuel to fire.

ज़चन पचि फ्युर।

*zacan paci ph'ur.*

To turn and mend old clothes. To economize expenditure.

ज़नानु छे प्रसनु विज़ि तोबु करान, प्रैसिथ छे बेयि वातान तोतुय ।

*zana:n cha prasni vizi to:ba kara:n, præsith cha beyi va:ta:n totuy.*

A woman repents in the hour of travail, but after she has delivered, she arrives at the same state.

ज़नानि अँकिस प्रुछुख, “रुञ्जर छुया” ?

धेपनख। “कँह नु, शुरिस आम कोठ” ।

*za:na:ni akis prashuk, “rñsar chuya:?”  
dopnakh, “kñh nu, šuris a:m koṭh.”*

A woman was asked, “Are you OK?” She replied, “No, not at all. My child has started to walk.”

ज़नानि हुंद पोछ, गरि गरि गोछ,

मरदु सुंद पोछ लॉग्यतोस क्रोछ ।

*zana:ni hund potsh gari gari gotsh,  
mardisund potsh læ:g'to:s krotsh.*

The guest who is related to one's wife is always welcome, and the one related to the husband is not liked at all (by the wife).

ज़नानि हुंद यावुन गंडुन तु छावुन, वेथि हुंद यावुन व्वबुलावुन,

वीरि हुंद यावुन टख छावुन, मर्दु सुंद यावुन दनु ।

*zana:ni hund ya:vun gandun tichavun,  
vethi hund ya:vun vḅla:vun.  
vi:ri hund ya:vun takh d'avun,  
mardisund ya:vun danu*

A woman's beauty is her dress and jewelry, the Vitasta derives its beauty from the waves, the willow gets its beauty from getting its branches cut, and the man's beauty is his wealth.

ज़्यव छे शमशीर ।

*za'v cha šamši:r.*

The tongue is a sword. One has to be careful in talking.

ज्याद असुन गव खरस खसुन ।

*z'a:dī asun gav kharas khasun.*

To laugh immoderately, is like riding a donkey.  
An immoderate laugh ends in a sigh.

ज्याद कथन नु सूद ।

*z'a:dī kathan nī su:d.*

It does not pay to talk a lot. Brevity is the soul of wit.

ज्याद कशनस छु ज्याद रथ यिवान ।

*z'a:dī kašnas chu z'a:dī rath yiva:n.*

Too much scratching draws more blood.  
Too many precautions cause more problems.

ज्याद गगरायन नु रूद तु छर्यन कथन नु सूद ।

*z'a:dī gagra:yan nī ru:d tī tsharen kathan nī su:d.*

The loud thunder does not cause rain, and there is no profit  
in talking much.

जोर छु सँहलाब ।

*zo:r chu s̄hla:b.*

Power is like a flood. A powerful person can achieve  
anything.

ज्याद जनानन पोन्क् कामुन्क्, तु चर्यन मरदन बतु कामुन्क् ।

*z'a:dī zana:nan po:n' ka:mñ', tī tsaren mardan batī  
ka:mñ'.*

Where there are many women, there is scarcity of water,  
and where there are many men, there is scarcity of food.  
(As per tradition, it is women in the house, who bring water

from the river, and it is men who earn livelihood i.e. food for the family).

**ज़्याद तमहस ज़्याद बलाय ।**

*z'a:di tam has z'a:di bala:y.*

The more greedy one is, the more problems one will face.  
Greed leads to disaster.

**ज़ाम हय आसि गाम, ततिय प्यठु लदि पाम ।**

*za:may a:si ga:m, tatiy peth i ladi pa:m.*

If the sister-in-law (husband's sister) is in a village, she will send reproaches from there.

**ज़ान छे जहान ।**

*za:n cha jaha:n.*

Acquaintance is the world. Good connections pay.

**ज़ामतुर हय हंगस मंज़ रछोन तोति मंदछावि रंगस मंज़ ।**

*za:mtur hay hangas manz racho:n to:ti mandcha:vi rangas manz.*

If a son-in-law is treated in the best possible way, still he will put you to shame in the assembly.

**ज़ामतुर गव पामतुर ।**

*za:mtur gav pa:mtur.*

A son-in-law is (best known as) giver of reproaches.

**ज़िंदु नु सूर तु मॅरिथ अँतलास ।**

*zindinisu:r timarith antlas.*

While alive not even ashes were given, but when dead, satin is provided to cover the body.

**ज़ी छे ही ।**

*zi: cha hi:*

The income is like jasmine. Money makes the mare go.

ज्यव फिरन् च्छ कोह फिरन ?

*zev phir ĩn' cha: koh phir ĩn'?*

To change one's statement is not (as difficult as) turning mountains.

जेवि छ अँडिज।

*zevi cha: ədij.*

A tongue has no a bone. One can twist one's tongue or change the statement anytime very easily.

जेठ्यन नर्यन मद।

*ze:then naren mad.*

Respect is showered on the long sleeves.  
Where a dress or outfit is more valued than the person.

जेनुन गछि खरु सुँद्य पॉठ्य, तु ख्योन गछि नरु सुँद्य पॉठ्य।

*ze:nun gatshi kharis ĩnd' pə:th', tikh'on gatshi naris ĩnd' pə:th'*

One must earn (or work hard) like an ass, but eat his meals like a man. Work like a coolie and enjoy like a prince.

जुव ओर तु जहान ओर।

*zuv or tĳaha:n or.*

If one is healthy, the world is healthy. Health is wealth.

ज्यूठ गव क्रूठ।

*z'u:th gav kru:th.*

If a matter is prolonged, it becomes complicated.

ज्ववुलि हुंद गछि ख्योन तु जेविलि हुंद नु।



*zəvli hund gatshi kh'on tizevili hund nɪ*

It is better to eat food served by a woman with a lot of lice on her head, rather than by a talkative woman.

ज्ववि हुंज़ि द्वापि छा ज़ॉट नालु कडान ।

*zəvi hɪnzi tɔpi cha: zɔ na:lɪkada:n.*

One does not put off one's clothes on being bitten by a louse. Minor incidents should not cause worry.

‡

टेठिस लॉरस कलु च़दुन ।

*təthis lə:ras kalɪtsatun.*

To cut someone's head like cutting the bitter end of the cucumber. The head of a bitter cucumber is cut off.

दूप्य् ग़ळि त्रावन्य् तस ख्वरन तल युस नु त्रावनु दियि ।

*tʉ:p' gatshi tra:vn' tas khəran tal yus nʉtra:vnɪdiyɪ.*

One should bow in front-of someone, who does not let one to do it. One should respect the person who also respects you. One may beseech a considerate person.

टोठ मॅरिथ कूट तयार ।

*tə:θ mə:riθ, ku:t taya:r.*

The dear one dies, and the gallows are ready.

‡h

दूल च़ूरय छु बनान मूल च़ूर ।

*tʉ:lɪtsu:ruy chu bana:n mu:lɪtsu:r.*

One who starts off by stealing eggs ends up as a professional thief. Evil means have evil ends.

दूलु बैकिस बदलु ज़लु बोक ।

*thu:libəkis badlizʒibok.*

To receive scratches in return of (a gift of) eggs.  
Not a fear deal. To get hate in return of love.

d

डँबिन्यन क्वंग ।

*dəmbinen kōg.*

To put saffron in cooking sheep's paunch.  
A wastage of resources or talent.

डंगु सुह ।

*dangisih.*

A tiger tied in the stable. A tyrant in the house.

ड्यकस प्यठ डून्य फुटरावन्य ।

*dekas peth du:n' phutra:vin'.*

To break walnuts on someone's forehead.  
To browbeat someone.

डेडि तलय चरुस दज़ान ।

*de:di talij caras daza:n.*

The marijuana is smoked at the king's gate.  
A situation of misrule and shame.

डेजि तैल्य पन तु पनु तैल्य ड्युंग ।

*dē:ji təl' pan tipanitəl' d'ū:g.*

The thread under the role of thread, and the role of the thread, under the thread. To provide a poor justification for one's deeds. Justifications which are not convincing.

t

तँतिसुय कलस वसि मुसलु ।

*tə's ī kalas vasi m̄sl̄i*

The skin comes off from the warm head (of a sheep).  
Everything has a proper time. Strike while the iron is hot.

तचर छु मचर ।

*tatsar chu matsar.*

Anger is madness. It is not proper to be angry.

तँहँर कुमव खेयि ? परद्यव हा ? मे दोप पनन्यव मा !

*təhar k̄mav kheyi? pard'ava: ? me dop pan̄nev ma:.*

Who has eaten the yellow rice? The strangers? I thought  
lest it be our own people!  
One who is happy in entertaining strangers and not one's  
own kith and kin.

तंदूरस नखु क्वंडल ।

*tandu:ras nakh̄ ī k̄ḍal.*

A little earthen pot by the side of the oven.  
A little man in the company of the great.

तलवारि हंजि दारि प्यठ पकुन ।

*tal̄va:ri h̄ñzi da:ri p̄eṭh pakun.*

To walk on the edge of the sword.  
To be very careful. To take a great risk.

ताबस छु लाब ।

*ta:bas chu la:b.*

The patience pays. Slow and steady wins the race.

तालवस देह लोरि तु जंगु विजि नु अक ति ।

*ta:lvas dəh lo:ri, tɪjangɪvizi nɪakh ti.*

There are ten sticks in the roof, but not a single one is available at the time of fighting.

Not to get right things at the right time.

तिम गोरि गॅयि द्वाद कनिथ ।

*timɪgo:ri gəyi dəd kɪnith.*

Those milkmaids sold their milk and went away.

The easy days have passed.

तेलि तोश येलि न्वश गर वाति ।

*teli to:š yeli nəš garɪva:ti.*

Be glad only when the bride reaches home.

There is a slip between the cup and the lip.

Don't count your chicken before they are hatched.

तेल फोल छु ख्योमुत सतव बारन्यव ।

*te:l phol chu kh'o:mut satav ba:rnev.*

Seven brothers have shared a sesame seed. Ready to share.

तेल अँदरु छु तील नेरान ।

*te:li əndri chu ti:l ne:ra:n.*

Oil is obtained from the sesame seed. Small things too are significant. Nothing is too small to be neglected.

तेशल गॅयिखय पशेमान, म्यान्यव अँछव डॅशेमान ।

*te:šal gəykhay paše:ma:n, m'a:nev əchav dē:šema:n.*

You proud woman, you will regret and my eyes will see it.

A curse for one who is proud. Pride has a fall.

तुल खेन्य् होन्यन सुत्य् ।

*tul khen' ho:n'an sət'.*

To eat mulberries in the company of dogs. T

o do nothing useful.

तुल पलव वोथ च़लव ।

*tul palav vɔθ tsalav.*

Pick up (your) clothes and let us run away.

A wandering life.

तोत ख्यनु छु ग्यगुय दज़ान ।

*tot khen i chu geg i daza:n.*

One burns one's throat by eating hot food.

One should not hurry. Work done in hurry is harmful.

तोमलु सेरस येलि शिकमस अंदर कथ श्रेपि, कथ वेपि ना ?

*toml i se:ras yeli šikmas andar bat i šrepi, kath vepi na:?*

When a *ser* (about a kilogram ) of cooked rice is digested in the stomach, why doesn't a matter (secret) remain? One must contain the secret.

त्वहस द्वाग दिन्य् तु पोन्य् मंदुन ।

*tahas dɔg din' t i po:n' mandun.*

To pound chaff (husk) and churn water.

Futile efforts. Much ado about nothing.

त्रह ज़ि सह, च़तजी ज़ि पतजी, शेठ ज़ि ब्रेठ ।

*tr h zi s h, tsatji: zi patji:, še:θh zi brə:θh.*

A person at thirty is like a lion, at forty like a grass mat, and at sixty a stupid.

त्रह गव ज़ि सह गव ।

*tr h gav zi s h gav.*

At the age of thirty, one is just like a lion (full in strength).

त्रौवमुच़ थ्वख न्यंगुलावन्य् ।

*trə:vm̩s̩ thək̩h neng̩la:v̩n̩' .*

To swallow one's spittle.

Taking back a divorced spouse or dismissed servant.

त्रामु पॅटिस प्यठ लीखिथ द्युन ।

*tra:m̩p̩ət̩is̩ p̩eṭh̩ li:kh̩ith̩ d'un̩.*

To give in writing on the copper plate.

To provide a firm bond or assurance.

त्रामुव्यन बानन त्रोक युन ।

*tra:m̩v̩en̩ ba:n̩an̩ tsok̩ yun̩.*

The copper vessels with worn out bottoms. Misery all over.

त्रे चीज़ छिनु यँचकाल तान्य् कौयिम रोज़ानः अँलिम बे बहस,

माल बे तिजारथ तु मुलुख बे सियासथ ।

*tre̩ ci:z̩ chin̩ṭ̩yetska:l̩ ta:n̩' k̩ə:yim̩ ro:za:n̩: əlim̩ be bahas̩,  
ma:l̩ be:t̩ija:rath̩ t̩ṭ̩mulukh̩ be siya:sath̩.*

Three things do not last for long: Knowledge without argument (or discussion), wealth without business, and a country without politics.

त्रुकिस कथा, मूडस लोरि हथा ।

*truk̩is̩ katha:,̩ mu:ḍas̩ lo:ri̩ hatha:.*

A word to a wise, and hundred lashes to the stupid (or dull).

*th*

थरि पोश छिनु वरि गछान ।

*thari̩ po:ṣ̩ chin̩ṭ̩vari̩ gatsha:n̩.*

All the buds upon the bush do not blossom.

Do not count your chicken before they are hatched.

थ्वक् नेचुव म्वकदम ।

*thəkī necuv məkdam.*

A stammering son (becomes) a (village) headman.  
A person not fit for the position he holds.

*d*

दँछिनि अथु ख्योन तु खोवरि अथु वगुव च़दुन ।

*dəchhini athikh'on tikhovri athivaguv tsatun.*

To eat (at someone's place) with right hand, and to slash his mat with the left hand. To be ungrateful.

दँछुन अथु छु छलान खोवरिस, तु खोवुर अथु छु छलान दँछिनिस ।

*dəchun athichu chala:n khovris, tikhovur athichu chala:n dəchinis.*

The right hand washes the left one, and the left hand washes the right one. Interdependence. Give and take in mutual relations.

दँछुन अथु छु पलज़ान खोवरिस अथस ।

*dəchun athichu palza:n khovris athas.*

The right hand helps the left one. Mutual cooperation.

दँह गज़ ह्योर क्या तु दँह गज़ ब्वन क्या ?

*dəh gaz h'or k'a: tidəh gaz bən k'a:?*

There is no difference; whether it is ten yards up or ten yards down. (The story of saving a person by taking him out of the well using a ten yard rope, and killing another by pulling him down from the tree using the same rope).  
Not understanding a crucial difference.

दँह चंदस, दँह वंदस, दँह शांदस ।

*dəh candas, dəh vandas, dəh šā:das.*

Ten in the pocket, ten in heart, and ten in the pillow.

When it is difficult to find out the exact opinion of someone.

दँह बॉञ कहि जॉञ ।

*dəh bə:ts kahi zə:ts.*

Ten members of a family and (who are) of eleven different types. Where tastes and interests do not match.

दँहन थवान सय तु अँकिस नु छुनान वय ।

*dəhan thava:n say, tɪ əkis nɪtshuna:n vay.*

To give promises to ten, and not to cook food for one.

दँहन दँह मनुट्य गछन नु, तु कुनिस मनुट पोशि नु ।

*dəhan dəh man nɪ' gatshan nɪ, tɪkunis manut po:ʃi nɪ*

Ten *manut* (a *manut* is equal to three pounds) are not required for ten persons, but one *manut* is not sufficient for a single person. One or two more in a large family does not make any difference in the over all expenses.

दहि वुहुर्य दशहार ।

*dəhi vʱɪ nɪ' daʃ ʃha:r.*

(The festival of) Dashhar after ten years.

Long awaited happiness in a family. Once in a blue moon.

दगि रोस दोद गव बे माने ।

*dagi ru:s do:d gav be:ma:ne:.*

A disease without pain is meaningless.

A disease is always accompanied by pain.

दछ कुमव खेयि ? परदेव हा ? मे दोप पनुन्यव मा !

*dach kɪnav kheyi? pardeva:? me dop pan nɪev ma:!*

Who ate the grapes? Strangers? O, I thought it were our own people!



One who doesn't help his own relations, and is all for helping strangers.

दछ हय खेज़ि तु अपयमान, कछ हय खेज़ि तु ज्युर।

*dach hay khezi tī apayma:n, kach hay khezi tīz'ur.*

If one has to eat grapes, he should eat without count (and of good quality), and if one has to eat grass, he should eat cumin seed.

दज़वुनि नारु गजि हय दिज़्यन दोरिथ, तति ति यियि पोत फीरिथ।

*daziv̄ni na:ri gaji hay dizen d̄:rith, tati ti yiyi pot phi:rith.*

If he is pushed into the burning fireplce, he will return from there too. A faithful servant or a good worker.

दज़नस दोद।

*daznas do:d*

There is pain if burnt. It is painful to lose anything.

दज़ि वाज़स तु वुज़ि वाज़स।

*dazi va:zas tī vutsi va:zas.*

If it (food) burns or goes rot it is the responsibility of the cook. Where the responsibility is laid on someone else. To shirk responsibility.

दतर्य कुलिस सग चुन।

*datir' kulis sag d'un.*

To water a plant of thorn-apple.  
To help a person who is harmful.

दंदान म्वयोव, तु दोपुख असान छु।

*danda:n m̄yo:v, tī dopukh asa:n chu.*

A man with buck teeth was about to die, and the people thought that he was laughing. A deceptive look. Appearances are deceptive.

दपहँसय आबस गछ, गछि ख्वशकस ।

दपहँसय ख्वशकस गछ, गछि आबस ।

*dap̄hasay a:bas gatsh, gatshi kh̄ṣkas.*

*dap̄hasay kh̄ṣkas gatsh, gatshi a:bas.*

If he is told to go to the water, he will go to the land.

If he is told to go to the land, he will go to the water.

A person who works contrary to the instructions.

A person with negative attitude.

दब छुन काँसि हुंद बब ।

*dab chun i k̄ṣi hund bab.*

The fall (or a slip) is nobody's father.

Anyone can fall or slip at any moment.

दब लोग रबि प्यठ, दिल लोग हिलि प्यठ ।

*dab log rabi peth, dil log hili peth.*

One may tumble into the mud, ones' heart may set upon (be attracted to) water-weeds.

There is no control either on falling in mud, or falling in love. A person may fall in love with an ugly person.

दब हा लोगुय । पांछ कदम आयि नफहुय ।

*“dab ha: loguy. “pā:tsh kadam a:yi naph̄h̄ iy.”*

“O you had a fall.” “I have saved five steps.”

To console oneself in misery.

दमस सुत्य् छु नमसकार ।

*dams s̄t' chu namaska:r.*

As long as one is rich, one commands.

“Good day” to rich (or honourable) person.

दयि सुंद पावुर, येम्य् येति आवुर।

*dayi sund pa:vur, yem' yeti a:vur.*

Wherever is the place of God and whosoever takes its possession, is the owner.

Possessions of house and land are sacred.

दय हय दियि, बरु नेरुवुनुय।

दय नय दियि, क्रुह बॅद्य चॅटिथ क्या ?

*day hay diyi baru ne:rivunuy.*

*day nay diyi, kruh bad' tshatith k'a: ?*

If God gives, one can get it at one's own doorstep.

If God doesn't give, no use of running around scores of miles for it.

दर्द छे गर्द।

*dard cha garid.*

Pain (or love) is like dust (i.e. it cannot be hidden).

दरबार गरि हय तील मेलि, तु हलम गछि दारुन।

*darba:r gari hay ti:l me:li, tihalam gatshi da:run.*

If oil is given from the master's house, one must hold up the cloth for receiving it.

One must be humble in receiving help or charity from one's superiors.

दैरियावुक्य् मलख गँज़रुन्य्।

*darya:vuk' malakh ganzariny.*

To count the waves of the river. To attempt an impossible task. To waste time in futile pursuits.

दौलथ जमा करुन्य् छे ज़लथ। हॉर हून्य् छा काँसि हुंज़ ?

*davlath jama: karin' cha zalath. hær hu:n' cha: kã:si hñz?*

Amassing riches is humiliation. It is like a piebald bitch, which is not faithful to anyone. Money doesn't last for ever.

दसतार खानुच अँडिज अचुन्य्।

*dastar kha:nic ađij ats in'.*

To get a taste of the bone of the feasts. To be fond of feasts

दसतार छि गंडान यज़तु खॉतर, वुशनेरु खॉतर नु

*dasta:r chi ganda:n yaztikh æ:tri, vušñe:rikh æ:trin.*

Men put on turbans for the sake of honour not for warmth.

दसतार लाटु लाटु वलुन।

*dasta:r la:tıla:tıva:lun.*

To remove (someone's) turban wrap by wrap.

To cause gross insult.

दसतारु बदलु छस कलस प्यठ रज़।

*dasta:ri badli chas kalas peth raz.*

One who has a rope in place of turban on his head. A person with no reputation.

दसतारन छुनु म्वल, दरबारन छु।

*dasta:ran chu nimɔ, darba:ran chu.*

No value is attached to turbans, but to high professions.

Not what a person looks but what he actually is.

दानु ब्योन तु पानु ब्योन।

*da:nib'on tıpa:nib'on.*

Once the kitchen is separate, the inmates are separate.

दाना दुश्मन छु नादान दोस्तु सुंदि खवतु जान ।

*dā:na: dušman chu na:da:n do:stis̄ndi kh̄ṣ̄ja:n.*

A wise enemy is better than a foolish friend.

दांदन खेयि पतुज, पनुन्य खेयन मंदज ।

*dā:dan kheyi pat̄ḡ, pan̄n' kheyan mand̄ḡ.*

The ox who ate the matting, ate its rump (and got beating for it).

दांदा फूंकान क्योहोज़ि छुख ? “मद छुम” ।

छोर क्योहोज़ि छुय ? “खोफ छुम” ।

*“dā:da: phū:ka:n kiho:zi chukh?” “mad chum.”*

*“cho:r kiho:zi chuy?” “kho:ph chum.”*

“O bull, why are you bellowing?” “I am proud .”

“O bull, why have you diarrhea?” “I am afraid.”

A coward.

दांदस छा ह्यंग ग्वबान ?

*dā:das cha: heng ḡba:n?*

Are the horns too heavy for the bullock?

Horns do not weigh heavy on a bull.

No matter how large the family is, the parents would not part with any of their children.

दांदस लोव तु वॅछिस ग्यँड ।

*dā:das lo:v, tiv̄ṣ̄his g'ṁḍ.*

A sheaf of grass for the bullock, but six sheaves for the calf. Injustice. Unjust distribution.

घारु वोल छुनु बोड, बतु वोल छु बोड ।

*d'a:r̄ṣ̄o:l chun̄ibod̄ bat̄ṣ̄o:l chu bod̄.*

It is not the rich man who is great but the man who gives food.

दारि किन्त् नेरुन तु बरु किन्त् अचुन ।

*da:ri kin' ne:run tibarikin' atsun.*

To come out of the window, and to enter (again) from the door. When a person, though dishonoured, refuses to give up.

दाल मीठ बटस, मुठ म्यूठ कटस, नेंदर मीठ शिकस कटस ।

*da:l mi:th baṭas, muṭh m'u:ṭh kaṭas, nēd̄r mi:th śikas kaṭas.*

Lentils are dear to the Hindu, soyabeans are dear to sheep, and sleep is dear to the lazy person.

दाल छनु ज़ांह सीकस खसान ।

*da:l chan̄ zā:h si:kas khasa:n.*

Lentils (a liquid) never stands straight on a rod.  
A weak person cannot do a big deed.

दावादरस कूरा ज़ायि, मुदयदारस बागुन्य् आयि ।

*da:va:da:ras ku:ra: za:yi. mudayda:ras ba:ḡn' a:yi.*

A daughter was born to a plaintiff, and was married to a defendant. An unlikely coincidence.

दाशतम दाशतम छुनु बकार, दारम दारम छु बकार ।

*da:śtam da:śtam chun̄i baka:r, da:ram da:ram chu baka:r.*

What I had is not required, but what I have is important.  
Present is more important than the past. What one possesses now is important.

दहानस गुलाब आसुन्य् ।

*da:hnas gula:b a:s̄n'.*

To have roses to one's mouth. When auspicious remarks are made or something good is said.

दिख ना तु पाँजार ख्यथ।

*dikh na: t̪i p̪a:za:r kheth.*

You will give, I know, but after getting a shoe beating.  
One who yields only after being thrashed or scolded.

दिख ना तु मनुट्य दब ख्यथ।

*dikh na: t̪i man̪i' dab kheth.*

Won't you give? (Of course, you will) after getting good thrashing.

दिज़ि बेरि येत्यथ फेरि।

*dizi be:ri yeteth phe:ri.*

One should plant a tree at the edge of the field, where it will grow. Proper planning is necessary.

दितुथ ना मगर जंगु फुटराँविथ।

*dituth na: magar zang̪i phuṭ̪a:vith.*

You have given (to me, I know) but only after breaking (my) legs. (You have given only after I made many visits to your place.) Not to lend money or give favor easily.

दि थफ तु नि दसतार।

*di thaph t̪i ni dasta:r.*

Catch him, and take his turban.

दिनु वो लुय दियि, न दिनु वो ल क्य़ा दियि ?

*din̪i vo:luy diyi, dinal (na din̪i vo:l) k'a: diyi?*

Only the generous person will give, the one who is not generous will not.

दिल छु शीश, युथ वुछहस त्युथ वुछिय।

*dil chu ši:š'i yuth vuch has t'uth vuchiy.*

The heart is just like a mirror, the way you look at it, it will reflect the same image. Do well and have well.

दिल फुटुन छु कुल फुटुन।

*dil phuṭun chu kul phuṭun.*

To break one's heart is just like breaking a tree.

दिल नतु किलु दिय दिय।

*dil i nat i kil i diy diy.*

Not willingly, but by force.

No work can be done nicely, if it is done by force and not by interest.

दिलस गछि आसुन्य फुलय, कुलिच फुलय क्या यियि बकार।

*dilas gatshi a:s in' phulay, kulic phulay k'a: yiyi baka:r.*

The heart must blossom, the blossoming of the trees is of no use.

द्यद ति गॅयि बजायि वॉलिदय।

*ded ti gəyi baja:yi vəliday.*

The *ded* (the term for mother) is also as good as *vəlidi* (other term for mother).

When two descriptions/things are similar.

देदी क्याजि दिचथस नादानस ? तमि ख्वतु दिजिहेम वाजु गानस,  
अनिहेम डगु डगु ख्यमुहॉ पानस, डुलगँड्य दिमुहॉ मंजु माँदानस।

*dedi: k'a:zi ditssthas na:da:nas?*

*tami kh ɔ i dizihe:m va:zi ga:nas*

*anihe:m daḡ i daḡ i khem h ɔ pa:nas*

*dul ḡ and' dim h ɔ manz m ɔ da:nas.*



O mother, why did you marry me off to a foolish man? It would have been better if I were married to a prostitute's cook. He would have brought me food. I would have eaten and would have rolled the whole day in a ground. It is a big curse to be married to a stupid person.

द्यवस तु तसरुफस दिजि तील तु तँहँर, आदुम्य् संजि बद नज़रि नु कँह ।  
*devas ti tasruphas dizi ti:l ti təhər, a:dəm' s̄nzi bad nazri n̄ikēh.*

Oil and yellow rice can be given to (appease the anger of) demons and ghosts, but nothing can save us from the evil eye of a human being.

दिवताहन ति छि राक्षस ज्यवान ।

*devta:han ti chi ra:khes zeva:n.*

Demons are born to gods as well.

A bad child born to well reputed parents.

देग छा तेग ।

*de:g cha te:g.*

The (cooking) pot is (like) a sword (i.e. cuts down one's income).

दु ज़ोंग खसान चु ज़ोंगिस ।

*duzōg khasa:n tsuzōgis.*

A two-legged (human being) mounting a four legged (animal).

दुनिया छुनु अकिय डंजि रोज़ान, पांछ द्रह स्वख तु पांछ द्रह द्रख ।

*duniya: chun̄i ak̄iy ḍan̄ji ro:za:n, pā:tsh doh s̄kh t̄ipā:tsh d̄ch d̄kh.*

The world doesn't continue in the same manner, there are five day of happiness, and five days of sorrow.

दुनिया तु द्यार ।

*duniya: tid'a:r.*

The world and wealth (go together).

दुश्मन त्यय आसि कन गछ्यस थावुन ।

*dušman tey a:si kan gatshes tha:vun.*

Lend your ears even to your enemy. Listen to everyone.

दुश्मन नय छुय, पितुर ति छुय ना ?

*dušman nay chuy pitur ti chuyna:.*

If you don't have an enemy, don't you have a cousin?

The cousin is the first enemy.

दुश्मनु सुंदि लागि नु कनि चंजि, दोस्तु सुंदि लागि पोशु चंजि ।

*dušman i s'ndi lagi n i kani tsanji, do:sti s'ndi lagi po:š i tsanji.*

The hard blow from an enemy's stone will not hurt but mere touch even with a flower from an angry friend will hurt.

दूरि दूरि छु मर्न मेठान, नखु नखु छु नाबद ट्यठान ।

*du:ri du:ri chu mar'ns me:ṭha:n, nakh i nakh i chu na:bad ṭeṭha:n.*

From a distance, even black pepper becomes sweet, near at hand sugar becomes bitter. Distance lends enchantment, and familiarity breeds contempt.

दोग दिथ ति बारव, दोग ह्यथ ति बारव ।

*dog dith ti ba:rav, dog heth ti ba:rav.*

Whether he strikes another, or is himself struck; he cries.

Not to be contended.

दोप शुरिस तु खोत गुरिस।

*dop šuris tikhhot guris.*

Tell a child and he mounts the horse. To be very impatient.

दोब्य् सुंद छलुन ननि यीज़ द्वह।

*dob' sund chalu nani yi:z doh.*

The (quality of) washerman's washing can be seen on the day of Id. The result of work is known at appropriate time.

दोल दज़ुन।

*dol dazun.*

The burning of the border of the garment.  
Extreme jealousy.

द्वह छु दिवान छ्वह, द्वह छु ख्यावान ग्वह।

*doh chu diva:n tshoh, doh chu kh'a:va:n goh.*

One day brightens (provides happiness) and another day feeds dung. All days are not same. Fortune keeps on changing.

द्वहलि खोज़ान तु रोटलि मंदछान।

*dohli kho:tsa:n tiro:tali mandcha:n.*

Fearing by day and being ashamed during night.

द्वदस कँड्य च़ारुन्य्।

*dadas kãd' tsariny.*

Searching thorns in the milk.  
To criticize without justification.

द्वन ऑगजन छु नेरान टास।

*dhan oḡjan chu nera:n ṭas.*

One snaps with two fingers (not with one).  
It takes two to make a quarrel.

द्वन बाँचन हुंज़ हर गँयि वँहराँच हुंद रूद ।

*dʌn bə:tsan h inz har gəyi vəhrə:ts hund ru:d.*

The quarrel between a husband and a wife is like the monsoon rains (which does not last long).

द्वन सलाह, त्रेन वाहवेला ।

*dʌn sala:h tren va:hvela:.*

Agreement with two people, lamentation with three.

Two are a company, and three are not.

Two make a company, three make a row.

द्वयि अथु छे च़र वज़ान ।

*dʌyi athi cha tsə vaza:n.*

Clapping of hands is possible with two hands.

It takes two to make a quarrel.

द्वसु वछय तु बरन्यन ताँर्य ।

*dʌsivətshay tibarnen tər'.*

The walls are open (or have fallen) and the gates are bolted.

द्वह लूसिथ दानि तापस ।

*dʌh lu:sith da:ni ta:pas.*

To keep paddy for drying (in sun) after the sun set.

To take action after the opportunity is lost.

द्राँत्य् नाट ।

*drə:t' na:tʌi*

Cutting meat with a sickle. A stupid worker.

द्राग च़लि तु दाग च़लि नु ।

*dra:g tsali tida:g tsali ni*

The famine will disappear, but not the stigma.

द्रालु हनर छे ब्याखुय ।

*dra:li h nar cha b'a:kh iy.*

An agent's (middleman's) art is of different kind/nature.

*n*

नेट्य छि फुटान तु यारबस रोजान अँत्य् ।

*nə' chi phuta:n tiya:r bal ro:za:n əh'.*

The water pails are broken, and the river banks stay for ever. People come and go, but their dwelling places remain in tact.

नेनिस तुर च़ायि तु द्रायि, अँमीरस तुर वलनु आयि ।

*nənis tər tsa:yi ti dra:yi, əmi:ras tər valni a:yi.*

To the naked, cold comes and goes, but to the rich (well dressed person) it gets stuck in.

नेनिस दोब क्या छलि ?

*nənis dob k'a: chali?*

What shall the washerman wash for the naked man?

नेनिस वुरुन छु सोदुर पुरुन ।

*nənis vurun chu sodur purun.*

To provide clothes to a naked person is like trying to fill the ocean.

नेव कथ छे नवन दहन ।

*nəv kath cha navan dhan.*

A new matter lasts only for nine days.  
Things are forgotten fast.

नॅसीबु छु हापुत।

*nəsi:bī chu ha:put.*

The fortune is (like) a bear.

Impossible tasks are accomplished by good luck.

नॅसीबु येलि डलि, आमूत्र क्वकुर छे पॅत्य् गछान।

*nəsi:b yeli dali, a:m̄s̄ k̄k̄r̄ cha p̄t̄' gatsha:n.*

In misfortune, the hen about to lay eggs becomes barren. In misfortune the work which is about to be accomplished is aborted.

नॅसीबु वॉलिस छु पनुन नॅसीबु सुत्य् सुत्य् आसान।

*nəsi:bī v̄l̄is chu panun nəsi:bī s̄t̄' s̄t̄' a:sa:n.*

One's fortune is always with one. (Wherever he goes, his fortune travels with him).

नॉर जिनि तु नदुर सिनि बदल।

*n̄:r̄ zini t̄i nadur sini badl̄i*

Reed in place of firewood, and the lotus root in place of vegetable (or meat). A bad arrangement.

नॉल्य् गोम तु नाल वोलनम।

*n̄:l̄' go:m̄ t̄i na:l̄ volnam.*

The person coiled round me like a serpent.

A troublesome encounter.

नॉल्य् नु ज़ॅट तु मॉल्य् नाव।

*n̄:l̄' n̄i z̄t̄ t̄i m̄:l̄' na:v.*

Not a rag over the body, yet her name is 'Mal' (which means wealth).

न करनस त्रे करुन्य्।

*na karnas tre kar̄n̄'.*

Not doing a thing means to do several things uselessly.  
An idle person ends up in doing several useless tasks.

न खर रोज़् त न खर वो ल ।

*na khar rə:z' tɪna khar vɔ:l.*

Neither the donkey is satisfied, nor is the owner of the donkey. Neither the employer is happy nor the employee.

न खॉर तु न बरकथ ।

*na khə:r tɪna barkath.*

Neither well-being, nor blessings.

न गळ्ळयम माळ तु न गळ्ळयम ट्वफ ।

*na gatshem ma:ch tɪna gatshem tʃph.*

Neither I want honey, nor the sting (of the bee).

A person who does not want to get married for fear of shouldering a responsibility.

न छे गॅरीबी रोज़ान द्वहय, न छे रोज़ान अँमीरी द्वहय ।

*na cha gə:ri:bi: ro:za:n dʒhay, na cha ro:za:n əmi:ri dʒhay.*

Neither the poverty remains for ever, nor the prosperity (or riches).

न छु रोज़ान द्वहय स्वख, न छु रोज़ान द्वहय द्वख ।

*na chu ro:za:n dʒhay səkʰ, na chu ro:za:n dʒhay dəkʰ.*

Neither the happiness nor the sorrows stay of ever.

नचु हॉ तु आंगुन छुम छोट ।

ग्यवु हॉ तु ग्यव ख्यव ब्रायव ।

वन हॉ तु वन छुम दूरि ।

*natsʰə: tɪā:gun chum tshot.*

*g'avʰə: tɪg'av kh'av bra:rev.*

***van ħə: tivan chum du:ri.***

I would dance, but the courtyard is small.

I would sing, but the *ghee* has been eaten by the cats.

I would speak, but the jungle is far away. (The terms *g'av* 'sing' and *g'av* 'ghee' are homophonous but unrelated, so are the terms *van* 'say' and *van* 'a jungle'.)

To make lame excuses.

नञ्जान ति पानय तु वायान ति पानय ।

***natsa:n ti pa:nay tiva:ya:n ti pa:nay.***

He himself dances and plays his own instrument.

A person who laughs at his own remarks.

नतु कस छुनु पय, श्रानुपटस तल क्या छु ?

***natikas chunipay, śra:n ħpaṭas tal k'a: chu?***

Who doesn't know what is (hidden) under the loin cloth?

When the facts are well known, and an attempt is made to hide them. An open secret.

न त्रेन मंज, न त्रुवहान मंज ।

***na tren manz, na truv ħa:n manz.***

Neither in three, nor in the thirteen.

One who doesn't have any importance.

न ज्ञायस न प्यायस, नाहकय रँटुस हुर्य राजन ।

***na za:yas na p'a:yas, na:hkay rṅṅ hur' ra:zan.***

Neither I was born, nor gave birth to someone, but I was wrongly caught by the curse of births.

To be unnecessarily involved in problems.

ननुवोर पकुन जान, पॉज़ार नु तंग ।

***nan ħo:r pakun ja:n, pə:za:r n i tang.***

Better to go bare footed than to wear shoes that are too tight.



नंगस नेंदुर प्रंगस प्यठ, सॉविस नेंदुर पॉविस प्यठ ।

*nangas nend̄ir prangas peth, s̄ə:vis nend̄ir p̄ə:vis peth.*

The poor man sleeps upon a bed (without worry), but the rich man sleeps on the stairs (for fear of thieves).

नटिच दिमय नु त्रेश, हट्युक वंदय रथ ।

*natic̄ dimay n̄itre:š, hat̄'uk vanday rath.*

I will not give you drinking water from the pitcher (to quench your thirst), but will offer my throat's blood.

False promises.

नफुच छु सन द्वावान, तु चूरु करुनावान ।

*naph̄is̄ chu san d'a:va:n, t̄itsu:r̄ikar̄na:va:n.*

The stomach causes a person to break into a house and steal.

नमन मेच कमन किच ।

*naman mets kaman kitsh.*

For whom is there dirt in the nails? (Said about a person who saves money or works hard and doesn't have a family)

नमे दानम छुय राहति-जानम ।

*name: da:nam chuy r̄hti-ja:nam.*

Ignorance is the peace of life.

नमरूदस हू दम दिवान ।

*namru:das h'uh dam di:va:n.*

To boast like Namrud.

नम हय व्वथि तु माज़स दग, माज़ हय व्वथि तु नमस दग ।

*nam hay v̄thi, t̄i ma:zas dag, ma:z hay v̄thi, t̄i namas dag.*

If the nail comes out, there is pain in the flesh. If the flesh is cut, there is pain to the nail. The flesh and nail are inseparable things. (Close friends are referred as being like nail and flesh.)

नलु राजुन पलव ।

*nalīra:zun palav.*

The king Nala's piece of cloth.  
The climax of distress.

नवि हुंघ गिंदान दुसु दशन, प्रानि हुंघ पशान पशन तल ।

*navi hñd' ginda:n dusī daśan, pra:ni hñd' paśa:n paśan tal.*

The children of the new (wife) are playing with the frill of (their fathers') shawl, while the children of the old (wife) are full of sorrow under the roof.  
The new one is loved and the old one forgotten.

नागु गाडु, वुछनि हलाल तु खेनि हराम ।

*na:gi ga:di, vuchini hala:l, tīkheni hara:m.*

The fish in the spring, are lawful to look at, but unlawful to eat. One can look at the beauty at a distance but cannot enjoy it.

नाटु गँज़रिथ तु रस मीनिथ ।

*na:tī gənzrith tīras mi:nith.*

The pieces of mutton are counted, and the soup is measured. Where there is no scope for flexibility.

नाटि फोल छु नफचुक बेमु ।

*na:tī phol chu naphtsuk be:mī*

A piece of meat is the brother-in-law of one's stomach.  
The mutton is considered very dear to the stomach.  
One relishes to eat mutton.

नादान हय ज्ञानि ज्ञि नादान छुस, अदु छुनु नादान।

*na:da:n hay za:ni zi na:da:n chus, adi chuni na:da:n.*

If the ignorant person realizes that he is ignorant, then he is not ignorant any more.

नादानस नैसीयथ करुन्यु गोया कि पंज्यन नून द्युन।

*na:da:nas n̄siyath kar̄n̄' go:ya: ki panzen nu:n d'un.*

Giving advice to a stupid person, is like feeding salt to monkeys. Good advice is lost on stupid persons.

नानि रोस शुर गव पानि रोस दानि।

*na:ni rus šur, gav pa:ni rus da:ni.*

A child without a grandmother, is like paddy without water.

नाफँहम गव सुय यस नाफँहमस सुत्यु कॉम गछि।

*na:ph̄ham gav suy, yas na:ph̄hamas s̄t' k̄m gatshi.*

The unintelligent is one, who keeps the company of an unintelligent person.

नार छा थवान सार।

*na:r cha: thava:n sa:r.*

When there is fire, one loses one's wits.

नार छु मार।

*na:r chu ma:r.*

The fire is destruction. (If one's property is burnt in fire, it is very difficult to make up the loss).

नार द्राव स्वन ह्युह।

*na:r̄dra:v s̄n h'uh.*

Like gold which has come out of the fire.  
Well tested proposition.

नारु विज्जि क्रूर खनुन ।

*na:r i vizi kru:r khaun.*

To dig a well at the time of fire.

To make a futile effort at the eleventh hour.

नारुय छु जनथ तु नारुय छु जहनम ।

*na:r i chu janath t i na:r i chu ja:hnam.*

The fire is heaven, and the fire is hell. The fire provides warmth in cold, and it is unbearable in summer.

नाव छु रोजान तु बाव छुनु रोजान ।

*na:v chu ro:za:n, t i ba:v chun i ro:za:n.*

The name remains (or lasts), but not the price.

If one helps someone during the period of distress, his name is remembered.

The hard times and high prices do not last for ever.

नाव थोद तु नस्ति ज़ोद ।

*na:v thod t i nasti zod.*

The name is high, but the person has a hole in the nose.

The weakness of someone who is considered great.

नाव लगुन गव नारु लगुन ।

*na:v lagun gav na:r lagun.*

To earn a name is just like to be on fire.

निनु वॉलिस अकुय ग्वनाह, रावन वॉलिस सास ग्वनाह ।

*nin i v a:l i s akuy g na:h, ra:van v a:l i s sa:s g na:h.*

The thief commits only one sin, but the person whose things are stolen commits thousand sins (by suspecting different people).

नियतस मूजुब दियि तस ख्वदा ।

*niytas mu:ju:b diyi tas khɔda:h.*

God will give a person according to his intentions.

नीम हँकीम खतरय जान ।

*ni:m hɛki:m khatray ja:n.*

A semiskilled doctor is a danger to life.

A little knowledge is a dangerous thing.

नेचुवा वांगनस सुम्ब, यड छस आंगनस सुम्ब ।

*necuva: vā:gnas sumb, yad chas ā:gnas sumb.*

A son is about the size of a brinjal, but has a stomach of the size of a courtyard. A glutton.

न्यथननि बायव, व्वडि नॅन्य् बेनि लॅजियव ।

*neth nani ba:yav vɔɖin ɔn' beni lɔjiyav.*

O naked brother, may (your) bareheaded sister sacrifice herself on you. To extend a helping hand by someone who is as miserable as the person concerned. Useless sympathy.

नॅदर छय मोतुन्य् बेनि ।

*nendɪr chay mo:tɪn' beni.*

The sleep is the sister of the death.

One is totally unaware of what happens during sleep.

नेबर नुंदबोन तु अँदर छ्वचुकोन ।

*nebrɪnundbo:n ti ɔndɪtsh ɔs ko:n.*

Outwardly one may be beautifully dressed, but from within one may be like an empty walnut. A deceptive personality.

नेबर्य व्वश तु अँदर्य ख्वश ।

*nebrɪ' vɔʃ, ti ɔndɪ' khɔʃ.*

Crying outwardly, but happy within. One may pretend grief outwardly, but actually rejoices at heart.

नेकन छु ख्वदा ख्वश।

*ne:kan chu khɔda:h kh ʃ.*

God is pleased with honest people.  
Honesty pays in the long run.

नेको नीकी कर, बद लबि पानय।

*ne:ko: ni:ki: kar, bad labi pa:nay.*

O good man, do good; the wicked will receive his own due.  
Be good and do good.

नेकनामी छे बँड दौलथ।

*ne:knə:mi: cha bəḍ davlath.*

A good name is great wealth.

नेकनाम छु गछान यँचकॉल्य, तु बदनाम छु गछान जल्द।

*ne:kna:m chu gatsha:n yəʃkə:l', ti badna:m chu gatsha:n jalid.*

A good name comes after a long while, but a bad name is obtained quickly.

नेक नियथ छे बँड दौलथ।

*ne:kh niyath cha bəḍ davlath.*

Honesty is great wealth.

न्युक छु आसान त्रुक।

*n'uk chu a:sa:n truk.*

A slim (lean) person is always clever.

नुनु नानि हुंद चुनि ऑशनाव।

*nun ina:ni hund tsini ə:ʃna:v.*

A distant (supposed to be) grandmother's charcoal relation.  
A very distant relation. An unwelcome relative.

नूनस मून।

*nu:nas mu:n.*

Money is not wasted when it is invested.

नून नाबद, तील फॅलिल, ज्युन चंदुन, तु बतु म्वख्त।

*nu:n na:bad, ti:l phəlil, z'un tsandun, tibatim akht*

Salt is (as scarce as) sugar, and oil is (as scarce as) scent,  
and firewood is (as scarce as) sandalwood, and food is (as  
scarce as) pearls. Scarcity. Hard times.

नूर बुथिस छु गछान सूर बुथ यतीमस।

*nu:rībuthis chu gatsha:n su:rībuth yati:mas.*

The bright face becomes ashen when a child becomes an  
orphan. May God protect the orphan!

नूर चानि तुर च़लान।

*nu:rica:ni t̄r tsala:n*

(At the very sight of) your graceful face, cold runs away.  
(Cited in praise of God or a pious person).

नोट तु हमाम।

*not̄ t̄hama:m.*

Just a water-pot (pitcher) and a bath.  
Nothing left in the house.

नोव नोट ह्युह।

*nov not̄ h'uh.*

Like a new (earthen) pitcher. New and fresh. Evergreen.

न्वश आयि रेत्य्, ज़न अँस येत्य्।

*n ǎ a:yi ret', zan ǎ:s yeth'.*

The daughter-in-law came (from her father's house) after a month; and as if she was here (all the time).  
When someone's absence is not felt at all.

न्वश लवि नु हार, तु ख्वरस प्यठ मॉर्यतोस हॉड।

*n ǎ lavi ni ha:r, tikh ǎras peth m ǎ:r'to:s hond.*

A daughter-in-law is not worth a penny, and kill a ram over her feet (to ward off evil). To waste the sacrifice of a ram for the good of a worthless daughter-in-law.  
To waste money on a worthless person/matter.

न्वश बनि नु कूर, हश बनि नु मॉज।

*n ǎ bani ni ku:r, haš bani ni m ǎ:j.*

The daughter-in-law will never become a daughter, and the mother-in-law will never become a mother.  
There is a difference between a daughter-in-law and a daughter; as there is difference between a mother-in-law and a mother. Blood is thicker than water.

“न्वशी दिज़मय फुहुर”। “हशी दिमय बुडिथ”।

*“n ǎ:ši: ditsmay phuh ũ”. “haši: dimay budith.”*

“O daughter-in-law, I've given you a burnt crest of cooked rice (to eat).” “I'll (also) give it to you, when you'll grow old.”

Everyone has his or her day. As you sow, so shall you reap.

न्वशि दोप हशि कुन, “वसतय ब्वन”।

फीरिथ दोपनस, “ज़न छिहम स्वन”।

*n ǎ:ši dop haši kun, “vastay bon.”*

*phirith dopnas, “zan chiham s ǎn”.*



The daughter-in-law said to her mother-in-law, “(Please) come down”. The mother-in-law replied, “As if you are my co-wife.”

To misinterpret even very simple things.

न्वशी लाजोथ “माल्युन माल्युन”, माल्युन चोन हय ड्युंठ।

अदु लाजोथ “ओट ओट”, बस्तय फँटिथ बीठ्य।

*n̄xi la:jo:th “ma:l’un ma:l’un, ma:l’un co:n hay d’ū:th.*

*ad̄i la:jo:th “o:t̄ o:t̄”, bastay phaṭiṭh bi:ṭh”.*

“O daughter-in-law, you boasted of your parental house, and we have seen it. Then you said about bringing flour, but (it appears) that the skin-sacks (of flour) have burst.”

Boasting and false promises do not lead anywhere.

न्वशि हुंघ ति द्वह पाँछ, तु हशि हुंघ ति द्वह पाँछ।

*n̄xi h̄ind’ ti d̄h pā:tsh, t̄i haṣi h̄ind’ ti d̄h pā:tsh.*

The daughter-in-law has a few days, and the mother-in-law also has a few.

Things keep on changing and nothing is constant.

*P*

पँछ्य ख्यव क्वकुर, पनुनि ख्योन मर्युक।

*p̄aṣh’ kh̄ev k̄kur, pan̄ni kh’o:n mar’uk.*

The guest ate a chicken which actually belonged to him.

पँछिस खरान पोछ, खानुदारस द्वशवय, तु खानुदारिनि त्रेशवय।

*p̄aṣhis kh̄ara:n potsh, kha:nda:ras d̄ṣ̄vay, t̄i kha:nda:rni treṣ̄vay.*

A guest does not like another guest (in the same family), the host detests both of them, and the hostess does not like all the three (two guests and her husband, who invites the guests).

पँज कथ छे माजि ल्यख ।

*pəŋ kath cha ma:ji lekh.*

The truth is an abuse. Truth is bitter.

पँतिम गँर छे सख ।

*pətim gəŋ cha sakh.*

The last hour is a hard time (be it the last hour of child birth, or of life, or of any work).

Death's day is doom's day.

पँदिस तल त्योंगुल ।

*pədis tal tengul.*

A live charcoal under the sole.

Experience of hardship and pain in some endeavour.

पँजिस दप्या ब्याख पँज जि चकज छय व्वजुज ?

*pənzis dap'a: b'a:kh ponz zi tsakj chay vva:juj?*

Will a monkey tell another monkey that his buttocks are red? Those who live in glass houses should not throw stones at others.

पँहर गव, वँहर गव; द्रह गव, कोह गव;

पछ गव, वछ गव; रयथ गव, खयथ गव ।

*pəhar gav, vəhar gav; drah gav, koh gav;*

*pach gav, vach gav; reth gav, kheth gav.*

About three hours have passed, as if a whole year is passed, one day has passed as if (surmounting) a mountain. A fortnight has passed and (the debt) is forgotten, and the month passed the amount of debt is digested (the amount is totally forgotten).

पाँसु गव पारुद तु म्यकराज, यथ प्यठ थँविज्यन तथ च़टि ।

*pā:s i gav pa:rud tī mekra:z, yath peth thəvizen tath tsatī.*

Money 'is like quicksilver and (a pair of) scissors, place it upon anything and it will cut it (do its work).

पाँसु निशि छु पाँसु फटान ।

*pā:s i niši chu pā:s i phata:n.*

Money makes more money (or money begets money).

पाँसय थँविजि म्वरदस प्यठ, सु ति गछि थोद वँथिथ ।

*pā:say thəvizi mṛdas peth, su ti gatshi thod vəthith.*

If money is placed upon a dead body, it will rise up.  
Money may bring back the dead person to life.

पकुना पाँज, गंडुना गोसोन्य, ख्यना बुलबुल ।

*pakuna: pā:z, gāduna: goso:n', klena: bulbul.*

In walking like a hawk, in clothing like a Sadhu, and in eating like a nightingale. A desire to have a servant who would work fast, put on scanty clothes, and eat very little.

पकनस गछि आसुन टकुन ।

*paknas gatshi a:sun takun.*

For walking it is important to have something to eat.  
Those who eat well (and are healthy) can take up physical work.

पतु बँडिस छे नज़र बँड ।

*pat i bādis cha nazar bād.*

The one whose family background is good, has a broad vision.

पनु सान खेयि बून्य् तु जँच सान खेयि हून्य ।

*pan i sa:n kheyi bu:n' tī jəts sa:n kheyi hu:n'.*

He/she will swallow a maple tree together with its leaves, and will eat the dog along with its fur. One who eats a lot indiscriminately. A glutton.

पनुन्य् अथु छि पलजान ।

*pan ĩn' athi chi palza:n.*

One's own hands help one. One who has done good to others is always helped by them.

पनुन्य् क्वकुर नय बद् आसि, लूक् हुंदि गरि क्याज़ि त्रावि दूल ।

*pan ĩn' kəkır nay bad a:si, luk ĩh ĩndi gari k'a:zi tra:vi thu:l.*

If one's own hen is not bad, why should it lay her eggs in other's house. Ungrateful offspring. Foolish people who help others at the cost of themselves.

पनुन्य् पाम बेयिस दिन्य् ।

*pan ĩn' pa:m beyis din'.*

To pass on one's reproach to another. To pass on the buck.

पनुन्य् नम छि पनुन्य् थॅर कशान ।

*pan ĩn' nam chi pan ĩni thər kaša:n.*

One's own nails scratch one's own back. Self reliance.

पनुन्य् वदनावुन्य तु परुद्य असनावुन्य् ।

*pan ĩn' vad ĩna:v ĩn' tıpar id' as ĩna:v ĩn'.*

To make one's own (friends, relatives etc.) weep, and make strangers laugh. Not to help one's own people.

पनुनि अथु रावुरावुन तु बेयि सुंदि रॅछरुन छु बराबर ।

*pan ĩni athi ra:v ĩrun tıbeyi s ĩndi rəshrun chu bara:bar.*

To lose anything by one's own hand is as good as to save anything through another.

पनुनि गरि हाख वुगर, बेयि सुंदि गरि प्वलाव ।

*pan̄ni gari ha:kh vugr̄, beyi s̄ndi gari p̄ḍa:v.*

Simple vegetables and rice at one's own home is as good as a delicious dish at someone else's place.

पनुनि पनुनि जायि छि सॉरी ख्वजय ।

*pan̄ni pan̄ni ja:yi chi s̄ri: kh̄jay.*

Everyone is a khwaja in his own place.  
Every cock fights well at its dung hill.

पनुनि बछि हय अनिमु आसि, काँत्राह मछि गछन पॉदु ।

*pan̄ni bachi hay anim̄i a:si, k̄tsa:h machi gatshan p̄ḍi*

If there is rice-water glued to one's fire-place, many flies will appear. A rich person doesn't have dearth of friends.  
In prosperity many friends make their appearance.

पनुनि बेबि मुश्क ह्योन ।

*pan̄ni bebi mush̄k h'on.*

To smell one's own bosom. To find out one's own faults.  
Self introspection.

पनुनि हचि बाह त्रचि ।

*pan̄ni haci ba:h treci.*

One's own husk (harvest of paddy mixed with husk) is as good as a good produce. One must be satisfied with what one has.

पनुनि हात्रि म्वकलव, पर हात्रि नु ।

*pan̄ni ha:tsi m̄klav, par ha:tsi n̄i*

One may be saved from one's blame, but cannot be from another's (blame).

पननि व्वडि छुनु काँसि मस कोसमुत ।

*panni vṛḍi chun i kṛṣi mas ko:smut.*

No one has shaved off his own head himself. Sometimes it is not possible to solve one's own problems (though the person may be able to solve others' problems).

पननिस दबस खबरदार ।

*panṇis dabas khabarda:r.*

To be aware or alert about one's profit or loss. To be selfish.

पनन्यव ख्वतु छि परदी जान ।

*panṇev khṛtu chi pardi: ja:n.*

The outsiders (or strangers) are better than the close relatives.

पनन्यव छुनु पैगम्बर मोनमुत ।

*panṇev chun i paygambar mo:nmut.*

A Prophet was not acceptable to one's own people. Recognition doesn't come easily from one's close relations.

पननुय ज़ागान कुलफस तु तौरिस, पननुय कुसतान्य सन ह्यथ द्राव ।

*panṇuy za:ga:n kulphas ti tṛ:ris, panṇuy kusta:n' san heth dra:v.*

One's own relation lies in wait for lock and bolt. It is one's relation who steals. In the money matters not even own relations can be trusted.

पननुय पोन छु पॅनिस फाटुनावान ।

*panṇuy pon chu pṇis pha:tṇa:va:n.*

A log is broken with the wedge of its own make. One should be afraid of one's own people.

पनुनुय रथ पानसुय मथ ।

*pan nuy rath pa:n s̄y math.*

To rub one's own blood on oneself. To do any work for the benefit of one's own self.

पनुन ख्यवान पांजुव तु बेयि सुंद करान दलवांजुव ।

*panun kheva:n pā:zuv t̄ibeyi sund kara:n dalvā:zu:.*

Eating one's own food, and yet interfering in other's matters. To poke one's nose in other's matters.

पनुन पॉज़ार, बब सुंद दुसु ।

*panun p̄:za:r, bab̄i sund dus̄i*

One's own shoes and father's shawl. (A story about a person who cleaned the shoes bought by him from his own earnings, with the shawl bought by his father.) One attaches more importance to one's own earnings than the earnings of others.

पनुन मुहिम छु हावान पानय वथ ।

*panun muhim chu ha:va:n pa:nay vath.*

Each problem is solved in its own way. Whenever there is a problem there is a way out.

पनुन यज़थ छु पानस अथि ।

*panun yazath chu pa:nas athi.*

One's honour is in one's own hand. One can oneself earn and maintain one's respect.

पनुन हय मारि शीहलिस त्रावि, परुद हय मारि तु मॉरिथुय गछि ।

*panun hay ma:ri š̄i:hlis tra:vi, parud hay ma:ri t̄i m̄:rith̄y gatshi.*

If one's own (relation or a friend) kills, he will leave (the body) at a cool place, but if a stranger kills, he will kill and go away.

पंज़ि हुंद पूत, युसुय टोठ छुस आसान, तँस्य् छे ज़ोरु वछस तल रतान,  
सुय छु मरान।

*panzi hund pu:t, yusuy to:ṭh chus a:sa:n, tṣ' cha zo:ri  
vachas tal raṭa:n, suy chu mara:n.*

The young monkey is so dear to its mother that she keeps it always pressed to her breast (even while climbing the trees etc.), and it is the one who dies very often.  
A favourite child is often spoilt or suffers.

पर गगुर ज़नान गर गगरस लार।

*par gagur tsa:na:n gar gagra:s la:r.*

The alien mouse chases away the native one. An outsider or a foreigner chases away or scares away the native (or original resident).

परस दोद पानि ख्वतु शुहुल।

*paras do:d pa:ni khṣṭi šuhul.*

The pain of another person is more soothing than the water.  
To derive pleasure from the suffering of others.

पलवन छु वोनमुत, ताह करुम तु शाह करथ।

*palvan chu vonmut, "ta:h karum, tī ša:h karath".*

A garment has said. "Keep me well folded, and I will make you look like a king". Clothes must be kept in good trim.

प्यव नु प्यव ज़ि यमन ख्यव।

*pa'v nīp'av, zi yaman khev.*

Immediately after he fell (ill), he was eaten up by the angel of death. A quick or sudden death.



पशु प्यठु शीन त्रावुन ।

*paš i peṭh i ši:n tra:vun.*

To clear snow off the roof (quickly).  
Any work done in haste and carelessly.

पशमीनस छे नरमी ।

*pašmi:nas cha narmi:*

The *pashmina* is soft. Good people are gentle.

पाखुय छु पाख ।

*pa:kh i chu pa:kh.*

Only the pure one (God) is pure.

पादशाहस पासबॉनी ।

*pa:dša:has pa:sbāni:*

To leave the work of the watch and ward to the king.

पादशाह सॉबनिस देवान खानस, तीलुव्य् ज़ाँग्य् दज़ान छि ।

सॉरी गछान पानस पानस, कुनुय ज़ोना रोज़ान छु ।

*pa:dša:h sābnis de:va:n kha:nas, ti:lūvy' tsāng' dazān chi.*

*sāri: gatsha:n pa:nas pa:nas, kunuy zōna: rō:zān chu.*

In the king's palace; oil lamps are illuminated. All will leave for their own places, only one person remains.  
A riddle. The answer of it is sun and moon.

पानस खेयतन मगर दानस पेव्यतन ।

*pa:nas kheytan magar da:nas pev'tan.*

Let him eat himself, but let him keep his fire place aglow.  
A blessing.

पांदु छ्वख, न्वशान स्वख तु कोर्यन द्वख ।

*pa:ndu chvkh, nvshan svkh tu korēn dvkh.*

Pandachokh – a place of comfort for the daughter-in-laws, but trouble for the daughters. (It is a curse uttered by a saint called Sheikh Noor-ul-Din about the village Pandachokh located in the outskirts of Srinagar.

**प्यावल ज्यव ।**

*p'a:val z'av.*

An inventive (or imaginative) tongue.

**पांजालस रोज्या द्दहय वाव ।**

*pā:tsa:las ro:z'a: d'chay va:v.*

The wind storm on Pir Panjal will not last for ever.

The bad days certainly pass. Adversity passes away sooner or later.

**पितुर्य नय आसन तु हून्य ति वोरान ना ?**

*pit' n' nay a:san t' hu:n' ti vo:ran na:?*

If there are no cousins, wouldn't even the dogs bark?

All people have enemies in one form or the other.

**पितरेन्य गॅयि मरच्च पिपिन्य, नन्ननु बगौर रोजि नु ।**

**पितुर गव मिच्चर्य कौंड, अन्ननु बगौर पञ्जि नु ।**

*pitren' g'ayi marts i pipan', natsn i bag'ar patsi n i*

*pitur gav mits' kond, atsn i bag'ar patsi n i*

A (female) cousin is like a top (a dancing doll), it would keep on spinning (at your cost). A (male) cousin is like a bramble, which may always run into you.

A cousin is considered unsympathetic.

**पिल्यव नु तु चोकी गौंस ।**

*pils na t' tsoki: g'as.*

One couldn't reach the fruit, and, therefore he said that they were sour. The grapes are sour.

पिश कॅर्य ग्वनाह, वगविस चोब ।

*piš kær' gna:h, vagvis co:b.*

The flea sinned, but the reed-mat got the beating.  
One person commits a crime, and another gets punishment for it.

पीर नु बोड, यकीन बोड ।

*pi:r ni bod yaki:n bod.*

The pir (a saint) is not great, faith is great.  
Faith moves the mountains.

पीर व्वस्ताद ।

*pi:r vsta:d.*

To call a saint a teacher.  
To impose one relationship on the other.

पीरव मार्योव दांद, मे क्या राव्योव जि बु वनु काँसि ।

*pi:rav mar'yo:v dā:d. me k'a: ra:v'yo:v zi bi van i kã:si.*

The Pirs killed an ox. What have I lost that I should tell anyone? To report a matter and deny it. No business of mine.

पेठ्य मनुट गल्लुन ।

*peth' manut gatshun.*

To get more than one's expectations.

पुजिस प्रुछुख, “अँडिज कोनु पँचिय अज़” ?

दोपनख, “पनुन आम नु कांह” ।

*pujis prutshukh, “adij ko:ni paci y az?”*

*dopnakh, “panun a:m ni kã:h”.*

A butcher was asked “Why couldn't you sell bones today?”  
He replied, “None of my relations/friends came (to buy meat today).”

It is easier to deceive one's own relatives or trusted friends.

पूत, स्वपूत, तु क्वपूत।

*pu:t, sɔpu:t, tɪkɔpu:t.*

A son like his father, a son better than his father, and a son not as good as his father. Three kinds of sons.

पूरिस छु पूर्यर, छ्वन्यर गव अन्यर।

*pu:ris chu pu:rer, chɔner gav aner.*

The full weight (or completeness) lasts, the less weight (or incompleteness) is like blindness ( i.e. it cannot be helped).

पूशुख ति नय चोलुख ति ना ?

*pu:šukh ti nay tsolukh ti na:?*

If you couldn't win, why didn't you run away (or escape)?  
If one cannot face a situation, one should give it up.

पोछ छु शूबान त्रेन दहन।

*potsh chu šu:ba:n tren dhan.*

The guest looks good only for three days.  
The guest who overstays loses hospitality.  
An unwelcome guest.

पोज छु ट्योठ।

*poz chu t'oth.*

Truth is bitter.

पोज वनुन पान ज़न नटान, अपुज वनुन लगान रस।

*poz van ñipa:n zan nata:n, apuz van ñilaga:n ras.*

While telling the truth, the body trembles, and while telling a lie, one feels good. It is hard to tell the truth.

पोज वनुन छु अँछ कडुन्य्।

*poz vanun chu æch kadʱnʹ.*

To tell a truth is just like to gouge out someone's eye.

पोट मँडिथ, टोट खँसिथ, गाव प्रँसिथ, कोट पँरिथ,

हँदुवंदु चँटिथ तु यिनसान फुटिथ ।

*poṭ m̄ḍiṭh, ṭoṭ kh̄sith, ga:v pr̄sith, koṭ p̄riṭh,*  
*hend̄v̄nd̄ ḥ̄ṭiṭh, t̄i yinsa:n phuṭiṭh.*

The right time for testing the woolen cloth is after shrinking it by washing, pony after riding it, cow after it has given birth to a calf, son after schooling, a watermelon after slicing it, and a human being after he is broken (i.e. after sufferings).

पोत्र दादि मुर्य मांगय ।

*potr̄i da:di murʹ mā:gay.*

To hold one's arms to beg for a son.

पोत्र ब्वछि, हून क्वछि ।

*potr̄i bochi, hu:n k̄chi.*

To crave for a child, and to hold a dog to one's lap.

“पोत्रा खर हा च़ोल” । “बबा, पानु रटुन तु खँसिथ अनुन” ।

*“potra: khar ha: tsol”.* *“ba:ba: pa:n̄i raṭun t̄i kh̄sith anun”.*

“O son, the ass has run away,” “Father, catch him yourself, and ride him back.”

Disobedience. An advice to one's father.

पॉज़ हय पेयि शेठि गज़, तोति छि पॉज़ुय ।

*ponz hay peyi še:ṭhi gaz̄, to:ti chu ponzuy.*

If a monkey falls from sixty yards, still it remains a monkey. Change of a position doesn't change a person.

पोरमुत छु गोरमुत ।

*pormut chu gormut.*

An educated person is (like) a nicely cut (stone).  
An educated person is well groomed.

पोहोल छु दपान लूकन, “अख ख्यव सुहन, ब्याख ख्यव शालन” ।

*pohol chu dapa:n lu:kan, “akh khev sʰan, b'a:kh khev ša:lan”.*

The shepherd tells people, “One (sheep) was eaten by the lion, and another by a jackal.” False excuses.

प्रयागच बून्य, न थदान तु न बडान ।

*praya:g ĩc bu:n', na thada:n tĩ na bada:n.*

The *chinar* of Prayag, neither does it become tall nor big.  
A child who doesn't grow.

*ph*

फॅलिस ह्योल तु हेलिस खार दियिनय ख्वदा ।

*phəlis h'ol tĩ helis kha:r diyinay khəda:*

May God turn your every seed into a sheaf; and every sheaf to a *kharwar* (bushel, about 80 kilograms). A blessing to a farmer.

फॅकीर च़ाव आंगन तु हूनिस वोथ दोद ।

*phaki:r tsa:v ā:gan tĩ hu:nis voth do:d.*

A beggar entered the courtyard, and the dog felt restless.  
An old servant detests the new one.

फटुन जान तु हटुन नु जान ।

*phaṭun ja:n tĩ haṭun nu ja:n.*

Better to burst (by overeating) than to give up.  
Someone who overeats. Sarcasm on gluttony.

फरि चूरस छु दारि काँड लोर ।

*phari tsu:ras chu da:ri kond lo:r.*

A thorn is stuck in the beard of one who stole a dried fish.

A thief carries marks of detection along with him.

A thief has guilty conscience.

फरि हाँजन बुजेयि माँज, लूकव दोपुस गाड छु बुजान ।

*phari hā:zan buza:yi mā:j, lu:kav dopus, ga:dī chu buza:n.*

A dry fish vendor roasted his mother; and the people thought, that he was roasting fish.

Blemishes of a profession stick.

फरि हाँज छ गुरिस खसान ?

*phari hā:z cha: guris khasa:n?*

Does a dry fish vendor ride a horse?

Something beyond one's reach.

फल कुलुय छु नेमिथ ।

*phal kuluy chu nemith.*

The tree laden with fruit always bows low.

A great person is always polite.

फातु छान्य, गरा चान्य तु गरा म्यान्य ।

*pha:tichə:n' gara: cə:n' tīgara: me:n'.*

Fata, the carpenter's wife, is sometimes with you and sometimes with me. An unfaithful woman. A turn coat.

फिरिथ फ्यरन छुनुन ।

*phirith pheran tshunun.*

To put on a *pheran* (A Kashmiri loose dress) inside out.

To blame someone else for one's own fault.

The guilty blaming the accuser.

फवकु आसुन गॅयि अख कथ, दवकु आसुन गॅयि ब्याख।

*phək̄īa:sun gəyi akh kath, tək̄īa:sun gəyi b'a:kh.*

It is one thing to be inflated with but quite another to be strongly built.

*b*

बॅड दद गॅयि स्व, य्वसु बॅड ल्वखुर ख्यावि।

*bəd̄ ded gəyi sɔyɔs bəd̄ ləkh̄ir kh'a:vi.*

The grandma is one who gives grandly to eat.

The one who does a favour is considered great.

बॅडिस ख्वरस तल मरुन जान, तु ल्वकटिस नु शांदस प्यठ।

*bədis kh̄ras tal marun ja:n, t̄iləkt̄is ni šā:das peth.*

It is better to die near the foot of a grand person, than near the head of a person of small stature.

बॅडिस छे बॅडुय नज़र।

*bədis cha bəd̄iy nazar.*

A great person can see great. A great person has great foresight.

बॉज़न यिज़ा तु प्वतल्यन पूज़ा।

*bətsan yi:za: t̄ip̄əlen pu:za:*

The members of the family are in distress, but the idols are worshipped.

To ignore one's family and to worship stone idols.

बॉज़् त्ति कॅरिव, जुव त्ति बचॉविव।

*bəz' ti kəriv zuv ti bacə:viv.*



Play tricks but save yourself. Face the ordeal but safeguard yourself as well. To play safe.

**बॉज़् गरस छे बॉज़् गरस।**

*bə:z' garas cha bə:z' garas.*

One who deceives others is deceived himself.

One who digs a pit for others falls himself into it.

**बाँगिस छे बांग दिन्य।**

*bā:gis chi bā:g din'.*

It is the duty of the Mulla to call people for prayers.

A Mulla can only give a call for prayers, but he cannot force them to pray.

We can take a horse to water but cannot make it drink.

**बचु दोद छि लछि दोद।**

*bac i do:d chu lachi do:d.*

The distress of one's child is felt hundred thousand fold more.

**बिछिस प्रछुख, “वंदस कोनु छुख न्यबर नेरान” ?**

**धेपनख, “र्यतुकालि क्या कोरुम हॉसिल” ।**

*bichis pr chukh, “vandas ko:ni chukh nebar ne:ra:n?”*

*dopnakh, “ret ka:li k'a: korum h ə:sil.”*

A scorpion was asked, “Why don't you come out in the winter?” It replied, “What did I achieve in the summer?”

All the seasons are of equal curse to me.

To be miserable in every situation.

**बजि कनि छे ल्वकट वॅन्य डख।**

*baji kani cha lək kən' dakh.*

The small stone supports the big one.

The big ones have also to depend on the small.

बजि कनि तलय छे ल्वकट वॅन्य् व्यपान ।

*baji kani tal'iy cha l'ak'ṭ k'ən' vepa:n.*

A small stone can be hidden under a big one.

बजि कोरि हुंज छ्वपय छे आंकार ।

*baji ko:ri h'ṅz tsh'ṣpay cha ā:ka:r.*

A grown up girl's silence means her willingness.

बजि मॅशीदि ज़ल्या कूज नीरिथ ।

*baji m'ṣi:di tsal'a: kū:j ni:rith.*

Will the corner stone of the big mosque slip out?  
It makes no difference.

“बजि मॅशीदि हुंघव थमव, योत किथव पॉठ्य वॉतिवु” ?

“पनुनि स्यज़रु” ।

*“baji m'ṣi:di h'ṅda'v thamav, yot kithav p'ṭh' v'ṭiv'u?”*

*“pan'ni sezri”*

“O pillars of the big mosque, how did you get here?”

“Due to our being straight.”

One reaches a top position due to one's qualities.

बटु मिसकीन, न दुनिया तु न दीन ।

*bat'i miski:n, na duniya: t'i na di:n.*

The destitute Pandit (Hindu) has neither the world nor the religion.

बटु गव ग्रटु ।

*bat'i gav graṭi*

The (Kashmiri) Pandit is a quern.

A Kashmiri Pandit works hard like a mill.

बटू मूद शेंकि ।

*batī mu:d šē:ki.*

The Pandit dies of superstition (cynicism).

Hindus are superstitious or cynics.

बटू येलि बुडि तु मेठान, मुसलमान बुडि तु ट्यठान ।

*batī yeli budī tī me:ṭha:n, musalma:n budī tī ṭeṭha:n.*

An old age brings sweetness to a Pandit but bitterness to a Muslim.

बटस च्यड, मुसलमानस यड, तु रॉफिज़स हड ।

*batas tseḍ, musalma:nas yad, tī rə:phizas haḍ.*

Endurance to the Hindu, stomach to the Muslim and cry to a Shia. A Hindu endures, a Muslim fills the belly and a Shia mourns or resists.

बटस बोड द्वह तु फाकु, मुसलमानस बोड द्वह तु श्राकु,

रॉफिज़स बोड द्वह तु बाकु ।

*batas boḍ dḥ tī pha:kī musalma:nas boḍ dḥ tī šra:kī  
rə:fizas boḍ dḥ tī ba:kī*

A Hindu fasts on his auspicious day. A Muslim feasts on his auspicious day. A Shia weeps on his auspicious day.

बतु गर्दन गॅयि बॅड गर्दन ।

*batī gardan gəyi bæḍ gardan.*

To oblige someone by feeding him with food is a great investment. The path to heart lies through one's stomach.

बतु नेरुन गव रतु नेरुन ।

*batī ne:run gav ratī ne:run.*

To be separated from the common kitchen is to be separated in blood also.

बतु नतु बतास, छिठ नतु अतलास।

*bat̥nat̥bata:s, chith' nat̥atla:s.*

No food in the house and desire for sugar lumps; not even the print cloth to wear but desire for satin.

A poor man with rich desires.

If wishes were horses beggars would ride.

बतु बड्योस चानि, तु गरु ज्ञानय नु वथ।

*bat̥bad'o:s ca:ni, t̥igar̥iza:nay nivath.*

I have grown up eating your food but I don't know the way to your house. When a person pretends not to know someone with whom he has been very intimate.

“बतु बतु” तु प्यादु पतु।

*“bat̥bat̥” t̥ip'a:d̥ipati*

Having no food to eat, but having a peon to attend.

A person who doesn't have enough resources, but pretends to be rich. It also means that someone does not have even food to eat, still he is chased by peons (for tax collection).

Starvation and official oppression.

बतु लेलिस छि प्यठय कनि वुछान।

*bat̥lelis chi pethay kani vucha:n.*

One tests the cooked rice at the top of it (in order to find out if the rice is properly cooked or not). People are judged by their appearance. Face is the index of mind.

बतु पावि तल छे आबु खार व्यपान।

*bat̥pa:vi tal cha a:b̥ikha:r vepa:n.*

A lot of bad deeds can be hidden under little food.

One's bad deeds can be covered by feeding someone who matters.

बतय आसि तु काँत्या गरु गळन पाँदु।

*batay a:si tikə:t'a: garigatshan pə:di*

If one has food (to eat), so many households will come up.  
In prosperity, there is no dearth of friends.

बतस मंज़ टोठ क्या ? तँहर ।

ऑशिनावन मंज़ टोठ क्या ? हँहर ।

*batas manz to:th k'a:? təhar.*

*ə:šina:van manz to:th k'a:? həhar.*

Which is the favourite among the dishes? Cooked yellow rice. Who is the favourite among the relatives? Wife's brother.

बब ऑस्य्तन, रद ऑस्य्तन, यिनसान कति बनि ।

*bad ə:s'tan, rad ə:s'tan, yinsa:n kati bani.*

Whether bad or quallelsome, human life is precious.  
Human life is of utmost value.

बद बदी, ख्वद गिरिफतॉरी ।

*bad badi: khəd giriphtə:ri:*

If one wishes evil for others, one oneself suffers.  
One who digs a pit for others, falls himself into it.

बदस सिर बावुन छु बेबि अंदर सरुफ रछुन ।

*badas sir ba:vun chu, bebi andar saruph rachun.*

To divulge a secret to a wicked person is to rare a snake in one's own bosom.

बंगि मंज़ नचुन ।

*bangi manz natsun.*

To dance in hemp. To do something which is of no use to anyone. To engage in a useless pursuit.

बंदु छु बशर।

*bandi chu bašar.*

To err is human.

बंदु बंदस मंगि, आगु बेदार तु नोकर शंगि।

*bandi bandas mangi, a:gi beda:r ti no:kar šōgi.*

To ask a favour from someone, is as if a master is awake whilst the servant is asleep.

बंदु नय ग्वनाह करि, ख्वदाह क्या बख्शास।

*bandi nay gna:h kari khada:h k'a: bakhšes.*

If a human being doesn't commit sin, what will God have to pardon him? A human being commits sins, and God forgives. To err is human, to forgive divine.

बंदय छु बेसबुर।

*bandi chu be:sabur.*

A human being is quite impatient.

बबु नेथुर, तु अथस प्यठ।

*babu ne:thur, ti athas peth.*

Father, I want to get married, here and now! Impatience.

बबु बुडतम तु खँदमथा करतम।

*babu budtam tikhidmatha: kartam.*

O father, grow old and serve me. When youngsters expect their elders to serve them.

बर दिथ खर नज़ान।

*bar dith khar natsan.*

The ass dances with doors shut. A riddle meaning a quern.

बलाय दूर तु खॉर कोबूल ।

*bala:y du:r tikh̄ə:r kobu:l.*

May the misfortunes be warded off and good prevail.  
A blessing.

बस्तु छुनिथ नॉल्य् खखरायि मंदछुन ।

*bast̄itshunith n̄ə:l' khakhra:yi mandchun.*

To wear a sheep-skin and be ashamed of its rustling.

बस्ति मंज काजवठ ।

*basti manz ka:jvath.*

A stone in a sheep-skin. To cause trouble to someone without letting him know.

बागि बोग तु नानि टोक ।

*ba:gi bo:g tina:ni to:k.*

After eating to his full, he asks for a dish for his grand mother too.

बानु हतस दिज़ि ठानु हथ, तु ऑसु हतस क्याह कॅरिज़ि ।

*ba:n̄i hatas dizi th̄a:n̄i hath, t̄i ə:s̄i hatas k'a: k̄ərizi.*

A hundred lids for a hundred vessels, but nothing can cover a hundred mouths. There is no way to stop gossip.

बांदव कुस ? ज़ु चंदु ।

*ba:ndav kus? z̄i cand̄i*

Who is your kin? (Your) two pockets. Money is a good friend.

बाबु आदमस ऑस्य् ज़ु गबर, अँक्य् रँट आवरेन्य् अँक्य् कबर ।

*ba:b̄i a:dm̄as ə:s̄' z̄i gabar, ək' r̄ə: a:vren' ək' kab̄ar.*

Father Adam had two sons. One chose a pyre and the other grave (i.e. one became Hindu and another became a Muslim or a Christian).

**बाबु मत्योव तु द्द ति ।**

*ba:b̄mat'o:v t̄ided ti.*

The father was mad with anger and so was the mother.  
When everyone in the house is angry.

**बालनुय छि लाल नेरान ।**

*ba:l̄n̄ȳ chi la:l̄ ne:ra:n.*

The diamonds are found in mountains.  
Good things are often found in worst possible places.  
(Some good persons are born to ordinary parents.)

**बाह पँज्य ति गँयि शेठुय ।**

*ba:h p̄ñ̄ȳ ti ḡȳi š̄e:ṭh̄ȳ.*

Twelve fives are also equal to sixty.  
A particular thing can be described in different ways.

**बिहित्थ वोन्य् पोन्थ् तोल्या ?**

*bihit vo:n' po:n' to:l'a:?*

Will an idle grocer weigh water? One who has to earn a living must not sit idle.

**बीख मंगान तु पोट रंगान ।**

*bi:kh manga:n t̄ipot̄ ranga:n.*

Begging for alms while dyeing the woolens.

**बीम रोस शुर गव लाकमि रोस गुर ।**

*bi:m̄ros š̄ur gav la:kmi ros gur.*

The child who is not afraid of anyone is like a horse without a bridle. An uncontrolled child can go stray like a



horse who is not controlled. Spare the rod and spoil the child.

बीरबलुनि कोरि प्रुछ अकबर पादशाहन, “क्या मोहन्युव छा प्रसान” ?

धेपुनस, “दांद छा द्दद दिवान” ?

*bi:rbalni ko:ri prutsh akbar pa:dša:han, “k’a: mohn’uv cha: prasa:n?” dopnas. “dā:d cha: dxd diva:n?”*

The king Akbar asked Birbal’s daughter, “Does a man give birth to a child ? She replied, “Does an ox give milk’?”

To answer a funny question with a similar one.

बीरबलस प्रुछ अकबरस, “जंगु विजि क्या सिलाह” ?

दोपुनस, “यि ब्रोंठु यियि” ।

*bi:rbalan prutsh akbars,” jangi vizi k’a: sila:h?*

*dopnas, ”yi brō:th iyiyi”*

Birbal asked Akbar, “Which is the best weapon in a war?”

He replied, “Anything that comes handy.”

बीरबलुन कठ ।

*bi:rbalun kath.*

Birbal’s ram. (It is said that a ram was tied to a peg and fed well, but a sword was kept hanging close by. On seeing the sword continuously hanging, the ram did not become fat as it was afraid that it would be killed with it any moment. Another version of the story is that instead of a sword kept hanging nearby, a lion was shown to the ram daily and the ram did not become fat for fear of its life.) One cannot relax or enjoy, when one is kept under constant threat.

बीठिस गसु द्यार ।

*bi:thiis ga:sid’a:r.*

Money paid to an idle person for (cutting) grass. To pay wages for no useful work.

ब्यकार गव ब्यमार ।

*beka:r gav bema:r.*

An unemployed or idle person is as good as a sick person.  
Idleness causes sickness. Rest is rust.

ब्यकारस छि त्रे कार ।

*beka:ras chi tre ka:r.*

An idle person has three tasks: (sleeping, eating and quarreling).

बेछान तु गुरिस खँसिथ ।

*becha:n tɪ guris kh̄sith.*

One is begging while riding a horse. One who doesn't give up pride even in distress or poverty.

बेछु बतस तु पौर्यजान किछ ?

*bechi batas tɪ p̄r̄'za:n kitsh?*

One who has to beg for food, doesn't need an acquaintance.

बोछिस हून्य् माज़ हलहाल ।

*bochis hu:n' ma:z halha:l.*

It is lawful for a hungry person to eat the flesh of a dog.

बेछनस बानु कामन्य् ।

*bech̄nas ba:n̄ika:m̄n̄'.*

A beggar doesn't even have a begging bowl. To be in absolute distress.

बेबि अंदर फाँस्य् तु अथस क्यथ तसबी ।

*bebi andar ph̄s' tɪ athas keth tasbi:*

The noose under the arm, and the rosary in the hand.  
A serpent under the flower.

बेताबस अनिटिस क्यथ, ताबदारस थालस क्यथ ।

*be:ta:bas anitis keth, ta:bda:ras tha:las keth.*

An impatient person gets meals in an earthen lid, and the one who has patience gets it in a proper plate. One who is impatient doesn't get a proper treatment.

बेमॉलस ऑल ।

*bemə:las ə:lɪ*

To offer cardamoms to a person who is not hungry.  
A person who is not hungry does not relish even rich food.

“ब्यमारव ऑस क्युथ छुय” ? “न च़ोक तु न मोदुर” ।

*“bema:rav ə:s k'uth chuy?” “na tsok tɪna modur.”*

“O sick person, how is your mouth?”

“Neither sour nor sweet.”

A sick person cannot distinguish the taste of food.

बेति सुंज़ युस खनि गंग, पनुन्य् सेद्यस जंग ।

*beyi sɪnz yus khani gang, panɪn' sedes zang.*

One who digs a pit for others, himself falls into it.

बेयि सुंद अमानथ छु खार वानुक नार त्योंगुल छुह ।

*beyi sund ama:nath chu kha:rɪva:nuk na:rɪtehgul h'uh.*

Any other person's belongings in your charge are like the live charcoal from the blacksmith's furnace. One must guard other's trust with more care and responsibility.

बेयि सुंद दोद छुय बेमाने । यस अँकिस बँनिथ आव सुय ज़ानि ।

*beyi sund do:d chuy be:ma:ne:, yas əkis bənith a:v suy za:ni.*

Another's pain is meaningless. He only knows who suffers.  
Only the wearer knows where the shoe pinches.

बेरबद सवाल ख्वतु गव शँकील ग्वनुहुय बेहतर ।

*berabd̥i sava:b̥ikh̥ ʃ̥i gav š̥aki:l̥ g̥n̥ h̥i̥y̥ behtar.*

A beautiful sin is better than an awkward good deed.

बेसोम छु दपान मे सोम छुनु कांह ।

*besom chu dapa:n me som chu n̥ikā:h.*

A crooked (or ugly) person believes that there is no other person as straight forward (or beautiful) as he is. A person full of flaws thinks that he is flawless and on one excels him.

बेहयाहस छि सथ बुथ्य् चंदस ।

*behaya:has chi sath buth' candas.*

A shameless person has seven faces in his pocket. A shameless person changes colours.

बेहवालु संज कथ करि देवारस त्रास ।

*behva:l̥ s̥inz̥ kath̥ kari de:va:ras̥ tra:s̥.*

An idle person's words can crack even a wall. An idle person often turns out to be a notorious talkative. An idle person excels in his arguments.

बेकल नु कांह, तु गर पतु काह ।

*be:k̥l̥ n̥ikā:h, t̥i gar̥i pat̥i ka:h.*

Is there no stupid person? There are eleven in every family. The world is full of stupid people.

बेपीरस गटकार, बापीर छु गाशुदार ।

*be:pi:ras̥ gat̥ka:r, ba:pi:r̥ chu ga:š̥ida:r.*

One without a guide is in the dark. The one who has a guide can see things clearly.

बेम हँहरव छु सुह मोरमुत ।

*be:m i h əhrav chu s ĩh mo:rmu:t.*

Two brothers-in-law (sister's husband and wife's brother) have killed a lion together. Union is strength.

बे यीमानस क्या नियि शेतान ?

*be:yi:ma:nas k'a: niyi še:ta:n?*

The satan cannot take away anything from the dishonest person. Shame is far from a shameless person.

बुजि गव च़ह, तस आव हीथ ।

*buji gav ts ĩh, tas a:v hi:th.*

An old woman tumbled down and she got an excuse. A person who is on the look out for excuses. To pick holes in another's garment.

बुजि तु ब्रारि चुव्यायि हर तु वनुक्यन हापतन च़ायि थर ।

*buji t i bra:ri tsuv'a:yi har t i van ĩken ha:p tan tsa:yi thar.*

An old woman and a cat quarreled, and the bears of the jungle were scared.

बुजि न्यूख बर, स्व गँयि मँशीदि ।

*buji n'u:kh bar, s ə g əyi m əši:di.*

The door of the house of an old woman was stolen; she went to the mosque (to steal its door).

बुजि बुथिस कनु वाजि ।

*buji buthis kan ĩva:ji.*

Ear rings adorning the face of an old woman. Something not appropriate. Square peg in a round hole.

बुजि लब्योव कुजि तल च़ूठ, पतु गँयायि स्व पँज ह्यथ ।

*buji lab'o:v kuji tal tsū:th, pat i g əya:yi s ə p əj heth.*

An old woman found an apple under the tree and afterwards she went (to the tree) with a basket (for collecting apples).

Give once, they always expect more.

**बुजुन ब्रोर कामुन्य।**

*buzun bro:r ka:m n̄'.*

Not even a cat available for roasting. Acute scarcity. Hard times.

**बुज्य बुज्य गाडु खेनि।**

*buz' buz' ga:d̄i kheni asma:nas s̄t'.*

To roast fish in the sun and eat them. To be very proud and not to listen to anyone.

**बुडु आशख मोहरि मुशुख।**

*bud̄i a:šakh m̄hri mušukh.*

An old man's love is worth a pinch of guinea (a golden coin). An old man's love is valued.

**“बुडु कॅम्यु कोरुख” ? “कारन”।**

*“bud̄i k̄m' korukh ?” “ka:ran”.*

“What made you old?” “The work”.

An experienced person.

**बुडु ति मूद तु ज़ास ति बलेयि।**

*bud̄i ti mu:d t̄tsa:s ti bale:yi.*

The old man died and his cough also was cured.

The final solution to a misery comes by death.

**बुडु तु शुर छि बराबर।**

*bud̄i t̄i šur chi bara:bar.*

An old person and a child are alike.

बुडन तु ल्वकटचन हुंज़ खँदमथ गछि नु करुन्य्।

बुडु छु मरान तु ल्वकटिस छुनु याद रोज़ान।

*budan tɪlɔkɕen hɪnz khɪdmath gatshi nɪkarɪnʹ.*

*budɪchu mara:n, tɪlɔkɕis chunɪya:d ro:za:n.*

Do not serve either the old or the young. The old man/woman dies soon, and the young one does not remember when he grows up.

बुडुन तु वदुन, बुडुन तु मशुन, बुडुन तु मरुन।

*budun tɪvadun, budun tɪmaʃun, budun tɪmarun.*

To become old and to cry; to become old and to forget; to become old and to die (All are quite natural things).

बुथ वुछिथ बोग तु चकज वुछिथ च़ाँगिज।

*buth vuchith bo:g tɪtsakɕ vuchith tsɔ:gij.*

Food is served according to one's face, and the matting is laid according to the ass. To provide hospitality appropriate to one's status.

बूज़िथ ज़ोर तु डीशिथ ओन।

*bu:zith zor tɪdɪ:ʃith on.*

To pretend to be deaf on hearing, and blind on seeing.  
Hear no evil, see no evil.

बोछ गछि नु न्युन वाज़वान, तु नोन गछि नु न्युन बज़ाज़ि वान।

*boch gatshi nɪ n'un va:zɪva:n, tɪ non gatshi nɪ n'un baza:zi va:n.*

The hungry should not be taken to a feast, and a naked person should not be taken to a cloth shop. It is difficult to control desire of someone who is in great need.

“बोड कॅम्य् कोरुख” ? “मोतव” ।

“*bod kəm' korukh ?*” “*mo:tav.*”

“Who made you elderly ?” “The deaths”.

One who becomes head of the household as a result of the death of other elders in the family.

The term *bod*, also means ‘rich’. Thus, “Who made you rich?” “The deaths.” One who becomes rich as a result of the inheritance of property of the dead.

बोड गव सुय यस बॅड ब्वद आसि ।

*bod gav suy, yas bəd bəd a:si.*

The big is he who has big brains (or who can think big).

बोड बडि तु जॉगीर कडि, ओप बडि तु टोप कडि ।

*bod badī tījə:gir kadī, op badī tītop kadī.*

If a good person becomes great, he distributes pensions in land to the people, but if an ignoble person becomes great, he pulls out the hair of their heads.

बोड म्यॉड गछि ख्योन, तु अँड कॉम गछि नु करुन्य् ।

*bod m'ond gatshi kh'on, tī əḍ kə:m gatshi nīkarin'.*

You should eat a big mouthful, but shouldn't do much work. One who only eats and doesn't work at all.

बोड हय आसि ओडुय, तोति छु बोडुय ।

*bod hay a:si oḍuy to:ti chu boḍuy.*

Even if a great man is half in stature (weak or crippled) still he is great. The greatness of a person cannot be underestimated by the physical characteristics.

ब्वन कुन वुछिथ, च्वन कुन नज़र ।

*bən kun vuchith, tsən kun nazar.*



While looking to the ground, (actually) seeing in every direction. A careful person keeps his eyes always open.

बोहगनस छि बाह ग्वन ।

*bohgnas chi ba:h gən.*

The *bohgun* (a vessel) has twelve attributes. (It has many uses). (The term *bohgon* also means one with many qualities.)

बोय गव कॅन्य, बेनि गॅयि थॅन्य ।

*bo:y gav kən', beni gəyi thən'.*

A brother is (as hard as) a stone, and a sister is (as soft as) butter. A brother is considered a stone hearted person, and a sister is considered very compassionate.

बोर छु जहनमुक पोर ।

*bo:r chu jahnamuk po:r.*

A burden is a storey of the house of hell.

ब्वछि फोरि तु नॅदरि पॅथुर ।

*bəchi phohri tənendri pəthir.*

The burnt rice for the hungry, and the bare ground for the sleepy. Appetite is the best food, and sleepiness the best bed.

ब्रॉर्य नियि माज़ दॅज, त्से तु मे हर त्ज़े ।

*brə:r' niyi ma:z dəj, tse tume har tsəj.*

The cat took away the pouch full of mutton, and the quarrel between you and me is thus over. The bone of contention is removed.

ब्रॉर्य सुंदि ग्यव ख्यनु छुनु लगान त्युथ, युथ तॅम्यसुंदि लॅट गिलनावनु ।

*br̥r' s̥ndi g'av kheni chuni laga:n t'uth, yuth t̥m's̥ndi  
l̥t̥ gilna:vn̥i*

One is not so angry at the cat having eaten *ghee* (clarified butter), as one is for its wagging its tail (after eating it).

ब्रॉरिस नु बिशतु, तु हूनिस नु दुर, त्युथ छु नेक।

*br̥ris n̥i bišt̥i, t̥i hu:nis n̥i d̥r̥i, t'uth chu ne:kh.*

One is so good that he does not even say *bišt̥i* to the cat or *d̥r̥i* to the dog. (These terms are used for driving away cats and dogs respectively). A pious and a harmless person.

ब्रॉरिस हय पखु यिहँन, सरन रोज़िहे नु पँछिन।

*br̥ris hay pakh̥i yih̥n̥ saran rozihe n̥i p̥chin.*

If the cats grew wings, the water fowls would not live in ponds. Nature prevents a cruel person from doing harm.

ब्रगस दोपुख, “तोथ छय हँज”।

दोपनख, “नतु क्या छुम स्योद” ?

*bragas dopukh “t̥o:th chay h̥j”,  
dopnakh, “nat̥i k'a: chum so'd?”*

They said to the heron, “Your bill is crooked.”

It replied, “Which of my other organs is straight?”

A person full of deformities or flaws.

ब्रॉर्य जून।

*bra:ri zu:n.*

The cat's moon. (It is believed that a cat is excited in the moonlight and does not sleep properly.) When a person wakes up early in the morning, it is said that he has experienced the 'cat's moon'.

ब्रोर मारुन।

***bro:r ma:run.***

To kill a cat. (It is said that a bridegroom was advised to kill a cat on the first day of his marriage in the presence of his bride, so that the bride remains scared of him throughout her life.) To exhibit one's strength or anger.

**ब्रोर वुछिथ गछि बिशतु फोरुन ।**

***bro:r vuchith gatshi bištīpho:run.***

On seeing a cat, one should be able to utter *bištī* (for driving it away). One must be courageous enough to show displeasure in the presence of the person concerned, and not in his absence.

**ब्रोट छम्ब तु पतु लार ।**

***brō:thī chamb tīpatīla:r.***

A mountain in front to cross and someone chasing from behind. A person caught in a difficult situation.  
Between the devil and the deep sea.

**ब्वछय चे मीठ ।**

***bəchay cha mi:th.***

The hunger itself is sweet.  
When one is hungry the food tastes good.

*m*

**मॅछ क्या ज्ञानि पोम्परु संज गथ ।**

***məch k'a: za:ni po:mprī s'inz gath.***

The fly would not understand the moth's dancing around the light. An ordinary person would not appreciate the sacrifice made by someone in love.

**म्यँज हय तुलख, बडि बन ।**

*m'əts hay tulakh, baḍi ban i*

If you want to take clay, take it from a big mound.  
If one wants to serve, one must serve at a big place.

म्यँत्र हय तुलख, स्वन गँछिनय।

*m'əts hay tulakh, sən gəshinay!*

If you pick up clay, may it turn into gold (for you)!  
A blessing.

मँदर म्यकराज।

*mədīr mekra:z.*

Sweet scissors. (One who appears very sweet outwardly,  
may prove very harmful in reality.)

मँरिथ मरतब।

*məriṭh martab i*

The dead are (always) praised.

मँल्य ह्यथ क्वलि छुनुन।

*məl' heth kəli tshunun.*

After buying a thing, to throw it into water. To waste  
something precious.

मॉज कॅरिन “शुरि शुरि”, शुर मु कॅरिन “मॉज मॉज”।

*mə:j kərin “šuri šuri”, šur mi kərin “mə:j mə:j.”*

Let a mother cry for a child, but may a child not cry for the  
mother! A child shouldn't lose one's mother. A motherless  
child is more miserable than a childless mother.

मॉज करान “कूर्य कूर्य”, कूर करान “रॉनि रॉनि”।

*mə:j kara:n “ku:r' ku:r'”, ku:r kara:n “rə:ni rə:ni”.*

The mother keeps on caring for her daughter, while the  
daughter keeps on craving for her husband. A mother is

always anxious about her daughter even after the daughter's marriage, and the daughter is not as anxious for her mother as she is for her husband.

मॉज च्चु थवुम कांगुर फुकिथ, बु यिमय व्वसतस द्वह ठुकिथ ।

*mə:j tʃi thavum kā:gʀ phukith, bɪ yimay vʂstas dʒh thukith.*

O mother, blow the (charcoal in ) *ka:ngri:* (a typical Kashmiri fire pot used to keep one warm) and keep it ready for me. I'll come after reporting to the master for the day.

One who doesn't work in the office for long and rests at home at the cost of office time. A shirker's daily chore.

मॉज ति बडेयि, थॉल्य् ति बडेयि ।

*mə:j badə:yi, thə:l' ti badə:yi.*

The mother grew bigger, so did the pots.

Increase in expenses with the growth of the family.

“मॉज माम हय आव” ।

“पोत्र म्योन गव बोय” ।

*“mə:j, ma:m hay a:v”.*

*“potrɪm'o:n gav bo:y”.*

“O mother, my uncle has come.”

“O son, he is my brother.”

To tell someone about something which he/she already knows better.

“मॉज वोहवान छुम नु कांह” ।

“पोत्र वति प्यठ बेह” ।

*“mə:j, vohva:n chum nɪkā:h. “*

*“potrɪvati peth beh.”*

“O mother, no one abuses me.”

“Go and sit on the roadside son (and you will get abuses in abundance).” Ask for problems and you will get them.

“मॉजी, व्वरुद क्युथ ?

“बेछनु खवतु स्यठाह रुत” ।

“*mə:ji, vɔrud k'uth?* “

“*bechnikh əsətha: rut.*”

“O mother, how do you like your second husband?”

“It is much better than begging.”

मॉलिस राज तु म्वहताज, बॉयिस राज तु म्वहताज, रुनिस राज तु शेरि  
ताज ।

*mə:lis ra:j tɪ mɔhta:j, bə:yis ra:j tɪ mɔhta:j,*

*rɛ:nis ra:j tɪ še:ri ta:j.*

If my father has a crown, I'd be in need, if my brother has it, I'd be in need, and if my husband has a crown, I'll wear it. One has more right over the earnings of one's husband than that of father's or brother's.

मकू मेलि मगर नखु मेलि नु ।

*makɪ me:li magar nakhɪ me:li nɪ*

One can meet in Mecca, but not in the neighbourhood.

One who cannot be easily seen in neighbourhood but at a distant place.

मजलूनस दप्योख, “लॉल छय कृहुन्य्” ।

दोपनख, “म्यान्यव अँछव वुछतोन” ।

*majlu:nas dap'o:kh, ‘lɔ:l chay krɪhɪn’,*

*dopnakh, ‘m'a:nev əchav vuchto:n.’*

Majnu was told, “Laila has black complexion.”

He replied, “See her through my eyes.”

Beauty lies in the eyes of the beholder.

मज़ार बल ताम हज़ार बलायि ।

*maza:r bal ta:m haza:r bala:yi.*

There are thousands of hardships unto the time of death.  
Hardships are part of life.

मत्यन हुंद दोप छुय बलायन थोप ।

*maten hund dop chuy bala:yan thop.*

A divine's speech averts misfortune.

मत्यव अँन्य न्वश, स्व ति द्रायि मँचुय ।

*matev an' nax sxi dra:yi m'chuy.*

The family of madmen brought a daughter-in-law, she also turned out to be mad. People of the same category come together. Birds of the same feather flock together.

मतुनस मश्कु ।

*matnas maski*

Practising madness.

मतलब छु च़टान पोत लब ।

*matlab chu tsata:n potlab.*

The selfishness breaks the back wall of the house.  
One stoops too low to accomplish one's purpose.

मंगुवुन हय थँव्यज़न टंगुवनि अंदर, तति ति करि मंग मंग ।

*mangvun hay thav'zen tangvani andar tati ti kari mang mang.*

If a beggar is placed in the midst of a grove of pear trees, he will beg there too. It is hard to give up one's habits.

मंगुन गव मरुन ।

*mangun gav marun.*

To ask (a favour) is to die. To beg is to die.  
It is not easy for all to ask for a favour.

मंज़ अचुन छु कंज़ अचुन।

*manz atsun chu kanz atsun.*

To go in between (or to act as a surety or a go between) is to put one's head into a mortar.

मंज़ गाम् जश्न, हँस्य् लोंग हा गरि।

*manzga: m̄jaš̄n, h̄s̄' long ha: gari.*

There is a carnival celebration at Manzgam, and Hasa Long is still at home. (A story about one person called Hassan who was lame but wouldn't miss any carnival wherever it was held.) It is cited for a person, though physically crippled, who is always seen on his toes and moving all over.

मनटिनि लेजि पांजुव।

*manṭini leji pā:zuv.*

To cook six pounds (of rice) in a pot which has capacity for three Mismanagement.

मंज़ल्युक छा मंज़ली रोज़ान।

*manz'l'uk cha: manzli: ro:za:n?*

A child in a cradle doesn't always remain in the cradle.

Children grow very fast.

Small things/problems grow big with the passage of time.

मंदछँहन लाँछ, तिम ख्यवान नॅच्य् नॅच्य्।

*mand̄cha:n l̄:tsh, tim kheva:n n̄ts' n̄ts'.*

The eunuchs ought to be ashamed of themselves, but they dance and eat. A shameless person.

मंघन्यन शाम गछुन।

*mandn'an šam gatshun.*

To turn the afternoon into an evening. To be caught in a complex problem. A hard blow.



मय ति येती तु मयखानु ति येती ।

*may ti yeti: tī maykha:n i ti yeti:.*

Wine is here and the bar (wine shop) is also here.  
Everything is at hand.

मर्ज़ गलि वॉदवान, आदथ कति गलि ।

*mar ě gali vā:dva:n, a:dath kati gali?*

The disease will be cured at the doctor's clinic, but where  
can the habit be cured? Habits die very hard.

मरुहा मगर गरि कुस थवन ?

*mar ĥa: magar gari kus tha:van?*

I would like to die but whom would I entrust with my  
home? A wishful thinking of a person who is alone to  
shoulder the responsibility of the family.

मलु गॅयाव क्वलि, तति त्रोवुन पलु त्रयन अथु ।

*mal i gəya:v kḥli, tati tro:vun pali trəyen ath i*

A Mulla fell into a river, he put his hands between crevices  
(for catching fish). A greedy person.

मलु गव पलु प्यठु पोन्यु डॉलिथ ।

*mal i gav pali peth i po:n' dā:lith.*

The Mulla is like water which trickles down the rock.  
A Mulla cannot be trusted for long.

मलु ड्युंठुम अमल करान, हाकस दपान कछ,

गामुच ख्यवान अलाय बलाय, मुसाफिरस दपान मॅशीदि छुय यछ ।

*mal i d'ū:thum amal kara:n, ha:kas dapa:n kach.*

*ga:m ĩ kheva:n ala:ybala:y, musə:phiras dapa:n mǎ:di  
chuy yach.*

I saw a Mulla (Muslim priest) performing his duty and saying the swede was grass; eating all kinds of food in the village and telling a traveler that there is a goblin in the mosque (so that he may not sleep there).

A selfish and cunning person.

**मलु हर गॅयि पलु हर ।**

*mal̥har gəyi pal̥har.*

A Mulla's fight is a fight of boulders (which is useless).  
One must not enter into an argument with a Mulla.

**मलस टुख मॅशीदि ताम ।**

*malas t̥kh məši:di ta:m.*

A Mulla can run only up to the mosque.  
(A Mulla's province is up to the mosque.)  
Everyone has his own limitations.

**मस प्यव मस बानु, यस प्यव सुय ज्ञानि ।**

*mas p'av mas ba:n̥, yas p'av suy za:ni.*

The wine has spilled from the vessel (containing wine).  
Only that person knows who has lost it.

**माहराजु संघ ति द्वह तारु, माहरिनि हुंघ ति द्वह तारु ।**

*ma:hra:z̥is̥ ind' ti d̥h ta:r̥, ma:hrini h̥ ind' ti d̥h ta:r̥*

The bridegroom has his own few days, and the bride too has a few days (of supremacy). New things do not last long.

**मागु शीन कुनुन ।**

*ma:gi̥ši:n̥ k̥nun.*

To sell snow in the month of Magh (January-February).  
A business out of season.

**माजि कॅर दंदु तुज तु शुर्य ख्यव गासु हुर ।**

*ma:ji kəɾ dandit̪ t̪iʃur' kh'av ga:sʱur.*

The mother used a tooth pick, but the child ate a bundle of grass. One who imitates foolishly.

माजि ख्वतु कूर बॅड ।

*ma:ji khɔiku:r bəɖ.*

The daughter is bigger than the mother.  
When the case becomes bigger than the original quarrel.

माजि नु माज़ान, कोरि गव मातामाल ।

*ma:ji ni ma:za:n, ko:ri gav ma:ta:ma:l.*

The mother is not respected in her parent's house, and the daughter treats that house as her maternal house.  
The maintenance of relationship.

माजि नु लकचु तु सेतारस गिलाफ ।

*ma:ji nilakci tise:ta:ras gila:ph.*

The mother hasn't a piece of (proper)cloth to put on, but the sitar has a covering. Inappropriate expenditure.

माजि नय बतु मंगव, स्व ति दियि नु पानय ।

*ma:ji nay batimangav, soti diyi nipa:nay.*

If we won't demand food from mother, she wouldn't give it of her own. One must ask for one's needs.

माजि निशि गॅयि कूरय बॅड ।

*ma:ji niši gəyi ku:ry bəɖ.*

The daughter is bigger than her mother.  
Sometimes a daughter has more authority than her mother.

माजि, मासि, कोरि कुस कासि ?

*ma:ji, ma:si, ko:ri kus ka:si?*

If a particular habit has been a part of mother or her sister, how can the daughter escape it? One inherits certain habits from elders.

**माजि ल्यख, बेनि ल्यख, कोरि ल्यख, तु क्वलुयि नु ल्यख ।**

*ma:ji lekh, beni lekh, ko:ri lekh, tikḍḍi ni lekh.*

Abuse his mother, abuse his sister, or abuse his daughter, but don't abuse his wife. Someone who considers his wife dearer than other relatives.

**माजि हुंद द्दद याद प्योन ।**

*ma:ji hund dḍd ya:d p'on.*

To remember the milk of one's mother. To be in real trouble.

**माजि हुंद नु बोय, कोरि हुंद माम ।**

*ma:ji hund ni bo:y, ko:ri hund ma:m.*

If one is not mother's brother, how can he be the daughter's (maternal) uncle? Relations are to be maintained and not just imposed. Strained relations.

**मान या नु मान, बु छुसय चोन मेहमान ।**

*ma:n ya: ni ma:n, bichusay co:n mehman.*

Whether you agree or not, I am your guest.  
To impose oneself on someone. An uninvited guest.

**माम थविय यज़थ तु गाम ति थविय यज़थ ।**

*ma:m thaviy yezath tigi:m ti thaviy yazath.*

If an (maternal) uncle honours you, the whole village will honour you. One who is respected by one's own people, is respected by others.

**माल फितनु या औलाद फितनु ।**

*ma:l phitni ya: avla:d phitni.*

Either trouble about one's money or trouble about one's children. There are two prominent reasons for a dispute, one is money, the other is children.

माल मस तु हाल मस सुंदि ख्वतु छुय नंगु मस बे परवाह।

*ma:l mas tɪ ha:l mas sɪndi khɔɪ chuy nangɪ mas be:parva:h.*

A naked man is more carefree than a wealthy man or a high placed person.

Much coin, much care; little goods, little care.

माल वुछिथ ज़काथ।

*ma:l vuchith zaka:th.*

Give alms keeping in view the property.

मालस छु म्वल।

*ma:las chu mɔl.*

Price is according the quality of goods. Good item, good price.

मालि मुफ्त तु दिलि बे रँहम।

*ma:li muphut tɪ dili be:rɔham.*

Property by gift and a heart without mercy.

One does not value items received free or in gift.

मासतुरि गॉव हुंद पितुर लोट।

*ma:stɪri gɔ:v hund pitur lot.*

A distant cow's cousin tail. A distant relative.

माहरेनि माजि पतु कनि पितुर बोय।

*ma:hreni ma:ji patɪ kani pitur bo:y.*

Behind the bride is her cousin.

There is always an enemy present wherever you are.

The walls have ears. There is a thorn with a rose.

मीठ पॉद तु ज़ीठ उमर ।

*mi:ṭh pond tizi:ṭh um ṛ.*

A pleasant sneeze and long life (to you).

(When a youngster sneezes, an elder person present blesses the person concerned with these words.) A blessing.

“मेत्रो शॅथुर मूदुय” । “मेत्रस ति छु मरुन” ।

*“metro: ṣṭh ṛ mu:duy.” “metras ti chu marun.”*

“O friend, your enemy is dead.” “The friend will also die.”

An enemy or a friend do not last for ever. Man is mortal.

मुडन हुंज़ु माजि नय प्रसन, त्रुक्यन हुंघु गरु किथु खसन ।

*mudan hūnzū ma:ji nay prasan, truken hūnd' garī kithi khasan.*

If the mothers of the stupid (illiterate) people do not give birth to children, how will the clever or cunning people become prosperous? A cunning person makes a living at the cost of the stupid people.

मूडस लोरि हथ तु त्रुकिस कुन्य कथ ।

*mu:das lo:ri hath, tītrukis kun' kath.*

A hundred lashes to a stupid, but a word to a wise man.

A word to the wise.

मुफतुक शराब छु काज़्यव चोमुत ।

*muphtuk ṣara:b chu ka:zev co:mut.*

The free liquor has been taken even by religious judges.

Free things, good or bad, are accepted by all.

“मुरुन हय तु मारुन क्याह” ?

“रथ हय चोन तु व्वठ दिन्य क्याह” ?

*“murun hay tīma:run k'a: ? “*

**“rath hay con ti vaxh din’ k’a:?”**

“If you can crush, why to kill?”

“If you can suck blood, why do you jump?”

(A dialogue between a flea and a human being. It is observed that a flea after sucking someone’s blood jumps and is caught by the person concerned, who often crushes and kills it.)

**मुसलमान मरि द्रागु, बटु मरि मागु ।**

***musalma:n mari dra:gi, batumari ma:gi***

A Muslim will die of famine, the Hindu will die of (the cold of) Magh. (A religious Hindu fasts during the whole month of Magh, and takes bath in the cold water, which could be the cause of his death.)

**म्यूठ गामस तु करूठ पनुनिस पानस ।**

***mu:th ga:mas tikru:th paninis pa:nas.***

Sweet to the village, but rough (hard) to oneself. One who does good to others at his own cost.

**मूडस ज्ञान गव खरस गोर द्युन ।**

***mu:das g’a:n gav kharas go:r d’un.***

To teach a stupid person is to feed sugar to an ass.

**ममूलान द्रोत तु पॅत्रन सग ।**

***mu:lan dro:t ti pætran sag.***

A sickle for the roots, and water for the leaves. Being polite outwardly.

**मोत ज़ोल पोत दारि, क्वलय ह्यथ अटुबारि ।**

***mot tsol pot da:ri, kday heth atba:ri.***

The madman ran away from the back window carrying his wife on his back.

मोतस तु कबरि छु हिसाब ।

*mo:tas tɪkabri chu hisa:b.*

The account is to be settled between the corpse and the grave.

मोदुर दॉन च्वकि नु, तु च्चोक दॉन मॅदरि नु ।

*modur dɔ:n tsɔki nɪ, tɪtsok dɔ:n mɔdri nɪ*

A sweet pomegranate will not become sour, and a sour one will not become sweet. One's nature cannot change.

म्योन ऑसिथ चोन गव ।

*m'o:n ə:sith co:n gav.*

It was mine, and became yours. To lend something to someone, and to give up the hope of getting it back.

मोल गोछुम वोरु, मॉज गॅछुम सख ।

ख्यमहस त्रख, कॉम करुहस नु अख ।

*mo:l gotshum vo:rɪ, mɔj gɔshɪm sakh.*

*khemɪhas trakh, kɔm karɪhas nɪakh.*

I would like to have a step father, but my own mother. (So that) I could eat a lot, and would not do any work. One can count on one's own mother for comforts, and not on one's father.

मोल मॉज गव काँज्य, अँकिस रॉज्य तु बेयिस बाँज्य ।

*mo:l mɔj gav kɔ:z', əkis rɔ:z' tɪbeyis bɔ:z'.*

Parents are like judges; they are pleased with one (child), and deceive the other.

म्वकदम गव तु फ्वकदम आव ।

*mɔkdam gav tɪphɔkidam a:v.*

One cruel person is replaced by another cruel one.



म्वगुल डीशिश गछि फारसी खसुन।

*məgul dī:šīth gatshi pha:rsi: khasun.*

On seeing a Mughal, one should be able to speak in Persian. One should be able to do things in the presence of an expert.

म्वंजि श्राकि खश करुन।

*məñji šra:ki khaš karun.*

To kill someone with a blunt knife. To make someone's life quite painful or miserable. To torture someone.

म्वंडन निश छा रुन्य् मांगय करान।

*məḍan niš cha: rēn' mā:gay kara:n.*

One doesn't go to widows asking for their husbands.

म्वरदस छि वदान बिहिय, बतस छि वदान व्वदनी।

*mərdas chi vada:n bihith, batas chi vada:n vḍni:.*

People cry for the dead while sitting down, but they cry for food standing up. (People have to struggle hard to get food to eat.)

म्वरदस छु मॅरिथ मरतबु खसान।

*mərdas chu mərith martab i khasa:n.*

After death a person is honoured. A person is respected after death. (No one talks evil about the dead.)

y

यॅड छुनु वुछान कांह, तु तनि छु वुछान प्रथ कांह।

*yəḍ chun i vucha:n kā:h, tī tani chu vucha:n prath kā:h.*

No one sees (what is inside) the stomach, but everybody sees (what is put on) the body. Dress is more important than what you eat.

यँड दग छे बँड दग ।

*yǎḍ dag cha bǎḍ dag.*

The stomach pain is a great pain.  
The pain of hunger is most severe.

यँड निशि छु कोठ दूरुय ।

*yǎḍ niši chu koṭh du:riy.*

The knee is far from the belly.  
A distant relative is far from the close one. (One makes a distinction between the close and distant relative in obliging or giving favors.) Blood is thicker than water.

यँड सुत्य् च़ोप ह्योन ।

*yǎḍ sǎth' tsop h'on.*

To bite someone with belly. To put someone in trouble without letting him know. Crafty person.

यँडल छु बे यीमान ।

*yǎḍal chu be:yima:n.*

A glutton is dishonest. One who eats a lot, gets it by dishonest means.

येस्य् लोग दब, तँस्य् लारि रब ।

*yǎs' log dab tǎs' la:ri rab.*

The mud is stuck to the person who falls down (and to no one else).  
The blame lies on one who commits something wrong.

यकुर मॉरिथ अथन फख ।

*yakur mǎ:rith athan phakh.*

After killing a *yakur* (a kind of bird), hands will stink.  
A bad deed leaves a bad taste.

यज्ञथ छु पनुनिस आँसस अंदर ।

*yazath chu paninis ə:sas andar.*

Honour is inside your mouth. Think before you speak.

यज्ञतुच हार तु बे यज्ञतुच खार छे बराबर ।

*yazt̪ic ha:r t̪ibe:yezt̪ic kha:r cha bara:bar.*

A penny earned with honour and a *kharwar* (bushel, about 80 kilograms of grain) obtained with dishonour are equal in value. Honesty brings respect.

यतीम मूदुयो ख्वदायो, हमसायि वंदुयो गरो ।

*yati:m mu:d̪yo: kh̪da:yo:, hamsa:yi vand̪yo: garo:*

O God! an orphan has died. May I sacrifice my neighbour on my home!

A selfish person. One who doesn't care about neighbours.

यथ कलस नु गौरथ, स्व गॅयि अल ।

*yath kalas ni g̪ə:rath, s̪og̪əyi al.*

The head which has no courage, is like a pumpkin.

A coward is a useless person.

यथ गामस नु गछुन आसि, तमि गामुक नावुय क्या ह्योन ?

*yath ga:mas ni gatshun a:si, tami ga:muk na:v̪y̪ k'a: h'on?*

It is useless to ask the name of the village, where one doesn't have to go. To make useless enquiries.

यथ नम अञ्जि, तथ शॅस्तुर क्या लागुन ?

*yath nam atsi, tath š̪əst̪ur̪ k'a: la:gun?*

That which can be pierced by a finger nail, there is no need to use iron. When a work can be done easily, it is useless to cry for it?

यथ लछस ति चरसुय ।

*yath lachas ti cars ŷy.*

Let us have hashish for this Lakh as well. A spendthrift does not have a second thought while spending money.

यम् यितम तु नितम ।

*yam ŷyitam tŷ nitam.*

O angel of death, come and take me. A person in distress craving for death.

यस कोरि नेथुर, स्व कूर ल्वबरन ।

*yas ko:ri neth ŷr sɔ ku:r lɔbran.*

The girl who is to be married has gone to collect cow dung cakes. A person who is not doing right thing at the right time.

यस ख्वदा दियि, तस कुस नियि ?

*yas khɔda: diyi tas kus niyi?*

If God gives to one, none can take it away from him.

यस द्युन तगि, तस तगि ह्योन ति ।

*yas d'un tagi, tas tagi h'on ti.*

The man who can give knows how to take it back.

यस नु वॅछ नॅर, तस गॅयि गरसुय अंदर फॅर ।

*yas n ŷvɔtsh nɔr tas gɔyi gar ŷ ŷy andar phɔr.*

One whose arm is not raised (in work) he is just like a dried fish in his home.

यस मॅहनिविस बेयिसुंद बद यियि, तस गछि पनुन कामुन्य ।

*yas mɔhnivis beyi sund bad yiyi, tas gatshi panun ka:m ŷn'.*

He who wishes ill of others, will suffer himself.  
He who digs a pit for others, falls himself into it.

यस यि करुन सु ति करान, नाहकय मारान वुकुर पान ।

*yas yi karun su ti kara:n, na:hkay ma:ra:n vukur pa:n.*

Whatever one wants to do, one does. The lethargic or stupid is unnecessarily killing himself (or beating his breast).

यस लोग करु करु, सु करि, यस लोग मरु मरु, सु मरि ।

*yas log karikarisu kari, yas log marimarisu mari.*

He who says, "I'll do", will do. He who says, "I'll die", shall die. Where there is will, there is a way.

यस वॅछ नॅर, तॅम्य् खेयि लूक् हुंज लॅर ।

*yas vash nar, tam' kheyi lukhinz lar.*

One who lifts an arm, does grab someone else's house.

यस वथ रावि, तस हावान दॅह, यस कथ रावि, तस हावि नु कांह ।

*yas vath ra:vi, tas ha:va:n dah; yas kath ra:vi, tas ha:vi ni ka:h.*

One who loses his way, ten persons may guide him. One who loses his word, none can help him. One must be careful in the choice of words in speaking. Think before you speak.

या करुन नतु मरुन ।

*ya: karun natumarun.*

Either do or die.

या गच्छि बनून, नतु क्या वनून ?

*ya: gatshi banun, natika: vanun?*

Either one should get (what one wants), otherwise it is useless talking about it?

या गच्छि व्यपुन, नतु क्या दपुन ?

*ya: gatshi vepun, natik'a: dapun?*

Either the person should listen to your advice, otherwise what is the use of giving it.

या ज़लुन नतु ज़ालुन ।

*ya: tsalun natitsa:lun.*

Either flee or suffer.

या पूर नतु दूर ।

*ya: pu:r natidur.*

Either (to get) complete or maintain a distance. Either whole or nothing.

या माल फितनु या औलाद फितनु ।

*ya: ma:l phitniya: avla:d phitni*

Either the dispute over wealth or over children. Two prominent reasons for dispute.

यार क्या लवि ? ज़ ज़रि बचु ।

*ya:r k'a: layi? zitsari bac*

What is a friend worth? Just two chicks of sparrows?  
When a minor request is refused by a friend.

यार ज़ागान छलस, तमॉक्य् चिलिम चयि तु ज़ल्यस ।

*ya:r za:gan tshalas, tamək' cilim ceyi titsales.*

The friend looks out for deceit, after smoking the hubble-bubble (the pipe), he will escape. A selfish friend.

यारस मॉज म्वयि तु लुकु सासा, यार मूद तु कुनि नु कांह ।

*ya:ras māj mvyi tilukisa:sa:, ya:r mud tikuni nikā:h.*

If a friend's mother dies, a thousand people gather to mourn, but if the friend is dead, there is nobody around.

यि छु ब्युछ, यूत रँछज्यन त्यूत दियि ट्वफ।

*yi chu b'uch yu:t r'achzen t'u:t diyi t'aph.*

This is a scorpion, the more you fondle it, the more it will sting. An ungrateful person.

यि छु हून्यू वुशक्, योर नु ववान, तूर्य ब्ववान।

*yi chu hu:n' v'skiyo:r ni vava:n tu:r' b'vava:n.*

This is like dog-barley, it grows at the places where it is not sown. A useless crop.

यि छु मॉशि गुह, न लगान लिवनस तु न ज़ालनस।

*yi chu m'ashi guh, na laga:n livnas tina za:lnas.*

It is like buffalo dung, which can neither be used for mopping the floor or for fuel. A worthless item or fellow.

यि च़े छुय व्वंदस, ति छुय नु चंदस।

*yi tse chuy v'andas, ti chuy ni candas.*

Whatever is in your heart, it is not in your pocket. One may be generous at heart, but may not afford it.

यि ज़ाल वुछान छु, तिय हाँज़व वुछ।

*yi za:l vucha:n chu, tiy ha'zav vuch.*

Whatever a net sees (catches), that is seen by the fishermen.

यि ज़ेवि ज़ेवि कॅर्यज़ि, ति कोनु कॅर्यज़ि ज़ंगि ज़ंगि ?

*yi zevi zevi k'ari zi ti ko:ni k'ari zi zangi zangi.*

What you do with your tongue, why not do it with your legs? It is better to work than merely to talk about it.

यि मे छुम करुन ति बु करु, चु वनतम बु क्या करु ?

*yi me chum karun ti bikarḥ tsivantam bik'a: karḥ?*

Whatever I have to do, I shall do. Tell me what should I do? Where one does what one wants to do, but asks for an advice of others just for the sake of it.

यिथुय पीर, तिथुय मुरीद ।

*yithuy pi:r tithuy muri:d.*

Like saint, like disciple.

यि नु बानस लारि, ति लार्या पानस ।

*yiḥ ba:nas la:ri, ti la:r'a: pa:nas.*

What doesn't stick to the pot, won't stick to the body.  
When a thin soup or watery dish is served.

यिनसान छु पोशु ख्वतु ऑव्युल, तु कनि ख्वतु सख ।

*yinsa:n chu po:ṣḥ khḥi ḥv'ul tikani khḥi sakh.*

A human being is more delicate than a flower, and yet harder than a stone.

यिनसानस गछि आसुन्यु ख्वय, पोशस गछि आसुन्यु ब्वय ।

*yinsa:nas gatshi a:sḥn' khḥy, po:ṣas gatshi a:sḥn' bḥy.*

Politeness is necessary for a human being, and sweet fragrance is necessary for a flower.

यिनसानस तु यिनसानस छे तीच तफावत, यीच ख्वदायस तु बंदस छे ।

*yinsa:nas tḥ yinsa:nas cha ti:ts tapha:vat, yi:ts khḥda:yas tḥ bandas cha.*

There is so much a difference between man and man, as there is between God and man. No two persons are alike.

यिनसान नय आसि, द्वसन सुत्यु गछि मशवरु करुन ।

*yinsa:n nay a:si dḥsan sḥt' gatshi maṣvarḥ karun.*



If there is no human being around, one must consult walls.  
It is important to take advice from others in important matters.

यिम्न गोबर, तिम्न नु बतु, यिम्न बतु तिम्न नु गोबर ।

*yiman gobar timan n̄bat̄, yiman bat̄timan n̄gobar.*

Those who have children have no food to eat; those who don't have children, have everything in plenty.

यि मलु वनि ति गछि करुन । यि मलु करि ति गछि नु करुन ।

*yi mal̄vani ti gatshi karun. yi mākari ti gatshi n̄karun.*

What the Mulla (a Muslim priest) says, one must do. What the Mulla himself does, one must not do.

यिरुवुन्यु नाव ।

*yir̄v̄n̄' na:v*

A boat adrift. Disaster all around.

यि लीखिथ गव ति होखिथ गव ।

*yi li:khith gav ti h̄khith gav.*

Whatever is written (in ink) is dried up. Written agreements last. One's fate cannot be changed.

यिवुवुन्यु दौलथ, प्यवुवुन शीन, ज़लुवुन्यु दौलथ, गलुवुन शीन ।

*yiv̄v̄n̄' davlath, pev̄v̄n̄ š̄i:n; tsal̄v̄n̄' davlath, gal̄v̄n̄ š̄i:n.*

Wealth comes like the falling snow (i.e. slowly), wealth goes away like the melting snow (i.e. quickly).

यि वोथ हटि ति खोत मटि ।

*yi voth haṭi ti khot maṭi.*

What has gone down the throat, has become one's liability.  
One has to abide by one's belief/faith.

यि शहरच सॉवेन्च् खेयि, ति खेयि गामुच गॉव ।

*yi śa:hr̥lc s̥ven' (əmi:r zana:n) kheyi, ti kheyi ga:m̥ic ga:v.*

What a rich urban woman does eat, is eaten by a rural cow.

यि हॅकीमस दिज़ि, ति कोनु दिज़ि ब्यमारस ?

*yi h̥ki:mas dizi, ti ko:n̥idizi bema:ras?*

Why can't that (amount) be given to the sick, which is to be given to the doctor? It would be better to spend money on the good or nutritious food for the sick, and not on the doctor.

यिहुंदुय रथ यिमनुय मथ ।

*yihunduy rath yimn̥y math.*

Rub their own blood upon their bodies. Give unto Caesar what is Caesar's.

यीत्य् च्चाँग्य् त्यूत गाश ।

*yi:t' ts̥g' t'u:t ga:ś.*

As many lamps, as much illumination. The more the merrier.

येन्च् नु कुनि, वोनुन नु कुनि, तु कॅञ्ज गज़ येरव ।

*ye:n' n̥ikuni, vo:nun n̥ikuni, tik̥ts̥ gaz ye:rav?*

Neither warp nor the woof is available, and (we are planning) how many yards shall we weave? A good job but not all requisites for fulfilling it.

येँञ्ज गव जि म्येँञ्ज गव ।

*yets̥ gav zi mets̥ gav.*

More than enough is like clay (which is of no value). Everything is valued to a certain limit.

येति ताफ तति शुहुल ।

*yeti ta:ph tati šuhul.*

Where there is sunshine, there is shade too.

येथ्य् कोर तोब, तिय आव रोब ।

*yeth' kor to:bi, tiy a:v ro:bi*

Whatever one didn't want to do, one is forced to do the same.

येति नु बलुवीर, तति वुगरु टीर ।

*yeti ni bal'vi:r, tati vugru:ti:r.*

Where the brave cannot succeed, what will a weakling (lit. handful of half cooked rice) do? Where fools rush in angels fear to tread.

येति पँहलिस ख्योल, तति सुहस ग्वफ ।

*yeti p'ahlis kh'ol, tati s'has g'aph.*

Where there is a shepherd's flock, there is the leopard's cave. Wherever there is a rich man, there is a thief.

येति हय आसि म्यंगुन, सु ति हेयि च्यंगुन ।

*yeti hay a:si mengun, su ti heyi tsengun.*

If there were a small boy (lit. sheep's or goat's ordure, which is very small), he also would be dancing (with mirth). Everyone, no matter how small he is, has a say.

येम्य् कोर आर, सु गव खार ।

*yem' kor a:r su gav kha:r.*

The one who showed compassion was ruined.

येम्य् कोर लवु हथ सु ति तोतुय, येम्य् ज़ोल लवु हथ सु ति तोतुय ।

*yem' kor lavu hath su ti totuy, yem' zo:l lavu hath su ti totuy.*

He who made a hundred bundles of hay, got the same treatment as the one who burnt the hundred bundles of hay. When the gain or loss is not valued. When merit is not recognized.

येम्य् खँन्य् गंग, तस गँयि तँथ्य् अंदर पनुन्य् जंग ।

*yem' khən' gang, tas gəyi təh' andar panin' zang.*

He who dug a pit (for others) got his own leg into it.  
He who digs a pit for others himself falls into it.

येम्य् रोछ पान, तँम्य् रोछ जहान ।

*yem' roch pa:n, təm' roch jaha:n.*

He who protects himself, can protect the world.  
Self protection is the best protection.

येम्य् लूक हुंजन मेचन तु दुकरन प्यठ नज़र थँव, सि गव वॉरान ।

*yem' lu:ki hınzan mecan tıtukran peth nazar thəv, su gav və:ra:n.*

One who keeps one's eyes on the crumbs of others gets ruined (ultimately). One must live on his/her own earnings.

येम्य् वुछ नँरिस तु दँलिस सु गव खार ।

येम्य् छुन अँकिस खवरस पुलहोर, बेयिस पॉज़ार, सु छु बरखुरदार ।

*yem' vuch nəris tıdəlis su gav kha:r.*

*yem' tshun əkis khəras pulho:r, beyis pə:za:r, su chu barkhurda:r.*

He who bothers much about the sleeve and the border (of his garments) is ruined. One who wears a grass shoe on one foot, and a leather shoe on the other, is faithful. One who wants to succeed must not bother about small details. Simplicity pays.

येम्य् वोन पोज़, तस केंडुख अँछ ।

*yem' von poz, tas kəḍkḥ əch.*

He who spoke the truth, his eye was gouged out.

Truth is bitter.

येम्य् शालन छि वुछमुत्य् यीत्य् कौत्या रूद ।

*yem' śa:lan chi vuchim ḥ' yī:t' kə:t'a: ru:d.*

This jackal has seen plenty of rainfalls like this.

An experienced person.

येम्य् साहिबन आँस दितुस, सु दियस ना खोस ति ख्योन क्युत ?

*yem' sa:hiban ə:s ditus, su diyas na: kho:s ti kh'on k'uth?*

God who gave a mouth (to him) will provide a pot (full of food) to eat. A person who is born, will get something to eat.

येम्य् ह्योत, सु होत ।

*yem' h'ot, su hot.*

The one who worries a lot, rots. If you weep, your troubles heap.

येम्य् होव तँम्य् न्योव, येम्य् खोट तँम्य् रोट ।

*yemi ho:v, təm' n'o:v; yem' khot, təm' rot.*

He who showed the thing, it was taken away from him; one who concealed it, preserved it.

येमिस ननुवोर्ये नाव द्राव, तस ज़लि नु ज़ाँह ।

*yemis nan ḥ'ə:r' na:v dra:v tas tsali nu jā:h.*

If a person got nick named as "bare-footed", the name will stick to him for ever. (Even if he is not bare footed anymore.) A bad name cannot be wished away.

येम्युक दार तु तमिकुय पोन ।

*yem'uk da:r tī tamikuy pon.*

The wedge and the timber log are made of the same tree.  
Chips of the same block.

यलाजि ख्वतु छु परहेजुय जान ।

*yela:ji khā chu parhe:z̄y ja:n.*

Prevention is better than cure.

येलि ओसुम ल्वकुचार, तेलि ओसुम नु म्वकुजार ।

*yeli o:sum ləkca:r, teli o:sum nīm kja:r.*

When I was a young, I had no leisure. When there is opportunity to enjoy, one has no time for it.

येलि च्चु आसख पादशाह, तेलि आसु बु वॅज़ीर ।

*yeli tsi a:sakh pa:dśa:h, teli a:sibiv̄zi:r.*

When you become the king, I shall be the minister. I will grow when you grow.

येलि दय दिवान, तेलि कटस नून ज़न ।

येलि दय निवान, तेलि कटस मून ज़न ।

*yeli day diva:n, teli kaṭas nu:n zan,*

*yeli day niva:n, teli kaṭas mu:n zan.*

When God gives, it is like salt for the sheep; when God takes away, it is like taking away of wool from the sheep.  
Prosperity and poverty are at the will of God.

येलि पीरब हिसाब मंगन, कुटु पीरन नठ अज़ि ज़ंगन ।

*yeli pi:ran hisa:b mangan, kutū pi:ran naṭh atsi zangan.*

When the pirs (Muslim priests) will be asked to give account (of their deeds), quacks will be (all) in trouble. A test for good and bad. A test reveals the truth.

येलि डल दरवाज़ वोध छु गछान, तेलि छुनु काँसि हुंद बोज़ान ।

*yeli dal darva:zɪ voth chu gatsha:n teli chunɪ kə:si hund bo:za:n.*

When the flood gates of the Dal lake open, they do not listen to anyone. When a calamity or misfortune comes, it cannot be wished away.

येलि यि शूबि, तेलि ति कर ।

*yeli yi šu:bi teli ti kar.*

When it is proper, do it.

There is appropriate time for everything. Look before you leap; think before you speak.

येलि स्वन तेलि नु कन, येलि कन तेलि नु स्वन ।

*yeli sɔn teli nɪkan, yeli kan teli nɪsɔn.*

When there is gold (for the ear ring), there is no ear, and when there is an ear, there is no gold.

युथ वुछहम, त्युथ वुछय ।

*yuth vuchham, t'uth vuchay.*

As you treat me, so will I reciprocate.

A good turn deserves another.

युथ व्वसताद, त्युथ ज़ाठ ।

*yuth vɔsta:d t'uth tsa:th.*

As is the teacher, so will be his student (disciple).

युपिस शुप डखु ।

*yupis šup dakhɪ*

Trying to stop the water of the flood with a winnowing basket. Large expenses and limited income. A futile attempt to face a challenge.

युस खेयि स्योन व्योन, सुय बनि सेरि च्यून;  
युस खेयि कॅस्य् कॅस्य्, सुय पेयि वॅस्य् वॅस्य्।

*yus kheyi s'on v'on, suy bani se:ri ts'u:n;*  
*yus kheyi kǽ' kǽ', suy peyi vǽ' vǽs'.*

One who eats without salt (simple food), becomes as strong as a pillar. One who eats fried (rich) food, will lose his vigour/health.

युस फोल सु फोल ग्वडय।

*yus phol su phol gǽday.*

Whatever has bloomed, has bloomed from the very bud.  
Those who succeed from the very beginning.

युस मज़् दछ् फॅलिस, सुय मज़् दछ् गुरिस।

*yus mazi dach i phǽlis, suy mazi dach i guris.*

A single grape tastes as good as a bunch of grapes.

युस नु पननिस जुवस खोत्रि, सु कति खोत्रि बेयि सुंदिस जुवस।

*yus ni pan nis zuvas kho:tsi, su kati kho:tsi beyi sǽndis zuvas.*

One, who does not care for his own life, will not care for the life of others.

युस यस ज्ञानि सुय तस मानि।

*yus yas za:ni, suy tas ma:ni.*

One obeys the person, one is familiar with.

युस यस दारि, सुय तस होरि।

*yus yas da:ri, su tas ho:ri.*

The one who owes (to someone), will have to pay it back.

युस यिहुंद गरु ज़ाव, सु तहँज़ि माजि ज़ाव

*yus yihund gar i tsa:v, su tehnzi ma:ji za:v.*



A person who lives in someone's family, must consider himself as the one born to their mother.

**युस युथ आसि, तस त्युथ बासि ।**

*yus yuth a:si, tas t'uth ba:si.*

Everything appears of the same type as one would like it to be. If you are good, everyone else is good; if you are bad, everyone else will be bad.

**युस युथ करि, सु त्युथ स्वरि ।**

*yus yuth kari, su t'uth s'ri.*

As one does, so will one receive. As you sow so shall you reap.

**युस युथ ववि, सु त्युथ लोनि ।**

*yus yuth vavi, su t'uth lo:ni.*

As you sow, so shall you reap.

**युस सर्पन बुछ, सु छु गासु तुल्यन/रज़न ति खोज़ान ।**

*yus sarpan buch, su chu gas:si tul'an/razan ti kho:tsa:n.*

One who has been bitten by a snake, is afraid of even straws of grass/ropes. A burnt child dreads tile fire.

**युस हदु डोल, सपु रोव ।**

*yus hadi dol, suy ro:v.*

The person who has crossed the limits is lost.

**युसुय खेयि सेर, सुय सपदि सेर ।**

*yusuy kheyi se:r, suy sapdi se:r.*

One who eats a *ser* (i.e. about 2 lb.) will be satisfied.

One who is fed well, remains satisfied. The person who makes money is satisfied with his job.

युसुय ज़हर खेयि, सुय मरि ।

*yusuy zahar kheyi, suy mari.*

The one who consumes poison, will die. One who commits an offense is penalized.

युसुय ज़ेनि सुय हारि, युसुय हारि सुय ज़ेनि ।

*yusuy ze:ni suy ha:ri, yusuy ha:ri suy ze:ni.*

One who earns will lose. One who loses will win.

युसुय रोछुम तँस्य् निश रछतम ख्वदायो ।

*yusuy rochum t̄s' niš rachtam kh̄da:yo:*

May God save me from the one, whom I saved (or brought up).

यूकुन लूख, तूकुन ख्वदाय ।

*yu:kun lu:kh, tu:kun kh̄da:y.*

The God sides with the people. Voice of people is the voice of God.

यूत कोर तँम्य् मे, त्यूत करस बु ति ।

*yu:t kor t̄m' me, t'u:t karas b̄ti.*

As he did to me, so shall I do to him. Tit for tat.

यूत नु ब्रॉर्य् सुंदि ग्यव ख्यनु गछान छु, त्यूत छु गछान तँम्य् सुंदि लोट गिलनावनु ।

*yu:t ni br̄r' s̄ndi gev kheni gatsha:n chu, t'u:t chu gatsha:n t̄m's̄ndi loṭ gil̄na:vn̄i*

One does not get as much annoyed by the eating of *ghee* (clarified butter) by a cat, as one gets hurt by the wagging of its tail (on eating it).

यूत वीरि टख दिख, त्यूत छुस यावुन यिवान ।

*yu:t vi:ri ṭakh dikh, t'u:t chus ya:vun yiva:n.*

The more a willow tree is chopped, the more stronger it grows.

यूर्य कुन रेह, तूर्य कुन ट्यकर ।

*yu:r' kun reh, tu:r' kun tekir.*

Where there is flame, the pot is placed over there. Money attracts everything. To take advantage of an opportunity.

योत ताफ तोत शुहुल ।

*yot ta:ph tot šuhul.*

Wherever there is sunshine, there is shade. Things do not remain the same for ever. There are ups and downs in life.

योत तान्य् छोट पिलन करि, तोत तान्य् ज्यूठ यड बरि ।

*yot ta:n' tshot pilan kari, tot ta:n' z'u:th yad bari.*

Till the dwarf tries to reach the fruit, the tall person fills his stomach.

योत तान्य् ज्यूठ जाय छांडि, तोत तान्य् छोट नेंदुर करि ।

*yot ta:n' z'u:th ja:y tshā:di, tot ta:n' tshot nendur kari.*

While the tall person is looking for a place for rest, the dwarf may get asleep.

योत ताम दम, तोत ताम गम ।

*yot ta:m dam, tot to:m gam.*

Worries last as long as life lasts. Life is not free from worries.

यो ताम पोझ पझि, तोत ताम आलम दझि ।

*yot ta:m poz pazi, tot ta:m a:lam dazi.*

Until the truth is known, the world will have burnt.

योरु म्वन्य, ओरु कॅन्य।

*yo:rimən', o:rikən'.*

To show affection to someone by kissing, and to be hit by a stone in return.

खसु गाव द्दद दियि, तॅम्य सुंज लथ तुलन्य गछि ज़ालन्य।

*yə ga:v dɔd diyi, təm'sɪnz lath tulɪn' gatshi tsa:lɪn'.*

One must bear the kick of the cow, that gives milk.

*r*

रॅहदार गुरिस छि पनुनी कोठ्य फुटान।

*rəhda:r guris chi panɪni: koth' phuta:n.*

The horse who runs fast, breaks its own knees. The person who works fast has to suffer sometimes.

रॉछिस द्दह तु ज़ूरस गॅर।

*rə:chis dɔh tɪtsu:ras gə.*

The watchman has to watch all the day, but just a moment is enough for a thief to steal.

रॉज वातान गंगुबल, पगाह नु यारुबल।

*rə:ts va:ta:n gangɔbal, tipaga:h niya:rɔbal.*

At night one reaches (in thoughts) Gangabal, but the next day he doesn't even get to the river bank side (near to his house). One who only plans, but does not act.

रॉन्या खॉतिर छुय, बेनि छय रॉटस, रॅन्य छय हिय।

*rən'a: khətir chuy, beni chay rā:tas, rən' chay hiy.*

O husband ! you will command respect (as long as you consider) your sister as an ogre, and your wife as jasmine.

रज दँज तु वुठुन्य् छस अँती ।

*raz dæ tɪvuthɪni chas æti:*

The rope is burnt but the twists are still there.  
A crook remains a crook. Habits die very hard.

रथ वंदय तु पुज वानुक ।

*rath vanday tɪpuj va:nuk.*

I will offer you the blood but of the butcher's shop.  
To be kind at another's expense.

रंगुर्य वानुक खुम, अँकिस खोत तु बेयिस वोथ ।

*rangɪr' va:nuk khum, ækis khot tɪbeyis hot.*

The dyer's trough (of colour combination) was a success to one, and a failure to another. Someone's efforts bear fruit and other's do not.

रंगुर्य व्वर्स ।

*rangɪr' vɔrsɪ*

A dyers' festival.  
A false excuse which the dyers' tend to make if they are not able to dye the clothes in time or properly.

रठ म्यॉन्य् कांगुर तु वुछ म्यॉन्य् दव ।

*rath me:n' kã:gɪr tɪvuch me:n' tɪkh.*

Hold my *kangri* (a Kashmiri fire-pot), and watch my run.  
To exhibit one's readiness.

रवु ज़ॉट थवु कति ?

*ravizæ thavɪkati?*

Where shall I keep the torn rag? A poor person (who doesn't have even place to keep his/her rags).

रस मीनिथ तु नाटु गँज़रिथ ।

*ras mi:nith tina:tiganzrith.*

When the soup is measured, and the pieces of mutton are counted. Everything within limit.

रस लॅगिनम तु दस चॅलिनम ।

*ras ləginam tidas tsəlinam.*

May I enjoy (the work), and be free from laziness.

A self-blessing at the occasion of starting a new work.

रसु रुस बतु गव ठसु रुस छान ।

*rasirus batigav thasirus cha:n.*

Rice without gravy (soup), is like a carpenter without (making a) sound. Something unbelievable.

रातस वोननस लॉल मॅजनुन, तु पगाह पुछ्नस, “लॉल क्या वाति मजनुनस” ?

*ra:tas voninas lə:l məjnu:n, ti paga:h prutshinas, “lə:l k’a: va:ti majnu:nas?”*

The story of Laila - Majnu was narrated for the whole night, and the next day he asked, “What relation Laila was of Majnu?” A forgetful or unattentive person.

रयतु कालि गोछुम पोछ तु वंदस गोछुम लोछ ।

*retka:li gotshum po:tsh tivandas gotshum lo:ch.*

In summer I need a *potsh* (a loose cotton garment), and in winter I need a woolen *pheran* (a loose garment).

Everything appropriate to season.

रेयि छु शबनम तूफान ।

*reyi chu šabnam tu:pha:n.*

The dew is like a flood to an ant.

रूद नय पेयि तु रब कति व्वथि ?

*ru:d nay peyi t̥rab kati v̥θhi?*

If it doesn't rain, where will the mud come from? There is a reason behind all that happens.

रूद प्यनय छा रब व्वथान ?

*ru:d penay cha: rab v̥θha:n?*

There is no mud, unless it has rained.

There is always a reason behind every dispute.

No fire, no smoke.

रूद पेयि कपस ब्ववि, वोर माजि करु कोरु पोछ ।

*ru:d peyi kapas b̥vi, vo:r̥i ma:ji kar̥i ko:r̥i po:tsh.*

If it rains, and cotton grows. I shall make a new cotton dress for my step-mother. A conditional promise.

रूठमुत मनोविज्यन नु ज़ांह, कॅान्य् गळ्यस काठ, पानय करि ओंही पाठ ।

*ru:ṭh̥mut man̥ə:vizen n̥i z̥ā:h, k̥ə:n' gatshes ka:ṭh, pa:nay kari ə:hi pa:ṭh.*

Do not calm down an angry person (one who is annoyed). In a little while, he will be tired stiff, and give (you) blessings. An angry person cannot keep his anger for ever.

रोछमखो लछि तु चोटमखो कछि ।

*rochmakho: lachi t̥i tsotmakho: kachi.*

I brought you up (or trained you) at an expense of a lakh of rupees, but moved you down like grass. Loosing a good servant or an employee over some trifle or lame excuse.

र्योश गॅयोव परदेस द्यवु च़ल्यम रेश नाव, तति कुठ्योस तमि निशि ।

नाहकय रेशि गरि द्राख ।

*r'oṣ̥ g̥əyo:v parde:s dev̥i tsalem reṣ̥ na:v, tati kuṭh'o:s tami niṣi. na:hkay reṣi gari: dra:kh.*

A Rishi went to another country with the hope of getting rid of his name 'Rishi', but he ran into more problems. O Rishi, you left your home for nothing.

रोज़वुन छु तसुंद नाव ।

*ro:zʰun chu tasund na:v.*

Nothing lasts for ever save the name of God.

रोवमुत गुर छु शेठ मोहर ।

*ro:vmut gur chu še:ṭh mōhrī.*

A lost horse is valued at 60 golden coins. Anything lost is valued high.

रूपयि हतस कांगुर बंद ।

*rʰpyi hatas kā:gʰ band.*

A kangri is kept as a security for Rs.100/-. A negligible surety for debt.

।

लॅर लूरिथ तु कुठ ।

*l̥r lu:rīṭh t̥i kuṭh.*

To pull down a house for a room.

लॉर्य किन्य लोहूर ।

*l̥r' kin' lo:hu:r.*

To go to Lahore via Lor. To adopt an indirect and complex approach.

लॉर कुमव खेयि ? परद्यव; मे दोप पनुन्यव मा !

*l̥r k̥inav kheyi? par ḍev; me dop pan ḍnev ma:?*



Who has eaten cucumbers? Outsiders. I thought lest it was by our own people. One who favors strangers and not his own relatives.

लॉर ख्यवान पानस तु डाकुर त्रावान बेयिस ।

*lɔ:r kheva:n pa:nas tɪ dɑ:kar tra:va:n beyis.*

One eats cucumber (himself), and belches at the face of the other person. A selfish person.

लॉव ब्द गॅयि सॉव ।

*lɔ:v bɔd gəyi sɔ:v.*

A young intellect is fertile.

लतन हुंद माज़ वतन लारुन ।

*latan hund ma:z vatan la:run.*

To stick the flesh of one's feet to roads. To wander around and to work very hard.

लदुवन्य् वुमुर वदुवन्य् गळुन्य् ।

*ladivn' vumir vadivn' gatshn'.*

The growing age becoming tiresome for someone. When the life becomes unbearable or full of miseries.

लर्यन बॉत्र तु बॉत्रन लरि ।

*laren bɔ:ts tɪ bɔ:tsan lari.*

A family (is needed) for the house, and food (is needed) for the family. An empty house, and poverty stricken family is not good.

लाफ गॅळ्यनम माफ ।

*la:ph gɔsh'nam ma:ph.*

May God forgive my boasting.

लाल शिनासुय ज्ञानि लालुच कदुर ।

*la:l šina:sɨ za:ni la:liç kadɨr.*

Only a ruby dealer (expert) knows the worth of a ruby.

लालन म्वलय म्वल ।

*la:lan mɔliɨ mɔl.*

Rubies are always expensive. Precious items are always expensive.

लाँछस माल हटि तु नाल ।

*lɔ:tshas ma:l haɨi tɨna:l.*

An eunuch's property is what he wears round his neck, and his embroidered piece of garment.

लेज ति चूरय तु गॅज ति चूरय ।

*lej ti tsu:rɨ tɨgɨj ti tsu:rɨ.*

Where even the cooking pot is a thief, and the fireplace also is a thief. Where everyone from top to bottom is dishonest.

लेजि नु वय, परगनस सय ।

*leji nu vay, parganas say.*

One doesn't have enough rice to put in the pot (for cooking) for one self, but invites the whole community to feast. To spend money beyond one's means.

लेजि मिलवन ।

*leji milvan.*

Sharing of the cooking pot. Close friendship.

लूक हुंद कॅतिथ न्यथुनोन पान, लूक हुंद रॅछिथ न्यपोतुर पान ।

*lukɨ hund kɔith nethnon pa:n, lukɨ hund' rɔchith, nepotur pa:n.*

He who spins for others, remains naked. One who brings up other's children, remains childless himself.

लूक हंज़ि मॉजी पोत्र दग पेयिये ।

*lu:kɪhɪzi mɔ:ji: pɔ:tri dag peyiye.*

O mother of strangers! May you see the death of your children. To wish others bad.

लूसिमुतिस लायुन ।

*lu:simɪs la:yun.*

To beat a tired person.

लोग नतु जोग आव पोत फीरिथ ।

*log natɪ jog a:v pot phi:rith.*

The stupid fellow could not do the work and returned empty handed.

लोरि कूटिस दसतार गंडुन ।

*lo:ri ku:ɪs dasta:r gāḍun.*

To adorn a stick with a turban. To respect a worthless fellow.

लोरि पेठ्य सरुफ पिलवुन/पिलनावुन ।

*lo:ri peṭh' saruph pilɪvun/pilɪna:vun.*

To pass a snake (towards someone) over a stick. A mean trick played by a friend. To cause damage through someone.

लौचि लमुन ।

*lō:ci lamun.*

To pull the edge of the garment. To beseech someone for a favour.

लुकुट नय आसि, बोड कति गछि पौदु ।

*lɔkut nay a:si bod kati gatshi pə:dɪ*

If there were no children, how would the old people appear? Child is the father of man.

लुकुचार छुय अंदकार ।

*lɔca:r chuy andkɑ:r.*

Childhood is darkness. Youth is blind.

लुकुचार छुय म्वकुजार ।

*lɔca:r chuy mɔkɟɑ:r.*

Childhood is freedom.

लुकचि हनिय बँड हन बनान ।

*lɔci haniy bəḍ han bana:n.*

Big matters are born out of the little ones. Mountains are made of mole hills. A pimple grows in an ulcer.

लुवति ख्वतु लोत छुय ननुवोरुय ।

*lɔti khɔlot chu nanɔ:ruy.*

The lightest is to be bare footed. One doesn't have worries, if one doesn't have possessions. No property, no worries.

v

वँछिस ग्यँड तु दांदस लोव, यिनसाफ रोव तु वनव कस ?

काहन गरन कुनिय तौव, ह्यमथ रौव तु वनव कस ?

*vəʃhis g'əḍ tɪdā:das lo:v, (y)insa:ph ro:v tɪvanav ka.s?*

*ka:han garan kuni: tə:v, hemath rə:v tɪvanav kas?*

Six wisps of grass to the calf, and only one to the ox. There is no justice, to whom should we complain? There is only one frying pan for eleven households. The courage is lost,

and to whom shall we complain? The administration of injustice. Miscarriage of justice.

वॅछिस लॉगिथ पॅछिस।

*vətshis lə:gith pətshis.*

A message communicated to a calf, is actually meant for the guest. An indirect way of communication.

वॅथिव क्वठ्यव बिहिव क्वठ्यव, खेयिव शिकार माज़।

वॅथिव नय बिहिव नय, तु खेयिव पनुन माज़।

*vəthiv kəthev bihiv kəthev, kheyiv śika:r ma:z.*

*vəthiv nay bihiv nay, tīkheyiv panun ma:z.*

O knees! Get up and sit down, and eat the flesh of the prey.

If you won't move, you will have to eat your own flesh.

Work is health and life. Trust your own deeds. Rest is rust.

वॅहरस वांगज, पॅहरस पोछ।

*vəhras vā:gj, pəhras potsh.*

A person is a guest if he stays for a short period. He is a tenant if he stays for a year (a longer duration). A guest is respected for a short period only.

वॉन्य चव शराब तु सु गव शरमंदु, तिलुवॉन्य चव काँज़ तु तस लोग मद।

*və:n' cav śara:b tī su gav śarmandī, tilivə:n' cav kə:z tī tas log mad.*

A shopkeeper drank liquor and was ashamed. The oilman drank some rice water, and he became intoxicated with pride.

वॉनिस छि ग्राख वनि।

*və:nis chi gra:kh vani.*

The customers are known to the shopkeeper.

वाँटिस डूनिस खेज़ि कॅह, तु छौंसिस क्या खेज़ि ?

*vāṅṅṅis du:nis khezi kē:h, tīshotsis k'a: khezi?*

One can get something from the walnut with a hard shell (where the kernel is taken out with difficulty), but what can one get from a walnut which doesn't have a kernel. One may be benefited from a person who is intelligent but stiff necked, but what can one get from the person who has nothing (to offer)?

वख्तस नु व्यञ्जान म्वछि, तु वख्तस नु व्यञ्जान क्वछि।

*vakhtas nīvetsa:n m̄chi, tīvakhtas nīvetsa:n k̄chi.*

Sometimes it is not contained in hand, and sometimes it is not contained in bosom. The fickle mindedness of a person.

वख्तुक कार गव तख्तुक पादशाह।

*vakhtuk ka:r gav takhtuk pa:d̄ša:h.*

Work done at the proper time is like a king's throne.

वछस हय कुलुफ आसि, लछस पकि दकु दिथ।

*vachas hay kuluph a:si, lachas paki dak̄dith.*

If a woman is strong in character, she can brush aside lakhs of men without being harmed.

वतन हुंद माज़ लतन, तु लतन हुंद माज़ वतन।

*vatan hund ma:z latan, tīlatan hund ma:z vatan.*

The flesh of the road to the feet, and the flesh of the feet to the road. A person who works very hard to earn his livelihood.

वति वति छु आब पकान।

*vati vati chu a:b paka:n.*

The water flows straight in its regular course. It is natural to favour one's own people.

वदनस ख्वश, तु असनस व्वश।

*vadnas kh ṣṣ, tiasnas v ṣṣ.*

One who expresses happiness on someone's cry, and sighs on someone's laughter. A very jealous person.

वनन वालि च़े नय छय अक्ल, तु बोज़न वालि च़े ति छय ना ?

*vananva:li tse nay chay akḷ, tibo:zanva:li tse ti chay na:?*

O speaker, if you don't have wisdom, o listener, haven't you either? Never listen to useless talk.

वनु वॉलिथ वेथि, वॅहरस रॅछिथ, वालुनु विज़ि दब।

*vanu vṛ:lith vethi, vṛhras rṛchith, va:linu vizi dab.*

After bringing it (timber) from the forest through the river, preserving it for a year, and finally knocking it on the ground. To obtain something after hard work and to lose it all of a sudden.

वनचन यार्यन ख्वदायि सुंद सग।

*vanican ya:ren khḍa:yi sund sag.*

God waters the pines of the jungle.  
God takes care of the people who need it.

वंदस छु जंदस पाह।

*vandas chu jandas pa:h.*

In winter, an old patched up garment provides warmth.

वननुय योत तु रनान नु कॅह।

*vaninu yoyota turananu neh.*

Keeps on saying only, but doesn't cook.  
One who only talks and doesn't act.

वर हरि म्वंडरि पर नय आसि, न्वशि नय आसि हश तु ज़ाम,

म्वकुदमस पतु नय फ्वकुदम आसि, गामस तुलि शामस ताम।

*var hari m̄dri par nay a:si, n̄xi nay a:si haš tiza:m,  
m̄kdamas pat̄i nay ph̄k̄dam a:si, ga:mas tuli ša:mas  
ta:m.*

If there were no ax for the twisted log (it would not break), if there were not a mother-in-law and a sister-in-law for a daughter-in-law (she wouldn't care for anyone), if there were no officer to control a village headman, he would uproot the whole village before the sun sets.

**वतु वॉरान तु जोरु जुदॉय ।**

*vati v̄:ra:n t̄jo:r̄jud̄:y.*

Be misled and separated from your spouse. A curse.

**वव बा वव, तु लोन बा लोन ।**

*vav ba: vav, t̄ilo:n ba: lo:n.*

As you sow, so shall you reap.

**वाज़ गव लूकन क्युथ ।**

*va:z gav lu:kan k'uth.*

Religious sermons are meant for other people (not for oneself). One who only preaches and does not act.

**वातल बटवार ।**

*va:tal bat̄va:r.*

A cobbler's Saturday. (It is believed that a cobbler does not keep a promise.) . When the date of promise is not kept.

**वातलस दिन्नोख डायन गर्यन राज, तॅम्य् कोड दालुव ज़र्ब ।**

*va:tlas ditso:kh ḍa:yan garen ra:j, t̄am' kod̄ da:luv zar̄b.*

A cobbler was given a kingdom for an hour (short period of time), he issued the leather currency.



वान्या मतस नय छुय तु वुठस ति छुय ना ?

*va:n'a: maṭas nay chuy ti vuṭhas ti chuy na:?*

O shopkeeper, if you have nothing in your pot (to offer), don't you even have it on your lips (can't you show courtesy by using soft words). When a person does not help, and does not even express sympathy.

वाजि सान अथ थवुन ।

*va:ji sa:n athi thavun.*

To place a hand wearing a ring, upon another's shoulder.  
To oblige someone without doing anything.

वारिनि निशि शुर थवुन खँटिथ ।

*va:rini niši šur thavun kh'ṭith.*

To hide the child from the midwife.  
When it is impossible to keep a secret.

वाव वुछिथ गछि नाव त्रावन्य् ।

*va:v vuchiṭh gatshi na:v tra:van'.*

One should float the boat (in water) after seeing the direction of the wind. Think before you act.

वावस नावु सॉल ।

*va:vas na:v isal.*

To go out boating when a strong wind is blowing.  
An unsuitable time for any work.

“वांगजव गरु हो दोदुय” । “वगुव छुस वटान” ।

*“vā:gṛav garu ho: doduy”. “vaguv chus vaṭa:n”.*

“O tenant, the house is on fire.” “I'm packing my mat.”  
To be selfish.

विलिंजि प्यठ व्वखुल ।

*vilinji peth vakhul.*

A mortar upon the clothes line. An impossible task.

व्यथ छैन्या ज़ि पनुन छेनि ।

*veth tshen'a: zi panun tsheni.*

Will the Vitasta (name of a river) break apart, that one's own relation separates. Blood is thicker than water.

व्यथ पोशि नु अथ छलनस ।

*veth po:ši ni ath i chalna.*

The water of Vitasta would not be enough for washing one's hands. An extravagant person.

“वेथी कति छख ग्रज़ान” ? “आगरय” ।

*“vethi: kati chakh graza:n?” “a:gray.”*

“O Vitasta, at what place do you roar?”

“At the very source.”

It is one's background which makes one boast.

वेथि नाबद फोल ।

*vethi na:bad phol.*

A sugar candy for the river Vitasta.

A little income and large expenses.

वुछिथ ओन तु बूज़िथ ज़ोर ।

*vuchith on tibu:zith zor.*

To feign blind on seeing and to pretend to be a deaf on hearing. See all, hear all, but say nothing.

वुछुन गव अख तु बोज़ुन गव ब्याख ।

*vuchun gav akh tibo:zun gav b'a:kh.*

It is one thing to see (with one's own eyes), and quite another to listen to others. Trust your own eyes.

**वुछस ज़ेर, ज़ेरस वुछ।**

*vutshas tse:r, tse:ras vutsh.*

If you hurry, you will be late; and if you are late, you will hurry. Haste makes waste.

**वुफुवन्य रटुन्य।**

*vuph ð̄ ð̄' rat̄ ð̄'*

To catch things (or birds) while they fly.  
Not to be practical.

**वुरुन वुछिथय गछन खर वाहरावन्य।**

*vurun vuchith ð̄ gatshan kh̄r va:hra:v̄ ð̄'.*

One should spread one's legs according to the capacity or length of the quilt. Spend according to one's income.  
Cut your coat according to your cloth.

**वुशिन्य बेनी, यूर्य वल; तुरन्य बेनी, ऊर्य गछ।**

*vušin' beni:, yu:r' val̄; t̄r̄ ð̄' beni:, u:r' gatsh.*

O warm (affectionate or rich) sister come over here. O cold (unaffectionate or poor) sister, go over there.  
Rich or affectionate relations are always welcome, and poor or unaffectionate ones are repelled.

**वूटु नचुन तु खर आहंग छि मँहशूर।**

*vū:t̄ ð̄ natsun t̄ kh̄r a:hanḡ chi mašū:r.*

A camel's dance, and an ass's braying are well known.  
A work which is out of tune, and out of place.

**वूठ बुड्योव तु मुथुर करुन हेछुन नु।**

*vū:th̄ bud'ō:v̄ t̄ ð̄ muthur karun hechun n̄.*

The camel grew old, and it did not learn how to urinate.

Even at an advanced age someone behaves like a fool/child.  
Habits die very hard.

वोन्व गव सुय युस पॉनिस बोज़ि हिसाब ।

*vo:n' gav suy yus pə:nis bo:zi hisa:b.*

The shopkeeper is one, who keeps an account even of water. A person who is very careful in keeping accurate accounts.

वोन्व गव सुय युस मॅछ च़हि ।

*vo:n' gav suy yus məch tsʰi.*

The shopkeeper is one who will suck a fly (if it falls in his cup of tea or milk). A miser who doesn't let any thing go waste.

वोन्व छुय पोन्व केसरि तलु, हारि हॅस्तिस ह्यवान मॅल्य ।

*vo:n' chuy po:n' kesri tal, ha:ri həs'tis heva:n məl'.*

The shopkeeper is like water under the husk. He buys an elephant for a penny. A shopkeeper know the tricks of the trade.

वोरु गोबर छि सोरु ख्योल, वोरु मॉलिस तोरि दब ज़ंगि, वोरु मॉलिस खोरु रोट ।

*vo:ri gobar chi so:ri kh'ol, vo:ri məlis to:ri dab zangi, vo:ri məlis kho:ri rot.*

Step-sons are like a herd of swine; a stroke of chisel on the leg of the step-father; a chain for the feet of the step-father. The step-children are not considered faithful.

“व्वथ निकु कॉम कर” । “निकु छुस तु करु क्या” ?

“व्वथ निकु बतु खे” । “डुल म्योन कति छु” ?

*“vəth nikikə:m kar.” “nikichus tikarik'a:?”*

*“vəth nikibatikhe.” “dul m'o:n kati chu?”*

“Get-up youngster and work.” “I am weak and I can’t.”  
 “Get-up youngster and eat meals.” “Where is my big bowl.”

“वथ नोश कुठ खस” ।

“आमुच कया करनि छस” ?

“*vəθ noʃ kʊθ khas.*”

“*a:mʱs k'a: karni chas?*”

“Get up, o daughter-in-law and go to your bed room.

“What else have I come for?”

Everyone has his or her duty to perform.

वजुल्य किन्य् चोप कडुन ।

*vɔ.ɳ'kin' tsop kadun.*

To take a bite on the red side (of an apple). To take the giant share in partnership. Heads I win tails you lose.

वपर महलुक गव क्वकर चूर ।

*vɔpar məhluk gav kʱkar tsu:r.*

A man of another dwelling is a thief of chicken. A stranger is always doubted.

ॡ

शँखस छु शँखय चटान ।

*ʃəstaras chu ʃəstar ɳ tsatɑ:n.*

The iron is cut only by iron. Diamond cuts diamond.

शँल्य् तारख हावन्य् ।

*ʃə:l'ta:rakh ha:vɳ'.*

To show (colourful) stars to someone. Try to tell palpable stories and give false hopes.

शकर हय छुय म्यँच गँछ्यनय, म्यँच हय छय शकर गँछ्यनय।

*šakar hay chuy mets gəsh'nay, mets hay chay šakar gəsh'nay.*

If you have sugar then may it turn into clay for you. If you have clay, may it turn into sugar for you. (Cited to a person who lies in order to escape to give something.)

शक्लि छा ल्यव द्युन, अक्ल गछि आसुन्य।

*šakli cha: lev d'un, akḷ gatshi a:sin'.*

Does one lick the beauty of a person; it is only the wisdom which matters. Wisdom is more valued than beauty.

शियस सुत्य् शियि, तु मियस सुत्य् मियि।

*šiyas sɪth' šiyi, timiyas (sɪt') miyi*

Shia with a Shia, and Miya with a Miya.  
Birds of the same feather flock together.

शंकरुन्य् मकृन्न, न फलान तु न गलान।

*šankarın' makḷn, na phala:n tinā gala:n.*

Shanker's ax, neither wears away, nor does it melt.  
To be very adamant.

शरुहस शरमुय क्या ?

*šarḥas šarmiy k'a:?*

There is no shame in law. There is no escape from law.

शामु चोतुर, तु मंदिन्य् ब्यहवाल।

*ša:mitsotur, timandin' behva:l.*

Sharp in the evening, but lazy at noon. One who is alert in the evening (doing nothing), but very lazy at work.

शाल गव क्वलि जि आलम गव क्वलि।

*ša:l gav kḍi zi a:lam gav kḍi.*

A jackal fell into the river, as if the whole world fell into the river. One person who has died, for him the whole world has died. Death's day is doom's day.

शाल चॅलिथ बठचन चोब ।

*ša:l tsəlith bath'an co:b.*

To beat hedges after the jackal has run away. Crying over spilt milk.

शाल शाल ब्योन ब्योन, टुंगि विजि कुनिय ।

*ša:l ša:l b'on b'on, tungi vizi kuniy.*

The jackals live separately, but at the time of howling they unite.

शालस येलि मोथ छु यिवान, सु छु च़लान गामस कुन ।

*ša:las yeli mo:th chu yiva:n, su chu tsala:n ga:mas kun.*

When a jackal is to die, it runs towards a village.

शालु सुंज़ टुंग ।

*šali s'inz tung.*

The howling of a jackal. To make unnecessary noise.

शाह ब्यूठ वुशकरि, यस यि ख्वश करि सु ति करि ।

*ša:h b'u:th vuškari, yas yi khǎ kari su ti kari.*

The king settled in Wushkar, and everyone is free to do whatever he wants. When the cat is away, the mice will play.

शाहस पथ छे गॉबथ ।

*ša:has path cha gə:bath.*

People talk ill of the king behind his back.

शिकसुनि वावु छि व्वखल फुटान ।

*šiks ĩni va:v ĩ chi v ĳkhal phuṭa:n.*

Even the mortars are broken by the evil winds. Misfortune creates a lot of problems. Misfortune never comes alone.

शीनु शर्त ।

*ši:n ĩ šarat.*

A bet on snow. A childish game.

शीनु प्यतो प्यतो, बायि यितो यितो ।

*ši:n ĩ peto: peto:, ba:yi yito: yito:.*

I wish snow falls! I wish my brother arrives. During the snowfall, one rejoices the company of one's close relatives.

शे, त्रे, नव तु काह ।

*še, tre, nav t ĩ ka:h.*

Six, three, nine and eleven. To narrate unrelated events or stories.

शेरकातुच लेज छि खेमउन्न होन्यव ।

*šerka:t ĩc lej cha khem ĩs ho:n'av.*

The pot of meals cooked in partnership is eaten by dogs. In the partnerships, no one feels totally responsible.

शेयव पीरव ख्वतु छु बे पीरय जान ।

*šeyav pi:rav kh ĳ ĩ chu be:pi:r ĩ ja:n.*

Better to follow no saint than to follow six saints.

A person cannot serve many masters at the same time.

शेखु सुत्य् छु शेख फटान ।

*šeštar ĩ s ĩ th' chu šešt ĩ phata:n.*

Iron is cut by iron. Diamond cuts diamond.



शेखु र्वयि शेतान ।

*še:khir̥yi še:ta:n.*

A Sheikh (a saint) in appearance, but a devil in truth.  
Deceptive. appearance. Wolf under the lamb's clothing.

शेठ गव तु ब्रेठ गव ।

*še:ṭh gav tibr̥ṭh gav.*

A person becomes stupid at the age of sixty.  
Age has its effect.

शेठ वुहुर काव तु शीत वुहुर काव पूत ।

*še:ṭhivuhur ka:v tīṣi:tīvuhur ka:vṣu:t.*

A crow is sixty years old, and its young crow (the offspring) is of eighty years (in wisdom). A matter of wisdom and not the age. Foolish father, wise son.

शेतान सुंघ कन ज़ेर्य ।

*še:ta:n s̥nd' kan z̥er'.*

The ears of a satan are deaf. A stupid does not listen to good advice. It is also said to avoid evil eye.

शुकुर ज़ाति पाका, न आयम यड तु न लोगुम फाक ।

*šukur za:ti pa:ka:, na a:yam yad̥ tīna logum pha:k̥i*

Thanks, my lord ! Neither was my stomach filled, nor had I to starve. To live from hand to mouth.

शुप्य कानि वछस ज़ेरी नॉल्य ।

*šupi ka:ni vachas, z̥eri: n̥al'.*

A golden bordered garment over a bony breast. A thin and lean person wrapped in beautiful garments.

शुर कति, शुर कति ? माजि नखस प्यठ ।

*šur kati, šur kati? ma:ji nakhas peth.*

Where is the child? On the shoulder of the mother. To look out for things which are very close to you.

शुर गव ब्रोर, व्वल व्वल करुस तु यियि ।

*šur gav bro:r, vḁivḁi karus tiyiyi.*

A child is (like) a cat, call it to you, and it will come.  
Children love affection.

शुर्य छोर कोठिस, शुर मारोना किनु कोठ च़टोन ?

*šur' chor koṭhis, šur ma:ro:na: kin i koṭh tsato:n?*

The child wetted the knee. Should the child be killed or the knee be cut off? Extreme choices can be avoided.

शुर न्युव पॉज़न तु शोख़ ख्यव गगरन ।

*šur n'uv pa:zan ti šōṭṭṭ kh'av gagan.*

The hawk took away the child and iron was eaten by rats. (A story about two friends, in which before proceeding on a business tour, one friend kept a huge shaft of iron with a friend. On his return, he was told that the iron was eaten by rats. Annoyed on it, he decides to teach him a lesson. He asked his friend to send his son with him to his house, so that he could send some presents to him, which he had brought for him from the business tour. After hiding his son in his house, he informed him that his son had been taken away by a hawk.)

Impossible things to happen. Tit for tat.

शुर्य वोल खेया पनुन हिर्यवोल ।

*šur'vo:l kheya: panun hir'vo:l.*

Will a person with children, eat his own throat?  
A person has to feed his family and kids first.

शूशस ति पुश ।

*šušas ti puš i*

Not enough even for a lung.  
Limited resources. A little income.

शॉगिथ बांग दिन्य्।

*šōgith bā:g dīn’.*

To call for prayers while asleep or lying down. A lazy person.

श्वंगुन गछि ज़ांगि, व्वथुन गछि बांगि।

*šōgun gatshi tsā:gi, vṭhun gatshi bā:gi.*

One should sleep early (when the lamps are lit), and get up early (when the call for prayers is sounded).  
Early to bed and early to rise.

शरार्क़ेज़ हंज़ देग छे खेमूज़ होन्यव।

*šara:kṛs hṅz de:g cha khemṛs ho:n’av.*

The dogs have eaten the food cooked in partnership.  
Nobody takes the responsibility in partnership.

s

सुज़न दपान पनु दावि, “सॉरी छि गॉमूत्य् अकी नावि”।

*sṛsan dapa:n panṛda:vi, “sṛri: chi gṛmṛ’ aki: na:vi”.*

The needle tells a piece of thread, “We are all in the same boat.” (We are fastened together.) To be in the same boat.

सुज़नि पॉव्य् अचुन, हँस्य् बरनि नेरुन।

*sṛsṛni pṛvṛ’ atsun hṛsṛ’ barni ne:run.*

Entering by the eye of a needle, and coming out by the elephant’s stable door. Humble at first and proud later.

सँदिजि दिवान ज़ॉल्य् तु ह्यंदुव्यंद ज़लान नीरिथ।

*sṛndiji diva:n zṛ:l’ tṛhendṛvendṛtsala:n ni:rith.*

Saving mustard seeds in hand, and a watermelon escapes.  
A great loss a miser may undergo. A penny wise and pound foolish.

सँहल चीज़स प्यठ जहाल ।

*səhal ci:zas peth jaha:l.*

To be angry on a small thing.

सॉरी न्याय छि सँहल, लॉन्य न्याय छु महाल ।

*sə:ri: n'a:y chi səhal, lən' n'a:y chu maha:l.*

All disputes are easier in comparison to the dispute of one's fate.

सॉलाब छु ओन ।

*sə:la:b chu on.*

The flood is blind.

सतुत्य् सुंज ह्यडर यट ।

*sat t' s'inz hedar yṭ.*

The hoops' basket full of mushrooms. The accumulation of wealth as a result of hard work.

सथ बुथ्य् चंदस मंज ।

*sath buth' candas manz.*

To have seven faces in one's pocket. One who is not consistent, and changes a lot. Deceptive appearance.

संत गॅयि तिम, यिम पानि सुत्य् त्रामस बनावन स्वन ।

*sant gəyi tim, yim pa:ni s'it' tra:mas bana:van sən.*

Real saints are those, who can turn copper into gold by water.

संतोशु ब्यालि बवि आनंद फल ।

*santo:šib'a:li bavi a:nand phal.*

A harvest of peace is produced from the seed of contentment. Contentment is happiness.

सफर छु काफर ।

*saphar chu ka:phar.*

The journey (or travel) is like an infidel. A journey is always hard and troublesome.

सबर छुय स्वन सुंद दूर ।

*sabir chuy swnisund tu:r*

Patience is like a dish of gold. One who patiently bears hardships is like a bowl of gold.

समथ गॅयि ह्यमथ ।

*samath gəyi hemath.*

The unity (among people) is courage. The unity is strength.

समंदर छु सोन, लाल जवॉहिर छिस व्यपान ।

*samandar chu son, la:l javə:hir chis vepa:n.*

The sea is deep, therefore, diamonds and pearls are contained in it. One must not be shallow minded person. One who has depth (of thought etc.) is precious.

समंदरस मंज यीरु गॅछिथ गासु तुल्यन थफ करुन्यु ।

*samandaras manz yiru gəcshith gasu tulyan thaph karinyu.*

To catch the pieces of straw, while having fallen into the sea. To seek help from any kind of source while in distress. A drowning man catches at a straw.

सराफ गँज़रान द्यार, तु अतराफ रावुरावान द्वह ।

*sara:ph gənzra:n d'a:r, tiatra:ph ra:vira:va:n doh.*

The banker or money lender counts his money, and the idle man wastes his day (in watching him).  
One works and another just watches him.

सरस सरपोश ।

*saras sarpo:š.*

A basket cover for a pond. More demand than available resources.

सरुफ छु पकान होल होल, वाजि तल वॉतिथ स्योद ।

*saruph chu paka:n hol hol, vɔ:j tal vɔ:tith s'od.*

The snake moves in a zigzag motion, but it gets straight on reaching its hole. A person who behaves indifferently out of doors in dealing with people, but is very careful in doing his work at his own place. A selfish or careful person.

सर्पुं सुंजु सथ ज्यवु ।

*sarpis inzi sath zevi*

Seven tongues of a snake. A person who says different things at the same time. A deceitful person.

साफु ख्वतु साफ क्या ? ड्यकु ।

जॉविलि ख्वतु जॉव्युल क्या ? बलाय ।

*sa:phikhɔi sa:ph k'a: ? dekɔi*

*zɔ:vili khɔizɔ:v'ul k'a: ? bala:y.*

What is cleaner than the clean? The forehead/fortune.

What is finer than the fine? Misfortune.

सरा ड्युंठुम सरा ड्युंठुम, सरन ख्वतु ति बोड, तेल फोल वात्यस नु ओड ।

*sara: d'ũ:thum, sara: d'ũ:thum, sarav khɔi ti bod, te:l phol va:tes ni od.*

I saw a pool, larger than other pools, but it would not contain half of the sesame seed. A fat man with no brain. (A riddle. The answer of which is a nipple or an udder).

सासन डास तु वथरुन नु वगुव ।

*sa:san da:s tīvathrun nīvaguv.*

To spend thousands (on useless things), and not to have even a straw mat to spread. A spendthrift does not plan his expenditure.

सासन स्वन पिटारस, ज़ाँगिस नु तील रातस ।

*sa:san sən pīṭa:ras, tsā:gis nīti:l ra:tas.*

A thousand rupees worth of gold stored in chiffonier (at home), and no oil in the lamp for the night. A rich miser, who doesn't spend money even on bare necessities.

साहिब छु कनि तलु किस केमिस तु क्रुलस रीज़िख वातुनावान ।

*sa:hib chu kanital kīs kemis tīkr̥las ri:zikh va:t̥na:va:n.*

God provides food even for the worms and insects living under the stone.

साहिब छु बख़्शानहार ।

*sa:hib chu bakṣanha:r.*

God forgives.

सिर गाव फाश, कथि द्राव वाश ।

*sir gav pha:ś, kathi dra:v va:ś.*

The secret is revealed, and the (complex) matter is straightened (resolved). To find solution to a problem with the revelation of a secret.

सीर सान पीरु महाराज़ आव ।

*si:rīsa:n pi:rīmahra:zī a.v.*

A bridegroom of pirs (saints) came gracefully and secretly.  
Knowledgeable people do not believe in pomp and show.

सेकि तील, तु व्यथरनि साबन।

*seki ti:l, t̥iveth̥rani sa:ban.*

Oil to the sand, and soap to the grass-sack. Waste of labour.  
Futile efforts.

सेज़ि आंगजि छुनु ग्यव खसान।

*sezi ōgji chun̄i g'av khasa:n.*

The *ghee* (clarified butter) cannot be taken out (of a pot) with a straight finger. Certain things cannot be achieved unless force is used. Crookedness also pays sometimes.

सेर गव सीरदान, अडसेर गव गुज़रान, पाव छि पावान।

*se:r gav si:rdan, ad̄se:r gav guzra:n, pa:v chi pa:va:n.*

One *ser* (about a kilogram) is enough, half a *ser* is sufficient for a person's subsistence, but a quarter of a *ser* throws a person down.

One who doesn't get minimum necessities prostrates easily.

सुदामुन सौत फोल।

*suda:mun sot phol.*

Sudhama's handful of ground rice. A little from a poor is as good as thousands from a rich person.

सुबहुच माहरेन्य, दिगरुच लोसु, तोति गोस गोसु, ज़ीर्य प्यायस।

*sub̄h̄ic ma:hren', digric lo:s; to:ti go:s go:s̄ t̄si:r' p'a:yas.*

A bride of the morning becomes a mother in the afternoon. Still she has complains that she has given birth to a child very late. To be very impatient in getting the result of the efforts made.



सुवुन तु ग्यवुन तगि प्रथ काँसि, मगर सुवुन छु सुवुनुय, तु ग्यवुन छु ग्यवुनुय।

*suvun tī geṽun tagi prath kã:si, magar suṽun chu suṽñuy, tīgeṽun chu geṽñuy.*

Everybody can sew and sing, but sewing and singing are the arts in which everyone cannot be perfect. One must make a right choice in selecting a tailor and a singer.

सूर मँलिथ चूर जमाथ।

*su:r m̄lith tsu:r̄jama:th.*

A gang of thieves in the garb of saints (who rub ashes over their body). A fake saint. A quack.

सूर फलि बलाय दूर।

*su:r̄phali bala:y du:r.*

The misfortune goes away by a speck of ashes.  
An ordinary medicine may cure a severe disease.

सूर बनि वोथ नु काव।

*su:r̄bani voth n̄ka:v.*

Even a crow didn't rise from the heap of ashes. When no one bothers at all.

स्योद सादु छु माहराजु।

*s'od sa:dīchu ma:hra:zī*

A plain and simple person is (like) a bridegroom/prince.  
Simplicity has its own value.

सोमिस सोम न्यामथ, बेसोम कयामथ।

*somis som n'a:math, besom kaya:math.*

The association among equals is good and the association among unequals is a misery/curse.

सोपूर्य माज़रथ ।

*so:pu:r' ma:zrath.*

Hospitality of a person who belongs to Sopore. (It is believed that a person belonging to Sopore is not a good host. He extends invitation outwardly and does not prove to be a good host.) Inhospitality.

सोरु संज़ि व्वडि मोरु सुंद ताज ।

*so:ri:s'ñzi v'vði mo:ri:sund ta:j.*

A peacock's crown on a pig's head. An improper appearance or an uneven companionship.

सोरु रग मेलि तु वोरु रग मेलि नु ।

*so:ri:rag me:li tivo:ri:rag me:li nu*

There may be a vein of affection in a pig, but not in a step-child. (There may be an identity in the veins of pigs but not in that of a step child.) There cannot be an affection for a step-child.

सोरुय छु दूर, तु मरुन छु नँज़दीख ।

*so:ruy chu du:r, timarun chu nazdi:kh.*

All things are far off, but death is at hand.

सोरुय छु मँल्य, कथ छे मुफुत ।

*so:ruy chu m'al', kath cha muphuth.*

Everything is at a price, except the talk. It is easy to talk as it does not cost anything, everything else has a price.

सोंतु सुलि तु हरदु ब्रोंह ।

*sō:tisuli tihardibrō:h.*

Before spring, and earlier to autumn. (To sow seeds before spring and reap before the harvest.) Not to follow an appropriate time.

स्वकार क्वकार पानस बकार ।

*s̄ka:r k̄ka:r pa:nas baka:r.*

One is paid for one's good or bad deeds. Do unto others as you would like others to do for you.

“स्वचल कॅम् रॅन्” ? “अमि चानि प्रानि” ।

“मॅदुर छे गॉमुन्न” । “अमि खलनि म्यानि” ।

*“s̄ksal k̄m' r̄n'?” “ami ca:ni pra:ni”.*

*“m̄d̄ir̄ cha ḡ:m̄ñs̄”. “ami khalni m'a:ni.”*

“Who has cooked the vegetable?” “Your old wife.”

“It tastes sweet (or good).” “Because I stirred it.”

To thrust blame on others, and take credit for good things.

स्वजन बोझि इशार सुतिय, क्वजन बोझि दमालि सुतिय ।

*s̄xan bo:zi iša:ri s̄tiy, k̄xan bo:zi dama:li s̄tiy.*

A hint to a wise person, and shouting for a stupid is necessary. A word to wise.

स्वनु सुंज श्राख, न वार थवनस तु न वार त्रवनस ।

*s̄ni s̄ñz šra:kh, na va:r thavnas t̄i na va:r tra:vnas.*

A golden dagger can neither be kept, nor be thrown away.

स्वनस गॅयम सर्तल, कनस छस नु बतु लदान ।

*s̄nas ḡyam sartal, kanas chas nibat̄ilada:n.*

My gold has become brass. I do not stuff my ears with food. I have undergone a loss. I am not a stupid that I don't understand it. The position has changed, and I am aware about it.

स्वनस म्वल कनस तल ।

*s̄nas m̄l kanas tal.*

The gold (an ornament made of gold) is precious when it is worn in the ear.

स्वनुर नय स्वनु चूर करि, तु कौञ्ज गळ्यस ।

*sənur nay sənitsu:r kari, tikə:ts gatshes.*

If a goldsmith does not steal gold (i.e. mix some other metal with gold), he would die from inside (or run a great loss). A goldsmith is not considered honest in his deal.

स्वरनय गळि वायिन्य्, गॅल्य् गळन नु खारुन्य् ।

*sərnay gatshi va:yin' gəl' gatshan nikhə:rən'.*

One should play on a flute, but one's cheeks need not be blown out. Do good, but do not show off.

स्रंडु स्रंडु चुवान हर, योतान्य् नु अख छु मरान, तोतान्य् छिनु पथ रोज्ञान ।

*srandi srandi tsuva:n har, yota:n' ni akh chu mara:n, tota:n' chin path ro:za:n.*

If two bulls quarrel among themselves, the fight continues till one of them is dead. A decisive fight.

स्रोग छु द्रोग तु द्रोग छु स्रोग ।

*srog chu drog tidroguy chu srog*

The cheap items become expensive, and the expensive ones become cheap. The cheap things do not last for long, whereas expensive ones do.

*h*

हॅकीमस तु हॅकिमस निशि रछतम ख्वदायो ।

*həki:mas tihəkimas niši rachtam khəda:yo:.*

O God, save me from the doctor and the ruler/officer.

हॅटिस खश तु हॅगनि मीठ्य ।

*hətis khaš tihəgni mi:th'.*

Cutting the throat and kissing the chin. A traitor. A hidden enemy.

हॅटिस च़ुनि रुख कॅरिथ नेरुन ।

*həʔis tsɪni rʌkh kəriθ ne:run.*

To set off after encircling the throat with a charcoal line.  
To take a great risk.

हॅर फ़ुटि मगर ग्यँड नु ।

*həʔ phuʈi magar g'əḍ ni*

One log of wood can easily break, but not the bundle of logs put together. (A single piece can break easily but not a bundle of pieces put together.) Unity is strength.

हॅलिस कॅलिस ख़वदा रॉज़् ।

*həʔis kəʔis khəda: rə:z'.*

The simple minded persons are liked by God (if not by people). Simplicity is a blessing.

हॅस्य् दरेयि नु वावस, तु बुजि कॅड कपस ।

*həs' dare:yi ni va:vas, tɪ buʒi kəḍ kapas.*

The elephants couldn't stand the storm, but the old woman gathered cotton from the plants. A poor or weak person can sometimes accomplish a task, which a rich or brave person fails to do.

हॅस्य् यँड गासु ग्यँड ।

*həs' yəḍ ga:s i g'əḍ.*

A bundle of grass for an elephant's stomach. Not adequate food for one who is very hungry or a glutton

हॉज़िरस बोग, नॉज़िरस चोब ।

*hə:ziras bo:g, nə:ziras co:b.*

The share of food to one who is present but a beating for the cook.

हॉल गछुन्य् छे पॉल गछुन्य्।

*həl gatsh ĩn' cha pəl gatsh ĩn'.*

To form habits is to invite pain. Habit formation is like pus formation.

हॉर ख्यवान गुस मगर कौर थॅज् कॅरिथ।

*hər kheva:n gŭs, magar kə:r thəz kəriṭh.*

The starling eats shit but keeping its neck upright (in style). A person who shows off even in great distress.

हॉजव हेछ ज़ाल तु गाडव हेछि व्वटु।

*hə:zav hech za:l tɪ ga:dav hechi vṽṭi*

The fishermen learnt to use the net (for catching fish), and the fish learnt how to jump out (of them).

हॉठ गॅयि बरस गाँट दिथ।

*hə:ṭh gəyi baras gāṭṭ diṭh.*

The barren woman bolted her door and left. One who does not leave a heir to look after the property.

हॉठि ज़ायोव गोबुर, शितलु बुजि दोरुस ऑस।

*hə:ṭhi za:yo:v gobur, šitl' buji do:rus ə:s.*

A barren woman had a son, and the (goddess of) small pox opened its mouth. To lose the only precious thing.

हॉजस ग्वबेयि ल्वलि, दिचुन दॉरिथ क्वलि।

*hə:zas gṽbe:yi lṽli, diṭṭun dāriṭh kvli.*

The boatman felt the weight (of his daughter) in his lap, and threw her into the river. To marry off one's daughter at

a very young age. To get rid of the burden in a very simple way.

हाँजस येलि छु देर्यावस अंदर वाव यिवान, पथ नमु छु ब्रॉह नम करान तु  
ब्रॉह नमु छु पथ नम करान।

*hã:zas yeli chu derya:vas andar va:v yiva:n, path nam i  
chu brôh nam kara:n, t i brôh nam i chu path nam kara:n.*

When the boatman is caught in a storm, he rushes from the for-part to the hinder-part of the boat, and from the hinder-part to the for-part. A man in trouble is confused, and does not know what to do.

हबशाह द्बन्य, तेलि नु व्वन्य।

*hab ša:h t n', teli n i v n'.*

O Habba Shah, (you have) a cyst. It was then (long back) and not now (the appropriate time for removing it). Not proper time to remove physical deformity.

हख नु पाथान, तु यनाम।

*hakh n i pa:tha:n, t i yena:m i*

One doesn't get one's due, and (not to speak of) a reward. Where rights are denied.

हचिविस गुरिस ज़चिव ज़ीन। तस कुस खसि? मँहीदीन।

*hacivis guris zacuv zi:n, tas kus khasi? m ũhi:di:n.*

A saddle of rags on a wooden horse. Who will mount it? Mohi-ul-Din. Only a fool can do foolish things.

हजि कजि ड्यकु बजि।

*haji kaji dek i baji.*

The simple minded women are fortunate (they get all the comforts).

हट्युक वंदय रथ, नटिच दिमय नु त्रेश।

*haṭ'uk vanday rath, naṭic dimay nūtre:š.*

I will offer the blood of my throat to you, (but) will not give you the water from my pitcher (to drink). A lip service.

हतस कथस कुनी कथ।

*hataś kathas kuni: kath.*

One word for hundred words. To give a brief and firm decision after hearing a lot.

हटि खश तु हंगनि मीठय।

*haṭi khaś tih ṅni mi:ṭh'.*

To cut someone's throat and kiss his/her chin.

To show affection outwardly and to harm when an opportunity arises.

हंगु नु तु रंगु नु, जंगु ज़ेछि हशिये,

दोद नु दग नु, कवु यियम ओशिये।

*hangū nu tu raṅgū nu, jaṅgū zeṅchi haṣiye,*

*do:d nūdag nū, kavūyiyem oṣiye:.*

O my long legged mother-in-law, I'm independent of you. There is neither pain nor agony to me, why should I cry? One who doesn't have any regard for an elder person.

हन हन गँजियो, पनुन्य हान न चँजियो।

*han han gaṅgiyo:, panūn' hana nā chaṅgiyo:.*

Though one has reduced to nothing, but the habits have not changed at all. An adamant person.

हमाम करि राज़ तु ताव्यस गँरीब।

बुख़ोर्य करि गँरीब तु ताव्यस राज़।

*hama:m kari ra:zū, tūta:ves gaṅri:b.*



*bukhə:r' kari gəri:b, tīta:ves ra:zi*

A rich man will build a *hama:m* (a kind of hot bath), and a poor man will make it hot. A poor man will build a fireplace, and a rich man will light it.

हमसायि वंदुयो गरो ।

*hamsa:yi vand̄yo: garo:.*

I would sacrifice my neighbour for my home. One may do anything in keeping one's house.

हर कर हर कर, हरि विज्ञि स्वर कर ।

*har kar, har kar, hari vizi s̄ kar.*

One should remain in his wits at the time of quarreling with someone. Don't lose your wits at the time of a quarrel.

हरामस आराम कति ?

*hara:mas a:ra:m kati?*

Ill begotten wealth doesn't provide any comfort.

हरामुक माल हरामचि वति ।

*hara:muk ma:l hara:mci vati.*

Ill begotten wealth is wasted.

हर्दु गुरुस मेत्रस, तु सोंतु गुरुस शेत्रस ।

*hard̄igurus metras, t̄isō:t̄igurus šetras.*

Give buttermilk in autumn to a friend, and that of spring to the enemy. The buttermilk is good for health during autumn and not during spring.

हरफस गवाह तु मँडिस शँरीख ।

*harphas gava:h, m̄d̄is š̄ri:kh.*

Witness to every word, and partner to every morsel of food. To be very close to friends or partners. To watch somebody constantly.

हलहालस हिसाब तु हरामस अजाब ।

*hal̥ha:las hisa:b t̥i hara:mas aza:b.*

An account for things which are lawful, and punishment for things illegal/unlawful.

हलि गंडन्य लायख ज्यव आसन्य ।

*hali gand̥n̥' la:yakh zev a:s n̥'.*

To have long tongue which can be tied around waist.  
To be very talkative and cunning person. Gift of gab.

हल्यन बानन वुकुर्य ठान, हिव्यन हिविय समखान ।

*halen ba:nan vuk̥r̥' tha:n, hiven hiviya samkha:n.*

Twisted (or dented) covers for twisted (or dented) vessels.  
Like minded persons meet the like minded ones. Likes cross each other's path.

हवॉलियथ हय आसि, वनक्य हापथ ति दारन ।

हवॉलियथ नय आसि, गरक्य बॉत्त ति रावन ।

*hav̥:liyath hay a:si van̥k̥' ha:paṭh ti da:ran.*

*hav̥:liyath nay a:si, gar̥k̥' b̥o:ts ti ra:van.*

If you are fortunate, even the bears of the forest will help you. If you are not fortunate, even the members of your own family run away from you.

हश ति थॅज्य, न्वश ति थॅज्य; देग दॅज्य वालि कुस ।

*haš ti th̥e:ṣ̥, n̥v̥š̥ ti th̥e:ṣ̥; deg d̥e:ṣ̥ va:li kus?*

The mother-in-law is great so is the daughter-in-law. The pot burns on the fire-place, who will bring it down from it?  
When no one takes the responsibility (of work).

हरामुक माल हरामचि वति, न खेयि पानस तु न दियि काँसि ।

*hara:muk ma:l hara:mci vati, na kheyi pa:nas tĩ na diyi kã:si.*

Ill gotten wealth is wasted. The one who gets it neither uses it himself nor gives it to anyone. Ill got ill spent.

हरकथ कर तु बरकथ करिय ।

*harkath kar tĩ barkath kariy.*

Be up and doing, and God will help you.

हश गॅयि तु न्वशि कोर आराम ।

*haš gəyi tĩ n ʃi kor a:ra:m.*

The mother-in-law died and the daughter-in-law relaxed.

हाकू चूरस गलि चपाथ ।

*ha:kĩtsu:ras gali capa:th.*

A slap on the cheek of a thief of swedes.

हापतस हय ओट आसिहे, तु सु करिहे ना च्वचि ।

*ha:ptas hay o:t a:sihe:, tĩsu karihe: na: tsɔci.*

If the bear had flour, he would also make loaves of bread. Availability of resources is the condition for living comfortably. A. poor man with extravagant ideas.

हापथ यारज ।

*ha:path ya:rɔ.*

A bear's friendship. A stupid friend who causes more harm than good.

हारुच ग्वगुज तु लारुच गुनस छि बराबर ।

*ha:rɔc gəgɔ tĩ la:rɔc gunas chi bara:bar.*

A turnip of the month of Ashad (June-July), and a serpent (*gunas* refers to a short thick round headed serpent which is

poisonous) of Lar are alike. Turnips taste bitter during the month of Ashad.

हारि गॉव तु नावय क्या ?

*ha:ri gə:v tɪ na:vɪ k'a:?*

What is the need to give a name to a multicoloured cow (which already has one)?

हारि टंग तु ज़ुलनय, मोहरि चूठ तु ज़ुलिथ ।

*ha:ri tang tɪ zʌnəy, mohri tʃu:θ tɪ zʌliθ.*

If the pear costs only a penny, it should not be peeled before eating, but if the apple costs a gold coin, it should be peeled before eating.

हारि सोदा तु बाज़रस खलबैल्य ।

*ha:ri so:da: tɪ ba:zras khalbəlʲ.*

One has only a penny to spend, but makes the whole market stir. A person who creates noise for nothing. Great cry little wool.

हारि हय वूठ कुनुन आसि, तु हार नय आसि तु कॅरिज़ि क्या ?

*ha:ri hay vū:θ kʌnun a:si, tɪ ha:r nəy a:si tɪ kə:ri:zi k'a:?*

If a camel is sold for a penny, and if you don't have the penny, what can one do? Money makes the mare go.

हालव गलन ना तु दान्यस दाह कॅरिथ ।

*ha:lav galan na: tɪ da:nes da:h kə:riθ.*

The locusts will certainly die (or go away) but after destroying the paddy.

हिसाब हारि तु बखशीश खॉरवादु ।

*hisa:b ha:ri tɪ bakhʃi:ʃ khə:rva:di*

Account for a penny, but to give away money by quintals.

Penny wise and pound foolish.

हे पाँच तु दि पाँच बराबर ।

*he pā:ts tidi pā:ts bara:bar.*

To take five or give five all the same for one. A person who can beat others can also be beaten.

हेछुन छु आसान कबरि वसनस ताम ।

*hechun chu a:sa:n kabri vasnas ta:m.*

One has to learn till one enters one's grave (i.e. till one is dead). Learning is a life long process. Learning continues from birth to death.

ह्यडुन गेलुन पानस मेलुन ।

*hedun ge:lun pa:nas me:lun.*

If one taunts or ridicules someone, he may also get taunts and ridicule (by someone else).

हनु आस ब्यनु राह, तकदीरस करु क्या ?

*heni a:s beni ra:h, takdi:ras kari k'a:?*

I am caught in a tangle, it is not my fault. What can I do against my fate? Leaving everything to fate when one is caught is a complex problem.

हंग आयम नु तु वछुरय छस ।

*heng a:yam nitivatshri chas.*

I do not have horns, so I am still a calf. To consider oneself younger than one's actual age. A stupid person at a mature age.

हेमि क्योम ।

*hemi k'om.*

Like an insect to the pod (so is sin to a man). Sin brings punishment with it.

हेरि वॅछस अनिगटि, बुथ छोलुम बॅरिथ नटि। यथ गरस यिय वटि।

*heri vətsh s̄ anigati, buth cholum b̄arith naṭi.*

*yath garas yiy vaṭi.*

I came down the stairs in dark, and washed my face from a pitcher filled with water. This is what suits this house.  
Do at Rome as Romans do.

हुकमि हॉकिम छु मरगि मफाजाथ।

*hukmi h̄:kim chu margi mapha:ja:th.*

The ruler's and the doctor's orders are like sudden death warrants (they must be carried out quickly).

हुन्य् मॅशीदि हुंद जिन।

*hun'm̄š̄i:di hund jin.*

The ghost of the deserted mosque. A lonely fellow in the house.

हुंदुर ख्यख नु तु वुशिनिस प्रारख नु।

*hundur khekh niṭi v̄ušinis pra:rakh ni.*

You will not eat cold/stale food and will not wait for the hot food (till it is cooked). A false excuse for not giving someone food to eat.

हून ऑसिन तु कूस मु ऑसिन।

*hu:n ə:sin t̄i k̄ū:s m̄i ə:sin.*

May one be a dog, but not a younger one. The elders lord it over the younger ones in a family.

हून कुस नेति तु कूर कुस मँगिथ नियि।

*hu:n kus neti t̄i ku:r kus m̄angith niyi?*

Who will spear a dog, and who will adopt a girl?  
No profitable proposition.

हून्य् नियि बस्ति खलुर ।

*hu:n' niyi basti khalur.*

The dog took away the piece of fleece (while the men were quarreling over it).

हून्य् माज़स वातल वाज़ ।

*hu:n' ma:zas va:tal va:zi*

The cobblers are the cooks of dog's flesh.  
A lowly man for a lowly work.

हून्य् लोट हय थँविज़्यन कँदिलस अंदर, तति ति नेरि हून्य् लोटुय ।

*hu:n' lot hay thavizen kandi:las andar tati ti ne:ri hu:n' lotuy.*

If a dog's tail is set in a special kind of box, it will still remain a dog's tail when brought out.

हून्य् वुशक, यूर्य नु ववान, तूर्य बवान ।

*hu:n' vusk, yur' nu vava:n tu:r' bava:n.*

The dog-barley, it grows there where it is not sown.  
Any complex problem from which it is difficult to come out. A person who doesn't listen and does his own things.

हून्य् वोरान तु कारखानु पकान ।

*hu:n' vo:ra:n tika:rkha:nipaka:n.*

The dogs bark but the workshops go on. The (good) work must continue, no matter what people say.

हून्य् सुंद ह्युह सबर ।

*hu:n' sund h'uh sabur.*

Patience like that of a dog. (A dog is considered to be very patient).

हून्य हून्य हर करान, तु शालु सुंजि दूंगि विजि कुनी ।

*hu:n' hu:n' har kara:n, tīśa:līs ĩnzi tungi vizi kuni:*

Dogs fight among themselves, but at the cry of a jackal, they stand united. Enemies unite against a common foe.

हूनिस अथि ओट मांडुनावुन ।

*hu:nis athi o:t mā:đna:vun.*

To get flour kneaded by a dog. Mismanagement.

हूनिस चोब दिनु नेरि गुसुय योत ।

*hu:nis co:b diñ ne:ri gś ĩy yo:t.*

By hitting a dog, only its shit will come out. No use to hit someone from whom nothing can be achieved.

हूनिस म्वख्तु हार ।

*hu:nis mġhtĭ ha:r.*

A garland of pearls for a dog.

हूनिस प्यव सँबीरा नाव, सुय ज्ञानि यस वँथिथ आव ।

*hu:nis p'av sabi:ra: na:v, suy za:ni yas vġthith a:v.*

The dog is called 'patient'. But the person, who is bitten by it, knows (the best) how patient it is. A good looking person may also cause harm. Deceptive appearances.

हॉड मॉरिन किनु कठ, ललि नलवठ ज़लि नु ज़ांह ।

*hond m ġ:rin kinĭ kath, lali nalġvath tsali nĭzā:h.*

Whether they kill a big ram or a small one, it is all the same for Laleshwri. She has always a stone in her bowl of food. (It is believed that Laleshwri, a famous saint poetess of the 14th century was always illtreated by her in-laws. She was not given enough food to eat. Her mother-in-law would put a big stone in her bowl and would cover it with a little



cooked rice. The bowl would appear full of food, actually she could not get full meals to eat.)  
Illtreatment to one in spite of prosperity.

होल गँडिथ बतुच नचुन्य्।

*hol g ǝḍiṭh bat ic nats ṅ'.*

The duck dances, tightening her girdle. A woman who is always ready to quarrel.

होल गँडिथ हर करुन्य्।

*hol g ǝḍiṭh har kar ṅ'.*

To tighten one's belt and fight.

होल क्या करि सेदिस ?

*hol k'a: kari sedis?*

What shall a crooked person do to a straight person?  
A simple and straight forward person wins ultimately.

होट वुछुनय खश करुन।

*hoṭ vuch ṅay khaṣ karun.*

To slash someone's throat without looking at the proper spot. To be very cruel.

होत कॅम्य् तु द्युत कॅम्य् ?

*h'ot k ǝm' t i d'ut k ǝm'?*

Who took it, and who gave it ?  
Where there is no evidence of borrowing or lending.

होन नु आसुन, द्युन नु आसुन।

*h'on n i a:sun, d'un n i a:sun.*

Neither to have to give nor to take. Having no concern at all.

होर नय पिलय, जंगय ज़लय।

*h'or nay pilay, zangay zlay.*

Even if I don't reach your height, I will scratch your legs.

To cause as much harm as one can.

होव होव गव न्योव न्योव।

*ho:v ho:v gav n'o:v n'o:v.*

Exhibiting anything repeatedly, may result in losing it from one's possession.

हथ छुन बलाय, यथ छुन चोचा।

*hath tsh in bala:y, yath tsh in cō:ca:.*

Leave that thing aside, put a ladle full in my pot.

To be selfish and not to worry about others.

### The Author

**Professor Omkar N Koul** was born at Bugam, Kashmir on January 7, 1941. His educational qualifications are: M.A. (Hindi), M.A. (Linguistics), Ph.D., and Certificate in Administration of In-service Teacher Education. He has studied at the University of Jammu and Kashmir, Srinagar (1961-3); K.M. Institute of Hindi Studies and Linguistics, Agra University (1964-8); the University of Illinois at Urbana-Champaign, USA (1969-71), and the International Training Institute, Sydney, Australia (1979). His areas of interest are: Linguistics, Language Education, Communication Management, Comparative Literature.

He is Chairman, Indian Institute of Language Studies (2001-), and has held the following positions in Government of India earlier: Director, Central Institute of Indian Languages, Mysore (1999-2000), Professor-cum-Dy Director, Central Institute of Indian Languages, Mysore (1994-99), Professor, LBS National Academy of Administration, Mussoorie (1987-1994), and Principal, Northern Regional Language Centre (CIIIL), Patiala (1971-1987).

He has authored and edited about 55 books and written about 175 research papers. Some of his books and papers are published abroad. His books related to Kashmiri are: *Linguistic Studies of Kashmiri* (1977), *Kashmiri: A Sociolinguistic Survey* (co-author 1983), *Aspects of Kashmiri Linguistics* (co-editor 1984), *An Intensive Course in Kashmiri* (1985), *Spoken Kashmiri: A Language Course* (1987), *An Intermediate Course in Kashmiri* (1994), *Kashmiri: A Cognitive-Descriptive Grammar* (co-author 1997), *Kashmiri Language, Linguistics and Culture: An Annotated Bibliography* (2000), *Topics in Kashmiri Linguistics* (co-editor 2002), *Kashmiri: A Study in Comparative Indo-Aryan* (co-author forthcoming), *Modern Kashmiri Grammar* (co-author forthcoming), *Studies in Kashmiri* ( forthcoming) etc.

Present Address:

C-13, Greenview Apartments  
33, Sector 9, Rohini,  
Delhi - 110085

Tel. 27556197

E-mail: onkoul@sify.com, onkoul@yahoo.com

[www.iils.org](http://www.iils.org)

