A Dictionary Of Kashmiri Proverbs

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by

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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, पोत्ते हिस पौत्र हरान ‘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, बेचिंस नाई मांडचुन तिबस्तिखाक्रा यि कान ‘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, ग्स्व नाई बोजन दादी नाई काह ‘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 vuk‘i r’ha:n, hivis hiviy 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 ti kharas 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
   \[\text{tsū:ðis vuchith tsū:th rang rata:n}\]
   ‘An apple gets its colour from another apple.’

2. Conjoined phrases
   \[\text{a:yi və:nis tī gəyi kā:dris}\]
   ‘(She) came to visit the shopkeeper but went to visit a baker instead’.

3. Question-answer style
   ‘\text{məːji, vohavaːn chumnī kāːh.}’
   ‘\text{potrī vati pəːth 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:

\[\text{noshey kūṭh khas, dopnas aːmːis k’ːaː karni chas.}\]
‘(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:sir’ dəpɨt’* (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:sir’ dəpɨt’ dikshanri:* (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:, o, o:, a, a:, i, i:, e, e:, u, u:, o, o*: *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:

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The nasalisation of vowels is indicated by the nasal sign /~/ above the concerned vowels. The colon sigh /:/ 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: Vl. (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
One man cut the bund/barrage, and a thousand people fell into the river.

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

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

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

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

It is better that the eye be blind than that the way is blind.
A DICTIONARY OF KASHMIRI PROVERBS

 ámbĥ ph̫th n̲u m̲êch ẓuz̪an̪t̪.  
ámch pētẖ n̲i m̲âmch ẓi̱vin̪’
Not to bear a fly on someone’s eye.  
To take good care of someone.

 ámbĥ vak̪  t̪u gāšt̪ r̪u²s.  
ámch vatsẖ t̪i  gāš̱i r̪u²s
May your eyes be opened but see nothing. (A curse)  
To turn a blind eye to something.

 ámbĥ hund m̲xr̪iphol a:sun.  
ámch hund m̲xr̪iphol 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.

 ámbĥ pacẖophysur gāšt̪un.  
ámch paci ph’ur gatshun
To turn one’s eyes away from someone.  
To forget someone’s help.

 ámbĥ xal̲w su-lz̪  ḵé-ḵašt̪ ḵe̱t̪n̪t̪.  
ámcẖa:v̱a;l̲av x̱e̱ti ḵan̪ḏ’ kaḏin̪’
To remove thorns from someone with one’s eyelashes.  
To love someone deeply. To take good care of someone.

 ámbĥ ámbĥ x̱a:ḏtu n̲u-²n̪ su-lz̪ x̱e̱:ḵašt̪ x̱e̱:ḵašt̪.  
ámcẖa:v̱a:ḏri n̲ùn x̱em̱i ḵe̱:ḵe̱:ḵi̱t̪h
To take the antimony out of someone’s eyes without letting her/him know. An act of a very cunning person.

 ámbĥ x̱a: x̱a: ḏi ḵe̱t̪t̪ x̱a: ámbĥ x̱a: ḏi ḵe̱t̪t̪ r̪e̱:ḵi̱.  
á:  ḏa:  yetsẖi ti x̱a:  ḏa: y̱ešt̪hi
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.

अङ्क्ष्य लार तु अङ्क्ष्य दार।
अङ्क्ष्य लार तु अङ्क्ष्य दार।
Half at Lar and half at Dar. Unmanaged/scattered property or assets. Scattered relations.

अङ्क्ष्य उम् तु बङ्क्ष्य बलाय।
अङ्क्ष्य उम् तु बङ्क्ष्य बलाय।
(Have) half a life and (live it in) great misery. A curse.

अङ्क्ष्य देश बुङ्क्ष्यव वायनि अङ्क्ष्य मुङ्क्ष्यव।
अङ्क्ष्य देश बुङ्क्ष्यव वायनि अङ्क्ष्य मुङ्क्ष्यव।
May diseases sting you right there, and I be unable to see it. A curse.

अङ्क्ष्य राह तु अङ्क्ष्य गदाह।
अङ्क्ष्य राह तु अङ्क्ष्य गदाह।
A king for a moment and a beggar soon after. One’s fortune can change very fast.

अङ्क्ष्य बांस ख्यौन तु अङ्क्ष्य बांस छरन।
अङ्क्ष्य बांस ख्यौन तु अङ्क्ष्य बांस छरन।
To eat out of a vessel and then defile it. To receive someone’s hospitality and then slander him/her.

अङ्क्ष्य जँट बूङ्क्ष्य अगादि गद्रन।
अङ्क्ष्य जँट बूङ्क्ष्य अगादि गद्रन।
To stick (to something) like a wet cloth. To be very adamant. To keep on insisting. To pester someone.
A blind man sat down to shit on a slope, and thought that nobody could see him.

A blind man’s wife is God’s keeping.

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

How will a lamp help a blind person in the dark? A lamp is of no use to a blind man in the dark.

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

Night and day are the same to the blind man.

To show one’s fist, with others, is neither a sin nor a virtue. Advice is lost on stupid people.
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.

अंदर्व अंद्रव त्सांदरगोम (बातुन)

\textit{\textand\textand\texttsand\textigo: \text(va:tun).}

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

अंदु त्सांतिनीस ठचख तु नेबु दोपु गुमु आयम।

\textit{\textandrit\textshunihas th\textkh \texttineb\textridopun \textgumi\textja:yam.}

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

अंदु दजान पानु तु नेबु दजान लुख।

\textit{\textandrid\textaza:n \textpa:n \texttinebrid\textaza:n \textlu: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.

अंतरमन गंद करुन्चौ।

\textit{\textandraman \textgrand \textkar\textin’}

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

अंतरिम शाह अंदर तु नेबरिम शाह न्यबर गांहू।

\textit{\textandrim \textsa:h \textandar \texttinebrim \textsa:h \textnebar \textgatshun.}

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.

अंपिस देंतु मुशकिल खेन्चौ।

\textit{\textapis \textd\textam’ \textmu\textskil \textkhen’}. 
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.

अँध्रभाने छोज गुप्तानं झेंठा।
अन’ यार्हाल चै केट’अँ नात’ पहुँच्छिमै।
Many a water pitcher has this bank of the river broken.

अँबै आधि साँरी तू ओर गव नु काँह।
अ’ यि सारी तीर गव निकाह।
All people came (were born) in good health, but none left (died) healthy.

अूरस पानस डुख।
अरस पानस डेख।
Fall sick and be treated with leeches!
Leaches on a healthy body! (A curse).

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

अूरिफ़ पॅदुः बूख ग्याम।
अूरिफ़ पॅदुः बूख ग्याम।
From the letter लिफ to ये (the first and the last letters of the Kashmiri alphabet). From the beginning to the end. From A to Z.

अूरिम झु समंदर।
अूरिम झु समंदर।

Knowledge is an ocean.

अोतम बेअमल गोया कि अन्य संविदा अधर मशाल।
अिम बे-अमल गोया कि अिस इन्दिस अथास मा:शा:।
Unused knowledge is like a torch in the hands of a blind man. The knowledge should be used for the betterment of others.

अोट गेमि रोट गेमि, फिम पांछ प्याठ गेमि।
अथ ग्यि शेठ ग्यि, यिम पाठ श्याठ ग्यि
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.

अोंथन व्रियन पेंच क्वल तु रोटन व्रियन पोक सेंह।
अथन वृयन पेच क्वल तै शेठन वृयन पोक सेंह
The river flowed for eight years, and the river bed stayed damp for sixty years. Men die but their deeds live on.

अों फनुन माशोख।
अब पनुन मा:शो:ख
does not like his own shortcomings.

अबव पेईयव गाभुच बलाय, मंडुच पतु छय खजालथ।
अबव पेईयव गेबु:ब बलाय, मंदुच पतु छय खजालथ
do not like his own shortcomings. 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.)

अमिस द्वस सुभू दबदब।
अमिस दवस सेत’ दब:लब.
To wrestle with raw milk. (raw = before it is made into yoghurt) To pick a quarrel with the weak and immature.

अॉमिस पनस दु दु।

miş panas dar idarşi
To pull on raw thread. To fight with a weak fellow.

आॉलि मंज़ रंग।

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

ऑशिनाब गव पोशिनाब।

śina:v gav pośina:v.
A relative remains a relative, as long as relations are maintained. You should not take relatives for granted.

ऑसु बब नेनु।

sibah ne:rin’.
The coming out of the feeding breast (or bottle) from the mouth. To lose support.

ऑसम कवलुया, मोसूम छम।

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

ऑसस कूष्ठ ज्नाथियो, ओही बाखाह द्रावु।

sas kù:ta:h tsa:yiyo:, hi: vakh:a:h dra:vìyo:
When food entered the mouth, blessings came out for the host. Feed someone well and you will get blessings in return.
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.

Delicious to the tongue; fire to the stomach.

Hot food tastes good but is harmful for the stomach.

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

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

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

At one time, he would not ride a horse, at another time he would not walk on foot. To be inconsistent or unstable.
अक्व बच्छ प्रानू कुज तू बैयि बच्छ प्रानू बाल।
aki vakhtipra:nikuj, tibeyi vakhtipra:nid'al.
At one time the garlic-plant, and at another the garlic-skin. There are good times and bad times.

अकुय ओबुर तू माग जन, कुनूय फाक तू द्राग जन।
akuy obur tima:gzan, kunuy pha:kitidra:gzan.
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 अयू गब मदु बबुन, ब्याख अयू गब खरस खसुन।
akh asun gav madivasun,
b'ahb'ahk 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 कराण तछ बछ, ब्याख विबान बछ बछ।
akh karaf:tachibachi, b'ahk diva:n vachivachi
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 तू बैयि कूटिस गरुनः।
akh khot hacs'tis tibeyi kus garvin'.
First, one is asked to face the gallows, and is asked to pay for making the gallows.

अख खोत हंतिस तू ब्याख खोत द्भिः।
akh khot hacs'tis tib'a:kh khot d'isi.
One person rode an elephant, another mounted a wall.
Monkey see, monkey do. A stupid imitation.

akh kẖjas sêt’ batikh’on, beya: sinis kun ath i n’un.
When one is dining with a great man or boss, will he dare to touch the meat in the plate?

अख गँब नीरिळः, अख खार कुछः, पेट्रि गासु, बर्फ़ौंयी नु के।
akh gə b ni:rhi, akh kha:r kuchi, petsi ga:s, vaphəyi: ni ke।
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, व्याख गाव नानि यार।
akh guv ja:ni yə:r, b’a:kh gav na:ni yə:r.
One is a true friend, another is a friend for (sharing) bread (i.e. selfish). (Persian: yə:r-i-ja:n o yə:r-i-na:n.)
One must differentiate between a true and a selfish friend.

अख गाव बेलून बेलि हंस्याळि खोसी।
akh gav be:chun beyi hə’tis khəth.
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 चीयु त वीरि मंगान टंग।
akh go:mut yi:ritivi: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 छिन्ययो नसु, व्याख हकु रसु।
akh chiv’o:v masi, b’a:kh ha:kərasi.
One person is intoxicated with wine, another with the gravy of swede (a green vegetable). Stupid imitation.

अख ज़नानु हंग धौलथ, तु व्याख ज़लथ।
akh zana:n chay davlath, tib’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 हंग हंग लंज बूमा, व्याख हंग बु तालु धूमा।
akh zana:n chay hath lanji bu:n’a:, b’a:kh chay barital:i 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 गंधि काह।
akh tiakh gəyi ka:h.
One plus one make eleven. In unity there is strength.
Two heads are better than one.

अख नुव यमन, तु व्याख हंग ब्रमन।
akh n’uv yeman, tib’a:kh Kh’av braman.
One was taken away by death, and the other by delusion.

अख बरायी खववा तु बैची हेंसितिस खौसिथ।
akh bara:yi khəda:h tibeyi həsitis khəsith.
One person begs, and that too riding on an elephant.
To exhibit false craze.

अख बैंचतन, साता मैंतन।
akh bəcətan sa:sa: mə’tan.
Let one person live and thousand die.
Save my life even if it costs a thousand lives.

अख बुड तु मेठि, ब्याख बुड़ि तु टेठ।
*akh budįtimetį, b’a:kh budititėthį*
One man is old and sweet, another is old and bitter.
Some people age gracefully others go sour.

अख ल्यावान प्रटस, ब्याख ल्यावान प्रटू वॉल्य पुज़ि ढ़कज़ी।
*akh leva:n graţas, b’a:kh leva:n graţ’l’ sǐnį tsakjį*
One person licks the mill-stone, the other licks the miller’s ass. One gets benefit from his efforts, the other wastes it.

अख बुकुर तु बैपि बकुर।
*akh vukur tibeyi trakur.*
First, one is deformed, and second, proud too.
One problem over the other. A pimple has grown on the ulcer.

अख बोनान बगुज़, तु ब्याख बुस पिलनावान प्यात।
*akh voːna:n vaguv, tib’a:kh chus pilina:va:n pets.*
One person weaves the mat, and the other holds out the reed to him. Unnecessary waste of time.

अखताब बालस प्टठ वातुन।
*akhta:b ba:las peth va:tun.*
The sun about to set. To become old. Dusk of life.

अगर तेर कारिज जल्द यियिह, अगर जल्दी कारिज जीयिय।
*agār tse:r kari jald yiypi, agār jaldî kari tsi:r’ yiypi.*
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, हेंद बतु छुन बोजजनय थिवान।
agar s’od kath a:si, hod bat i chun i bo:znay 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 अेँछ गारा आसुन।
aji ēch gas a:sun.
To have eye sight in half an eye. To have only one child.

अङ गाव बेगाह, वज्ञू थि पगाह।
az gav bega:h, vjan’ yi paga:h.
Today is not the (appropriate) time. Now, come tomorrow. Delaying tactics.

अज़ नतू अबु कर।
az natjadikar.
If not today, when? Tomorrow may be too late.

अज्ञानोक्तुत्गव पथर पोक्तु।
arzo:vmut gav pathar po:vmut.
A person who has been tried is (as good as) prostrated (won over).

अज्ञचन अशा तु अज्ञचन खश।
ad’an aš tiad’an khaš.
Happiness to some and misery to others. Some get favours other are penalised.

अज्ञचव ख्यव चीनु, अज्ञचव ख्यव टाक।
ad’av kha’v ci’ni ad’av kh’av ţa: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.
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.

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

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

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

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

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

अशु छोट तु हँचि हँयूठ।
$a$ $i$ $t$ $h$ $o$ $t$ $t$ $i$ $z$ $e$ $v$ $i$ $z$ $’$ $u$ $:$ $h$.
With short hands and long tongue.
One who merely talks, but doesn’t work.

अशु दितम तु छोट धितम।
$a$ $t$ $i$ $d$ $i$ $t$ $a$ $m$ $t$ $i$ $b$ $r$ $o$ $:$ $h$ $i$ $y$ $i$ $t$ $a$ $m$.
Lend me your hand, and come in front of me (to my rescue). To seek a helping hand and support.

अशु दाहन गव पान कृतन।
$a$ $t$ $i$ $d$ $a$ $:r$ $u$ $n$ $g$ $a$ $v$ $p$ $a$ $n$ $k$ $о$ $n$ $u$ $n$.
To spread one’s hand in front of someone is to sell oneself (to him/her). To beg is to degrade oneself.

अशु प्यव तु ब्रॉर्थ ख्यव।
$a$ $t$ $i$ $p$ $e$ $v$ $t$ $i$ $b$ $r$ $о$ $r$ $’$ $k$ $’$ $a$.
It just fell down from the hand, and was eaten up by a cat.
No sooner something is dropped, and someone else grabs it.

अशुचन पौँचन आंगजन अंदर किस ल्यक्कट, मोहर छ मेलान फ्लिय।
$a$ $t$ $i$ $k$ $а$ $n$ $p$ $а$ $:t$ $s$ $a$ $n$ $o$ $g$ $j$ $а$ $n$ $а$ $д$ $а$ $r$ $k$ $i$ $з$ $’$ $, $ $m$ $о$ $h$ $а$ $r$ $ ч$ $а$ $ m$ $е$ $:l$ $а$ $n$ $ k$ $и$ $з$ $и$ $з$ $и$ $и$.
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.

अश्वास छ मोहर सास।
$a$ $t$ $h$ $в$ $а$ $:s$ $ч$ $u$ $m$ $о$ $h$ $r$ $i$ $з$ $а$ $:s$.
Unity is equal to a thousand golden coins.
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).

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.

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

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.

One who cannot digest even rice water, opens one’s mouth for uncooked turnips. To be over ambitious without knowing one’s worth.
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 हावुनय।
antam tihā:vīnay
Bring him to me and I will show him to you.

अपुज छु तुलकपुर तु पीज़ छु अखताब।
apuz chu tulkatur tipoz 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.

अपज्ञास कोठा कर्ति।
apzis kot'h' 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:th tibab ti to:th.
He loves only himself and his father.
A selfish person doesn’t think beyond himself.

अमानतस खयानथ।
amanatas khaya:nath
To embezzle a deposit. To defile a trust/pledge. Breach of
trust.

अमी ज़ेवि क़ैलिमु तु अमी ज़ेवि राम राम।
ami: zevi kālimi: 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.

अमे फलवें दजान जोंग, तु अमे फलवें गजान झूठ।

ami: ph ki chu dazan tsog, ti ami: ph ki chu gatsha:n tsheti

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.

अम ज़ार थि खङ्स विधिय ति कर।

ay zar yi kh ş 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 कस्मीर म्यारु पसंद।

al kašmir ṃrdipasand.

The Kashmiris are fond of the dead. Never speak evil of the dead.

अल कुलिस चोंब तुलु कुलिस तन्नु।

al kulis cob tul kulis tambi.

To beat a pumpkin plant (and) to frighten a mulberry tree. To express anger on someone actually meant for someone else.

अल स्वनि बांगन कडन्नू।

al ruvinii vā:gan kad in’.

To sow pumpkins, and get brinjals. To obtain unexpected results.
A DICTIONARY OF KASHMIRI PROVERBS

**alëkulís tulëkul bana:vun.**
To make a mulberry tree out of a pumpkin plant.
To make a mountain out of a mole hill.

**अलु बॉलस न अक्ष तु न मोध।**
**alëkšlas na akš tina mo:th.**
A yoked-bull (an add person) has neither brains, nor does he die.

**अलन फल तु न्यंदन दान।**
**alan phal tì nendan da:ni.**
The plough bears fruit, pruning brings more paddy.
It pays to work hard.

**अलन हृदि दादि बापुनन सग।**
**alan hëndi da:dì vâ: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 काकूनू बाँदु हेर, अख तु अज्ञान गए, तु ब्याख तु नेरान बरु।**
**ali: ka:kën’ dâ:di havar, akh ni atsa:n garì, tì b’a:kh ni ne:ra:n bari.**
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 अशरफ आसन।**
**ašraph gav suy yas ašraph i:a:san.**
The man with gold is a gentleman.
The rich person is considered noble. Money is power.
The rich can do no wrong.
Aslam-Alaikum (Greetings, to you), give me a bundle of grass. To be very selfish. To greet someone only for a favour.

असव नतू लसव किन्नु पौठिया?

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

समा:नस सेथु बुज्यु बुज्यु गाड़ खैनि।

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

आँख हय तु औनथम ब्या? विमुखु तु खवाल्हौम ब्या?

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

आँग करान नेधुर तु परजुन न मानान।

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

आँग बोड गर्हस, नोकर बोड गर्हस।

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 जायाब गगर बाबजी, तति मेजस नु कोम याबजी।
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 नौट ऑकिस खोट तु बेयिस होत।
ā:ca:r not ḍis khot, ti beyis hot.
One person’s pot of pickles turns good, and another’s rottens. 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 विर।
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.

आँब तलु श्राख।
a:bitaḷiśra:kh.
A dagger hidden in the water. A traitor in the group.

आँब नैटिस मंज़ फटुन।
a:biṇṭiṣ manz phatun.
To be drowned in a pitcher of water.
To get engrossed in trifles.

आबस अंदर क्राँड।
a:bas andar krāṇḍ.
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.
A dictionary of Kashmiri proverbs

a:mas sêt' har gāyī, kha:mas sêt’ garikarun.
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.

Amaran tāvayn tīl菲尔n.
To pour oil in raw clay pots. To waste one’s efforts on a naive person.

Amanyk tot.
a:mn’uk tot.
A pony of Amnū. The story is about a horse which belonged to the village Amnū. 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.

Aayas nu Aayus, Šeṣe rāṣṭrā p’yas, t’ru:th ānīn kifkayth.
Buṣṭiv b’lūkav shārmbār drayās, tōtī chīm kara:n šikayth.
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.
A DICTIONARY OF KASHMIRI PROVERBS

आयि चौनिस तु गौथि कांडरिस।
a:yi vənisis tigəyi kā: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.

आरम्भू केंड तु मुज तु फैकीरन दोस्स हलम।
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 दितोव तालि ग्यव, ज्ञाबि कोरस ल्यव तु ल्यव।
a:li ditso:v tali g’av, zəji korus l’av t1’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 जाब खु बराबर।
a:v ti:jav chu bara:bar.
When coming or going are alike.
A carefree person who bothers neither for gain nor loss.

आव तु स्वनुसूंं तु गव तु गासुव।
a:v tisənisund tigav tiga: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 पंजाह तु “ना” लवि लछ।
“a:” lavi pantsa:h, ti “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 मंज़ ह्युन।
aylanas manz henyun.
To be caught in a whirlpool.
To be surrounded by worries all around.

आसुन गव ऑरख, बुधि घठय ह्यु नना।
asun gav krakh, buthi pehay 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 ह्यु हेचिनीवान, न आसुन ह्यु मंड़वान।
asun hyu hechina:va:n, na asun hyu mandēha:va:n.
Prosperity teaches one, and poverty puts one to shame.
Prosperity improves one’s personality, adversity cripples it.

आसमान चच त जैमीनि लोगुस वब।
asma:nipev ti:zami: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.

आसमान चच बलाय त खानु गरीब कुजस्त।
asma:nivash balay tikha:nigri:b kujast
Misfortune descended from the heavens and sought a poor
man’s hut. Poor people suffer even in natural calamities.
ä:ca:r not. ākis khot tibeyis 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 आनथम क्या, थिमथ हय दिहम क्या?
a:ham hay ontham k’a:, yimay hay dihm 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.

उतनि बलाथि तुत।
utini bala:yi tut.
One innocent person is punished in place of someone else. One pays for someone else’s fault. Justice miscarried.

ओन क्या ज्ञानि ओन बतु।
on k’a: za:ni pron bati
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 खोँत्रि न अनि गटि, कनि फटि न व्यटु ज्ञांह।
hu:nis adi: break roti n hati, ni:ki kaini: rabbi n ja:ha.
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.
One blind ox will lead a thousand oxen astray.
One fool misleads many people.

Health is wealth.

A baseless matter which does not last for long.
To build castles in the air.

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

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

A pestle upon a peg, and a mortar upon a clothes line. Unorganized system. Impossible things.

A pestle upon a peg, and a mortar upon a clothes line. Unorganized system. Impossible things.
khot bot tibarin 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.

“कूरिस सुत्त गुर किखूकन्त्न कोश्थ?”
“थिय तस्मी दोपुनम तिय कोस्म”।
“केरिस सेत’ गारिकिथ सिं' कोरुथ?”
“यिय तॅन’ दोपन्न तिय कोरुम।”
“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.

कृप्ननस खेंदमथ ढ़ं तृप्ननस ठोऱ।
To serve a mean person, is to beat the earth.
To serve a mean person is an unprofitable task.

कृल्ल् सुंद बोल बोश ज्ञानन कृल्ल् सुंद बोल माँझ।
Only parents understand a dumb person’s speech.

कृलिस मंडिस खवदा राज्ञ्।
kəli:s məndis kʰadaː rəz’.
God is pleased with the dumb and the simpleton.
God helps a simple hearted person.

कृशीरी कहाय गए।
kəʃi:ri khaːy gari.
There are only eleven households in Kashmir.
A limited option.
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.

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

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

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

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.

“O lazy fellow, put off the lamp.”
“Close your eyes, the lamp will be extinguished of its own.” Laziness is a curse.

कत्रू कत्रू छु दैरियाव समान।

$katri\, katri\, chu\, d\, riya:v\, sama:n$.

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 ऑसस मंज लाल, न्याब ब्राह्म तु गणि थक।

$kath\, chay\, asas\, manz\, la:l,\, nebar\, dra:yi\, ti\, g\, yi\, th\, kh$.

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 कोझ, वति पक्वुन्य।

$kathi\, kotsh,\, vati\, pak\, \, \text{vi}$.\n
Bribe for a word, and road toll for the walking.
Maladministration and corruption.

कथि सुन्त् हृऽँठ दद वालुन।

$kathi\, s\, eth\, \, h\, \text{thi}\, d\, d\, va:lu:n$.

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 कड्न्।

$kani\, kapasa\, kad\, \text{in}$.

To obtain cotton from the stone. An impossible task.

कनस बतु लुन।

$kanas\, bat\, il\, adun$. 
To stuff the ear with food. To overfeed someone. Advice to a stupid person is wasted.

कनी गरं बरन बरन जान तु बांगुज गरु न।
*kani garibarun ja:n tivā:ğ garini*
Better to fill one’s house with stones than to let it out.
Tenants do not take care of the house.

कनी नख फॅन्प्टु ते मे नख न कांह।
*kani nakhipā:n, time nakhinikā:h*
One stone lies close to another, but there is nobody near to me.
To be lonely.

कनी फॉल तु नूर फॉल गव दैरियावस। कनी फॉल्व दीप, “बु गोलुस”।
नूर फॉल्व बीन, “युसुय गोल तु सुय गोल”।
*kani phol tu nūr phol gav dāyā:vas. kani phal dop, “bi golus”.
nu:niphal von, “yusuy gol tisuy 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.

कनी लग्ना नार ज़्ज़ जूनिस हिथि आर।
*kani lag’a: na:r, zi zāni.s yiyi a:r.*
Will the stone burn that the acquaintance should have mercy? Save me from my friends.

कंडस तू मुज़ कुन्य ख्वाद।
*kandas timuji kunuy sxd.*
The sugar-candy and the raddish taste alike.
Sometimes good and bad persons are not distinguished.
kam gatshi kh’on tigam gatshi nikh’on.
Better to eat less than to worry.

कमस छू कमाल तु ज़िरिस छू जवाल।
kamas chu kama:l, titsris chu zava:l.
The less is good, and the more has a fall.
Better to be content with less than to aspire for more.

कलू पैँब सौँलाब।
kalipeth’ sːla:b.
A flood over one’s head. Deep in trouble.

कलस ति रज़ तू नलस ति रज़।
kalas ti raz tinalas ti raz.
A rope for the head, and a rope for the legs.
A strict watch over someone. Helplessness.

कलस प्यठ गॉर फुँटैँविथ खेन्।
kalas peṭh gər’ phutə: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 नुनूय, कलि स्योन ज़ि स्योनूय।
kali nu:n zi nu:nu:y, 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 तौँ।
ka:han garan kuniy tə:v.
Eleven households share one frying pan.
Acute scarcity. Hard times.
काकून हापुत, मे त्राव्याव, तेम्यटू त्रेबुस न।

*ka:kun ha:put, me tra:ya:v tem’t tro:vus ni*

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 अंछ स्वरमु तु लोजी जङ्गि पोझामु।

*ka:ni a:ch svarumu tu lōji jāngi po:jamu*

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

कानि कोरि कोरुख रुन, तु शांगनस बणुत गोस कुठ कामुनू।

*ka:ni kor:i korukh ru:n, tu shāŋnas bānuṭ gos kūṭ kāmūnū*

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.

कायु नार तु पसू यार, यिम दशुखक छिन्न व्यक्तार।

*ka:yur na:r tīparud ya:r, yim dāshūkak chinn vphā:da:r*

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

कारि खचदा ज्ञानि ख्रादा।

*ka:ri kha:da:h za:ni kha:da:h*

Only God knows His own deeds.

काल छुन क्षडन पृथ्य पृथ्य प्रान।

*ka:l chunikada:n prēsh’ prēsh’ pra:n*

The death doesn’t kill after seeking permission.
Death keeps no calendar.

काब छजोख सति साबनिं, तस जोल नु पनुन क्षोहन्यार।
ka:v chajo:k sati sa:bni tas tsol nípanun 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 गाड़ुल तु पनरी तोति चुर्स्य ख्यावान गुस।
The crow is wise, but it eats shit with its own beak
A wise person also commits errors.

काव काव काव लक।
Crow by crow, a hundred crows gather.
When there is a quarrel between two persons, people gather in no time.

काल चलीवेल।
ka:vìyenivo:l.
A crows wedding party. A bad wedding arrangement.
Noise.

कावन हेश्यव ककल्य सुंद पकुन, पनुसय पाकुन मोदुस।
ka:van hecha:v kakì’ sund pakun, panì:ny pakun mothus.
A crow learnt to walk like a partridge and forgot its own style of walking. Useless imitation.

कांह तू कॉम तू बवलोम।
kì:h nìkàm tìkà:go:m.
No work in hand still a visit to Kulgam (a town).
To while away the time.

काहन काह वतु।
kaːhan kaːh vati.
Eleven persons take eleven paths.
Pulling in diverse directions. Disunity.

काहन कुनुय शेतान।

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

काहन गरन कुनिय ताब, द्वारथ रबू त वनव कस।

kaːhan garan kuniː tāːv, hemath rəːv tivanav kas?
Eleven households share one frying pan. When courage is
lost, to whom should one complain to?
Time of great disorder and distress.

काहन गाय राँचमुन।

kaːhan gaːv rəːvmaːs.
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 सच, अंकिस नु झुनान वथ।

kaːhan diːkcan say, əkis niːtshunaːn vay.
One promises to cook eleven pots, but does not put rice
even in one. Great promises but little deeds.

काहन मॉल्पः बंत्रन कुनुय शान पथ।

kaːhan məːlpəːran kunuy šəːn path.
One loin cloth for eleven members of a family.
Utter distress and poverty.

केंकिछ छु दान कानियि ध्यठ, त्रेन मन रनान तू शो मन थ्यकान।
Kehki has her hearth at the top floor; she cooks three kilograms and boasts of six. One who shows off.

केह मतु दितम, कनु तलु नितम।
kēh mat i ditam kan ital i nitam.
Don’t give me anything, but lend me your ear.
One desires that someone should listen to him/her.

केकलु लक्ष्य पत्तान डायि गार्ग वाद।
kē:klaci chu peva:n da:yi gari ya:d.
A lizard remembers an hour afterwards.
One who misses an opportunity. A forgetful person.

कुन्यू हेर छनु गर्जि ति दज़ान।
kun’h ĥe 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 मुठँ 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 सौरी, कुन नु पोशान कौंसि।
Everyone takes an advantage of a single person, but the single person cannot face anyone.

कुनुय तंग पोप जान, फोत बैरिम खाम न।
गुर अंदुच स्वन जान, गामु अंदुच जाम न।
व्यपु सुञ्ज ल्यख जान, पितुर्य सुञ्ज पाम न।

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 कैरिन पनुन गरि, त दुल त्रबिन लूक हूंडि गरि।

Crying ‘kūr kūr’ (crowing) in one’s own house, and laying eggs in stranger’s house.
One who helps others and not his own relations.

कुलिस खॉरिख व्यड़ रब।

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.

कुलमुल छु शुबान लंगव लंजव सान।
आदम छु शुबान शुर्यव मर्यव सान।

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

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

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

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.

“How did you manage to spend the day with the odd person?”
“Whatever he told me to do, I did.”

Kotuvt gkhkh gllh lg? brr brr xh.
Knh knhn gllh lg? tlnn dh nh fh.
Kothh nh gllh lg? kn fn bnh.
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.

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

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

An abuse to one’s daughter is like a blow from an adz. It hurls a lot when one’s daughter is abused.

An abuse to one’s daughter is like a blow from an adz. It hurls a lot when one’s daughter is abused.
The food eaten at one’s daughter’s place, is like eating cow dung.

कचौर करि जा मान मगर पूत्य न बनाय कर।

*kāри* 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.

कचौर तत्तान तु पूत्य हेखान।

*kāर* tachān tipu:t hecha:n.
The hen scratches and the chicken learn.
The young ones imitate elders.

कचौर डापान में क्यों राह, बताख दूलन दूरुम फाह।

*kāर* 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.

क्यों नय तु कैन्य क्यों क्याँ?

*kath* nay ti k’a: k’ a:?
If it is not a gossip, why to say it in someone’s ear (or whisper)? Secrets are not narrated loudly.

कचरन यम छूफ।

*kran* mākhti chakun.
To scatter pearls for the cocks.
To waste good advice on the foolish.

कचरस कुनिय जँग।

*kras* kuni: zang.
There is only one leg to the cock. An adamant person.
कुकुर गड्ढा बाह ख़ा।
क़ुकुर गच्छा: बाह त्राख़?
Will a cock ever weigh sixty kilograms?
Can a mean person ever become great? Impossible things.

कुकुर यूत व्मथान छु, त्यूत छु करान निच र्मख।
क़ुकुर यु:वेठा: चु, तु:चु करान निच र्मख।
The more a cock fattens, the size of its droppings become smaller. One who gets richer, becomes more miser.

कुकुर हय खेयिय खार, तोति सपदि न खार।
क़ुकुर हय क्हेयि क्हार, तो:ति सप्दि निखार।
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.

कुकुर हय थाव्याल्यन व्मख्तु तेरस, तत्ति तित हृदी तथुन।
क़ुकुर हय थाव्याल्यन मेखती देरस, तति तिह तथुन।
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.

कुकरि हंज़ि लति चिनु पूत्थ मरान।
कृती हिंज़ि लती चिनु: पूत्थ मरान।
Chickens do not die by the hen’s kick.
Children don’t die by the mother’s curses.

केली काजवठ खसि न होख।
कैली काजवान्थ खसि निखख।
The pestle will not come dry out of the river.

केली खातु व्मल सर्द।
कैली खातुँ व्मल सर्द।
Rivers are colder one after the other.
One who attains bad experiences one after the other.

कवली प्रज्ञान कबय छख ? आगुर वुखिय।

$kši$ graza:n kavay chakh? a:gur vuchith.
“O river, why are you roaring? “On seeing my source.”
The importance of background.

कवली ब्रुनुन छु आसान, तु खारन मुखिल।

$kši$ ishunun chu a:sa:n, tıkha: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.

क्रंजली क्रंजली पोन्य सारन।

$kranjili kranjili po:n’ sa:run.
To carry water in baskets.
A futile exercise. To waste energy.

क्राम छा पाम ज़ि तख विविथ।

$kra:m cha: pa:m zi tsakh yiyi.
Is surname a reproach that one should get annoyed?

क्रालुसुप छु खौड बानु आसान।

A potter has a broken vessel for his own use.
An unusual thing.

क्रुहुन आबुर गु गु करे, छोत आबुर दरे न ज़ाह।

$kruhun obur garìgarìkare:, 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 बह, छोत ढूम, तु व्यञुल मुसलमान।
krūhun baṭi, chot ḍum, tiv xuł musalma:n.
A black complexioned Hindu, a fair complexioned cobbler, and a brown Muslim are deceitful characters.

kh

ख़ुदमथ छ अज्ञमथ।
khūḍmath cha azmath.
Service is greatness.

ख़ैद्र लडस खोंद पतय।
khaṭṭadas khōḍ patay.
A hurt person is hurt over and over again. The misfortunes do not come alone.

खॉरिस राज झायन गर्न।
kharis ra:j ḍa:yen garen.
A wicked man’s reign lasts for an hour.

खॉरु न बोग त शए।
kharinibog tīšarī	no share in the good, but in the evil. A good friend.

खॉरस तॉजिल त न्यायस तॉतील।
kharas tōjīl tin’āyas tōtī:l.
Be quick to do good, but slow to quarrel.

खॉरातस छु बजर।
kharatās chu bajar.
The greatness is in giving away alms (or helping the poor).

खॉरक गोम तसलीह चानि, शए निशि रछतम खरबयि।
kharuk goːm tasleh caːni, šar iniːṣi rachtam khḍaːyi.
I do not ask for blessings or good, but O God! save me from wickedness.

खोशिज ज्ञान प्यढ़ कानि, खोशिज मर्द सर गर्दन।
khɔːʃi zan pẽth kāni, khɔːʃi mar d sar gardeñ.
A woman’s relations are respected, but not of a man’s.

खभि हे युर तु ख्मान छ गुन।
khamihe: yur tukhaman č guni.
It could be genuine for horses to complaint, but (instead of horses) complaints are made by the load sacks (or saddle bags).

खर कयाह जानि जाफरानुच कदूर।
khar k’a: zamni zamphran ē kadur?
An ass does not know the importance of saffron.
A stupid person does not know the importance of quality.

खर किरायि ऑशनायी कयाह?
khar kirayi âmshanyi 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 क्ष्यन 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 पूटिस गुर्य पूट पेठ वान्न।
khar pu:tiš gur’ pu:t pẽth’wān’n.
Asking a colt as a gift for buying a foal.
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कहर भाद त्सलनाय तू बीठु भाद लेगिनाय।
kharib d tsalinay, tive: dib d liginay.
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 tinaras khar.
An ass for a human being and a human being for an ass.
An uneven couple. Marriage of inconvenience.

खरस खसनु तु मंड्चान, खरस खर खर करनस मंड्चान।
kharas khasni ni mandchun, kharas khar khar karni 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 खविथ तु बुच पथ कुन करिष, कालचन मोण्गनख खरहेन फीरिथ।
kharas khavisn tibuth path kun karith, ka:lan mongnakh kharohan phi:rit.
One rides the ass with his face towards the tail. And in the evening asks for an ass from them. A shameless fellow.

खरस खर खर।
kharas kharikhari.
A comb for the donkey.
To honour or praise one not worthy of.

खरस गोर आफल।
kharas go:r a:prun.
To feed jaggery to an ass. To give advice to a stupid person.

खरस गोर याज्ञि।
kharas go:r ya:ji.
A jaggery-bread for the donkey. A good advice to a stupid.

खानुमालिस नु कोज तु परजन्नस मिमुजः।
No breakfast for the dear son, but a luncheon for the stranger.

खानु माजन तानु बागय।
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 मनय गाज़न।
The children brought up with a lot of care and affection, (often) face acute problems.

खानु माल्यन नु कोज तु परजन्न साल।
There is not enough food for one’s own children, outsiders are invited over a feast.

खानुदार गव थानुदार।
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.
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kh’azvun chunira:va:n.
Feeding someone does not go waste.

kheta: mala: kês:sha:, a:u:z bila:.
dita: mala: kês:sha:, 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.

khenikheva:n tivenid’al’ d’al’.
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.

khen’ met, n’al’ z’al, g’yi b’al davlath.
Something to eat and something to wear is a big wealth.

khenimanz vêkus.
Unnecessary conflict in eating (together).
An unnecessary quarrel in the family.

khen’vo:lay kheyi tikh’a:vi.
nakhen’vo: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.

ख्युन म्यूठ तु होरन ट्याँठ।
khēnum’u:ṭh tiho:ṛun ṭōṭh.
Sweet to the taste, but bitter to pay for.

ख्यमस खार तु होरस नु हार।
khēmas khaːr tīho:ṛas nīhaːr.
I will usurp his kharwar and will not pay a penny.
A selfish person.

खे खे गोमुत गोळ्य, मोतुच छ्यस नु खबर।
khey khe:ya goːmut gəːs, moːtuc chyaːs nikhabar.
One who has become lustful only by keeping on eating, and
is not aware about the death.

खे गाॅंग गास, दरमुकिं पास।
khey gəːv gaːs, darmuki paːsī
go cow, eat grass for the sake of dharma.

ख्यवाॅन पानस तु थ्यकान जहानस।
khevaːn paːnas tithēkaːn jahaːnas.
Eating to oneself, and boasting to the world.
A selfish person.

खुरिस वाति मोहनुव तु शुरिस नु।
khuris vaːti mōhu:n’uːv tiːsūris ni
One can solve a knotty problem, but not the problems of a
child. It is not easy to handle a child.
khū:ris pēth khū:t.
Injury after an injury. Misfortunes never come alone.

ख्यों गेंग्य त्युग गुड बेंगिस हिंग विषि।
kh’on gatshi t’utuy yuth beyis kha ǝ yiyi.
One must eat only as much as is pleasing to others.

ख्यों चोन छु पानस पानस, पाम छ बोगरिष।
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.

ख्यों छुन पहलाव, त अथु छुन गाँव पुहर।
kh’on d’un pola:v, tiaθi chalun gǝ:v mɨhrî
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 हुय आसि विलकुल साफ, तोति आसनस हुय फ्यफर।
khor 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 क्यूम छुंट स्त्रियाँ?” “पनुनिस मेहलबारु हुंड”।
“kho:ph kə:mm’ sun’ sturi?” “pan:nis mohla:ri sun’d.”
“Who are you afraid of?””My mohalladar (head of the mohalla or locality).”
One is afraid of one’s own people.

ख्यू छु खुशी करान ज़ि नेचुव छुम गाँठल।
Nechuvi hrum pama dinan zji mohol hrum bekux.
necuv chus pa:m idivan zi mo:l chum be:kä.
The khwaja is happy thinking that his son is wise.
And the son reproaches his father for the latter’s foolishness.

khwaja chu pathy, ti:ta:v voth bro:thuy.
The khwaja is much behind, but the news of his arrival has reached ahead. News about highly placed persons travels fast. News beforehand.

khwaja tu t ti píkh n u, tu t ti samkh y n jãnh.
O khwaja, neither you will come, nor shall I see you again. To part company once for all.

khwaja ti mu:d, tita: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.

khwala b’u:t h va:n tilejav sa:n
The khwala (shopkeeper) opened a shop along with all his earthen vessels. A bad business.

khwaja mohammad dëul, ka:h hën’ t bah künj.
Khwaja Mohammad’s eggs, buying at the rate of cleven and selling at the rate of twelve. A business at loss. A bad business.

“khwaja sãbha, gãm nyõhõy” । “äsi õrõw pãnäy” ।
“kh₃j is rab, 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.

“ख्वजा दिसा बलु”। सु तुला यान पउ संधु।
“kh₃ja: disa bati” su tula:n pa:nip¹hr³
“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.

ख्ववा छु तूलस जुव दिवान।
kh₃la: chu thu:las zuv diva:n.
God puts life in an egg. God gives life to a lifeless thing.

ख्वदायि सुंज खैर तु नॉयि दुंज ज्यफ।
kh₃da:yi s i₄z kh₃ ti₃ydi s i₄z 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.

ख्वरन तू ख्राव तू पदमान नाव।
kh₃ran nikhra:v tipadma:n na:v.
Not even wooden shoes to wear for her feet, yet she is
called Padmani (a queen). A false prestige.

गॉन्यू बुड़ तू तॉपुर काति।
g₃n’ budi tiyend’ kati.
When a prostitute becomes old, she spins the wheel.
An appropriate profession at an appropriate time.

गाड छ दैरियालस अंद्र त्रेशि बाप्रथ मरान।
g₅d cha d₃ra:vas andar tre:ši ba:pat mara:n.
The fish dies of thirst in the water.

\[ gəv \ za:v \ votsh, \ suy \ me \ gəv. \]

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

\[ gəv \ chu \ vonmut, \ haṭi \ kin’ \ dıtam \ ti laṭi \ kin’ \ dımay. \]

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.

\[ gəv \ ma:r \ bo:za:n \ sə:xı, \ də:diμa:r \ niboza:n \ kə:h. \]

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.

\[ gəth \ k’a: \ za:nī \ pəzisund \ šika:r. \]

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

\[ gəth \ k’a: \ za:nī \ baci \ do:d, \ tıhəth \ k’a: \ za:nī \ pərido:d. \]

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?

\[ gəth \ nıkuni \ tıgətio:l. \]

The kite is nowhere, but there is a kite’s nest.
Building a stable, before obtaining a horse.

गगूर कोझन ब्रारिस, ब्रो कोझन हूनिस।
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.

गगूर छु करान ब्रारिस लार।
gagur chu kara:n brəris la:r.
The mouse is chasing away the cat. Something unusual.

गगूर ज़ाव लॉकरि बनि, ह्रष्ट क्या ज़ाव जिज़ ख्यथ द्राव।
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.

गगूर बोथ ब्रारिस खनि।
gagur voth brəris kheni.
A mouse attacks a cat. When a weak person attacks a strong one. A knight attacked by a wreck.

गुर्न न पोशान, ल्यावज़ बन्यन चोब।
gur’an nipo:ša:n, l’z 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.

गगूर हेकि न अज़िय पनुनि बाजि, पतु ब्रष माजि।
gagur heki ni əsith pan əni va:jì, pati 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 छुन रुद।

gagra:yan chuniru:d.
The thuddering does not cause rain.
Barking dogs seldom bite. Empty vessels make much noise.

गज सूर कोडुम, पज सूर लोडुम तू त्रोबुम, गैयम त्रे काम।

लाल वजुलोबुम, ढङ वां चोबुम तू पत्ते बेबे तोबुम, गैयम शे काम।
gaji su:r kodum, paji su:r lodum ti tro:vum, gəyam tre ka:mi.
la:l vuzno:vum, dədə dəm co:vum tı patı 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.

गबे बुधि राम हून।
gabi buthi ra:mihun.
A sheep in appearance, but a wolf at heart.
A wolf in sheep’s clothing.

गु गब त्रक नाव, तक दिय दिय पकनाव।
gari:gav tsakina:v dakidiy diy pakinə: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.
The bully in the house. One who cannot achieve much out of his house. A boastful person.

A selfish person is mad.

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.

Ganges in one’s own house.

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

Darkness in the hearth and light in the church.

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

It is better to give something from one’s own than to stand surety to anyone.
A son-in-law who lives with his in-laws is like a dog at the door.

राज नून तील आखुन।

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

To have salt and oil at home.
Availability of bare necessities at home.

राज बर दगन।

*gari vari dagni.*

To pound spices in the house.
A coward. One who is afraid to come out of the house.

राजब ख्यावान तु गरबनि कुन अशु लागान।

*g’av kheva:n tigardani kun ath ila: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.

राजब हा तु राजब ख्याब ब्रार।

*g’aviha: tig’av khyev bra: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 worksman quarrels with his tools.

राजट छा नटट, बाज्ङु हेज़ि मेंल्पू।

*ga:ti:cha na:t:i ba:zri:hezi məl’.*

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

राजहि छु आशु मंजुय तेशिय हुंद तमाह।


A fish craves for water in the river itself.
गाम छू खाम।

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

गरीबस गोबुर जाव, ऑनुन कति।

*gaːːbiːs goːbuːr zaːv onun kati?
*A son was born to a poor man. People asked, “Where from did he bring him.” A poor man’s happiness in not relished. A pauper’s prosperity puzzles all.

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

*garːi ti haːkh, pari ti haːkh, naːhkaːy zuːbaː gariː draːkh.*
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, बु नेरय न जाह।

*natːi karːy duːbaː saː, Phiːrith yimay niːzaː 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.

गव खनय छू गरदन म्हटान।

*gaːv khenay chanːi gardan mhaːn.*

Ones’ neck doesn’t get fat without eating *ghee* (clarified butter). A person who takes bribes.
गानि रोव रूँ, कमि शाहङक।

gana ro: ru:n, kami sha:hruk.
A prostitute lost her husband. Who knows of which city?
When whereabouts are not easily traced.

गाव ति चाडुङ तु बोङ ति रंजुङवुङ।

gav ti ca:u:vun tivotsh ti ranzina:vun.
Milk the cow, and also keep the calf satisfied.
To enjoy and let others also enjoy.

गाव दियि न तु बोङ चेषि न।

gav diyini tivotsh ceyi ni.
The cow will not give (milk), and the calf will not suck it.

गुर बड़ि सोँ, दानु खेपि चों।

gur badi so:n, da:ni kheyi co:n.
Our horse will grow big, and will eat your grain.
To derive benefit at other’s cost.

गुर्न नू पोशान, ल्याङ बन्धन चो।

guren nipo:sa: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 खेसिह, त्रादर मँझिह तु गाव प्रेरिह।

gur khesith, tsa:dar mJon eth, ti gav pre:ith.
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.
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गूँ छुन ख्यावन पेत्र, येलि छस ब्व्हछ लगान, तेलि छु ख्यावन मेत्र।
gur chunci kheva:n pets, yeli chas bəchi 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.

गूँ, जनानु तु समशीर, थिम तेनुवय छ्छ बेवफा।
gur, zana:n tišamši:r, yim treniway chi bevapha: A horse, a woman, and a sword, all the three are not loyal.

गूँ भ्यठान चोन, दान ख्यावन भ्योन।
gur velha:n co:n, da:n kheva:n m’o:n. Your horse is becoming fat by eating my grain. To live on other’s expense.

गूँ सव्वॉर्य तु खरच अत्तुर।
guri savər’ tikha:rei atgath. 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.

गूँस न पेल्लु, म्यक्दमस न ब्रूट्च, तु सुत्तस न देंछन्न।
guris nipə’, məkdamas nibrə:th’, tisəsas nidəchin’. 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, छोड खाब पतु कन्न।
gursas məl, tsod heth patikani.
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.

गुर्घ छु दोपमुत । खस्वनिस खारथ । वस्वनिस वालतम।
gur’ chu dopmut, khasvinis kha:rath, vasvinis 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.

गुर्ख लोङख नाल तु खर गेंथि पड़र दौरिथ।
guren la:gi kh na:l tu kh gar:ti padar darith.
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.

गू दया ज्ञि म्योन छद छु जोक।
gu:r dap’a: zi m’o:n d:ñ chu tsok.
Will the milkman ever say that his milk is sour? Everyone speaks high of himself. Self praise is no recommendation.

गूर गरि छ्छ्र बोल्ख रावन।
gu:r’ gari cha: votsh ra:va:n?
Is a calf ever lost in a milk vendor’s house?

गूर वोहनु छ्छ्र बोल्ख मरान।
gu:r’ vohin i 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:š kas ba:si.
If there is no darkness, how will one feel the light?
The peasant has said, “I wish I had two Gods, so that I would tell truth to one, and lie to other.”

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

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

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

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.

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.

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.
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).

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.

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

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

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

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

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

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

Flame is necessary for preparing tea and for cornflakes.

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

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

 chancellor.
ch’\text{\`a}’\text{\`i} kr\text{\`i}h\text{\`i}n’ tsa:\text{\`a}r\text{\`i}n’.
To look for black and white. To look for false excuses.

chancellor.
ch\text{\`a}n’ m\text{\`a} cha vaza:n.
Empty vessels make much noise.

chancellor.
ch\text{\`a}l’ ch\text{\`a}l’ z’un za:lun.
To burn wood after washing it. To be over careful.

chancellor.
ch\text{\`a}l’t\text{\`h} th\text{\`a}rihu:n tiv\text{\`a}lith nimo:n.
Keep her bathed, and we will take her wrapped (in clothes).
Where no dowry is demanded.

chamber.
cham ch\text{\`i}h\text{\`i} t\text{\`i} cha ma: k\text{\`e}si.
I have a printed cloth, which no one else has.
To show off. A dandy. A snob.

chancellor.
chaln\text{\`a}mal cha: atsa:n kine:nra:n?
Does the washing make clothes dirty or clean?
It helps to discuss the problems for reaching a solution.
Discussion resolves the matter.

chancellor.
chaln\text{\`a}mal chu ne:ra:n\text{\`a}, atsa:n chuni
The washing removes the dirt and does not make it more dirty. It helps to discuss problems in order to find solutions.

छान किज़।
cha:nikj.
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.

छान तुकस छुन बस्तिर रोजन।
cha:nithakh chunibasti roza:n.
The sound of the (tools of) carpenter does not remain a secret. Truth cannot be hidden.

छान तुकस छु रस तयार।
cha:nithakas churastaya: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 tori chaph panas 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 क्रोश।
cha:nas nicoci kharas nikrosh
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.

चणस, बोजङरस तु शासवारस ॠ ओड़ुय दुमुर।
A carpenter, juggler and a horse rider live only half their lives. A risky job.

चव पिध बतु त दव पिध कथु।
cha:v yith batɨ, ti:da:y yith kathi
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 tikaras k’a:?
I have (enough) what should I do to it?
To show off one’s wealth. Too much of everything is bad.

छकस नूत त्राबुन।
chkas nu:n tra:vun.
To rub salt on the wound. To hurt a person who is already hurt. To add insult to injury.

छन्या टवन्या करुन।
ch’n’a: t’n’a: karun.
To enjoy at any cost. To spend lavishly and not to think about future.

j

जाहिल बटन छु ठोकर चलनोवमुं।
jə:hil baṭan chu ʈho:kur tsalino:vmut.
An irate Hindu has chased away an idol of god from his house. Anger is harmful.

जट पठ ज़ि ख़बाई रठ।
jat patḥ zi kh ẓda:yi rath.
Act quickly and leave (the result) to God. Those who do not bother about the consequences.

जंगस मंज छय ठीलय् ति तु गृत्य् ति।
jangas manz chay thīːlīː tī tū gūtīː tī.
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.

जंडनुये हे ज़ड़ु आँसाव।
jandīny cha zəːːyaːsaːn.
Lice flourish in rags.

जंडस पॉर्च यथ क़ैयीज़ वंडस राहँथ।
jandas pəːr’ yath kəːzi vandas raːhath.
Blessed be the ragged garments, which provide warmth during winter.

जमाथ गंथि करामथ।
jamaːth gəːti karaːmaːth.
Unity among people is as good as a miracle. Many things are accomplished by unity.

जवानस तु रोज़गार, ल्वक्टिस मौज मृत्यु, तु बुढ़स आशोन्न्य मृत्यु, थिम्स त्रेनवय कन्या है मुसीबथ।
javaːnas ni roːzgaːr, ləktsis məj marin’, ti budas aʃen’ marin’, yimirɛn kəːy kath i cha musiːbath.
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।
jaːn kus chu? paːn paːn.
Who is good? your own self.
If one is good, one will find everybody else good.

जान गव सु युस जान कार।
jaːn gav su, yus jaːn kari.
Good is one, who does good to others.

जान छु पनुन पान।
jaːn chu paːn paːn.
Good is one’s own self.
One who is good, will find everyone good.

जान दितु दस्तार, पानु रोज्जु ब्लड नोन।
jaːn ditaːdastaː, paːnroːztivəloːn.
My friend, give me your turban, and remain bareheaded yourself. To be very selfish.

जिगुय छु करान कार।
jigruː chu karaːn kər.
It is the heart (courage), which helps to achieve (and not the wealth). The brave deserve the fair.

ts

तु दफ “बेनि”, तु दपय “बायि”, पनुन्य क्रय छय पनुनि जायि।
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.

त्रैमिस्त्रिक छाँदुङ्गर, तु मृत्यु गोदा।
tsəmith hendāwend, titsmith so-da:.
Watermelon (should be purchased) after cutting it, and groceries after tasting (sucking).

त्रेंर छे अक फलि बाष्य होरान।
tsə cha aki phali ba-path həra:n.
A sparrow is wandering for a single grain. Everyone is in need of something no matter how little it is.

त्रौंगित तल छे गठु।
tsəgis tal cha gaṭi.
The wiser the man, the more in trouble.

त्रम तु नम वैसिय रखसथ।
tsam tī nam vəsmith rakhsath.
After wearing out (losing) one’s skin and nails in hard work, one is dismissed (from service).

त्रांि कशानु छु रथ यिबान।
tsari kaʃi chu rath yiva:n.
Blood comes out from excessive scratching. A miser creates more miseries for himself.
A meticulous person often comes to harm.

त्रिन छ बैठक थारि पठ राहत।

tsari chu kənd’ thari peth raːhat.
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.

त्रिन हुंड बांठन क्या छु?
tsari hund vāːthi k’əː chu?
How big could be the heart of a sparrow?
A little person cannot be very bold.

त्रिलुब्नन पतु, तु लारुब्नन ब्रोह।
tsalːən pati, tilaːrən brəh.
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.

त्रिलुब्नन ब्रोह तु लारुब्नन पतु।
tsalːən brəh tilaːrən pati.
Leading those who are running away, but the last of those who pursue. A coward.

सिच्यर हय द्रशि, बंहरस पोशिग,
बंहरोँत्र हय द्रशि, तु पँहरस पोशिन।
tsithir hay dəːʃi, vəhras poːʃi,
vəhrəs hay dəːʃi, tịpəhras poːʃi nī.
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.

श्रे हिशिग गंि 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 गृंथि नंगो, हंगु तु मंगु।
tsu:r gɔi nangʼ hangitimangi
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 बेनू।
tsu:r chu be:nur.
The thief is without grace (unattractive person).

चूर मु कर तु काँसि मु खोर।
tsu:r mikar tikɔ:si mikho: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:rikɔkur.
A stolen cock. A forbidden work.

चूस छे ब्यक्ति सुनू तल।
tsu:ras cha bɔkhecas kunuy kal.
The thief always thinks about his luggage (or booty).
तु स्वस्वास्तिक बोज्जवठ।

त्सु:रस त्सु:र रा:स्त्र।

Thieves steal things owned by thieves.
Ill begotten money does not last long.

तु रोँच्छ्स बोज्जवठ।

त्सु:रस ति राच्छिस हैज्याठ।

A partnership between the thief and the watchman.
Where everyone is dishonest.

तु स्तूस में बूस् आसि, सन किन्तु पाँच श्रम्यस।

त्सु:रस नय मुँर अ:सि, सन किथिप कःठ’ श्रापेस?

If the thief is not beaten with stick, how would he digest the proceeds of theft?
A thief is accustomed to thrashing.

तु स्तूस फूट ख्वार तु पौरस मोँख मुरीड।

त्सु:रस फ़ूट ख्वः टीissional:र रा:स्त्र मूरः मुरः।

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

तु निथि ज्ञानानु, तु एगः ख्यात्म भ्यात्म हःर।

त्सु:रव निथि ज्ञानानु, तिथागः ख्यात्म मःक्ति हःर।

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

तु णूढः छु चूढ्छिस बुज्ज्छर रङ्ग रङ्ग रङ्ग रथान।

त्सु:रिथ चुः त्सुःरिथ वृचित्त रङ्ग रङ्ग रङ्ग रङ्ग रङ्ग रथान।

An apple gets colour on seeing another apple.
A person is influenced by the company he/she keeps.

तोळ गृँथि क्वलितु तु राहि ख्राब।

त्सोळ गृँथि क्वलितु तु राहि ख्राब।

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

त्रोट छ बनान द्वय अथव।
tsot cha bana:n dgyav athav.
A bread is made by two hands.
Unity is strength. It takes two to make a row.

त्रोर अयाल छु बोड जानाल।
tsor aya:l chu bod janja:l.
A large family is a complex problem.

त्रोर गव जँज खोर गव।
tsor gav zi khor gav.
Too much is not liked by anyone.
Too much of everything is bad.

त्वचि वरि ऑदु नेख्न्न ऑज।
tsxi vari andrne:r’a: ḍ?
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

त्छूय भंट छे बजान।
tshₜry mₜₜ cha vaza:n.
Empty vessels make much noise.

त्छले नु बँल्प्य; प्ल्ड नु तैल्प्य।
tshₜₜ’ natibₜₜ’, pethinatitil’. 
Either with deceit or by force; either from the top, or from the bottom. By hook or crook.

तोल छु दोस ति बंद।
* tshalas tal chu hos ti band *
Even an elephant is caught in the trap. Anyone can be trapped.

त्राज कस लरी पट, त्राज पोज़ारु त कर ठस ठस।
* tshun pəja:mi khas lari peth, tshun pəza:ri ti kar ̃has ̃has *
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.

हय ख्यमु, कनि लुब?
* 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.

छुटुय छु मोट।
* tshotuy chu mot *
A little is good. Small is beautiful.

गाब छे गुर्दॆम्म खाब।
* tshop ga:v cha gudəm’ 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.

गुप गुप गुर्दॆम्म खाब।
* tshopuy gupun gudəm’ kha:v *
The silent animal eats its tether. One must be afraid of the person, who keeps quiet all the time.
A DICTIONARY OF KASHMIRI PROVERBS

 hindi text

tshor ath ichuniatsa:n xasati.
An empty hand does not even enter the mouth.
Poverty is a curse.

tshopichay repisinz.
The silence is silvery (as good as silver).

ziga:di chani athas 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.

ziti zigit byor.
Two and two make four.

zithazi tiga:diri
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.

zemi:n chay d’g’ d’sm.
Land is like beaten gold. Land is precious.
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 तू मौनिथ कहना।
ज़ौनिथ तिम मौनिथ करुन।
To do something knowingly and on purpose.

ज्ञालिमु सुंद ज्ञालिम हु ख्वदाय।
ज्ञालिम चुंड ज्ञालिम छु ख्वदाय।
God shows cruelty on the cruel person. God punishes the cruel.

ज़खम नूँ छखु।
ज़खम नूँ चखुन।
To sprinkle salt on wounds. To add fuel to fire.

ज़चन पचि पुंज।
ज़चन पची पुँजु।
To turn and mend old clothes. To economize expenditure.
A woman repents in the hour of travail, but after she has delivered, she arrives at the same state.

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

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).

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

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

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

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

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

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

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).

ज्ञान हय आसि गाम, ततिय प्यठ लदि पाम।
zamay asi gam, tatiy peṭh ladi pam.
If the sister-in-law (husband’s sister) is in a village, she will send reproaches from there.

ज्ञान छे जहन।
za:n cha jaha:n.
Acquaintance is the world. Good connections pay.

ज़ामतुर हय हंगस मंज़ रछेन तोति मंदखावि 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.

जिंदु न सूर तु मंरिष अंतलास।
zindinisur tim with ala:s.
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.

ज्याम फिरुन्न छा कोह फिरन?
zev phir in’ cha: koh phir in’?
To change one’s statement is not (as difficult as) turning mountains.

जेवि छा ऑडिज।
zevi cha: adij.
A tongue has no a bone. One can twist one’s tongue or change the statement anytime very easily.

जेत्लन नर्नन मद।
ze:then naren mad.
Respect is showered on the long sleeves. Where a dress or outfit is more valued than the person.

जेनुन गाधि खुर सुंद्र पौँध, तु ख्यान गाधि नरु सुंद्र पौँध।
ze:nun gatshi khar is ind’ pahth’, tikh’on gatshi nar is ind’ pahth’
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 और तु जहान और।
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.

ज्यूलिल हुंद गाधि ख्यान तु जैबिलिल हुंद न।
It is better to eat food served by a woman with a lot of lice on her head, rather than by a talkative woman.

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

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

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.

The dear one dies, and the gallows are ready.

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


d

démbinen kōg.
To put saffron in cooking sheep’s paunch.
A wastage of resources or talent.

déng sūh.
dang ish.
A tiger tied in the stable. A tyrant in the house.

dékas pet du:n phutra:vīṅ’.
To break walnuts on someone’s forehead.
To browbeat someone.

dēdzi talī caras daza:n.
The marijuana is smoked at the king’s gate.
A situation of misrule and shame.

dēzi tā’ pan tipan itā’ dū: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.
The skin comes off from the warm head (of a sheep).
Everything has a proper time. Strike while the iron is hot.

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

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.

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

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

The patience pays. Slow and steady wins the race.
ta:lvas dæh lo:ri, tijang ivizi niakh 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.

timigo:ri gayi dæh kinith.
Those milkmaids sold their milk and went away.
The easy days have passed.

teli to:š yeli næ gariva: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.

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

You proud woman, you will regret and my eyes will see it.
A curse for one who is proud. Pride has a fall.

tul khen’ ho:n’an sët’.
To eat mulberries in the company of dogs. T
o do nothing useful.

तुल पलव बाध जतन।
*tul palav yəth tsalav.*
Pick up (your) clothes and let us run away.
A wandering life.

तोट छ्यनु छु रवरुप दजान।
*tot khen chu geγ y daza:n.*
One burns one’s throat by eating hot food.
One should not hurry. Work done in hurry is harmful.

तमल्लु सेरस बैलि शकमस अंदर कथ श्रेष्ठि, कथ वेपि ना?
*tomli:se:ras yeli ċikmas andar baγ 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.

त्चहस द्ग विन्युं तु पोन्युं मंदुन।
*t成就 dγ din’ ti:po:n’ mandun.*
To pound chaff (husk) and churn water.
Futile efforts. Much ado about nothing.

ट्रह ज़ि सुह, जडत्जी ज़ि पतजी, रोय ज़ि ब्रेठ।
*trahi zi sšt, tsatji: zi patji:, še:th zi braxth.*
A person at thirty is like a lion, at forty like a grass mat, and at sixty a stupid.

ट्रह गव ज़ि सुह गव।
*trahi gav zi sšt gav.*
At the age of thirty, one is just like a lion (full in strength).

ऑभमुख्रि धख्रि न्यंगुलाबिंधु।
To swallow one’s spittle.
Taking back a divorced spouse or dismissed servant.

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

Three things do not last for long: Knowledge without argument (or discussion), wealth without business, and a country without politics.

A word to a wise, and hundred lashes to the stupid (or dull).

All the buds upon the bush do not blossom.
Do not count your chicken before they are hatched.
A stammering son (becomes) a (village) headman.  
A person not fit for the position he holds.

To eat (at someone’s place) with right hand, and to slash his mat with the left hand. To be ungrateful.

The right hand washes the left one, and the left hand washes the right one. Interdependence. Give and take in mutual relations.

The right hand helps the left one. Mutual cooperation.

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.

Ten in the pocket, ten in heart, and ten in the pillow.
When it is difficult to find out the exact opinion of someone.

देह बोँत्र कहि जॉँत्र।

dəh bɔːtʃ kahi zɔːtʃ.
Ten members of a family and (who are) of eleven different types. Where tastes and interests do not match.

देहन थवान सय तु अंकिस तु ख़ूनान बय।

dəhan thavaːn say, tɪ kis nɪ tʃunaːn vay.
To give promises to ten, and not to cook food for one.

देहन देह मनुट गख़न नु, तु कुँनिस मनुट पोशि नु।

dəhan dəh manʊt gatshan ni, tɪ kuniʃ manʊt poːʃi ni.
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.

वहि बुहर्य दशहार।

dəhi bʊhər ɗaʃhəːr.
(The festival of) Dashhar after ten years. Long awaited happiness in a family. Once in a blue moon.

दगि रोस दौँ गव बे माने।

dagi ruːs doːd gav beːmanaː.
A disease without pain is meaningless. A disease is always accompanied by pain.

दछ कुँम खेथि? परदवऱ हा? मे दौँ पनुन्यव मा।

dach kɪməv kheyi? pardevaː? me dop paːnɪŋɛ maː!
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 अपपरम, कछ हय खेज़ि तु ज़ुपुर।  
*dach hay khezi tia payman, kach hay khezi tiz’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.

दज़ुनिन नाहु गज़ि हय दिज़iginal बाँसिया, तति ति थिथि पोत फुरिया।  
*dazvini na:ri gaji hay dizin daxri, tati ti yi yi pot phi:ri."*  
If he is pushed into the burning fireplce, he will return from there too. A faithful servant or a good worker.

दज़नस बोद।  
*daznas do:d*  
There is pain if burnt. It is painful to lose anything.

वज़ि वाज़स तु चुकि वाज़स।  
*dazi vazzas tivutsi vazzas.*  
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.

दतुरस्कुलिस सग दुन।  
*dattaks kulis sag d’un.*  
To water a plant of thorn-apple.  
To help a person who is harmful.

दंदाउन म्वॅयॅव, तु दोपुई असाने छु।  
*danda:n ma:yov, tidoopukh 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.

**A Dictionary of Kashmiri Proverbs**

दप्रेवे सय आबस गड़, गड़ि खङ्रकास।
दप्रेवे सय खङ्रकास गड़, गड़ि आबस।
*dapẖasay a:bas gatsh, gatshi khḵkas.*  
*dapẖasay khḵkas 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 हुए काँसे हुंद बब।
*dab chun i kā:si hund bab.*
The fall (or a slip) is nobody’s father.  
Anyone can fall or slip at any moment.

दब लोग रबि घठ, दिल लोग हिलि घठ।
*dab log rabi peth, dil log hili peth.*
One may tumble into the mud, one’s 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 हालोगुय। पांढ़ कदम आथि नफ़ुबय।
“dab ha: loguy. “pā:tsh kadam a:yi naph ṭhìjy.””  
“O you had a fall.” “I have saved five steps.”
To console oneself in misery.

दमस सूत् पुरुष नमसकार।
*dams sēt’ chu namaska:r.*
As long as one is rich, one commands.  
“Good day” to rich (or honourable) person.
Wherever is the place of God and whosoever takes its possession, is the owner.
Posessions of house and land are sacred.

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.

Pain (or love) is like dust (i.e. it cannot be hidden).

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.

To count the waves of the river. To attempt an impossible task. To waste time in futile pursuits.

What is the use of fruit in a cage?
**Davlath jama: karın’ cha zalath. hər hu:n’ cha: kêsi hiniz?**
Amassing riches is humiliation. It is like a piebald bitch, which is not faithful to anyone. Money doesn’t last for ever.

**Dastar kha:nê: ñlij atsin’.**
To get a taste of the bone of the feasts. To be fond of feasts

**Dastar chê ganda:n yazikhextri, vušne:rikhextrini.**
Men put on turbans for the sake of honour not for warmth.

**Dastar la:t la:t valun.**
To remove (someone’s) turban wrap by wrap. To cause gross insult.

**Dastar ribadlichas kalas peth raz.**
One who has a rope in place of turban on his head. A person with no reputation.

**Dasta:ran chu nimel, darba:ran chu.**
No value is attached to turbans, but to high professions. Not what a person looks but what he actually is.

**Da:nib’on tipa:nib’on.**
Once the kitchen is separate, the inmates are separate.
A wise enemy is better than a foolish friend.

The ox who ate the matting, ate its rump (and got beaten for it).

"O bull, why are you bellowing?" "I am proud."
"O bull, why have you diarrhea?" "I am afraid."
A coward.

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.

A sheaf of grass for the bullock, but six sheaves for the calf. Injustice. Unjust distribution.

It is not the rich man who is great but the man who gives food.
To come out of the window, and to enter (again) from the door. When a person, though dishonoured, refuses to give up.

Lentils are dear to the Hindu, soyabeans are dear to sheep, and sleep is dear to the lazy person.

Lentils (a liquid) never stands straight on a rod. A weak person cannot do a big deed.

A daughter was born to a plaintiff, and was married to a defendant. An unlikely coincidence.

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.

What I had is not required, but what I have is important.
To have roses to one’s mouth. When auspicious remarks are made or something good is said.

दिख ना तु फॉँज़ार खयथ।

dikh na: tipaza: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 मनुष्ठ्र दब खयथ।

dikh na: timank’ dab kheth.
Won’t you give? (Of course, you will) after getting good thrashing.

दिज़ि बेरि बेत्सथ 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 जङ्गु पुटरबिथ।

dituth na: magar zangiphut#: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 त नि दसतार।

di thaph tini dasta:r.
Catch him, and take his turban.

दिनू बोलुय विधि, न दिनू बोल क्या विधि?

dinivo:lyu diyi, dinal (na dinivo:1) k’a: diyi?
Only the generous person will give, the one who is not generous will not.
The heart is just like a mirror, the way you look at it, it will reflect the same image. Do well and have well.

To break one’s heart is just like breaking a tree.

Not willingly, but by force. No work can be done nicely, if it is done by force and not by interest.

The heart must blossom, the blossoming of the trees is of no use.

The ded (the term for mother) is also as good as və:lidi (other term for mother). When two descriptions/things are similar.

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.

द्रव्यस् तु तलसुर्दस् विज्ञि तील तु तैहें, आदुम्यु सुज्ञि बद नज्ञि तु कौंह।

devas titasruphas dizi ti: l titòhà, a:dìn’ s inzi bad nazri nikëh.

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 छिछ राजक्षस ज्यवान।

deva: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।

deg cha teg.

The (cooking) pot is (like) a sword (i.e. cuts down one’s income).

दु जोंग ख्यान चु ज्ञाग्मदा।

duzòg khasa:n tsuzègis.

A two-legged (human being) mounting a four legged (animal).

दुनिया बुनु अकिय इंजि रोजान, पांछ द्वार स्वंि तु पांछ द्वार दुरा।


The world doesn’t continue in the same manner, there are five day of happiness, and five days of sorrow.
The world and wealth (go together).

Lend your ears even to your enemy. Listen to everyone.

If you don’t have an enemy, don’t you have a cousin?
The cousin is the first enemy.

The hard blow from an enemy’s stone will not hurt but mere touch even with a flower from an angry friend will hurt.

From a distance, even black pepper becomes sweet, near at hand sugar becomes bitter. Distance lends enchantment, and familiarity breeds contempt.

Whether he strikes another, or is himself struck; he cries. Not to be contended.
दोप शुरिस तु खोट गुरिस।

dop šuris ti khot guris.
Tell a child and he mounts the horse. To be very impatient.

दोब्लू सुंद छलुन ननी यीज़ दह।

dob’ sund chalun nani yiːz 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 दलुन।

dol dazun.
The burning of the border of the garment. Extreme jealousy.

दह छु दिवान द्वाह, दह छु खावान ग्वह।

dh chu divaːn ḫaː, dh chu kh’ː xvāːn g’ːh.
One day brightens (provides happiness) and another day feeds dung. All days are not same. Fortune keeps on changing.

दल्हलिखोज़ान तु रोतलिमंदछान।

dhli khoːtsaːn tiːroːtali mandchaːn.
Fearing by day and being ashamed during night.

दस क्ख़च्च ज़ारुँ।

das k’ːxaːn tsaːrɪn’.
Searching thorns in the milk. To criticize without justification.

दन ऑगजन छु नेरान टास।

dn ogjan chu neːranaːn tsaː.
One snaps with two fingers (not with one). It takes two to make a quarrel.
The quarrel between a husband and a wife is like the monsoon rains (which does not last long).

Agreement with two people, lamentation with three. Two are a company, and three are not. Two make a company, three make a row.

Clapping of hands is possible with two hands. It takes two to make a quarrel.

The walls are open (or have fallen) and the gates are bolted.

To keep paddy for drying (in sun) after the sun set. To take action after the opportunity is lost.

Cutting meat with a sickle. A stupid worker.

The famine will disappear, but not the stigma.
An agent’s (middleman’s) art is of different kind/nature.

The water pails are broken, and the river banks stay for ever. People come and go, but their dwelling places remain in tact.

To the naked, cold comes and goes, but to the rich (well dressed person) it gets stuck in.

What shall the washerman wash for the naked man?

To provide clothes to a naked person is like trying to fill the ocean.

A new matter lasts only for nine days. Things are forgotten fast.
The fortune is (like) a bear. Impossible tasks are accomplished by good luck.

In misfortune, the hen about to lay eggs becomes barren. In misfortune the work which is about to be accomplished is aborted.

One’s fortune is always with one. (Wherever he goes, his fortune travels with him).

Reed in place of firewood, and the lotus root in place of vegetable (or meat). A bad arrangement.

The person coiled round me like a serpent. A troublesome encounter.

Not a rag over the body, yet her name is ‘Mal’ (which means wealth).

A troublesome encounter.
Not doing a thing means to do several things uselessly. An idle person ends up in doing several useless tasks.

न खर रोज़ पु न खर बोल।
na khar rōz tīna kharbolo.
Neither the donkey is satisfied, nor is the owner of the donkey. Neither the employer is happy nor the employee.

न खार तु न बरकथ।
na khār tīna barkath.
Neither well-being, nor blessings.

न गच्छम माछ पु न गच्छम दासफ।
na gatshem ma:h tīna gatshem ṭāph.
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 ग्रीबी रोज़ान द्वाह, न छे रोज़ान अमीरी द्वाह।
Neither the poverty remains for ever, nor the prosperity (or riches).

न छु रोज़ान द्वाह स्वाभ, न छु रोज़ान द्वाह द्वाख।
Neither the happiness nor the sorrows stay of ever.

न छू हो तु आंग न छुम होट।
nats hāx ti:ā:gun chum tshot.
政府采购,无处不在。
van:van 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.

नज्ञान ति पानय तु बयान ति पानय।
He himself dances and plays his own instrument.
A person who laughs at his own remarks.

नतु कस झून पय, शाॅनुपटस तल क्या छ?
natikas chuni pay, šrā:nīpātas 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 मंज़, न बुखान मंज़।
na tren manz, na truvsha:n manz.
Neither in three, nor in the thirteen.
One who doesn’t have any importance.

न ज्ञायस न ज्ञायस, नाहकण रेदूस हुर्य राज्ञ।
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.

ननवोर पकुन जान, फ़ोझार तु तंग।
nan:vor pakun ja:n, pazza:r nitang.
Better to go bare footed than to wear shoes that are too tight.
The poor man sleeps upon a bed (without worry), but the rich man sleeps on the stairs (for fear of thieves).

I will not give you drinking water from the pitcher (to quench your thirst), but will offer my throat’s blood. False promises.

The stomach causes a person to break into a house and steal.

For whom is there dirt in the nails? (Said about a person who saves money or works hard and doesn’t have a family)

Ignorance is the peace of life.

To boast like Namrud.

Nam hay व्याडि तु माज्ञस दण, माज्ञ हय व्याडि तु नमस दण।

nam hay vəhi, ti ma:zas dag, ma:z hay vəhi, ti 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.)

नल राजुन पलव।

*nalirazun palav.*
The king Nala’s piece of cloth.
The climax of distress.

नवि हुंद्र गिंदान दुस दरान, प्रानि हुंद्र पशान पशान तल।

*navi hınd’ ginda:n dusı dašan, pra:ni hınd’ paša:n pašan 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.

नाग गाड़, बुछनि हलाल तु खेनि ह्राम।

*na:gi ga:di vuchini hala:l, tikheni 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.

नाट गज़रिथ तु रस मीनिच।

*na:ti gazrith tiras mi:nith.*
The pieces of mutton are counted, and the soup is measured. Where there is no scope for flexibility.

नाटि फोल छु नफुक बेम।

*na:tiphol chu naphtsuk be:mi.*
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.
If the ignorant person realizes that he is ignorant, then he is not ignorant any more.

Giving advice to a stupid person, is like feeding salt to monkeys. Good advice is lost on stupid persons.

A child without a grandmother, is like paddy without water.

The unintelligent is one, who keeps the company of an unintelligent person.

When there is fire, one loses one’s wits.

The fire is destruction. (If one’s property is burnt in fire, it is very difficult to make up the loss).

Like gold which has come out of the fire.
Well tested proposition.
नाव बिज़ि खूँर खनु।


nalivizi kru:r khanun.

To dig a well at the time of fire.
To make a futile effort at the eleventh hour.

नाव छ जनाथ तू नाव छ जहनम।


nary chu janath tina:ra 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 छ रोज़ान तू बाव छ रोज़ान।


nav chu ro:za:n, tibav chuniro: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 तू नस्ति जोद।


nav thod tinasti 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 नार लगुन।


nav lagun gav na:r lagun.

To earn a name is just like to be on fire.

निनु बौलिस अकुश्य ग्यनाह, राबन बौलिस सास ग्यनाह।


The thief commits only one sin, but the person whose things are stolen commits thousand sins (by suspecting different people).
नियतस मूजुब दियि तस ख्वब।

$niyta:s \textit{mu}ju:b \textit{diyi} \textit{tas} \textit{kha}d:a:h$.

God will gives a person according to his intentions.

नीम हेंकीम खतररय जान।

$ni:m \textit{h}a\textit{k}i:m \textit{khat}r\textit{ay} \textit{ja}n$.

A semiskilled doctor is a danger to life.

A little knowledge is a dangerous thing.

नेचुवा बांगनस सुम्ब, वड छस आंगनस सुम्ब।

$ne\textit{cuva}: \textit{v}a:gnas \textit{sumb}, \textit{ya}d \textit{chas} \textit{a}gnas \textit{sumb}$.

A son is about the size of a brinjal, but has a stomach of the size of a courtyard. A glutton.

न्युनननि बांजब, व्यंज नेंन्न् बेनि लॉजियव।

$n\textit{eth}n\textit{nani} \textit{ba}y\textit{av} \textit{va}din\textit{a} \textit{beni} \textit{lajiyav}$.

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.

नेंडुर छय मोरुत् बेनि।

$n\textit{end}u\textit{r} \textit{chay} mo\textit{t}i\textit{m} \textit{beni}$.

The sleep is the sister of the death.

One is totally unaware of what happens during sleep.

नेबुरु चंद्रणोन त अँदरु छब्बुकोन।

$ne\textit{brinund}d\textit{ho}n \textit{ti} \textit{andritsh}d\textit{sh}g\textit{ko}n$.

Outwardly one may be beautifully dressed, but from within one may be like an empty walnut. A deceptive personality.

नेबुर च्या त अँदरु ख्यास।

$ne\textit{bu}r \textit{v}a\textit{x}, \textit{ti} \textit{and}\textit{r}u \textit{kha}\textit{x}$.
Crying outwardly, but happy within. One may pretend grief outwardly, but actually rejoices at heart.

नेकन छु ख्या ख्या।

\textit{ne:kan chu kh.\textasciitilde{a}:h kh.\textasciitilde{a}.}

God is pleased with honest people.

Honesty pays in the long run.

नेको नीकी कर, बद लबि पानय।

\textit{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.

नेकनांमी छे बेंड दौलथ।

\textit{ne:kn\textasciitilde{a}:mi: cha b\textasciitilde{a}l davlath.}

A good name is great wealth.

नेकनाम छु गङ्घान यङ्कङ्कङ्कङ्कङ्क, तु बदनाम छु गङ्घान जल्द।

\textit{ne:kna:m chu gatsha:n y\textasciitilde{s}k\textasciitilde{s}l', ti badna:m chu gatsha:n jal\textasciitilde{l}.}

A good name comes after a long while, but a bad name is obtained quickly.

नेक नियथ छे बेंड दौलथ।

\textit{ne:kh niyath cha b\textasciitilde{a}l davlath.}

Honesty is great wealth.

न्युक छु आसान डुक।

\textit{n'uk chu a:sa:n truk.}

A slim (lean) person is always clever.

नुनु नानि हुंड तुनि ओरानाव।

\textit{nun i na:ni hund ts\textasciitilde{a}ni \textasciitilde{a}nya:v.}
A distant (supposed to be) grandmother’s charcoal relation. A very distant relation. An unwelcome relative.

नून नून।

\textit{nu:nas mu:n.}

Money is not wasted when it is invested.

नून नाबद, तील फ़ैलिलु, ज्युन जङ्डुन, तु बतु म्वल्ल।

\textit{nu:n na:bad, ti:l ph \ddot{o}l\ddot{i}, z'un tsandun, ti\dot{b}ati\dot{m}khi.}

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.

नू बुधिस छु गञ्जन छू बुध यतीमस।

\textit{nu:ributhis chu gatsha:n su:ributh yati:mas.}

The bright face becomes ashen when a child becomes an orphan. May God protect the orphan!

नू चानि तुर जङ्बलन।

\textit{nu:rica:ni t\ddot{e}r 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।

\textit{not ti hama:m.}

Just a water-pot (pitcher) and a bath. Nothing left in the house.

नोव नोट ब्हुह।

\textit{nov not h'uhr.}

Like a new (earthen) pitcher. New and fresh. Evergreen.
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.

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.

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.

“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.

Everyone has his or her day. As you sow, so shall you reap.
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.

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To misinterpret even very simple things.
The truth is an abuse. Truth is bitter.

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.

A live charcoal under the sole.

Experience of hardship and pain in some endeavour.

Will a monkey tell another monkey that his buttocks are red? Those who live in glass houses should not throw stones at others.

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).
Money ‘is like quicksilver and (a pair of) scissors, place it upon anything and it will cut it (do its work).

Money makes more money (or money begets money).

If money is placed upon a dead body, it will rise up.
Money may bring back the dead person to life.

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.

For walking it is important to have something to eat. Those who eat well (and are healthy) can take up physical work.

The one whose family background is good, has a broad vision.

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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.

पन्नून्द्र अधू क्षि पल्जजान।
pan in’ ath i chi palza:n.
One’s own hands help one. One who has done good to others is always helped by them.

पन्नून्द्र कुकुर नय बाद आसि, लुकुं हँदी गरि क्याजङङ आबि दूल।
pan in’ k kür nay bad a:si, lukhîndi gari k’ā:zi tra:vi t 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.

पन्नून्द्र पाम बेघिस दित्नू।
pan in’ pa:m beyis din’.
To pass on one’s reproach to another. To pass on the buck.

पन्नून्द्र नम छिण पन्नून्द्र थेर कङजान।
pan in’ nam chi pan in’ th kā:sa:n.
One’s own nails scratch one’s own back. Self reliance.

पन्नून्द्र बुनावुन्द्र तु परुष अमुनाबुन्द्र।
pan in’ vad na:v in’ tiparâl’ as na:v in’.
To make one’s own (friends, relatives etc.) weep, and make strangers laugh. Not to help one’s own people.

पन्नून्द्र अधू रायराजून तु बेघिस सुंदि रङ्रुन छु बराबर।
pan in’ ath ira:virun tibeyi sîndi râshrun chu bara:bar.
To lose anything by one’s own hand is as good as to save anything through another.
Simple vegetables and rice at one’s own home is as good as a delicious dish at someone else’s place.

Everyone is a khwaja in his own place. Every cock fights well at its dung hill.

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.

To smell one’s own bosom. To find out one’s own faults. Self introspection.

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.

One may be saved from one’s blame, but cannot be from another’s (blame).
पन्नी व्यंछि छुन धर्मि मस कोसमुत।

*panni vadhi chuni kēsī 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).

पनिनिस दबस खबरदार।

*paninis dabas khabarda:r.*

To be aware or alert about one’s profit or loss. To be selfish.

पनिनय खबतू छ बटबी जान।

*panīnev khātī chi pardi: ja:n.*

The outsiders (or strangers) are better than the close relatives.

पनिनय छुन पैगम्बर मोनमुत।

*panīnev chuni paygambar mo:nmut.*

A Prophet was not acceptable to one’s own people. Recognition doesn’t come easily from one’s close relations.

पनिनय जागान कुलफस तु तारिस, पनिनय कुसतान्य सन हेथ द्रव।

*panīnyu za:ga:n kulphas ti tāris, panīnyu 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.

पनिनय पौन छु पॅनिनिस फटनाबान।

*panīnyu pon chu pānis phatnava:n.*

A log is broken with the wedge of its own make. One should be afraid of one’s own people.
पनुनु रथ पानसुय मथ।
*pan ṭuŋ ṭuŋ rath pa:n is ḋi y math.*
To rub one’s own blood on oneself. To do any work for the benefit of one’s own self.

पनुन ख्यान पंज़ुव तु बेथि सुंद करान दलवाणुङ।
*panun ḋveya:n pā:zuv tibeyi 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 पङ्जार, बब सुंद दुसू।
*panun pā:zā:r, babi sund dus.*
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 हावन पानव बथ।
*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 याज़ छु पानस अधि।
*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 मारी शीहलिस त्रावि, फरद हय मारी तु मॉरिखय गँधि।
*panun hay ma:ri ši:hlis tra:vi, parud hay ma:ri ti mārithi y 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.

पंज़ी हुंद पूत, युसुय ठोठ बुस आपान, तेस्व् छे जोर वचस तल रातान, सुपुः मरान।

*panzi hund put, yusuy to:th chus a:sa:n, tæ’ cha zo:ri vachas tal rata: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 spoilit or suffers.

पर गुर ज्ञान गर गगरस लार।

*par gagur tsa:na:n gar gagras 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 देव पानि ख्वत रहुल।

*paras do:d pa:ni khũt ōruhl.*

The pain of another person is more soothing than the water. To derive pleasure from the suffering of others.

पलवन खु बोनमुत, ताह कस्म तु शाह करथ।

*palvan chu vonmut, “ta:h karum, tīsha: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 समन ख्यव।

*pa’v nip’av, zi yaman khev.*

Immediately after he fell (ill), he was eaten up by the angel of death. A quick or sudden death.
paś pethiśi:n tra:vun.
To clear snow off the roof (quickly).
Any work done in haste and carelessly.

paśmi:nas cha narmi:
The pashmina is soft. Good people are gentle.

pa:khį chu pa:kh.
Only the pure one (God) is pure.

pa:dša:has pa:sb ājni:
To leave the work of the watch and ward to the king.

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.

pa:nas kheytan magar da:nas pev’tan.
Let him eat himself, but let him keep his fire place aglow.
A blessing.

pa:ndich kh, nājan sākh tiko:ren dąkh.
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 Pandachnkh located in the outskirts of Srinagar.

प्यावल ज्ञव।

$p'\text{a}:val\ z'\text{av}$.  
An inventive (or imaginative) tongue.

पांज़ालस रोज्या द्वहय बाव।

$p\text{â}tsa:las\ ro:z'a:\ d\hat{\text{h}}ay\ va:v$.  
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 हृत्ति ति बोरान ना?

$pit\text{ê}'\ nay\ a:sa\ t\text{ih}u:n'ti\ vo:ran\ na:?$  
If there are no cousins, wouldn’t even the dogs bark?  
All people have enemies in one form or the other.

पितरेर्य गंधि मर्चु पिपिन्य, नज़नु बर्गौर रोज़ि न।  
पितुर गव बिपुर्य कौंड, अज़नु बर्गौर पत्ति न।

$pitre\text{'ny}\ g\text{nhihi}\ m\text{ârti}\ p\text{pinni},\ n\text{âznu}\ b\text{arrgr}u\ r\text{ojzh}i\ n\text{.}$  
$pit\text{ur}\ g\text{âv}\ m\text{its'kond},\ a\text{tsn}i\ b\text{ârgp}u\ p\text{atzi}\ n\text{i}$

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 न तु ज़ोकी गाँस।

$pils\ na\ t\text{itsoki:}\ g\text{âs}$.

One couldn’t reach the fruit, and, therefore he said that they were sour. The grapes are sour.
The flea sinned, but the reed-mat got the beating.
One person commits a crime, and another gets punishment for it.

The pir (a saint) is not great, faith is great.
Faith moves the mountains.

To call a saint a teacher.
To impose one relationship on the other.

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.

To get more than one’s expectations.

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 elatives or trusted friends.

पूत, सवूत, तु कवपूत।

pu:t, səpu:t, tikəpu: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.

पूर्स छू पूर्मर, छवन्यर गव अन्यर।

pu:ris chu pu:rer, chəner gav aner.
The full weight (or completeness) lasts, the less weight (or incompleteness) is like blindness (i.e. it cannot be helped).

पूशुक ति नय ज्लुक्ख 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.

पोश छू शूमान त्रेन दहन।

po:sh chu šu:ba:n tren dahan.
The guest looks good only for three days.
The guest who overstays loses hospitality.
An unwelcome guest.

पोज छू ट्थोढ।

poz chu t’oth.
Truth is bitter.

पोज बनुन यान जन नटान, अपुज बनुन लगान रस।

poz van in ipa:n zan nata:n, apuz van in ilaga:n ras.
While telling the truth, the body trembles, and while telling a lie, one feels good. It is hard to tell the truth.
poz vanun chu ǝc h kadìn’.
To tell a truth is just like to gouge out someone’s eye.

pot mǝdhth, tot khǝsith, ga:y prǝsith, kot pǝrith,
hendǝwenditsǝsith, ti yinsa:n phu大力支持。
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).

poztru dani mury māngay.
potrida:di mur’ mā:gay.
To hold one’s arms to beg for a son.

poztru əvch, ḥūn kəvch.
potribochi, hu:n kǝchhi.
To crave for a child, and to hold a dog to one’s lap.

“poztru kǝr hə ʒøl”  “bamba, ǝpunu ɾatun tu khǝsith anun”.
“potra: khar ha: tsol”. “ba:ba: pa:nı raṭun ti khǝsith anun”.
“O son, the ass has run away,” “Father, catch him yourself, and ride him back.”
Disobedience. An advice to one’s father.

poztru hay peyi ǝcthi ɾu, tɔnti ɔnti ɾoŋzuy.
ponz hay peyi ǝcthi gazı to:ti chu ponzu.
If a monkey falls from sixty yards, still it remains a monkey. Change of a position doesn’t change a person.
pormut chu gormut.
An educated person is (like) a nicely cut (stone).
An educated person is well groomed.

pohol chu dapa:n lu:kan, “akh khev sāhan, b’a:kh khev ša:lan”.
The shepherd tells people, “One (sheep) was eaten by the lion, and another by a jackal.” False excuses.

praya:ge bu’n’, na thada:n tīnā bađa:n.
The chinar of Prayag, neither does it become tall nor big.
A child who doesn’t grow.

ph

phālis h’ol ti helis kha:r diyinay khḍa:
May God turn your every seed into a sheaf; and every sheaf to a kharwar (bushel, about 80 kilograms). A blessing to a farmer.

A beggar entered the courtyard, and the dog felt restless.
An old servant detests the new one.

phatūn jaːn tī hatūn nijaːn.
Better to burst (by overeating) than to give up.
Someone who overeats. Sarcasm on gluttony.
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.

A dry fish vendor roasted his mother; and the people thought, that he was roasting fish.  
Blemishes of a profession stick.

Does a dry fish vendor ride a horse?  
Something beyond one’s reach.

The tree laden with fruit always bows low.  
A great person is always polite.

Fata, the carpenter’s wife, is sometimes with you and sometimes with me.  
An unfaithful woman.  A turn coat.

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.

पत्तकृ  आँचुन गृँगि अख वथ,  दक्तकृ  आँचुन गृँगि व्याखः।
ph̄ki:sa:son ḡyi akh kath, t̄k̄i:sa:son ḡyi b’a:kh.
It is one thing to be inflated with but quite another to be strongly built.

b

बृंढ द्राद गृँगि स्व,  व्यसू बृंढ ल्यँखुर ख्या॑चि।
b̄d̄ ded̄ ḡyi s̄ȳs̄ b̄l̄st̄ kh’s̄ kh’a:vī.
The grandma is one who gives grandly to eat.
The one who does a favour is considered great.

बृंढिस ख्यःस  ताल  मरुन  जान,  तु  ल्यःकटिस  तु  रांदस  प्यः।
b̄d̄s̄ kh̄s̄ tal marun ja:n, t̄ls̄ks̄ ni:s̄:das pēth.
It is better to die near the foot of a grand person, than near the head of a person of small stature.

बृंढिस  छे  बृंढय नजऱ।
b̄d̄s̄ cha b̄d̄y nazar.
A great person can see great. A great person has great foresight.

बॉँज़न  विज़ा  तु  ज्वतत्त्यन  पूजा।
b̄ts̄an yi:za: tip̄l̄sen 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.

बॉँज़्य  ति  कॉरिव,  जुव  ति  बॉर्विव।
b̄z̄’ ti k̄riv zuv ti bac̄riv.
Play tricks but save yourself. Face the ordeal but safeguard yourself as well. To play safe.

बोज्जु गरस े बोज्जु गरस।
$b\ddot{a}z'$ garas cha $b\ddot{a}z'$ garas.
One who deceives others is deceived himself.
One who digs a pit for others falls himself into it.

बोगिस े बाग विज्यू।
$b\ddot{e}gis$ chi $b\ddot{a}g$ 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.

बचू दोद छि लछि दोद।
$bac$ $ido$:d $chu$ $lachi$ $do$:d.
The distress of one's child is felt hundred thousand fold more.

बिछिस मृदुख, “वंदस कोनु छुख न्यबर नेरान”?
बैनख, “रूऩुकालि क्या कोर्म हासिल”।
$bichis$ $pr\ddot{a}shukh$, “$vandas$ $ko$:$n$ $ichukh$ $ne$:$ra$:$n?$”
dopnakh, “$ret$:$ka$:$li$ $k\ddot{a}$ $k$ $korum$ $h\ddot{a}$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.

बजी कनि छे ल्वकुट वैनखू डख।
$baji$ $kani$ $cha$ $1\ddot{a}$:$k\ddot{a}$ $k\ddot{a}$:$n$ $dakh$.
The small stone supports the big one.
The big ones have also to depend on the small.
बजी कानी तलुय छे ल्युकुट केंद्र्य व्य्पान।

*baji kani talu y cha luki kane` vepa:n.*
A small stone can be hidden under a big one.

बजी कोरि ह्व्याट छें आंकार।

*baji kor`i hvinz thay cha a:ka:r.*
A grown up girl’s silence means her willingness.

बजी मेंशीदि ज्वल्या कूंज नीरिय।

*baji mensi:di jvalya kunj ni:ri:`.*
Will the corner stone of the big mosque slip out?
It makes no difference.

“बजी मेंशीदि हंडव ठ्यमव, योट किमव पॉँठम बाँटिपु?”?

“पनुनि स्वप्नः”।

“*baji mensi:di hinda:v thamav, yot kimav poothim ba:ti:pu*?”

“*panuni sveri*”

“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.

बट्ट मिसकीन, न दुनिया तु न दीन।

*bat}` mishki:n, na duniya: ti na din.*
The destitute Pandit (Hindu) has neither the world nor the religion.

बट्ट गव गर्त।

*bat`gav gra:ti*
The (Kashmiri) Pandit is a quern.
A Kashmiri Pandit works hard like a mill.
The Pandit dies of superstition (cynicism). Hindus are superstitious or cynics.

An old age brings sweetness to a Pandit but bitterness to a Muslim.

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.

A Hindu fasts on his auspicious day. A Muslim feasts on his auspicious day. A Shia weeps on his auspicious day.

To oblige someone by feeding him with food is a great investment. The path to heart lies through one’s stomach.

To be separated from the common kitchen is to be separated in blood also.
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.

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.

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.

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.

A lot of bad deeds can be hidden under little food.
One’s bad deeds can be covered by feeding someone who matters.
batay a:si tikɔː’a: gari gatshan pɔːdi
If one has food (to eat), so many households will come up.
In prosperity, there is no dearth of friends.

बतस मंज़ टोट क्या? सैना।
ऑशिनावन मंज़ टोट क्या? हेँहर।
batas manz ʈoːːh k’ːaː? tɔːha.
exìnaːvan manz ʈoːːh k’ːaː? hɔːhar.
Which is the favourite among the dishes? Cooked yellow rice. Who is the favourite among the relatives? Wife’s brother.

बब ऑस्यूतन, रद ऑस्यूतन, विनसान कति बनि।
bad ɔːs’tan, rad ɔːs’tan, yinsaːn kati bani.
Whether bad or quallelsome, human life is precious.
Human life is of utmost value.

बद बदी, खेड गिरिफतारी।
bad badiː khəd giriphtəriː:
If one wishes evil for others, one oneself suffers.
One who digs a pit for others, falls himself into it.

बदस सिर बावुन छु बेबी अंदर सरुफ रखुन।
badas sir baːyun 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 नत्सुन।
bangi manz natsun.
To dance in hemp. To do something which is of no use to anyone. To engage in a useless persuit.
बढ़ छु बसार।
bandi chu baśar.
To err is human.

बढ़ बंदस मंगि, आगु बेदार तू नोकर शंगि।
bandi bandas mangi, a:gi beda:r tino:kar šōgi.
To ask a favour from someone, is as if a master is awake whilst the servant is asleep.

बढ़ नय खनाह करि, ख्राहाह क्या बख़शां।
bandinay ga:nha:kari kheda: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.

बढ़य छु बेसबर।
bandiy chu bē:sabir.
A human being is quite impatient.

बब नेघयर, तू अयस प्यङ।
babine:thir, tia:has pe:th.
Father, I want to get married, here and now! Impatience.

बबु बुदातम तू ख्रेंंमथा करतम।
babibuḍtam tikh imatha: kartam.
O father, grow old and serve me. When youngsters expect their elders to serve them.

बर दिथ खर नत्नान।
bar dith khar natsi:n’.
The ass dances with doors shut. A riddle meaning a quern.
बलार दूर तू खौर कोबूल।
*balas? du:r tikha:r kobul.*
May the misfortunes be warded off and good prevail.
A blessing.

बस्तू खूनिथ नॉल्म्खूनिथ मंदिष्न।
*basti tshunith n ?:l’ khakhra:yi mandchun.*
To wear a sheep-skin and be ashamed of its rustling.

बस्ति मंज़ काजवढ।
*basti manz ka:jvath.*
A stone in a sheep-skin. To cause trouble to someone without letting him know.

बागि बोग तू नानि टोक।
*ba:gi bo:g tinam:ni to:k.*
After eating to his full, he asks for a dish for his grandmother too.

बानु हातस दिजि ठान हथ, तू ऑसु हातस क्याह कैरिज़ि।
A hundred lids for a hundred vessels, but nothing can cover a hundred mouths. There is no way to stop gossip.

बांदब कुस? जु छुब।
*ba:ndav kus? zicandi.*
Who is your kin? (Your) two pockets. Money is a good friend.

बाबा अदमस ऑस्वे जु गबर, अक्क्नु रेंट आवरेन्तू ऑक्क्नु कबर।
*ba:bia:dmas os’ zigabar, ak’ r a:vren’ ak’ kabar.*
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).

बाब मत्योव तु बद ति।
 bd:mat’o:v tided ti.
The father was mad with anger and so was the mother. When everyone in the house is angry.

बालुन्य छ लाल नेरान।
The diamonds are found in mountains. Good things are often found in worst possible places. (Some good persons are born to ordinary parents.)

बाह पैँच ति गौँिय रोड़ुय।
 bd:h p$p$’ ti g$y$i $e$:th$h$.
Twelve fives are also equal to sixty. A particular thing can be described in different ways.

बिख्य बौन्य पोन्य 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 ti po:t ranga:n.
Begging for alms while dying the woolens.

बीमु रोस शुर गव लाक्षम रोस गुर।
 bi:miros šur 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.

बीरबलुन कोरि पुष्क अकबर पादशाह, “क्या मोहनयुव छा प्रसान” ?
रेपुनस, “दांद छा दद विवान”?

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 पुष्क अकबरस, “जंग विज्ज़ क्या सिलाह”?
रेपुनस, “थि ब्रोट्ट विपिय”।

Birbal asked Akbar, “Which is the best weapon in a war?”
He replied, “Anything that comes handy.”

बीरबलुन कठ।

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.

बीठुस गासु धार।

Money paid to an idle person for (cutting) grass. To pay wages for no useful work.
A DICTIONARY OF KASHMIRI PROVERBS

बेकर गव बेमार।

*beka:r gav bema:r.*
An unemployed or idle person is as good as a sick person.
Idleness causes sickness. Rest is rust.

बेकारस छ त्र कार।

*beka:ras chi tre ka:r.*
An idle person has three tasks: (sleeping, eating and quarreling).

बेमान तु गुरिस खोसिय।

*becha:n tiguris khæsith.*
One is begging while riding a horse. One who doesn’t give up pride even in distress or poverty.

बेष्ट बतस तु पॉर्मज्ञान किंठ?

*bechi batas tipær’za:n kitsh?*
One who has to beg for food, doesn’t need an acquaintance.

बोछस हून्य माज्ज हलहाल।

*bochis hu:n’ mazż halha:l.*
It is lawful for a hungry person to eat the flesh of a dog.

बेजनस बानू कामुन्य।

*bechinás ba:nika:min’.*
A beggar doesn’t even have a begging bowel. To be in absolute distress.

बेबी अंदर फॉस्स तु अधस व्यथ तसबी।

*bebi andar phæs’ tiathas keth tasbi:*
The noose under the arm, and the rosary in the hand.
A serpent under the flower.
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.

To offer cardamoms to a person who is not hungry. A person who is not hungry does not relish even rich food.

“A sick person, how is your mouth?” “Neither sour nor sweet.” A sick person cannot distinguish the taste of food.

One who digs a pit for others, himself falls into it. 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.

Another’s pain is meaningless. He only knows who suffers. Only the wearer knows where the shoe pinches.
A beautiful sin is better than an awkward good deed.

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.

A shameless person has seven faces in his pocket. A shameless person changes colours.

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.

Is there no stupid person? There are eleven in every family. The world is full of stupid people.

One without a guide is in the dark. The one who has a guide can see things clearly.
Two brothers-in-law (sister’s husband and wife’s brother) have killed a lion together. Union is strength.

The satan cannot take away anything from the dishonest person. Shame is far from a shameless person.

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.

An old woman and a cat quarreled, and the bears of the jungle were scared.

The door of the house of an old woman was stolen; she went to the mosque (to steal its door).

Ear rings adoring the face of an old woman. Something not appropriate. Square peg in a round hole.

Ear rings adorning the face of an old woman.

Ear rings adorning the face of an old woman.

Ear rings adorning the face of an old woman.

Ear rings adorning the face of an old woman.
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.

बुजून ब्रोर कामन्य।
buzun bro:r ka:mîn'.
Not even a cat available for roasting. Acute scarcity. Hard times.

बुज्ज बुज्ज गाड़ खेनि।
buz' buz' ga:dîkheni asma:nas sît'.
To roast fish in the sun and cat them. To be very proud and not to listen to anyone.

बुढ आशाक मोहरी मुशख।
budja:šakh m ūrî mušukh.
An old man’s love is worth a pinch of guinea (a golden coin). An old man’s love is valued.

“बुढ कंप्य कोख” ? “कारन”।
budîk m kon' korukh ? “ka:ran”.
“What made you old?” “The work”.
An experienced person.

बुढ ति मूढ़ तु ज्ञास ति बलेयि।
budji mu:d titsas ti bale:yi.
The old man died and his cough also was cured.
The final solution to a misery comes by death.

बुढ़ तु शुरु छि बराबर।
budî ti ūr chi bara:bar.
An old person and a child are alike.
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.

To become old and to cry; to become old and to forget; to become old and to die (All are quite natural things).

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.

To pretend to be deaf on hearing, and blind on seeing. Hear no evil, see no evil.

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 कॅम्फ्कौरुख” ? “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 बोड व्यव आसि।
bod gav suy, yas bəl bəl a:si.
The big is he who has big brains (or who can think big).

बोड बडि तु जौगिर कडि, ऑप बडि तु टोप कडि।
bod badi tijəgir kadi, op badi top kadi.
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 म्याँड गट्शी खोन, तु ऑंड कॅम गट्शी तु कॅम्फ्न्त।
bod m’ond gatshi kh’on, ti əl kəm gatshi nikar’in’.
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 ऑडुय, तौिि छु बोडुय।
bod hay a:si oduy to:ti chu boduy.
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.

व्यं कुन वुच्चि, व्यं कुन नज्जऱ।
bən kun vuchith, tsən kun nazar.
While looking to the ground, (actually) seeing in every direction. A careful person keeps his eyes always open.

**Bohgnas chi bah gan.**

*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.)

**Boy gaw kentn, beni gəthi thən.*

*bo:y gav kən’, beni gəthi 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.

**Boor chu jahnamuk poer.**

*bo:r chu jahnamuk po:r.* A burden is a storey of the house of hell.

**Bchi phohri tu nəndrə pənχur.**

*bəχi phohri ti nəndri pəχur.* The burnt rice for the hungry, and the bare ground for the sleepy. Appetite is the best food, and sleepiness the best bed.

**Boor niyi maz dej, te tu me har thuj.**

*brəχəمج niyi maːz dəj, tə te ming har təχj.* 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.

**Boor sundi yaw khənt ku:n ləɡan ləθ, yu:t təməxsu ndi lənt gilnəwən.**
One is not so angry at the cat having eaten ghee (clarified butter), as one is for its wagging its tail (after eating it).

One is so good that he does not even say biši to the cat or d̪irī to the dog. (These terms are used for driving away cats and dogs respectively). A pious and a harmless person.

If the cats grew wings, the water fowls would not live in ponds. Nature prevents a cruel person from doing harm.

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.

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’.
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.

बोर चुँखिया गछि बिशतु फोरन।
bro:r vuchith gatshi bišti pho:run.
On seeing a cat, one should be able to utter bišti (for driving it away). One must be courageous enough to show displeasure in the presence of the person concerned, and not in his absence.

ब्रोङ्ट छन्न तु पतु लार।
brō:thichamb tipatila: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.

ब्याछ्य चे बीठ।
bāchhay cha mi:th.
The hunger itself is sweet.
When one is hungry the food tastes good.

m

मेष क्या ज्ञानि पोम्पुः सुंज गथ।
mēch k’a: za:ni po:mprisinz 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.

म्योँ बय तुलख, बड़ि बन।
m’०स hay tulakh, badि� banि�.
If you want to take clay, take it from a big mound.
If one wants to serve, one must serve at a big place.

म्येंच हय तुलख, स्वन गेंँखिनय।
m’०स hay tulakh, s०न g०शिनay!
If you pick up clay, may it turn into gold (for you)!
A blessing.

मैंदिर म्यकराज़।
m०दिर mekra:z.
Sweet scissors. (One who appears very sweet outwardly,
may prove very harmful in reality.)

मैंिरिथ मरतब।
m००िथ martabि�.
The dead are (always) praised.

मैल्च् भाथ क्वलि छनुन।
m०ल’ heth k०४ tshunun.
After buying a thing, to throw it into water. To waste
something precious.

मॊज कॆरिन “शुरि शुरि”, सूर मु कॆरिन “मॊज मॊज”।
m०ज k००in “००ुः००ुः”, ००ुि ०० k००in “m०ज m०ज.”
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.

मॊज करान “ूर्ख कूर्ख”, कूर करान “रूनि रूनि”।
m०ज karान “kuः’ kuः’”; kuः kara:ः “rssni rssni”.
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.

माँज तु थवुम कांगुर फुकिथ, बु विमंग व्यसतस द्वह तूकिथ।
mći tśi thanum kā:grün phukith, bū yimay vaštas dō nh thukith.
O’ mother, blow the (charcoal in ) ka:ngrī: (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.

माँज ति बडेयि, ठांल्पु ति बडेयि।
mći badeyi, thal’ ti badeyi.
The mother grew bigger, so did the pots.
Increase in expenses with the growth of the family.

“माँज माम हय आब”।
“पोत्रु स्योन गब बोष”।
“mći, ma:m hay a:v”.
“potrim’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.

“माँज वोह्नान छुम न कांह”।
“पोत्रु वति पठ बेह”।
“mći, vohva:n chum n ikā:h. “
“potri vati 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.

“माजी, भवन क्युँ”?
“बेचनु भरत श्याहरुत”।
“मैजी, भवन क्युँ?”
“बेचनिखाउ सेठा: रुत。”
“O mother, how do you like your second husband?”
“It is much better than begging.”

मैलिस राज तु म्हलाज, बॉयिस राज तु म्हलाज, रुनिस राज तु शेरि ताज।

*मैलिस राज तु म्हलाज, बॉयिस राज तु म्हलाज, रुनिस राज तु शेरि ताज।*

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.

मक मेलि मगर नख मेलि न।

*मक मेलि मगर नख मेलि न।*

One can meet in Mecca, but not in the neighbourhood.
One who cannot be easily seen in neighbourhood but at a distant place.

मजलूनस दयोख, “लोल छय कृहन्य”।
दोपनख, “म्हायन्य अंछय बुछतोन”।

*मजलूनस दयोख, “लोल छय कृहन्य”।
दोपनख, “म्हायन्य अंछय बुछतोन”।*

Majnu was told, “Laila has black complexion.”
He replied, “See her through my eyes.”
Beauty lies in the eyes of the beholder.
मज़ार बल ताभ हज़ार बलाथि।
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 छोप छुय बलायन थोप।
maten hund dop chuy bala:yan thop.
A divine’s speech averts misfortune.

मत्यव अंद्र बशा, स्त्र ति ग्राथि मेंचुय।
matev an’ nәә sәt dra:yi mәsly.
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 मक्रू।
mat̡nas maški.
Practising madness.

मतलब छु न्याटन पौत लब।
matlab chu tsatә:n potlab.
The selfishness breaks the back wall of the house.
One stoops too low to accomplish one’s purpose.

मंघुन हय चॉर्झुज़ान टंगवनि अंदर, ताति ति कौरि मंग मंग।
mang̡un hay thә’zen tsangvani andar tәi kәri 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.

मंघुन गव मरुन।
mangun gay marun.
To ask (a favour) is to die. To beg is to die.
It is not easy for all to ask for a favour.
मंज़ा अच्छू छ मंज़ा अच्छू।
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 गामू जरून, इंस्तू लाँग डा गरी।
manzga: mijaś in, ḥş’ 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.

मन्तिनी लेजी पाँजव।
manṭini leji pāzuv.
To cook six pounds (of rice) in a pot which has capacity for three Mismanagement.

मंज़ल्युक छा मंज़ली रोज़ान।
manz’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.

मंदुँच्छन लाँछ, तिम ख्वाबा नाँच्छ नाँच्छ।
mandi:cha:n lâ:ts’h, tim keva:n n̥as’ n̥as’.
The eunuchs ought to be ashamed of themselves, but they dance and eat. A shameless person.

मंद्रन्यन शाम गछन।
mand’n’an šam gatshun.
To turn the afternoon into an evening. To be caught in a complex problem. A hard blow.
may ti yeti: ti maykha:niti yeti:.
Wine is here and the bar (wine shop) is also here.
Everything is at hand.

mar k gali v:da: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.

mar ha: 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.

mal gya:k k:li, tati tro:vun palitre:yen athi:
A Mulla fell into a river, he put his hands between crevices (for catching fish). A greedy person.

mal gav palipi:thipo:n’ d:xlith.
The Mulla is like water which trickles down the rock.
A Mulla cannot be trusted for long.

mal d:qum amal kara:n, ha:kas dapa:n kach.
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.

मलू हर गैंसि पलू हर।
mali har gəyi pali har.
A Mulla’s fight is a fight of boulders (which is useless).
One must not enter into an argument with a Mulla.

मलस टक्क मेंशीदिताम।
malas tikh maši: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 बानू, यस प्यव सुय ज्ञान।
mas p’av mas ba:ni, yas p’av suy za:ni.
The wine has spilled from the vessel (containing wine).
Only that person knows who has lost it.

माह्राजु सुंद्र ति द्वह ताए, माह्रिनि हुंद्र ति द्वह ताए।
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 कृनुन।
ma:giši:n kə nun.
To sell snow in the month of Magh (January-February).
A business out of season.

माजी केर दुंदु तुज त शुरु ख्यव गामु हर।
**Proverb:**

ma:ji kər dənditʃi tɨʃur’ kʰav gəsəʃur.

The mother used a toothpick, but the child ate a bundle of grass. One who imitates foolishly.

**Translation:**

The mother used a toothpick, but the child ate a bundle of grass. One who imitates foolishly.

**Proverb:**

ma:ji kʰətik:ur bəɾ.

The daughter is bigger than the mother.

When the case becomes bigger than the original quarrel.

**Translation:**

The daughter is bigger than the mother. When the case becomes bigger than the original quarrel.

**Proverb:**


The mother is not respected in her parent’s house, and the daughter treats that house as her maternal house.

The maintenance of relationship.

**Translation:**

The mother is not respected in her parent’s house, and the daughter treats that house as her maternal house. The maintenance of relationship.

**Proverb:**


The mother hasn’t a piece of (proper) cloth to put on, but the sitar has a covering. Inappropriate expenditure.

**Translation:**

The mother hasn’t a piece of (proper) cloth to put on, but the sitar has a covering. Inappropriate expenditure.

**Proverb:**

ma:ji nay batı mangav, sətɨ diyi nɨpa:nay.

If we won’t demand food from mother, she wouldn’t give it of her own. One must ask for one’s needs.

**Translation:**

If we won’t demand food from mother, she wouldn’t give it of her own. One must ask for one’s needs.

**Proverb:**

ma:ji niʃi ɣeːɣi kʊɾəɾ bəɾ.

The daughter is bigger than her mother.

Sometimes a daughter has more authority than her mother.

**Translation:**

The daughter is bigger than her mother. Sometimes a daughter has more authority than her mother.

**Proverb:**

ma:ji, ma:si, ko:ɾi kus ka:si?

**Translation:**

ma:ji, ma:si, ko:ɾi kus ka:si?
If a particular habit has been a part of mother or her sister, how can the daughter escape it? One inbibes certain habits from elders.

याजी लेख, बेनी लेख, कोरी लेख, तु कवलुषि न लेख।
ma:ji lekh, beni lekh, ko:ri lekh, tik:liyi n ilekh.
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.

याजी हुंद द्वारे याद योन।
ma:ji hund d:ya:d p’on.
To remember the milk of one’s mother. To be in real trouble.

याजी हुंद न बोय, कोरी हुंद माम।
ma:ji hund nibo: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 न मान, तु हुखाच चोन मेहमान।
ma:n ya: nima:n, bichusay con mehma:n.
Whether you agree or not, I am your guest.
To impose oneself on someone. An uninvited guest.

माम थाविय यज्ञ तु गाम ति थाविय यज्ञ।
ma:m thaviy yezath ti ga: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 नंग़ मस बे परवाह।
ma:l mas ti ha:l mas sindi kh¥i chuy nangi 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 बुल्णथ जळकान।
ma:l vuchith zaka:th.
Give alms keeping in view the property.

मालस छु म्बल।
ma:las chu m:$.I
Price is according the quality of goods. Good item, good price.

मालि मुफुस तु तिलि बे रेहम।
ma:li muphut tidili be:reham.
Property by gift and a heart without mercy.
One does not value items received free or in gift.

मासतुरि गाँच हुंद पितुर लोट।
ma:sti g:¥v hund pitur lot.
A distant cow’s cousin tail. A distant relative.

माहरनि माजि पतु कनि पितुर बोय।
ma:hreni ma:ji patikani 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 पाऊँ तु जीठ उमर।

miːth pong tìziːː th umìr.

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.

“मेत्र लॉयु बुद्दम”। “मेत्रस तिं घु घरू।”

“metro: šāthr muːduy.” “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 हंजी माजी नय प्रसन, दुक्वन हुंघु गरु किघु खसन।

muːdan hàŋzi maːjì nay prasan, truken hìnd’ gari kithì 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.

मुडस लॉरि हय तु मुक्षु कुन्नु कथ।

muːdas loːri hath, tītrukis kun’ kath.

A hundred lashes to a stupid, but a word to a wise man.

A word to the wise.

मुफ्तुक शारब घु काफ़्तव चोमुत।

muphtuk šaraːb chu kaːzev coːmut.

The free liquor has been taken even by religious judges.

Free things, good or bad, are accepted by all.

“मुरन हय तु माफ़न क्या?“

“मुरुन हय तु माफ़न क्या?”

“murun hay tìmaːrun k’aː? “
“rath hay con tivz'h 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 मरी झाण, बट मरी माग।
musalma:n mari dra:gi, baṭimari 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.)

मूढा गामस तु करूठ पनौन पानस।
m'u:ṭh ga:mas ti kru:ṭh pan:is pa:nas.
Sweet to the village, but rough (hard) to oneself. One who does good to others at his own cost.

मूडस झान गव खरस गोर बुन।
mu:das g’a:n gav kharas go:r d’un.
To teach a stupid person is to feed sugar to an ass.

ममूला जोल तु पैदन सर।
mu:lan dro:t ti pəran sag.
A sickle for the roots, and water for the leaves. Being polite outwardly.

भोट झाल पोत दारि, क्वलय ह्यथ अटबारि।
mot tsol pot da:ri, kəlay heth aṭba:ri.
The madman ran away from the back window carrying his wife on his back.


मोतस तू कबरि छु हिसाब।
mo:tas tikabri chu hisa:b.
The account is to be settled between the corpse and the grave.

मोदुर वॉन च्याक न, तू ज्ञाक वॉन मैवरि न।
modur də:n tsəki ni, titsok də:n mədri ni.
A sweet pomegranate will not become sour, and a sour one will not become sweet. One’s nature cannot change.

म्योन आरसिंथ चॉन गव।
m’o:n əsith 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 गोठ्रुम चोए, मोझ गैङ्ग्रुम सख।
mo:l gotshum vo:ri, məj gəshən sakəh.
khem əsh trakh, kəm karəsh nəakh.
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 मोझ गव कॉश्चु, अंकिस रॉज्चु तू बेहिस बॉज्चू।
mo:l məj gav kəz’, əkis rəz’ tibeyis bəz’.
Parents are like judges; they are pleased with one (child), and deceive the other.

म्वकूदम गव तू म्वकूदम आव।
məkədam gav tiphəkədam a:v.
One cruel person is replaced by another cruel one.
म्युगुल दीशित गँधि फारसी खसुन।


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.

म्यांजि शाफ़ि क़श क़रन।

*mānjī ša:ki khaš karun.*

To kill someone with a blunt knife. To make someone’s life quite painful or miserable. To torture someone.

म्यांडन निश छा रुन्यु मांगय करान।

*māndan niš cha: rën’ mā:gay kara:n.*

One doesn’t go to widows asking for their husbands.

म्यांदस छि वदान बिहिव, बतस छि वदान छ्वुनी।

*mādas chi vada:n bihith, batas chi vada:n v ānī.*

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.)

म्यांदस छु मैरिः मरतबू खसान।

*mādas chu mārih martabī khasa:n.*

After death a person is honoured. A person is respected after death. (No one talks evil about the dead.)

य

यन्ह छुन वुङ्खान कांह, तु तनी छु वुङ्खान प्रथ कांह।

*yān chuni vucha:n kā:h, titani 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.
The stomach pain is a great pain. The pain of hunger is most severe.

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.

To bite someone with belly. To put someone in trouble without letting him know. Crafty person.

A glutton is dishonest. One who eats a lot, gets it by dishonest means.

The mud is stuck to the person who falls down (and to no one else). The blame lies on one who commits something wrong.

After killing a yakur (a kind of bird), hands will stink. A bad deed leaves a bad taste.
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यज़थ छु पनिनि ओँसस अंदर।
yazath chu paninis ḍasas andar.
Honour is inside your mouth. Think before you speak.

यज़ुच हर तु भे यज़ुच खार छे बराबर।
yaztic ha:r tibe:yeztic 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 मूठयो ख़ज़वायो, हमसाथ बङङुयो गरो।
yati:m mu:dëyo: khèda:yö:, hamsa:yi vandëyo: 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 नः ग़ारथ, स्व ग़ंधि अल।
yath kalas n:i gəxrath, səgyi al.
The head which has no courage, is like a pumpkin.
A coward is a useless person.

यथ गामस नः ग़ड़बन आसि, तभि गामुक नावह क्या झीनः?
yath ga:mas n:i gatshun a:si, tami ga:muk na:vìy k’ä: 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 अचि, तथ शंसुर क्या लागुन?
yath nam atsi, tath səstir k’ä: lə: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?
yath lachas ti cars iy.
Let us have hashish for this Lakh as well. A spendthrift does not have a second thought while spending money.

yam i yitam ti nitam.
O angel of death, come and take me. A person in distress craving for death.

yas ko ri neth r s k u r lbran.
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.

yas kha da diyi tas kus niyi?
If God gives to one, none can take it away from him.

yas d’un tagi, tas tagi h’on ti.
The man who can give knows how to take it back.

yas n’ v e n ’ n r, tas g a t y g a r s iy andar p h r.
One whose arm is not raised (in work) he is just like a dried fish in his home.

yas m b nvis b e yi sund bad yi yi, tas gatshi panun ka:mn’.

One whose arm is not raised (in work) he is just like a dried fish in his home.
He who wishes ill of others, will suffer himself.  
He who digs a pit for others, falls himself into it.


Whatever one wants to do, one does. The lethargic or stupid is unnecessarily killing himself (or beating his breast).


dh log khrø khrø, su kari, dh log mu: mu, su mu:ri.
yas log karì 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.


dh vø:n nìr, òmì lhìti lu:ku hu:nì lør.
yas vøsh nìr, tøm’ kheyi lu:kìnhìz lør.
One who lifts an arm, does grab someone else’s house.


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.


dh khrø nìtì mìrì.
ya: karun natimarun.
Either do or die.


dh gã:ì:ì bì:nì, nìtì kìa bì:nì?
ya: gatshi banun, natìk’a: vanun?
Either one should get (what one wants), otherwise it is useless talking about it?
या गङ्घ्र व्यपन, तन व्य दप्न?
ya: gatshi vepun, natik’a: dapun?
Either the person should listen to your advice, otherwise what is the use of giving it.

या स्वतृ नतु स्वालन।
ya: tsalun natitsa:lun.
Either flee or suffer.

या पूर नतु दूर।
ya: pu:r natidu:r.
Either (to get) complete or maintain a distance. Either whole or nothing.

या माल फितन या औलाद फितन।
Either the dispute over wealth or over children. Two prominent reasons for dispute.

यार क्या लत्वि? जु जरि बत्त।
yar k’a: layi? zitsari bac’i.
What is a friend worth? Just two chicks of sparrows? When a minor request is refused by a friend.

यार झागान खलस, तमॉक्क्य किलिम चेथि त झलस।
yar za:gan tshalas, tam’ık’ cilim ceyi titsales.
The friend looks out for deceit, after smoking the hubble-bubble (the pipe), he will escape. A selfish friend.

यारस मोज म्ब्यि तु लुक्कु सात्सा, यार मूद तु कृनि तु कांह।
yaras mo:j m’yi tilukisa:sa:, yar mu:d tikuni nikä:h.
If a friend’s mother dies, a thousand people gather to mourn, but if the friend is dead, there is nobody around.

य त तह, यूल राःज्यय त्यूत तति दस्फ।
yi chu b’uch yuː rāːzhen t’uː t diyi ṭap.
This is a scorpion, the more you fondle it, the more it will sting. An ungrateful person.

य त तहय वोइय, चोर न हवाम, पूर्व खवाम।
yi chu huːn’ vškiyoːr nivavːn tuːr’ bwaːn.
This is like dog-barley, it grows at the places where it is not sown. A useless crop.

य त तह मोशि गुह, न लगन लिवनस त न जालनस।
yi chu māːši guh, na lagaːn livnas tina zaːlnas.
It is like buffalo dung, which can neither be used for mopping the floor or for fuel. A worthless item or fellow.

य ते तह वंदस, ति तह न चंदस।
yi tse chuy vɔndas, ti chuy nicastas.
Whatever is in your heart, it is not in your pocket. One may be generous at heart, but may not afford it.

य जाल वुचन त, तिय हङ्जक बुच।
yi zaːl vuchaːn chu, tiy hāːzav vuch.
Whatever a net sees (catches), that is seen by the fishermen.

य जैबि जैबि कैजीङ्ज, ति कोन कैजीङ्ज जङ्गि जङ्गि?
yi zevi zevi kɛr’zi ti koːn kɛrizi 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.
**A DICTIONARY OF KASHMIRI PROVERBS**

**yi me chum karun ti b’ karr, jh bantam b’ b’k’ karr?**

What 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.

**yithuy pi:r tithuy muri:d.**

Like saint, like disciple.

**yin’b’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.

**yinsa:n chu po:š’kh’i ኝ’ul tikani kh’isakh.**

A human being is more delicate than a flower, and yet harder than a stone.

**yinsa:nas gatshi a:s’ in’ kh’i, po:šas gatshi a:s’ in’ b’j.**

Politeness is necessary for a human being, and sweet fragrance is necessary for a flower.


There is so much a difference between man and man, as there is between God and man. No two persons are alike.

**yinsa:n nay a:si d’jan s’k’t’ gatshi maşvar’ikarun.**
If there is no human being around, one must consult walls.
It is important to take advice from others in important matters.

यिमन गोबर, तिमन न बलू, यिमन बलू तिमन न गोबर।
yiman gobar timan nībatī, yiman batītiman nīgobar.
Those who have children have no food to eat; those who don’t have children, have everything in plenty.

यिमलू बाँचिति गड़ि करु। यिमलू कारिति गड़ि न करु।
yi malīvani ti gatshi karun. yi maikari ti gatshi nikarun.
What the Mulla (a Muslim priest) says, one must do. What the Mulla himself does, one must not do.

यिरुवन्दु नाव।
yirivīn’ nav
A boat adrift. Disaster all around.

यिलिखिथ गव ति ह्यविखिथ गव।
yi li:khith gav ti h:khith gav.
Whatever is written (in ink) is dried up. Written agreements last. One’s fate cannot be changed.

यिरुवन्दु दवलथ, प्यवुन शीन, तलुवन्दु दवलथ, गलुन शीन।
yivivīn’ davlath, pevun ši:n; tsalivīn’ davlath, galun ši:n.
Wealth comes like the falling snow (i.e. slowly), wealth goes away like the melting snow (i.e. quickly).

यिवोथ हटि ति क्होट मटि।
yi roth haṭi ti khot mati.
What has gone down the throat, has become one’s liability. One has to abide by one’s belief/faith.
What a rich urban woman does eat, is eaten by a rural cow.

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.

Rub their own blood upon their bodies. Give unto Caesar what is Caesar’s.

As many lamps, as much illumination. The more the merrier.

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.

More than enough is like clay (which is of no value). Everything is valued to a certain limit.
yeti ta:ph tati šuhul.
Where there is sunshine, there is shade too.

yeth’ kor to:bi, tiy a:y ro:bi
Whatever one didn’t want to do, one is forced to do the same.

yeti nibalivi:r, tati vugri: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.

yeti pūhlis kh’ol, tati ṣhas g̣ph.
Where there is a shepherd’s flock, there is the leopard’s cave. Wherever there is a rich man, there is a thief.

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.

yem’ kor a:r su gav kha:r.
The one who showed compassion was ruined.

yem’ kor lavi hath su ti totuy, yem’ zo:l lavi 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.

येम्य खॅन्न्ग, तस गॅथि तंध्य अंदर पनन्ण्ण जंग।
yem’ khaan’ gang, tas gayi tath’ andar pan in’ zang.
He who died a pit (for others) got his own leg into it. He who digs a pit for others himself falls into it.

येम्य रोच पान, तेम्य रोच ज़हान।
yem’ roch pa:n, tem’ roch jaha:n.
He who protects himself, can protect the world. Self protection is the best protection.

येम्य लूक इंज़न मेचन तु टुकरन यठ नज़र थेव, सिब गव बोरान।
yem’ lu:ki himzan mecan titukran peth nazar tath, su gav vora:n.
One who keeps one’s eyes on the crumbs of others gets ruined (ultimately). One must live on his/her own earnings.

येम्य बुच गॅरिस तु दैंलिस सु गव खार।
yem’ vuch garis tidais su gav kha:r.
yem’ tshun shis kh’ras pulishor, beyis paza: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.
He who spoke the truth, his eye was gouged out.

Truth is bitter.

This jackal has seen plenty of rainfalls like this.

An experienced person.

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.

The one who worries a lot, rottens. If you weep, your troubles heap.

He who showed the thing, it was taken away from him; one who concealed it, preserved it.

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.
The wedge and the timber log are made of the same tree.
Chips of the same block.

Prevention is better than cure.

When I was a young, I had no leisure. When there is opportunity to enjoy, one has no time for it.

When you become the king, I shall be the minister. I will grow when you grow.

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.

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.
When the flood gates of the Dal lake open, they do not listen to anyone. When a clamity or misfortune comes, it cannot be wished away.

When it is proper, do it. Look before you leap; think before you speak.

When there is gold (for the ear ring), there is no ear, and when there is an ear, there is no gold.

As you treat me, so will I reciprocate. A good turn deserves another.

As is the teacher, so will be his student (disciple).

Trying to stop the water of the flood with a winnowing basket. Large expenses and limited income. A futile attempt to face a challenge.
One who eats without salt (simple food), becomes as strong as a pillar. One who eats fried (rich) food, will lose his vigour/health.

A single grape tastes as good as a bunch of grapes.

One, who does not care for his own life, will not care for the life of others.

The one who owes (to someone), will have to pay it back.

One obeys the person, one is familiar with.

One succeeds from the very beginning.

Whatever has bloomed, has bloomed from the very bud. Those who succeed from the very beginning.

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The one who owes (to someone), will have to pay it back.
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 sri.*
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 बुच, सु हु गाँसु तुल्यन/रजन ति खोजन।

*yus sarpan buch, su chu ga:situl’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 the fire.

युस हद डोल, सपू रोव।

*yus had idol, suy ro:v.*
The person who has crossed the limits is lost.

युसुय स्थि 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.

vusuy ze:ni suy ha:ri, vusuy ha:ri suy ze:ni.

One who earns will lose. One who loses will win.


vusuy rochum t'ë niš rachtam kha:yo:

May God save me from the one, whom I saved (or brought up).


The God sides with the people. Voice of people is the voice of God.


yu:t kor t'am' me, t'u:t karas biti.

As he did to me, so shall I do to him. Tit for tat.


yu:t ni brær' sindi gev kheni gatsha:n chu, t'u:t chu gatsha:n t'am'sindi lot gilina:vi.

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).


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.

यूर्न कुन रेह, यूर्न कुन टककूर।
yur: r’ kun reh, tu:r’ kun tekır.
Where there is flame, the pot is placed over there. Money attracts everything. To take advantage of an opportunity.

योट ताफ तोट शुहल।
yot ta: ph tot Šuhul.
Wherever there is sunshine, there is shade. Things do not remain the same for ever. There are ups and sdowns in life.

योट तान्य छोट पिलन करि, तोट तान्य छ्यूट यड बरि।
yot ta:n’ tshoṭ pilan kari, tot ta:n’ z’u:ṭ yad bari.
Till the dwarf tries to reach the fruit, the tall person fills his stomach.

योट तान्य छ्यूट जाय छांटि, तोट तान्य छोट नेंदव कहरि।
yot ta:n’ z’u:ṭ ja:y čānti, tot ta:n’ tshoṭ nendər kari.
While the tall person is looking for a place for rest, the dwarf may get asleep.

योट ताम दम, तोट 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 पोज पज़ि, तोट ताम आलम बज़ि।
yot ta:m poz pazi, tot ta:m a:lam dazi.
Until the truth is known, the world will have burnt.
Yorim, ari, or kënty.

yorimæn', orikan'.

To show affection to someone by kissing, and to be hit by a stone in return.

Yass gaav dënd diyi, tæm sënj lafh tulln gatshi jëntyn.
yæ ga:vd dæ diyi, tæm’s ñez lafh tul’in’ gatshi tsa:lin'.

One must bear the kick of the cow, that gives milk.

Rënhay guris ñë fënuni kocëp fudan.
rëndar guris chi panëni: koṭh phuta:n.

The horse who runs fast, breaks its own knees. The person who works fast has to suffer sometimes.

Rëçhis dëh të jërs gër.
rëçhis dëh titsu:ras gër.

The watchman has to watch all the day, but just a moment is enough for a thief to steal.

Rënti vata:n gëngëbul, pëna të pa:bul.
rënts vata:n gangëbal, tipaga:hinija:rbal.

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.

Rënn’s këntir chuy, beni chuy rënts, rënty chuy hiy.
rën’a: këntir chuy, beni chay rëntas, ren’ chay hiy.

O husband! you will command respect (as long as you consider) your sister as an ogre, and your wife as jasmine.
रज़ देन तु बुढ़न्य छस आँती।
\textit{raz də riy̱ tivuṟ ni chas ənti:}
The rope is burnt but the twists are still there.
A crook remains a crook. Habits die very hard.

रथ बंदव तु पुज बानुक।
\textit{rath vanday tipuj va:nuk.}
I will offer you the blood but of the butcher’s shop.
To be kind at another’s expense.

रंगर्य बानुक खुम, अंकिस खात तु बेचिम बोध।
\textit{rang ə r' va:nuk khum, əkis khot tibeyis 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.

रंगर्य व्रस्य।
\textit{rang ə r' vərsi.}
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.

रथ म्यौन्य कांगर तु बुछ म्यौन्य दव।
\textit{rath me:n' kā:g r tyvuch me:n' tikh.}
Hold my 	extit{kangri} (a Kashmiri fire-pot), and watch my run.
To exhibit one’s readiness.

ऋ ज़ंट घभु कतिः?
\textit{ravizə thavikati?}
Where shall I keep the torn rag? A poor person (who doesn’t have even place to keep his/her rags).
रस मीनिथ तु नाट गैजरिण।
*ras mënith tinaːtiaː gæjɛːrɪːth.*
When the soup is measured, and the pieces of mutton are counted. Everything within limit.

रस लङिनम तु दस ङँलिनम।
*ras lɔːɡɪnəm tɪ ðas tʃælinəm.*
May I enjoy (the work), and be free from laziness.
A self-blessing at the occasion of starting a new work.

रसु रस बत गव तसु रस छान।
*rasɪrʊs batɪɡav ˈθasɪrʊs caːn.*
Rice without gravy (soup), is like a carpenter without (making a) sound. Something unbelievable.

रातस बोननस लॉल मैजनून, तु पगाह पुड़नस, “लॉल क्या जाति मजनूनस”?
*raːtas voʊnas lɔːl mæjnuːn, tɪ pagaːh prʌʃɪnas, “lɔːl kˈaː vaːti mæjnuːnas?”*
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.

रयतू कालित गोब्रुम पोछु तु बंदस गोब्रुम लोछ।
*reːtʃaːli gotʃum poːtʃ tɪ vandas gotʃum loːʃ.*
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 राबनम तूफान।
*reːyi chu ʂabnam tuːpʰaːn.*
The dew is like a flood to an ant.
रूद नय पैि त रब कति व्यधि?

ruːd nay peyi tirab kati vɔhi?

If it doesn’t rain, where will the mud come from? There is a reason behind all that happens.

रूद पनवव छा रब व्यधान?

ruːd penay chaː rab vɔhaːn?

There is no mud, unless it has rained. There is always a reason behind every dispute. No fire, no smoke.

रूद पैि कपस वववि, बेर माजी कपु कोर पोङ।

ruːd peyi kapas bɔːvi, voːrimaːji karikoːripoːtʃ.

If it rains, and cotton grows. I shall make a new cotton dress for my step-mother. A conditional promise.

रूथमुत मनौविज्ञन न जाँह, केइन्यू गब्बूस काठ, पानय कारिआँही पाठ।

ruːthimut manɔvizen nizːaːh, kənɔ gatshes kaːθ, paːnay kari ɔhi paːθ.

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.

रोचम्खो लिच त यूटम्खो कछ।

rochmakhoː lachi titsoːtmkhoː 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.

र्यौश गैयोव परदेस ढवु ज़ल्यम रेश नाब, तति कुठ्चोस तमि निश।

r’oːš gɔːyoːv pardeːs ɔbù jɔlỳm rēʃ naːv, tati kuːtʃ’oːs tami niːʃ.

नाहकय रेशि गारि द्राख।
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.

रोज़ुनुन छु तसुंद नाव।
ro:z\text{\textb{s}}\text{\textb{n}}
\text{\textb{u}}\text{\textb{n}}
\text{\textb{c}}hu\text{\textb{t}}\text{\textb{s}}\text{\textb{u}n}na:v.
Nothing lasts for ever save the name of God.

रोमूष गुर छु शोठ भोह्ह।
ro:vmut gur chu še:th ma:r\text{i}.
A lost horse is valued at 60 golden coins. Anything lost is valued high.

र१यिह हतस कांगुर बंद।
r\text{\textb{r}}\text{\textb{y}}\text{\textb{i}}\text{\textb{h}}\text{\textb{a}tas k\text{\textb{a}g}i\text{\textb{r}}b\text{\textb{a}nd}.
A kangri is kept as a security for Rs.100/-. A negligible surety for debt.

लूर लूरिथ त कुठ।
l\text{\textb{r}}\text{\textb{u}r}\text{\textb{t}}\text{\textb{i}r}th tikuth.
To pull down a house for a room.

लॉर्थ फिन्ख लोहर।
l\text{\textb{r}}\text{\textb{t}}\text{\textb{r}}\text{\textb{k}in\text{\textb{h}lo}rhr.
To go to Lahore via Lor. To adopt an indirect and complex approach.

लॉर कङ्खव खेथि ? परदब; मे दोष पनुवब मा।
l\text{\textb{r}}\text{\textb{t}}\text{\textb{k}in\text{\textb{h}khe\text{\textb{y}i}? p\text{\textb{a}r\text{\textb{d}}ev; me dop pan\text{\textb{e}v ma}\text{\textb{a}}?}
Who has eaten cucumbers? Outsiders. I thought lest it was by our own people. One who favors strangers and not his own relatives.

लौर ख्यात िनास तू बाबूर िाबान बेयिस।


One cats cucumber (himself), and belches at the face of the other person. A selfish person.

लॉब ब्म गाँघ साँव।

*лаv bәl gәyи sәv.*

A young intellect is fertile.

लतन हुंद माज़ बतन लासन।

*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.

लवुगन्य बुमर बुबुगन्य गड़न्य।

*lәdә:вин’ vumә:в adә:вин’ gatshә:в’.*

The growing age becoming tiresome for someone. When the life becomes unbearable or full of miseries.

लर्न बोच तू बोचन लाॅर।

*laren bә:ts tibә:tsan lәri.*

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 गँश्यनम माफ।

*la:ph gәsh’nam ma:ph.*

May God forgive my boasting.
“Only a ruby dealer (expert) knows the worth of a ruby.”

“Rubies are always expensive. Precious items are always expensive.”

“An eunuch’s property is what he wears round his neck, and his embroidered piece of garment.”

“Where even the cooking pot is a thief, and the fireplace also is a thief. Where everyone from top to bottom is dishonest.”

“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.”

“Sharing of the cooking pot. Close friendship.”

“Sharing of the cooking pot. Close friendship.”
He who spins for others, remains naked. One who brings up other’s children, remains childless himself.

लूकिहँज़ि माौजी पौड़ दग पेयँगे।
O mother of strangers! May you see the death of your children. To wish others bad.

लूसिम्मितिस लायुँ।
lu:simu: tis layun.
To beat a tired person.

लोङ्ग नूत ज़ोङ आव पौट फौरिध।
log nat jog a:v pot phi: rith.
The stupid fellow could not do the work and returned empty handed.

लोरि कुरिस दसतार गँडुँ।
To adorn a stick with a turban. To respect a worthless fellow.

लोरि पेघ्व सरफ़ पिलुबुँ/पिलुनाबुँ।
To pass a snake (towards someone) over a stick. A mean trick played by a friend. To cause damage through someone.

लोँचि लमुँ।
lō:ci lamun.
To pull the edge of the garment. To beseech someone for a favour.
If there were no children, how would the old people appear? Child is the father of man.

Childhood is darkness. Youth is blind.

Big matters are born out of the little ones. Mountains are made of mole hills. A pimple grows in an ulcer.

The lightest is to be bare footed. One doesn’t have worries, if one doesn’t have possessions. No property, no worries.

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.

वंशिस लौगिथ पंशिस।

vəshis lægith pəshis.
A message communicated to a calf, is actually meant for the guest. An indirect way of communication.

वंशिव क्वाल्कव बिहिव क्वाल्कव, खेथिव शिक्कार माज़।

वंशिव नय बिहिव नय, तु खेथिव पनुन माज़।

vəshiv kəhev bihev kəhev, kheyiv šika:r məz.
vəshiv nay bihev nay, tikheyiv panun maz.
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.

वंहरस बाञ्ज, पंहरस पोङ।

vəhras vǎ:g, pəhras poșh.
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.

बॉनघ चव शराब तु भु गव शरम्पु, तिलूवन्ठ चव काँज़तु तस लोग मद।

vən’ cav šara:h tı su gav šarmandi, tiluvən’ cav kəz ti təs log mad.
A shopkeeper drank liquor and was ashamed. The oilman drank some rice water, and he became intoxicated with pride.

बॉनिस छि ग्राख बन।

vənis chi gra:kh vani.
The customers are known to the shopkeeper.
वौटियस डुनिस खेज़ि कंह, तु झोळिस क्या खेज़ि?

*vौटियस डुनिस खेज़ि कंह, ति झोळिस क्या खेज़ि?

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)?

बख्तुस तु व्यज्ञान म्याङ, तु बख्तुस तु ह्यम्यान ब्याङङ।

*vाख्तुस नवेत्सा:न मेख़ि, तिवाख्तुस नवेत्सा:न केख़ि।

Sometimes it is not contained in hand, and sometimes it is not contained in bosom. The fickle mindedness of a person.

बख्तुक कार गव तख्तुक पा:दशाह।

*vाख्तुक कार गव ताख्तुक पादशाह।

Work done at the proper time is like a king’s throne.

बछ्स हव कुलपुफ आसी, लछ्स पक्च दक्ख दिठ।

*vाचस है कुलुफ आसी, लाचस पक्च दक्ख दिथ।

If a woman is strong in character, she can brush aside lakhs of men without being harmed.

बतन हुंद माज़ लतन, तु लतन हुंद माज़ बतन।

*vातन हुन्द माज़ लतन, ति लतन हुन्द माज़ वातन।

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.

बति बति छु आब पकान।

*vाति वाति छु आब पकान।

The water flows straight in its regular course.
It is natural to favour one’s own people.
वदनस ख़ुश, तु असनस व्यश।
\( \textit{vadnas khऱ, tiasnas vऱ.} \)
One who expresses happiness on someone’s cry, and sighs on someone’s laughter. A very jealous person.

वनन वालिड़ न य छऱ अकल, तु बोज़न वालिड़ ज़े ति छऱ ना?
\( \textit{vananva:li tse nay chay akऱ, tibo:zanva:li tse ti chay na?:} \)
O speaker, if you don’t have wisdom, o listener, haven’t you either? Never listen to useless talk.

वनु बॉलिथ वेठि, वेहरस रेखिघ, वालुन विज़ि दब।
\( \textit{vanivेलिथ vethi, vऱras rचिथ, va:लिविज़ि dab.} \)
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.

वनुचन यार्यन ख़ुबायथ सूंद सग।
\( \textit{vanऱcan ya:ren khऱलऱyि sund sag.} \)
God waters the pines of the jungle.
God takes care of the people who need it.

वंदस छु जंदस पाह।
\( \textit{vandas chu jandas paऱh.} \)
In winter, an old patched up garment provides warmth.

वनुनय योत तु रनन नु कऱह।
\( \textit{vanऱऱ yot tirana:n nikऱh.} \)
Keeps on saying only, but doesn’t cook.
One who only talks and doesn’t act.

बर हऱर म्यांदरिप पर नय आसि, न्वशि नय आसि हश तु जऱ, म्यक्झुमस पतु नय प्यक्झुम आसि, गामस तुऱि शामस ताम।

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.

बतु बॉरान त जोर जुवार्य।

vatiːvraːn tijoːrijudāy.

Be misled and separated from your spouse. A curse.

बव बा बव, तु लोन बा लोन।

vav baː vav, tiloːn baː loːn.

As you sow, so shall you reap.

बाज़ गव लूकन क्युँथ।

vaːːz gav luːkan k’uth.

Religious sermons are meant for other people (not for oneself). One who only preaches and does not act.

बालल बतवार।

vaːːtal baːtvāːr.

A cobbler’s Saturday. (It is believed that a cobbler does not keep a promise.) When the date of promise is not kept.

बाललस विजुळेख बाळन गर्वन राज, तम्म्ब कोड दाळुब ज़र्ब।

vaːːtalas ditsoːkh āːyan garen raːj, təːm’ kōd daːluːv zarb.

A cobbler was given a kingdom for an hour (short period of time), he issued the leather currency.
वान्या मटस नय छुय तु चुदस ति छुय ना?
vaːnʼaː maṭas nay chuy ti vुṭhas ti chuy naː?
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.

वार्जि सान अख थबुन।
vajjì saːn aṭh i thavun.
To place a hand wearing a ring, upon another’s shoulder.
To oblige someone without doing anything.

वारिनि निशि शुर थबुन ख्रूँसि।
vajrini niːʃi ɕur thavun khᵢːsɪ.
To hide the child from the midwife.
When it is impossible to keep a secret.

वाख बुख्स गख्स नाख ग्राबुन्द्।
vaːv vuchith gatshi naːv traːvɪn’.
One should float the boat (in water) after seeing the
direction of the wind. Think before you act.

वावस नाख सौँ।
vaːvəs naːv ɕəːl.
To go out boating when a strong wind is blowing.
An unsuitable time for any work.

“वांगङ्चव गू रे दुःदुः। “बगङ्गु छुस बटान।”
“vāːg j̥av gar i hoː doduy”. “vaguv chus vaːtəːn”.
“O tenant, the house is on fire.” “I’m packing my mat.”
To be selfish.
vilinji peth v:khul.
A mortar upon the clothes line. An impossible task.

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.

veth po:ši n i ath ichalnas.
The water of Vitasta would not be enough for washing one’s hands. An extravagant person.

“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.

vethi na:bad phol.
A sugar candy for the river Vitasta.
A little income and large expenses.

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.

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.

वुँशस त्सेर, त्सेरस वुँश।
vutshas tse:r, tse:ras vutsh.
If you hurry, you will be late; and if you are late, you will hurry. Haste makes waste.

वुँशवुँश रटन्।
vuph ō in’ raṭin’
To catch things (or birds) while they fly.
Not to be practical.

वुँशन वुँशालु गशन खँर वाहरवुँश्।
vurun vuchith ō gatshan khər va:hra:v ō.
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.

वुँशन् बेनी, यूर्य वल; तुरुन्य बेनी, ऊर्य गश।
vušin’ beni:, yu:r’ val; tē in’ 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.

वुँश नलुन तु खँर आलं छ भँहरु।
vūṭinatsun tīkhar a:hang chi mašu:r.
A camel’s dance, and an ass’s braying are well known.
A work which is out of tune, and out of place.

वुँश बुँशोव तु मुशुर करन हेअलु त।
vūṭh buḍ’o:v tīmuthur karun hechun ni
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.

बोन्न्यः गव सुङ्ग युस पौनिस बोज़ि हिसाबः।

\textit{vo:\textasciitilde n’ gav suy yus p\textasciitilde nis bo:\textasciitilde zi hisa:\textasciitilde b}.  
The shopkeeper is one, who keeps an account even of water. A person who is very careful in keeping accurate accounts.

बोन्न्यः गव सुङ्ग युस मङ्गः चुङ्गी।

\textit{vo:\textasciitilde n’ gav suy yus m\textasciitilde h ts\textasciitilde hi}.  
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.

बोन्न्यः बुङ्ग बोन्न्यः केसरि तलु, हारि हेसिस ज्वान मङ्गः।

\textit{vo:\textasciitilde n’ chuy po:\textasciitilde n’ kesri tal\textasciitilde i, ha:\textasciitilde ri h\textasciitilde s’is heva:\textasciitilde n m\textasciitilde l’}.  
The shopkeeper is like water under the husk. He buys an elephant for a penny. A shopkeeper know the tricks of the trade.

बोढ़ गोबर छ झोरूङ स्वोल, बोढ़ मॉलिस तौरि दब ज्ञौग, बोढ़ मॉलिस झोरूङ रोट।

\textit{vo:\textasciitilde r i gobar chi so:\textasciitilde ri kh’ol, vo:\textasciitilde r i m\textasciitilde alis to:\textasciitilde ri dab zangi, vo\textasciitilde r i m\textasciitilde alis kho:\textasciitilde rirot}.  
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.

“व्यध निकृ कॉम कर”। “निकृ बुङ्ग तु कर क्या”?

“व्यध निकृ बूङ्ग खे”। “बुङ्ग म्योन कति बुङ्ग”?  
“\textit{va\textasciitilde h nik ik\textasciitilde m kar}.” “\textit{nikichus tikari\textasciitilde ka}?”  
“\textit{va\textasciitilde h nikibatikhe}.” “\textit{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.”

“व्य स नौस कुठ खस”
“आमूज क्या करनि हस”?
“vāth noś kūṭh khas.”
“aːmːs k’ːaː 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.

व्हुरल्गू किन्थ त्रौष कडऩ।
vhril’kın’ 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.

व्यर मेंहङु कव त्लबक ज़ूँ।
ṿar mēhluk gav kṣar tsuːr.
A man of another dwelling is a thief of chicken. A stranger
is always doubted.

ś

शौद्रस छु राऊबु ज़टान।
śataras chu šaštar ḥaːr tsaːn.
The iron is cut only by iron. Diamond cuts diamond.

शौल्मू तारख हवुन्।
śaːl’sːrakh haːvun’.
To show (colourful) stars to someone. Try to tell palpable
stories and give false hopes.
शकर हय चय म्रैठ गँझ्यनय, म्रैठ हय चय शकर गँझ्यनय।
śakar hay chuy mets gəsh’nay, mets hay chay śakar gəsh’nay.
If you have sugar then may it turn into clay for you. It 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 स्थव चुन, अक्ल गँझि आसुन्य।
śakli cha: lev d’un, akl gatshi a:s’i’n.’
Does one lick the beauty of a person; it is only the wisdom which matters. Wisdom is more valued than beauty.

शियस सुस्त् शिषि, त मियस सुस्त् मिनि।
śiyas skt’ šiyi, tîmiyas (sk’t’) miyî.
Shia with a Shia, and Miya with a Miya.
Birds of the same feather flock together.

शंकरन्त् मक्त्र, न फलान त न गलान।
śankarîn’ makès, na phala:n tîna gala:n.
Shanker’s ax, neither wears away, nor does it melt.
To be very adamant.

शर्स समपुय क्या?
śarshas šarmî k’a:?
There is no shame in law. There is no escape from law.

शामु झूपुर, त मंदिन् व्यहबाल।
śa:mîtsotur, tîmandîn’ 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 कवलि ज़ि आलम गव कवलि।
śa:l gav kəli zi a:lam gav kəli.
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 ढँकिय बढ़न चोब।
śa:l tsəth bətʰ’ən əkə:b.
To beat hedges after the jackal has run away. Crying over spilt milk.

शाल शाल व्यान व्यान, तुंगि विज़ि कुनिय।
śa:l ša:l b’ən b’ən, tünɡi vizi kuniy.
The jackals live separately, but at the time of howling they unite.

शालस येलि मोध छु वियान, छु छु ज़लान गामस कुन।
When a jackal is to die, it runs towards a village.

शाल सुंज टुंग।
śali sənə təŋ.
The howling of a jackal. To make unnecessary noise.

शाह ब्यूठ वुशाकरिं, यस थि ख्वाश करि सु ति करि।
śa:h b’u:th vuškari, yas yi khəʃ 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 गँँबथ।
śa:has path cha gə:bath.
People talk ill of the king behind his back.
Even the mortars are broken by the evil winds. Misfortune creates a lot of problems. Misfortune never comes alone.

A bet on snow. A childish game.

I wish snow falls! I wish my brother arrives. During the snowfall, one rejoices the company of one’s close relatives.

Six, three, nine and eleven. To narrate unrelated events or stories.

The pot of meals cooked in partnership is eaten by dogs. In the partnerships, no one feels totally responsible.

Better to follow no saint than to follow six saints. A person cannot serve many masters at the same time.

Iron is cut by iron. Diamond cuts diamond.
A Sheikh (a saint) in appearance, but a devil in truth.
Deceptive appearance. Wolf under the lamb’s clothing.

A person becomes stupid at the age of sixty.
Age has its effect.

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.

The ears of a satan are deaf. A stupid does not listen to good advice. It is also said to avoid evil eye.

Thanks, my lord! Neither was my stomach filled, nor had I to starve. To live from hand to mouth.

A golden bordered garment over a bony breast. A thin and lean person wrapped in beautiful garments.

A golden bordered garment over a bony breast. A thin and lean person wrapped in beautiful garments.
Where is the child? On the shoulder of the mother. To look out for things which are very close to you.

शूर गव ब्रोर, व्खलु व्खलु कल्स तू दिभि।

शुर गव ब्रोर, वैवोलिकरस तियियि।
A child is (like) a cat, call it to you, and it will come. Children love affection.

शूर छोर कोठिस, शूर मारोना किनू कोठ ज्योनः?

शुर’ चोर कोठिस, शुर मारोना: किनौं कोठ ज्योनः?
The child wetted the knee. Should the child be killed or the knee be cut off? Extreme choices can be avoided.

शूर न्युव पॉजन तू शेख ख्यव गगरन।

शुर न्युव पॉजन तिदॆशतिर ख्यव गगरन।
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.

शूर्य बोल खेया पनुन हिर्योल।

शुर्य बोल खेया: पनुन हिर्योल।
Will a person with children, eat his own throat?
A person has to feed his family and kids first.

शूसस तिपुश।

शुसस तिपुश।
Not enough even for a lung.
Limited resources. A little income.

शांगिध बांग हिन्द।
śōgith bā:g din’.
To call for prayers while asleep or lying down. A lazy person.

शब्गुन गड़ि चांगी, व्याशुन गड़ि बांगी।
śōgun gatshi tsā:gi, vāhun 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.

सारक्वट हुज़ देग हे खेमुत्र होन्यव।
śara:kās hūz de:g cha khemās ho:n’av.
The dogs have eaten the food cooked in partnership.
Nobody takes the responsibility in partnership.

सुज्ञ दरान पनु दावि, “सौरी छि गाँउल्ल्छ अकी नावि”।
The needle tells a piece of thread, “We are all in the same boat.” (We are fastened together.) To be in the same boat.

सुंदि पौंय सुन, हेंस्य बरनि नेहुँ।
sāsni pāv’ atsun hēs’ 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.

संदिजी दिवान ज़ॉल्ल्ट हुंडुव्यांद तरान नीरिङ।
sāndiji diva:n zōl’ tihend’viend’tsala: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.

तेहल चैँज्य व्यठ जहाल।
səhal cizəs pətʰ jahə:l.
To be angry on a small thing.

सौरी न्याय छि तेहल, लौन् न्याय छु महाल।
səriː nəːy chi səhal, laːn’ nəːy chu mahaːl.
All disputes are easier in comparison to the dispute of one’s fate.

सॉलब छु अन।
sələ:b chu on.
The flood is blind.

सतत्त्व सुख झड़र यट।
sətə’ sənz hedər yəː.
The hoops’ basket full of mushrooms. The accumulation of wealth as a result of hard work.

सथ बुध 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 गैंधि तिम, यिम पानि सुत्त् नामस बनावन स्वन।
sant gəːyi tim, yim paːni sət’ traːmas banaːvan səm.
Real saints are those, who can turn copper into gold by water.

संतोश ब्यालि बचि आनंद फल।
santo:ši b’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.

सबुर छुस्वन सुंदद टूर।
sabir chuy s:nisund ṭu:r
Patience is like an infidel. A journey is always hard and troublesome.

समथ गौरि द्रामथ।
samath g:i hemath.
The unity (among people) is courage. The unity is strength.

समंदर छु सोन, लाल जवाहिर खःस व्यपान।
samandar chu son, la:javəh:ir 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 मंजः वीर गङङऽ गामु सुल्तन थफ करन्य।
samandaras manz yi:rigatshith ga:situl’an thaph kar’in’.
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 गङङऽरान बार, तु अतराफ सवूराबान दह।
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.

सरफ छु पकान होल होल, वाजि तल बाँतिय स्योद।
saruph chu paka:n hol hol, vəj tal vətith 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.

सर्पु सुंजू सट ज्यतु।
sarpisinzisath zevi
Seven tongues of a snake. A person who says different things at the same time. A deceitful person.

साफः ख्वतु साफः क्या? क्षिप्र।
ज्वौविलिञ्च ख्वतु ज्वौविलिञ्च क्या? बलाय।
zəvili xəizəv’ul k’a:? bala:y.
What is cleaner than the clean? The forehead/fortune.
What is finer than the fine? Misfortune.

सरा ख्वूङ्गम सरा ख्वूङ्गम, सरन ख्वतु ति बोड, तेल फोल वात्यस न उंड।
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 झास तु वथरन न वणुव।

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 पितारस, नाणिस न तील रातस।

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 कनी तलु किस कमिस तु क्रलस रीजिक्ष वातुनावान।

God provides food even for the worms and insects living under the stone.

साहिब छु बक्षानहार।

sa:hib chu baksha:ra:r.
God forgives.

सिर गाव फाश, कथि द्राव बाश।

si r gav pha:š, kathi dra:v va:š.
The secret is revealed, and the (complex) matter is straightened (resolved). To find solution to a problem with the revelation of a secret.

सीरु सान पीरु महाराजु आव।

A bridegroom of pirs (saints) came gracefully and secretly. Knowledgeable people do not believe in pomp and show.

सेकि तील, तु व्यङ्गनि साबन।
Oil to the sand, and soap to the grass-sack. Waste of labour. Futile efforts.

सेजि ओगिजि छुन ग्वव खसान।
sezi ogji chungi 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, अड़सेर गव गुजरान, पाव छि पावान।
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.

सुधामुन सोट 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.

सुभहुच महरेन्य, विगुच्च लोसु, तौटि गोस गोसु, जीर्य व्यास।
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.
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.

A gang of thieves in the garb of saints (who rub ashes over their body). A fake saint. A quack.

The misfortune goes away by a speck of ashes. An ordinary medicine may cure a severe disease.

Even a crow didn’t rise from the heap of ashes. When no one bothers at all.

A plain and simple person is (like) a bridegroom/prince. Simplicity has its own value.

The association among equals is good and the association among unequals is a misery/curse.
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.

A peacock’s crown on a pig’s head. An improper appearance or an uneven companionship.

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.

All things are far off, but death is at hand.

Everything is at a price, except the talk. It is easy to talk as it does not cost anything, everything else has a price.

Before spring, and earlier to autumn. (To sow seeds before spring and reap before the harvest.) Not to follow an appropriate time.
One is paid for one’s good or bad deeds. Do unto others as you would like others to do for you.

“स्वज्ञ वै अभिव्यक्ति”।
“भैरव रे गाँटुग्न”।

“sāsal kān’ rān”। “ami ca:ni pra:ni”।
“mālā cha gāmāś”। “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.

A hint to a wise person, and shouting for a stupid is necessary. A word to wise.

A golden dagger can neither be kept, nor be thrown away.

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.

The gold (an ornament made of gold) is precious when it is worn in the ear.
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.

One should play on a flute, but one’s cheeks need not be blown out. Do good, but do not show off.

If two bulls quarrel among themselves, the fight continues till one of them is dead. A decisive fight.

The cheap items become expensive, and the expensive ones become cheap. The cheap things do not last for long, whereas expensive ones do.

O God, save me from the doctor and the ruler/officer.

抢险 旭 认识 佛陀 佛陀
Cutting the throat and kissing the chin. A traitor. A hidden enemy.

है तिस वृनि रुख कौंरिथ नेचन।
हिस तसी रख कौरथ नेचन।
To set off after encircling the throat with a charcoal line.
To take a great risk.

है फुटि मगर ग्येँड न।
हिर पुति मगर ग्येँड न।
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.

है लिस कॉलिस खब्बा राज्य।
हिलिस कॉलिस खब्बा राज्य।
The simple minded persons are liked by God (if not by people). Simplicity is a blessing.

हैस्य दरौि न बाबस, तु बुजि केंड कपस।
हस्य दरौि न बाबस, तु बुजि केंड कपस।
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.

हैस्य येंड गासु ग्येंड।
हस्य येंड गासु ग्येंड।
A bundle of grass for an elephant’s stomach. Not adequate food for one who is very hungry or a glutton

हैजिरस बोग, नॉजिरस चोब।
हजिरस बोग, नजिरस चोब।
The share of food to one who is present but a beating for the cook.

हेल गठन्नू छ पॉल गठन्नू।
hēl gatsh ẖn’ cha pēl gatsh ẖn’.
To form habits is to invite pain. Habit formation is like pus formation.

हेर क्यबान गुस मगर कॉर खेज़ केरिच।
hēr kheva:n g ṭ, magar kār thā kērith.
The starling eats shit but keeping its neck upright (in style). A person who shows off even in great distress.

हेज़व हेन जाल तु गड़ब हेन वट।
The fishermen learnt to use the net (for catching fish), and the fish learnt how to jump out (of them).

हेठ गेयि बरस गाँठ दिथ।
hēth gēyī baras gāṭ dith.
The barren woman bolted her door and left. One who does not leave a heir to look after the property.

हेठी जायोव गोबुर, शितल बुज वोस्स ओस।
hēthī za:yō:v gobur, šitā’ buji do:rus əs.
A barren woman had a son, and the (goddess of) small pox opened its mouth. To lose the only precious thing.

हेज़स खबेयि ल्वलित, दितुन दारियक क्वलित।
hēzas gēbeyi ลำ, dītūn dārith kāli.
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.

हँज़स येलिछ छु दङ्गविछ अंदर चाव पियान, पथ नुम छु ब्रोह नम करान तु
ब्रोह नुम छु पथ नम करान।

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.

हुशाह दबन्ध, तेलिछ न ब्यस्त।

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.

हचिविस गुरिस ज्ञेष्य ज्ञेष। तस कुस खसिः? मैंड़ीदिन।

A saddle of rags on a wooden horse. Who will mount it? Mohi-ul-Din. Only a fool can do foolish things.

हाजी कजी डेखिबाजी।

The simple minded women are fortunate (they get all the comforts).
हत्वुक वंदय रथ, नटिच दिमय न त्रेश।
*haṭ’uk vanday rath, nat’č dimay nitre: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।
*hatas kathas kuni: kath.*
One word for hundred words. To give a brief and firm decision after hearing a lot.

हति खश तु झंगनि मीक्ष।
*haṭi khaś tiḥǥni mi:th’.*
To cut someone’s throat and kiss his/her chin.
To show affection outwardly and to harm when an opportunity arises.

हंग न तु रंग नु, जंगु जैसि हंशये,
दोद न दग नु, कन्नु विपम आशिये।
*hanginitirangini, zangize:chi hašiye:,
dod ni dag ni kaviyiyem ošiye.:*
O lmy 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 गैजियो, पनुन्त्ह हन न गैजियो।
*han han gəjiyo:, pan’ṭ ha:n na tsəjiyo.:*
Though one has reduced to nothing, but the habits have not changed at all. An adamant person.

हमाम करिर रज्जु तु ताव्यस गरीब।
*hmaːm kari raːzi, titaːves gər:iːb.*
बुखोर्ख करिर गरीब तु ताव्यस रज्जु।
bukhär’ kari gəri:b, tita:ves razi:
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 बंदुयो गरो।
hamsa:yi vandiyo: garo:.
I would sacrifice my neighbour for my home. One may do anything in keeping one’s house.

हर कर हर कर, हरि विज़ि स्वर कर।
har kar, har kar, hari vizi sə 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 katı?
Ill begotten wealth doesn’t provide any comfort.

हरामुक माल हरामिचि बति।
Ill begotten wealth is wasted.

हर्दु गुरुस मेत्रस, तो सोतु गुरुस शेत्रस।
hardigelurus metras, tıso:tiğerus 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 गवह त मेठिस शौरिख।
harphas gava:h, mèdis šərį:kh.
Witness to every word, and partner to every morsel of food. To be very close to friends or partners. To watch somebody constantly.
halasl hisaab tu harapj ajaab.
halasl hisaab ti hara:mas aza:b.
An account for things which are lawful, and punishment for things illegal/unlawful.

halin gand' la: yakh zev as in'.
To have long tongue which can be tied around waist.
To be very talkative and cunning person. Gift of gab.

halen ba:nan vuk' th:an, hiven hiviy samkh:an.
Twisted (or dented) covers for twisted (or dented) vessels.
Like minded persons meet the like minded ones. Likes cross each other's path.

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.

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).

harimuk maal haramch: vanti, n khati pannas tu n vidhi ka:ns.

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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 कारिय।
harkath kar tibarkath kariy.
Be up and doing, and God will help you.

हश गौथि तु न्वशि कोर आराम।
haś gāyi tīnāi kor a:ra:m.
The mother-in-law died and the daughter-in-law relaxed.

झक्कु चूरस गलि चपाथ।
ha:kitsu:ras gali capa:th.
A slap on the cheek of a thief of swedes.

झपतस हय ओट आसिहे, तु सू करिहे ना व्यङि।
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.

झपथ यारज।
ha:path ya:rāj.
A bear’s friendship. A stupid friend who causes more harm than good.

झुचु गुगुज तु लापु गुनस छि बराबर।
ha:ri gungū tīla:ri gunas chi bara:bār.
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 गाँव तु नावु व्या?
ha:ri gāv til na:v y' k’ə?
What is the need to give a name to a multicoloured cow (which already has one)?

हारि टंग तु ज़िलनय, मोहरि चून्ह तु ज़िलिहः
ha:ri tāng tizānay, mohri chūnh tu tizālh.
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 सोवा तु बाज़रा स खलबल्लः
ha:ri so:da: tū bahāras khalb ál.
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 बूठ कनुन आसि, तु हार नय आसि तु कैरिज़ि व्या?
ha:ri hay vū:th kā:nun a:si, ti ha:r nay a:si tī kā:rizi k’ə?
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.

हलव गलन ना तु वान्यस बाह कैरिथः
The locusts will certainly die (or go away) but after destroying the paddy.

हिसाब हारि तु बखशीश खऱरवादु
hīsa:b ha:ri tībakhšī:š kā:rvā:du
Account for a penny, but to give away money by quintals.
Penny wise and pound foolish.

हे पाँँच तु दि पाँँच बराबर।
To take five or give five all the same for one. A person who can beat others can also be beaten.

हेछु छु आसान कब्रि 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.

हेडु 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).

हेनु आस ब्यनु राख, तकचिरस करु क्या?
henia:s benira:h, takdi:ras karikʹa:? 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.

हेंग आयम न्तु त बछुय छस।
heng a:yam nitivashr̥y 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 kʹom.
Like an insect to the pod (so is sin to a man). Sin brings punishment with it.
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.

The ruler’s and the doctor’s orders are like sudden death warrants (they must be carried out quickly).

The ghost of the deserted mosque. A lonely fellow in the house.

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.

May one be a dog, but not a younger one. The elders lord it over the younger ones in a family.

Who will spear a dog, and who will adopt a girl? No profitable proposition.
The dog took away the piece of fleece (while the men were quarreling over it).

The cobbblers are the cooks of dog’s flesh. A lowly man for a lowly work.

If a dog’s tail is set in a special kind of box, it will still remain a dog’s tail when brought out.

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.

The dogs bark but the workshops go on. The (good) work must continue, no matter what people say.

Patience like that of a dog. (A dog is considered to be very patient).
Dogs fight among themselves, but at the cry of a jackal, they stand united. Enemies unite against a common foe.

To get flour kneaded by a dog. Mismanagement.

By hitting a dog, only its shit will come out. No use to hit someone from whom nothing can be achieved.

A garland of pearls for a dog.

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.

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 गौडिथ बलूच नवन्त।

hol gāditth bātīc nats in’.
The duck dances, tightening her girdle. A woman who is always ready to quarrel.

होल गौडिथ हर करन।

hol gāditth har karin’.
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 straightforward person wins ultimately.

होत वुचनय खाश करू।

hoṭ vuch ūnay khaš karun.
To slash someone’s throat without looking at the proper spot. To be very cruel.

होत काम्थु तु हुत काम्थु?

hoṭ kām’tu hūt kām’?
Who took it, and who gave it? Where there is no evidence of borrowing or lending.

होन तु आसुन, हुन तु आसुन।

h’on nia:sun, d’un nia:sun.
Neither to have to give nor to take. Having no concern at all.
Even if I don’t reach your height, I will scratch your legs.
To cause as much harm as one can.

Exhibiting anything repeatedly, may result in losing it from one’s possession.

Leave that thing aside, put a ladle full in my pot.
To be selfish and not to worry about others.
The Author

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