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, potshis potsh khara:n ‘One guest does not like the other’). Such proverbs have their literary meaning quite prominent. Some proverbs are philosophical which aspire to deal with great mysteries and complexities of life (for example, bechinas ni manchun it basti khakhra:yi k’a:? ‘One who is not ashamed of begging, why should he be ashamed of the sound of his begging bag?’). Others are metaphorical in which the literal meaning is merely redundant (for example, gɔ:v n’ay bo:za:n sɔri:, dà :dì n’ay ni kà:h ‘Everyone listens to the dispute of the cow and no one listens to the dispute of the bull.’ This means that women earn sympathy more readily than men). In this dictionary, all the three types of proverbs are listed.

A large number of proverbs listed in this collection have been handed down orally from generation to generation. Slight variations in their wordings are inevitable. Such proverbs have been listed in their most familiar form. Some common variants are also mentioned.

The origins of the proverbs are obscure in most of the cases. Some of these are directly related to certain religious, cultural, historical and literary texts. A large number of them are quotes taken from the literary (especially poetic) compositions of famous saint poets like Lalleshwari and Sheikh Noor-ul-Din. They have become part of the folk wisdom. A number of proverbs are borrowed from Sanskrit and Perso-Arabic sources. The sources of proverbs have not been indicated.

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

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

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

1. halen ba:nan vukir’ tha:n, 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
   tsà:this vuchith tsíte th rang ra:kan ‘An apple gets its colour from another apple.’
2. Conjoined phrases
   a:yi vā:nis ti guy dris kà:h ‘(She) came to visit the shopkeeper but went to visit a baker instead’.
3. Question-answer style
   “mɔ:j, vohava:n chumni k ā:h.”
   “potrī vati peth beh.”
   ‘Mother, no one abuses me.’
   ‘Son, go and sit on the road.’

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

noshey kuth khas, dopnas a:m k’a: karni chas.
‘(My) daughter-in-law, go to your bedroom.’
(She) replied, ‘What else I have come here for?’

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

Proverbs have been collected from both primary and secondary
sources. A large number of proverbs have been collected from the people
who use them natively in day-to-day conversations. Detailed notes were
maintained of such proverbs. Among the secondary sources some earlier
collections, Kashmiri language dictionaries and various texts have been
consulted. It is important to mention here that A dictionary of Kashmiri
proverbs and sayings by Rev. J. Hinton Knowles (1885 Indian reprint 1985)
is the first attempt in compiling the proverbs and sayings in Kashmiri. A
large number of proverbs listed in the above dictionary are either obsolete
or merely translations of the Persian proverbs. The obsolete proverbs and
those which are merely literal translations of Persian proverbs have not
been listed in the present work. Among the native scholars, Ghulam Nabi
Nazir has compiled a collection of Kashmiri proverbs entitled kə:shir’ dəpə’
(Kashmiri sayings,1988) with their meanings in Kashmiri. The above two
prominent works are useful reference materials on proverbs and sayings. Omkar Koul has edited kə:shir’ dəpə’ dikshan:ri: (A dictio-
nary of Kashmiri Proverbs, 2000) which provides explanation of Kashmiri
proverbs in Kashmiri. In the present volume, a large number of proverbshave 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, u, e, e:, o, u, o; ø, k, kh, g, c, ch,
j, ts, tsh, j, th, ð, t, th, d, n, p, ph, b, m, y, r, l, v, 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:

<table>
<thead>
<tr>
<th>Vowels</th>
<th>Front Unrounded</th>
<th>Central</th>
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<tr>
<td>High</td>
<td>i, i:</td>
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<td>Mid</td>
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<tr>
<td>Stops:</td>
<td>vl. unasp</td>
<td>p, t, k</td>
<td>vls. asp.</td>
<td>th, kh</td>
<td>vls. unasp.</td>
<td>d, g</td>
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<td>Affricates:</td>
<td>vl. unasp.</td>
<td>ts, c</td>
<td>vls. asp.</td>
<td>tsh, ch</td>
<td>vls. unasp.</td>
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<td>Nasals:</td>
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<td>Fricatives:</td>
<td>vl. s, Š</td>
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<td>Semi-vowels</td>
<td>v, y</td>
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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 im-
mEDIATELY 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 mean-
ings) are explained. Whenever possible, an attempt has been made to pro-
vide 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 diffi-
cult 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
To take good care of someone.

Not to bear a fly on someone’s eye.

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

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

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

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

It is better that the eye be blind than that the way is blind.
How will a lamp help a blind person in the dark?

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

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

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

A DICTIONARY OF KASHMIRI PROVERBS

A dictionary of Kashmiri proverbs.

To receive someone’s hospitality and then slander him/her.

To reach Tsandargam (Moon town) village inwardly.

One burns from within, and outwardly other people do so.

One 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.

To tell lies, to a blind man, is neither a sin nor a virtue. Advice is lost on stupid people.

When a person is actually in great distress, but doesn’t show it.

To reach Tsandargam (Moon town) village inwardly.

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.

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

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To receive someone’s hospitality and then slander him/her.
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.

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

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

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

A relative remains a relative, as long as relations are maintained. You should:

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

A DICTIONARY OF KASHMIRI PROVERBS

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.

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

All people came (were born) in kã:h. or gav n':ri: t a:yi s:

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

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

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

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

आँसू बब नेन्यू।
**खसिबनेरिंने**।
The coming out of the feeding breast (or bottle) from the mouth. To lose support.

आँसूम बबल्या, मोसूम छम।
**खसिमकियामोसिमचमी**।
I have a wife but she is innocent (incapable, delicate).

आँसूस बूठाह आरियाह, आँही बाखाह ब्रावुयाह।
**खससकुताहतसायियो,खहिवाक्षाहद्रावियो**।
A wife who cannot do much or take care of the household.

आँसूस गछी पुललय आसुन्य, अहू गैपुललय बछुन्य।
**खससगतीफलयआस्मी,आदियिफुलयवुच्चिमी**।
One’s mouth must blossom, before one goes to see the flowers blossom.

आँसूस मज़ त यंड़ दज़ दज़।
**खससमजतियेडदाजिदाजी**।
Delicious to the tongue; fire to the stomach.

आँसूस मज़ुय अध धबुन।
**खससमजूयाथ़िहवुन्**।
To keep one’s hand in one’s mouth. To keep on eating continuously.

आँसूस मज़ कथ शिडन्य।
**खससमजकथशिदिमी**।
Drying up of words in one’s mouth. Not to utter a single word in fear.

आफ़क कनू बोज़ून त बैढ़ी कनू ज़ाजुन।
**अकिकानिभोजजतिमेइबेयिकनित्रावियन**।
To let it in by one ear, and let it out from the other. To hear but not to act. Not to pay heed.

आफ़क लद्दी ख़सित न गुरिस, बैढ़ी लद्दी पकिन न पैदल।
**अकिलदितिखसितनगुरिसबैढ़ीलद्दीपकिननपैदल।**
At one time, he would not ride a horse, at another time he would not walk on foot. To be inconsistent or unstable.

आफ़क बख़ू मानू बुज़ू त बैढ़ी बख़ू मानू हाल।
**अकिवखखूमानुबुजजतिबैढ़ीबखखूमानुहाल।**
At one time the garlic-plant, and at another the garlic-skin. There are good times and bad times.

आफ़क बख़ू मानू बुज़ू त बैढ़ी बख़ू मानू हाल।
**अकिवखखूमानुबुजजतिबैढ़ीबखखूमानुहाल।**
A single cloud, and it is like the month of Magh (January-February); a single fast, and it is like a famine.

आफ़क बख़ू मानू बुज़ू त बैढ़ी बख़ू मानू हाल।
**अकिवखखूमानुबुजजतिबैढ़ीबखखूमानुहाल।**
A person with very little endurance.

आफ़क असुन गच मदु वसुन, ब्याख असुन गच खरस खसुन।
**अकिअसुनगचमदुवसुनब्याखअसुनगचखरसखसुन।**
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.

आफ़क सरान तच बच, ब्याख दिखान बच बच।
**अकिकारानतचबचब्याखदिखानबचबच।**
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.

आफ़क बूठ त बैढ़ी बूठीस गरबून्य।
**अकिकुतिमेइबैढ़ीबूठीसगरबून्य।**
First, one is asked to face the gallows, and is asked to pay for making the
gallows.

**akh khot hzs’is tib’akh khot dsi.**
One person rode an elephant, another mounted a wall.
Monkey see, monkey do. A stupid imitation.

**akh khjas st’ batik’on, beya: sinis kun athin’un.**
When one is dining with a great man or boss, will he dare to touch the meat in the plate?

**akh gzb nirih, akh xar buxih, pdzi ghasu, bafarzhi ni bzh.**
One sheep in a meadow, one

**akh gav ja:yi ya:r, b’akh gav na:ni ya:r.**
One is a true friend, another is a friend for (sharing) bread (i.e. selfish).
(Persian: yar-i-jan o yar-i-na:n.)

One must differentiate between a true and a selfish friend.

**akh gav bzhun bzh khs’its khs’ith.**
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.

**akh go:mut yiri:riiri 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.

**akh chiv’o:v masi, b’akh ha:ki ras i.**
One person is intoxicated with wine, another with the gravy of swede (a green vegetable). Stupid imitation.
A person who has been tried is (as good as) prostrated (won over).

अड्ढथन अश्व तु अड्ढथन खूँश।
ad' an aś t i ad' an khaś.
Happiness to some and misery to others. Some get favours other are penalised.

अड्ढथ खूँश चीत्न, अड्ढथ खूँश दाफिक।
ad' av kh' av ci:n i, ad' av kh' avtaki.
Half (the people) ate in special eating bowls, and the other half in earthen plates. A badly arranged party. A mismanaged party or feast.

अडल तु बड़ल ज़नाना छ परास ज़ज़ल ख़ूयम।
adal ti vadal zana:n cha paśas zadal tshay.
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.

अदूल खोरोमुत हापएत।
atu:l kh'o:mut ha:ptav.
Unmeasured items are eaten by bears. One must eat within limits.

अधु बुरळस ज़ूँ भ्याव।
ath kulis zi:y me:yi.
This tree has only two kinds of fruit. A woman can give birth either to a boy or a girl.

अधु शुभी ज़ूँ ज़ोराह लूँभि।
Whose heart will not rejoice on such a grace?” (Said when a person is disgusted with someone’s behaviour). I am not impressed.

अधु खूँहुन्नु तु बुरळ सपेल।
ath i kr'h in' ti būthi sapēd.
Hands are black, and the face is white. A deceptive personality. One who looks very innocent, but performs unpleasant deeds.

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食欲を制するトキメクトソル。  
As soon as the hands are washed (after taking meals) the friendship vanishes. His heart is in his stomach.  
A selfish friend.

食欲を制するトキメクトソル。  
With short hands and long tongue.  
One who merely talks, but doesn’t work.

食欲を制するトキメクトソル。  
Lend me your hand, and come in front of me (to my rescue). To seek a helping hand and support.

食欲を制するトキメクトソル。  
It just fell down from the hand, and was eaten up by a cat. No sooner something is dropped, and someone else grabs it.

食欲を制するトキメクトソル。  
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.

食欲を制するトキメクトソル。  
One who cannot digest even rice water, opens one's mouth for uncooked turnips. To be over ambitious without knowing one's worth.

食欲を制するトキメクトソル。  
Bring a mound and finish it. It is a great sin to save. A spendthrift. One who does not think about tomorrow. Eat, and drink and be merry for tomorrow you may die.

食欲を制するトキメクトソル。  
The bachelors crave to get married, and the married ones regret it. Marry in haste and repent at leisure.

食欲を制するトキメクトソル。  
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.
A lie is short lived like frozen water, and remains only as long as truth is hidden.

अप्रिमस कोठ्ठ कति।
apris koth' kati.
The lie doesn’t have knees to stand on.
A lie doesn’t last for long.

अब ति टोँठ तू बब ति टोँठ।
ab ti to:th ti bab ti to:th.
He loves only himself and his father.
A selfish person doesn’t think beyond himself.

अमानतस खायानन्ध।
avmâ:natas khaya:nath
To embezzle a deposit. To defile a trust/pledge. Breach of trust.

अमी ज़िञ्ज़ि कचिलमू तू अमी ज़िञ्ज़ि राम राम।
avmi zemi k:chim ti ami zemi ram ram:
Recitation of qalma (prayer of Muslims) and of Ram Ram (prayer of Hindus) by the same tongue.
To change one’s words at a fast pace. He tells you what you want to hear.

अमी पबक्क लु दज़ान ज़ँच़, तू अमी पबक्क लु ग़ज़ान ब़़ुऱत।
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.

आ ज़र यि ख़ब़ा धिखिय ति कर।
â zar yî kh.:â:yî ti kâr.
A lie doesn’t have knees to stand on.
One can do whatever one wants to do.
One can do whatever one wants to do if one has money.
Money makes the mare go. Money is power.

अल कवरी म्बारु पसंद।
al kâ:šmi:r m:barâ pasand.
The Kashmiris are fond of the dead.
Never speak evil of the dead.

अलु बूलास चोब तुलु बूलास तम्ब़।
ali kulis cob tuli kulis tambi.
To beat a pumpkin plant (and) to frighten a mulberry tree.
To express anger on someone actually meant for someone else.

अलु बूलास न अबल तू न मोठ।
ali kulis na ak il ti na mo:th.
A yoked-bull (an odd person) has neither brains, nor does he die.

अलन फळ तू न्यांदन दानी।
alan phal ti nandâ:n dâni.
The plough bears fruit, pruning brings more paddy.
It pays to work hard.

अलन हूँदि दादी आंगनन सग।
When pumpkins are watered, brinjals also get watered.
Some small people are often benefited when the benefit is given to the big ones.

अली काज़कन्ऩु दांड होर, अख़ न अधान गर, त ब्याख न नेसान बर।
alî ka:k:n' dâ:ndi havar, akh ni atsa:n gari, ti b'ak:kh ni ne:ran hari.
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 गाँ खुश गस अशरफ आहान।
aslrâf gav su:y yas â:shârâf a:san.
The man with gold is a gentleman.
The rich person is considered noble. Money is power.
The rich can do no wrong.

असलाम अलैकुम, गास्मू गर्द्वा दियतह।
asla:m alaikum, gas:m g’da: diytav.
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 किन्न पाल्दा?
asav nati lasav kith i p:sth?
If we don’t laugh, how can we live?
He who laughs lives longer.

असमानस सुश्चु, बुर्जु, बुर्जु, गाड ख्विन।
asma:nas s:stu’ buz’ buz’ ga:d khe:ni.
To roast fish on sky and to eat them.
To talk big. To think too much of oneself.

आख्ह हय तु आनधम क्या? गिमुहह हु खाब्हाहिं क्या?
a:kh hay tionsham k’a?: yim hu:kh’ a:v h: m k’a:?
You have come what have you brought for me, and what will you give me if I visit you? To be very selfish.

आगु करान नेकुर तु परजुन न मानन।
a:gi kar:n ne:kur tu paruzun n man:n.
The master gets married, but the servant does not accept it.
How does it matter if reality is ignored?

आगु बोड पहरस, नोकर बोड वहरस।
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 चायमाक गार बाजिज, तलि मेजज न किम बाजिज।
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.

आचार नोट अफिकस खौत त बेरिस थोत।
a:ca:r not, skis khot t 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 बारस अंदर लु हिर।
ad:am 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.

आख्ह तलु भाख।
a:bi tal i shra:kh.
A dagger hidden in the water. A traitor in the group.

आम नेहिन मज फड़न।
a:ni n:sis manz phatun.
To be drowned in a pitcher of water.
To get engrossed in trifles.

आदम अंदर क्रहङ।
ad:as andar kr:nd.
A basket in the water. (A basket remains filled with water as long as it is in the stream. It is empty the moment it is taken out).
To thrive under patronage.

आमस सुश्चु, हर गिमस, खामस सुश्चु, गर अरू।
a:mas s:stu’ har gi: y, kha:mas s:stu’ gar ikarun.
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.

आमन ताक्षन तील फिरू।
To pour oil in raw clay pots. To waste one’s efforts on a naive person.

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

One who makes false excuses. A shirker.

आयस न आयस, शायि रेन्छ, प्यास, ने रेन्छ अनेम जिक्जायथ।
बुञ्चब बा लुकथ, शिम्दर क्यायथ, तोति झँझ करान शिकायथ।
*a:ya*s n a:ya*s, *seyi* re*t* p’*a*ya*s, *tre re*t* *nim* kipa:yath. vuchiv ba: lu:kav šar indica: dr:ya*s, to:ti chim kara:n šika:yath.

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

आधि बाँधि सू गंधि कांद्रिस।
a:yi v *nxis* ti *g*yi kā:dri:s.
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.

आयसम्, बङ्ग न भुज त परंकौर पोखस हलम।
a:rin’ kÅl ni muj ti phekis:ran doru: halam.
The gardener had not yet dug out the radish, when the beggar held the alms-bowl in front of him. To ask for the chicken before it is hatched.

आलि लिखो लालि घच्छ, आलि कोळस ल्यङ तु ल्यङ।
a:li *dit*so: ta:li g’*av, z*:xi koru:s’ i’*av i’*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.

आध तु जानब छ बराबर।
a:v ti ja:v chu bar:ba:bar.
When coming or going are alike. A carefree person who bothers neither for gain nor loss.

आध तु स्वनुसूंध तु गब तु गासुङ।
a:v ti *nim*ud ti gav ti gasu:v.
A DICTIONARY OF KASHMIRI PROVERBS

आहम हय आनाम बाया, यिमय हय दिहम बाया?
a:ham hay ontham k’a:, yimay hay dih:xm 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.

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उतानि बलापि तुत।
ut ini balayi tut.
One innocent person is punished in place of someone else. One pays for someone else’s fault. Justice miscarried.

अं  o

आन बाया ज्ञानि घोन बलू।
on k’;a: za:ni pron batì.
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.

आन खोजिण न आन गाठ, कनि फटि न व्यदर जळह।
on khoztsi ni anigati, kani phati n i vedri zäch.
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.

आन बांद राष्ट्राणात सासन बांदन वध।
One blind ox will lead a thousand oxen astray. One fool misleads many people.

और जुब दार कोझ गर्लियि बैंड दैवलाथ।
or zuv dor koth g zyi b:xl davlath.
Health is wealth.

ओङ्गलास प्याठ बॉङ्गल।
öglas peth bongli.
To serve a mean person, is to beat the earth. To serve a mean person is an unprofitable task.

कांब्ज, खुं बील बोश जानान कांब्ज, खुं बील माँज।

Only parents understand a dumb person’s speech.

कौंलिस महिला खुं राज्।

God is pleased with the dumb and the simpleton. God helps a simple hearted person.

कौंसी, फहय गए।

There are only eleven households in Kashmir. A limited option.

कांजिस तु लांझ भरण कै।

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

कौंजिस कत्सिमा, खुं ज त ज्ञय।

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.

कौंजिस तु लांझ भरण कै?

There are only eleven households in Kashmir. A limited option.

कौंजिस मातों डाव, खुं ज त ज्ञय।

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.

कौंजिस तु लांझ म्यूल कै?

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

कौंजिस, खुं जूझ बैय नंदर।

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

कांसिस खुं बृंहिस प्यढ कान्यब्र दपा।

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

कांसिस खुं बृंहिस, “दुर” कहस तु गाैंध।

To obtain cotton from the stone. An impossible task.

Kani kapas kaidn'.

The work is like a bitch, command it to go away, and it will. Strong self-determination results in the accomplishment of a job. 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.

“कांसिलो, खुंगिदिस दि पवन”।

“A अछ दुपह, खुं गाँध दुस्तत पानेय”।

“क्षिलो: त्सॉस्ग गाँठि ठ्षेति पाननय।”

“O lazy fellow, put off the lamp.”

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

कतरु कतरु झूर दरियागह समान।

The river is made up drop by drop. One can save enough, by saving little by little regularly. Light gains make a heavy purse.

काठ ढाय अक्सिस मंज लाल, नम्बर द्रायि त गाँठि धव्न।

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

काठी कोस्त धूरी पक्वावृत्ती

Kathi kotsh, vati pak'ivin'।

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

काठी सुर्सू, हांठि झर जालुन।

Kathi sith' h'ósito d'xl vałun।

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.
Better to eat less than to worry. Contentment is bliss.

The sugar-candy and the raddish taste alike. Sometimes good and bad persons are not distinguished.

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

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

The less is good, and the more has a fall. Better to be content with less than to aspire for more.

Persons, people gather in no time. Crow by crow, a hundred crows gather. When there is a quarrel between two

The crow is wise, but it eats shit with its own beak. A wise person also commits errors.

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.

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

Only God knows His own deeds.

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

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

A DICTIONARY OF KASHMIRI PROVERBS

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

Simple thing. Disunity in a household. Too many cooks spoil the broth.

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

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

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

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

No work in hand still a visit to Kulgam (a town). To while away the time.

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

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

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

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

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

One loin cloth for eleven members of a family. Utter distress and poverty.
Everyone takes an advantage of a single person, but the single person cannot face anyone.

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

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 single log of wood does not burn even in an oven (fireplace). A single person cannot do much. It is cursed to be alone.

A dictionary of Kashmiri proverbs
Where a mountain is the police officer, and the pine tree the regional head.
Maladministration or misrule.

Ko:r buno j: gu: to:ri dab.
An abuse to one’s daughter is like a blow from an adz.
It hurls a lot when one’s daughter is abused.

Ko:r hund bat: gu: rabu: gir:
The food eaten at one’s daughter’s place, is like eating cow dung.

Ko:r tachan i pu:ti hecha:n.
The hen scratches and the chicken learn. The young ones imitate elders.

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

Ko:ra kuth nay i ko:n’ kath k:a:?
If it is not a gossip, why to say it in someone’s ear (or whisper)? Secrets are not narrated loudly.

Ko:ra m:khiti chakun.
To scatter pearls for the cocks. To waste good advice on the foolish.

Ko:ras bura: nir o:jam.
There is only one leg to the cock. An adamant person.
The importance of background.

*kơk* *gatsh'ā*: *bash trakh?*
Will a cock ever weigh sixty kilograms? Can a mean person ever become
great? Impossible things.

*kơk* *yut* *vetha:n chu, *t'u:* *chu kara:n nic rekh.*
The more a cock fattens, the size of its droppings become smaller. One who
gets richer, becomes more miser.

*kơk* *hay khāri khāh, *tō*: *ti sapdi n ẖār.*
Rivers are colder one after the other.

*kơk* *hay khāri khāh, *tō*: *ti sapdi n ikhāh.*
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.

*kơk* *hay thāvīzen m*kāki *de:ras, *tāt* *ti heyi *tachun.*
If a cock is kept on a heap of pearls, it will start scratching there also. One
does not give up one’s habit so easily.

*kơk* *hi:zī lati chin pu:xū, *maran.*
Chickens do not die by the hen’s kick. Children don’t die by the mother’s
curses. Mother’s curse is a blessing.

*kõli *ka:jvath khāsi ni hokh.*
The pestle will not come dry out of the river.

*kõli *ẖu:xū *khāli *sardī.*
Rivers are colder one after the other. One who attains bad experiences one
after the other.

“O river, why are you roaring? “On seeing my source.”
The importance of background.

The black cloud will only thunder, the white cloud will never stop raining.

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खारस राज ढायन गर्न।
khar ras raj da:yan garen.
A wicked man’s reign lasts for an hour.

खार नू बोग तू शर।
khar no bo:ga t:u sh:ar.
No share in the good, but in the evil. A good friend.

खारस तांजिल तू न्यायस तांजिल।
Be quick to do good, but slow to quarrel.

खारातस छु बजार।
khar ras cha:bajar.
The greatness is in giving away alms (or helping the poor).

खारिक गोम तस्लीह चा:नि, शर निशि रक्ततम ख्वदारिय।
khar iri gom tasleh ca:ni, sharin ishi rachtam khv:dayi.
I do not ask for blessings or good, but O God! save me from wickedness.

खारिक जन प्यठ का:नि, खारिम मर्द सर गर्दन।
khar iri jan py:th ca:ni, khari mi marid sar gardan.
A woman’s relations are respected, but not of a man’s.

खाबि हे पूर तू ख्मान छ पूर।
khamihe: gur tri khaman cha guni.
It could be genuine for horses to complaint, but (instead of horses) complaints are made by the load sacks (or saddle bags).

खार क्या खानि औपरतू चंद।
khar k’a: za:ni zo:phra:n k:ad?
An ass does not know the importance of saffron. A stupid person does not know the importance of quality.

खार किरारिय आश्नामि क्या? 
khar kirar iyi za:ni:zi:yi k’a:?
While paying the hiring charges of an ass, one’s relations should not come in. One shouldn’t be hesitant in claiming labour charges for work done for relations or somebody else for that matter.

खार ख्यान खार खाब।
khar khenay khar kha:y.
One is called an ass eater, without having eaten ass flesh. A false charge or blame. A false accusation.

खार पूतिस गूर्ध पूत पेत्व बौन्य।
khar putis gur’ put pet’v:y.
Asking a colt as a gift for buying a foal.

खार ब्यूट चलिनाय तू ब्यूट ब्यूट लिनाय।
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.

खारस नार तू नरस खार।
khar ras nar ti naras khar.
An ass for a human being and a human being for an ass. An uneven couple. Marriage of inconvenience.

खारस ख्यान न मंड्रान, खारस खार करवाल मंड्रान।
khar ras khasni in mandchun, khar ras khar karvi 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 maintaing it.

खारस ख्यानिथ तू बुध पद बुधन करिथ, 
khar ras kha:ni:th ti budi path kun k:ri:th,
कालचन मौ:गुनख खरहिन परिथ।
khar ras kh:zith ti buth path kun k:zith, 
ka:can mongnakh khar:han phi:ri:th.
One rides the ass with his face towards the tail. And in the evening asks for an ass from them. A shameless fellow.

खारस खार खार।
khar ras khar ras khar.
A comb for the donkey. To honour or praise one not worthy of.

खारस गो:र आपृन।
khar ras go:ra:prun.
To feed jaggery to an ass. To give advice to a stupid person.
A DICTIONARY OF KASHMIRI PROVERBS

khāras gōṛ yāčjī.
kharas gōṛ yācji.
A jaggery-bread for the donkey. A good advice to a stupid.

kha:n māla:k tū pārjan mɪmūj.
khan mazlis niko:j ti parzanas mimuz.
No breakfast for the dear son, but a luncheon for the stranger.

kha:n mājan tān bāγγjī.
khan imajen ta:nib:gay.
A pampered girl (who is brought up with a lot of care and affection), may not get a husband of her choice.

kha:n mālyn ʧ u mānān g̃dayn.
khan imai:en cha a:nimay nay gatsha:n.
The children brought up with a lot of care and affection, (often) face acute problems.

kha:n mālyn n kōj tū pārjan sa:l.
khan imai:en niko:j ti parden sa:l.
There is not enough food for one’s own children, outsiders are invited over a feast.

khā:vi? vo:l kā kheyi t
na khen
vo:luy kheyi t khen

kus.
manz v
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'l z
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n
met
khen

A DICTIONARY OF KASHMIRI PROVERBS

khā:vi? vo:l kā kheyi t
na khen
vo:luy kheyi t khen


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

khē:mās khār tū hōrāς nū hār.
khe:m dār ti ho:rus nihār.
I will usurp his kharwar and will not pay a penny. A selfish person.

khē:k kheyl gomul g̃z̃, mōtī chas nīkhabar.
khey kheyy go:mul g̃z̃, motic chas nikhabar.
One who has become lustful only by keeping on eating, and is not aware about the death.
“Who are you afraid of?” “My mohalladar (head of the mohalla or locality).” One is afraid of one’s own people.

खान संहशी करान जित नेंचु सुंद साड़ल।
नेंचु सुंद साध दिवान जित मील सुंद बेंकल।
h.kh. jichu koshi: kara:n zi necu:v chum ga:tul.
necu:v chus pa:m i diyan zi mo:l chum be:kā.
The khwaja is happy thinking that his son is wise. And the son reproaches his father for the latter’s foolishness.

खान सुंद पाव्य, तू ताब वाही बैंडु:।
h.kh. jichu path:ā, ti ta:v voth brō:zhuy.
The khwaja is much behind, but the news of his arrival has reached ahead. News about highly placed persons travels fast. News beforehand.

खान तिं मूह, तू ताब तिं बलेचि।
h.kh. jī ti mu:d, ti tas: ti bale:yi.
The khwaja died, and his cough was cured. Death puts an end to all the ailments. Death ends all the ailments.

खान बुट दान तू लेजब सान।
h.kh. jīb u:th van: tīlejav sa:n
The khwala (shopkeeper) opened a shop along with all his earthen vessels. A bad business.

खान म्यान्म, दु:ल, काह हेम, तू बाह कंनुङ।
h.kh. jīm m:n’ thul, ka: hen’ tībach kī m:n’.
Khwaja Mohammad’s eggs, buying at the rate of eleven and selling at the rate of twelve. A business at loss. A bad business.

“खान साँबा, गाम न्यूहेंग।” “अरस जोध पानाय।”
h.kh. jīs zba:, ga:m n’uha: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.
The cow has said, “Give me by the throat (feed me), and I’ll give you by the tail (i.e. I will supply milk).”
Feed a cow well, and it will give you milk. The more you feed a cow the more milk you will get.

गाँव मार बोजान झाड़ी, बांदू मार न बोजान काड़।
g xv mar bozan s xiri, d a d imar niboza n kāh.
Strike a cow and everyone will sympathize with it, but strike an ox and nobody will say a word.
A woman gets sympathy more easily than a man.

गाँठ क्या जानि पांजु सुंड शिकार।
g 3 th k drawn p x x i xund śikār.
What does a kite know of the prey of a hawk?

गाँठ क्या जानि बचू दोद, तु हाँठ क्या जानि प्याजु दोद।
g 3 th k drawn p x x i p x i xod.
What does a kite know about the pain of its prey (i.e. chicken)? What does a barren woman know the pangs of child’s birth?

गाँठ नू कृनि त गाँठी ओल।
g 3 th n i kuni ti g 3 thi o l.
The kite is nowhere, but there is a kite’s nest.
Building a stable, before obtaining a horse.

गाँव्र ढोजान बर्सिः, ढो ढोजान हृनिः।
gagur kho tsa:n br xris, br x x kho tsa:n huns.
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.

गाँव्र छु करान बर्सिः लार।
gagur chu kara:n br xris la:r.
The mouse is chasing away the cat. Something unusual.

गाँव्र छाव लंकारर बाँचि, दुःख बघा त्याव र्जु ढुखद ढाऱ।
gagur ts x y l xri bani, heth k a: ts x y zi kheth dra v.
A rat entered a pile of wood. What did it take with it, and what did it eat and came out with? Nothing. An attempt in futility.
The home is like a turf-boat, which is driven ahead by constant roving and pushing.

A sheep in appearance, but a wolf at heart. A wolf in sheep’s clothing.

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.

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

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

A DICTONARY OF KASHMIRI PROVERBS

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

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

A DICTONARY OF KASHMIRI PROVERBS

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

A DICTIONARY OF KASHMIRI PROVERBS
The swede (a green vegetable) at my own house, the same in another’s.

A pauper’s prosperity puzzles all.

A fish craves for water in the river itself.

Wisdom is not like mutton, which can be bought from the market. Wiser.

A bad worksman quarrels with his tools.

I should not have come out of my house.

When one doesn’t get better food at other’s place.

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

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

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.

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I should not have come out of my house.

When one doesn’t get better food at other’s place.
When one cannot control the horses, one beats the dung hill. To take the revenge of the strong from the weak.

गुर खजसिह, जादर मिहिंश तु गाज प्रसिह।
The horse can be assessed after riding it, the quality of the blanket can be assessed after shrinking it by washing, and the cow can be assessed after it has given birth to a calf.
Gold is tested in fire; man’s courage is tested in misery; and horse is tested by riding.

गुर फुू खवान पें, चॉल खस ख्ती लगान, तेल खुस खवान में।
gur chu ni kheva:n pets, yeli chas bхи laga:n, teli chu kheva:n mets.
The horse does not eat the bulrush, but at the time of hunger it will eat clay.
The hunger doesn’t wait for tasty food. Hungry stomach needs no dainties.

गुर, जानानु तू शामरीर, धिंध जैनबस छे बेबफा।
gur, zana:n tiśamśi'r, yim tren nay chi bevapha:
A horse, a woman, and a sword, all the three are not loyal.

गुर वधान चोिे, दानु खवान ग्योिे।
gur vethā:n co:n, dān i kheva:n m'o:n.
Your horse is becoming fat by eating my grain. To live on other’s expense.

गुरि सवारूँ तू ख़रच अल्गंध।
guri savār' ti khā:rei aitga:th.
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.

गूरिस न पूूैँ, म्यकवामस न बूूैँ, तू सुसह न दर्ङंअ।
guris ni pō'x, mṭādamas ni bru:th', ti s'sās ni dżχin'.
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 मलि, झाड झाव पत्त खान।
gursas mżl, tsod heth pati kani.
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.

गुर्ख दूू दोपमुत, खसुनिम खारध, बसुनिम बालतम।
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.

गुरेन लाङिख नाल त खाँगंध खाँड दरिख।
guren lāxikh nāl ti khar gā:yi padar džrīth.
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.

गुर दम्पा झ़े म्योिे फुू फ्रां।
gur dpa'a: zī m'o:n dżd chu tsok.
Will the milkman ever say that his milk is sour? Everyone speaks high of himself. Self-praise is no recommendation.

गुर्ख गरी झााँ रागान।
gur' gari cha: votsh ra:va:n?
Is a calf ever lost in a milk vendor’s house?

गुर्ख बोहानु झा बोझ मारान।
gur' vohni cha: votsh mara:n?
Does a calf die as a result of milk vendor’s curse.

गोि नय आसी, गाश कस बासी।
got nay a:si, ga:š kas ba:si.
If there is no darkness, how will one feel the light?

गुर्ख झािे झानपुि, म गंध्र आसुन्ध झ खबना, अकिस बनाि पाज त बरिस अरज।
gis' chu votnu me gā:sh' a:si'm zīkha:la:, .kis van ha:po, ti beyis apuz.
The peasant has said, “I wish I had two Gods, so that I would tell truth to one, and lie to other.”
One must not lose the first deal. Never refuse the first offer.

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.

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.
Problem-solving to find solutions.
The washing removes the dirt and does not make it more dirty. It helps to begin.

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 charcoal from the fireplace). There is a scarcity of items which should have been readily available with persons who make them.

I have a printed cloth, which no one else has. To show off. A dandy. A snob.

Keep her bathed, and we will take her wrapped (in clothes). Where no dowry is demanded.

Does the washing make clothes dirty or clean? It helps to discuss the problems for reaching a solution. Discussion resolves the matter.

Empty vessels make much noise.

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 charcoal from the fireplace). There is a scarcity of items which should have been readily available with persons who make them.

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

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.

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

A 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.

Rice tastes good when it is properly cooked, and talking is good when opportunity is ripe. Strike when the iron is hot.
chum t karas k’a?
I have (enough) what should I do to it?
To show off one’s wealth. Too much of everything is bad.

chas nu:n tra:vun.
To rub salt on the wound. To hurt a person who is already hurt. To add insult to injury.

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

:ihil bat an chu t ho:k ur tsal no:vmut.
An irate Hindu has chased away an idol of god from his house. Anger is harmful.

jat path zi kh:x:yi rath.
Act quickly and leave (the result) to God. Those who do not bother about the consequences.

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.

jand m: y cha z:i:a:sa:n.
Lice flourish in rags.

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

jama:th g:yi kar:ma:th.
Unity among people is as good as a miracle. Many things are accomplished by unity.

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.

ja:n kus chu? panun pa:n.
Who is good? your own self. If one is good, one will find everybody else good.

ja:n gav su, yus ja:n kari.
Good is one who does good to others.

ja:n chu panun pa:n.
Good is one’s own self. One who is good, will find everyone else good.

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

jigri: y chu kara:n kara:.
It is the heart (courage), which helps to achieve (and not the wealth). The brave deserve the fair.
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चरि लू वैंडङ धारि चढ़ रहात।

tsari chu khud' thari peth rachat.

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.

चार हूंद वांढ़या क्या लू?

tsari hund vāthiy ā'kā: chu?

How big could be the heart of a sparrow?

A little person cannot be very bold.

पाण्डन पाट, तू लाडन्पन ब्रोह।

tsalān men pat, ti larō nēn brōh.

Following the people who are running away, and in front of the people, who are chasing.

A clever person, who takes benefit in every situation.

पाण्डन ब्रोह तू लाडन्पन पाट।

tsalān men brōh ti larō nēn pati.

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

ढिछूह छह दूंग्री, बूङ्गस पोशी, बूङ्गस हूङ्ग्री हूङ्ग्री, तू पॉङ्गस पोशी नु।

tsiūl ḍhay ḍṣi, v̄hāras pośi, v̄hāras ḍhay ḍṣi, ti p̄hāras pośi 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.

चै हिशि गहि छा न्यूर खसान?

tse hīši gabī cha: nūr khasā:n?

Can ewes like you, climb a meadow?

Contempt for other’s weakness. To belittle someone.

बूढ़ गढ़िश नंगू, हंगू तु मंगू।

tsur gāyī nangī, hang itimangi.

Someone’s theft (or bad deed) is revealed all of a sudden.

Bad deeds do not remain hidden for long.

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चः टस्र

१२ दफ “बौँंि”, ३२ दप्र “भांि’, पनूिक कथ छय पनूिन जारि।

tsi daph “beni”, bi dapay “bāyī”, panii’ kath cha panīi: jāyi.

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 mutually understanding and not a public matter.

चौंसिस झुंडवंदः, तू चौंसिस सोडा।

tsiuth hendvend, ti is siuth so:da:.

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

चृँग छ अफ़िंक फ़ातल बाषथ हरान।

ts̄.r cha aki phali ba:pat hāra:n.

A sparrow is wandering for a single grain.

Everyone is in need of something no matter how little it is.

चौरिस गाटस छु झौंग खुर।

ts̄.r is ga:tas chu tso·r khur.

The wiser the man, the more in trouble.

चॉंमिस तल छु गट।

ts̄.gıs tal cha gati.

There is darkness under the lamp.

Nearer the church farther from God.

चम तु नम बौंसिस राष्ट्रमथ।

tsam ti nam v̄siuth r̄ksath.

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

चारि कारान छु रथ यिथान।

tsari ka:ni chu rath yiva:n.

Blood comes out from excessive scratching.

A miser creates more miseries for himself.

A meticulous person often comes to harm.
Every secret shall be told.

tsu:r cha phakh.
Theft is like a bad odour (which cannot be hidden).

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

tsu:r chu be:nu:r.
The thief is without grace (unattractive person).

Don’t steal, and be afraid of none.

One who does not commit a bad deed should not be afraid of anyone.

A stolen cock. A forbidden work.

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

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

tsu:ras tsu:r phara:n.
Thieves steal things owned by thieves.

Ill begotten money does not last long.

A partnership between the thief and the watchman.

Where everyone is dishonest.

A large family is a complex problem.

A bread is made by two hands.

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

A large family is a complex problem.

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

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.

छ tsh

tsh:ry m:t cha vaza:n.
Empty vessels make much noise.

tsh:sh' n:i b:d’, peth i nati b:ld’.
Either with deceit or by force; either from the top, or from the bottom. By hook or crook.

tshalas tal chu mot.
Even an elephant is caught in the trap.
Anyone can be trapped.

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

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).

The silence is silvery (as good as silver).

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.

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

One must be afraid of the person, who keeps quiet all the time.

A calm and quiet person could be very dangerous. Dumb dogs and deep waters are dangerous.
A woman was asked, “Are you OK?” She replied, “No, not at all. My child has started to walk.”

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

A 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.

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

A man who is not aware about what is going on around him.

A woman 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 man 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).

An immoderate laugh ends in a sigh.

To turn and mend old clothes. To economize expenditure.

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

To do something knowingly and on purpose.

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).

Too many precautions cause more problems.

Too much scratching draws more blood.

An immoderate laugh ends in a sigh.

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

To laugh immoderately, is like riding a donkey.

An immoderate laugh ends in a sigh.

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.

A man 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).

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

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

Acquaintance is the world. Good connections pay.

If a matter is prolonged, it becomes complicated.

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

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

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

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.

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

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

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

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

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

Oil is obtained from the sesame seed. Small things too are significant. Noth-

tanduras nakh i kṣḍal.
A little earthen pot by the side of the oven.
A little man in the company of the great.

talva:ri hNZi da:ri peth pakun.
To walk on the edge of the sword.
To be very careful. To take a great risk.

ta:bas chu la:b.
The patience pays. Slow and steady wins the race.

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.

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.

The patience pays. Slow and steady wins the race.

The patience pays. Slow and steady wins the race.

Seven brothers have shared a sesame seed. It is possible to share small things.

The easy days have passed.
Those milkmaids sold their milk and went away.
At the age of thirty, one is just like a lion (full in strength).

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

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

Futile efforts. Much ado about nothing. To pound chaff (husk) and churn water.

There is a slip between the cup and the lip. The easy days have passed.

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

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

To be very careful.

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

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

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

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

A DICTIONARY OF KASHMIRI PROVERBS

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

Futile efforts. Much ado about nothing. To pound chaff (husk) and churn water.
A stammering son (becomes) a (village) headman.

To swallow one’s spittle.
Taking back a divorced spouse or dismissed servant.

A person not fit for the position he holds.

All the buds upon the bush do not blossom. Do not count your chicken before they are hatched.

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

To give promises to ten, and not to cook food for one.

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.

The right hand helps the left one. Mutual cooperation.

To provide a firm bond or assurance.

To give in writing on the copper plate.

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).

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

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

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

Ten in the pocket, ten in heart, and ten in the pillow.

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

To give promises to ten, and not to cook food for one.
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.

Where the responsibility is laid on someone else. To shirk responsibility.

There is pain if burnt. It is painful to lose anything.

If he is pushed into the burning fireplace, he will return from there too. A faithful servant or a good worker.

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.

A disease without pain is meaningless. A disease is always accompanied by pain.

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.

A disease without pain is meaningless. A disease is always accompanied by pain.

Anyone can fall or slip at any moment. The fall (or a slip) is nobody’s father.

A person who works contrary to the instructions. A person with negative attitude.

If he is told to go to the land, he will go to the water. If he is told to go to the water, he will go to the land.

A person with buck teeth was about to die, and the people thought that he was laughing. A deceptive look. Appearances are deceptive.

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To help a person who is harmful. To water a plant of thorn-apple. A deceptive look. Appearances are deceptive.

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A disease without pain is meaningless. A disease is always accompanied by pain.
“Good day” to rich (or honourable) person.

dayi sund pa:vur, vem’ yeti a:vur.
Wherever is the place of God and whosoever takes its possession, is the owner.
Possessions of house and land are sacred.

dastar kha:n.
Amassing riches is humiliation. It is like a piebald bitch, which is not faithful to anyone. Money doesn’t last for ever.

 nzr chu:n’ cha: k
ndi kh ne:r
s chu zalath. h.

If oil is given from the master’s house, one must hold up the cloth for darba:ran chu.
darba:ran chu n
:tr kh ne:r, vuš
:tr kh a:n yazt
dasta:r chi ganda:n yazt i kh:ztr,i, vušneri kh:ztri:n.
Men put on turbans for the sake of honour not for warmth.

To remove (someone’s) turban wrap by wrap. To cause gross insult.

dasta:ri badli chas kalas peth raz.
dasta:ri badli chas kalas peth raz.
One who has a rope in place of turban on his head. A person with no reputation.

dasta:ran chus mWal, darba:ran chu.
dasta:ran chu n im:ii, darba:ran chu.
No value is attached to turbans, but to high professions.
Not what a person looks but what he actually is.

dana bh:on ti:pan’i bh:on.
dana bh:on ti:pan’i bh:on.
Once the kitchen is separate, the inmates are separate.

A wise enemy is better than a foolish friend.

dan dani pat:j, pan’i kheyen mand:j.
dan dani pat:j, pan’i kheyen mand:j.
The ox who ate the matting, ate its rump (and got beating for it).

dana du:shman chus ho:j, khi:o:zi chukh?
“mad chu:mu.”
dan dana du:shman chus ho:j, khi:o:zi chukh?
“mad chu:mu.”
“O bull, why are you bellowing?” “I am proud .”
“O bull, why have you diarrhea?” “I am afraid.”
A coward.
What I had is not required, but what I have is important.

dā:das cha: heng gɔ:ba:n?
Are the horns too heavy for the bullock?
Horns do not weigh heavy on a bull.
No matter how large the family is, the parents would not part with any of their children.

dā:das lo:v, ti ʃɔ:ṭris g ʃad.
A sheaf of grass for the bullock, but six sheaves for the calf. Injustice.
Unjust distribution.

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

n' a:yi.

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

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

zã:h si:kas khasa:n.

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

h šikas kat
r mi:t
As, n h kat h m'u:t
As, mut
h bat

It is not the rich man who is great but the man who gives food.

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The heart is just like a mirror, the way you look at it, it will reflect the same way you look at it.

vo:luy diyi, dinal (na din) ni dasta:r.

Present is more important than the past. What one possesses now is important.

dā:na: gula:b a:s in'.
To have roses to one’s mouth. When auspicious remarks are made or something good is said.

di:na: n' man ša:r ša:yə:
di:kh na: ti pəza:r kheth.
You will give, I know, but after getting a shoe beating.
One who yields only after being thrashed or scolded.

di:na: n' man ša:r ša:yə:
di:kh na: t i mən i' dab kheth.
Won’t you give? (Of course, you will) after getting good thrashing.

dí:i žer e:šu:th pəntə.
dí:ží be:ri yeteth pəhəri.
One should plant a tree at the edge of the field, where it will grow. Proper planning is necessary.

dituth na məgə žə:ŋ pənərə:šə:
di tθapθ ti ni dasta:r.
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.

dí: žəfə tu nə dəsla:r.
di tθapθ ti ni dasta:r.
Catch him, and take his turban.

dí: žəfə tu nə dəsla:r.
di tθapθ ti ni dasta:r.

The heart is just like a mirror, the way you look at it, it will reflect the same
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.

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

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

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

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

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

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

The cousin is the first enemy.

If you don’t have an enemy, don’t you have a cousin?

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

Demons are born to gods as well. A bad child born to well reputed parents.

The (term for mother) is also as good as the (cooking) pot is (like) a sword (i.e. cuts down one’s income).

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

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becomes bitter. Distance lends enchantment, and familiarity breeds contempt.

whether he strikes another, or is himself struck; he cries. Not to be contended.

tell a child and he mounts the horse. To be very impatient.

the (quality of) washerman’s washing can be seen on the day of Id. The result of work is known at appropriate time.

the burning of the border of the garment. Extreme jealousy.

searching thorns in the milk. To criticize without justification.

one snaps with two fingers (not with one).

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

the quarrel between a husband and a wife is like the monsoon rain (which does not last long).

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.

It takes two to make a quarrel.

the quarrel between a husband and a wife is like the monsoon rain (which does not last long).

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Neither I want honey, nor the sting (of the bee).

Neither well-being, nor blessings.

Neither the donkey is satisfied, nor is the owner of the donkey.

Neither the poverty remains for ever, nor the prosperity (or riches).

Neither the owner (of the donkey) nor the donkey is happy.

Not doing a thing means to do several things uselessly.

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

A troublesome encounter.

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

Impossible tasks are accomplished by good luck.

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

Neither the owner (of the donkey) nor the donkey is happy.

Neither the poverty remains for ever, nor the prosperity (or riches).
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.

Neither in three, nor in the thirteen. One who doesn’t have any importance.

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.

To make lame excuses.

I would dance, but the courtyard is small. I would sing, but the flesh and nail are inseparable things. (Close friends are referred as nail and flesh.)

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.

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

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

Better to go bare footed than to wear shoes that are too tight.

To boast like Namrud.

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 nail and flesh.)
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A child without a grandmother, is like paddy without water.

नायगिम्य गव सुय यस नायगिम्य मुर्बा मू अम गाँग।

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

नार घाथान सहर।

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

नार लु मार।

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

नार दाव स्वन हुह।

Like gold which has come out of the fire.

Well tested proposition.

नार रिज़ ग्रू बि नसु।

To dig a well at the time of fire.

To make a futile effort at the eleventh hour.

नार गव जाणथ ति नार गव जाहम।

The fire is heaven, and the fire is hell. The fire provides warmth in cold, and it is unbearable in summer.

नार घाथ बाब घाथ बनन।

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.

नार दाव रोजान ति बाब घाथ बनन।

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.
The sleep is the sister of the death. One is totally unaware of what happens during sleep.

To earn a name is just like to be on fire. The name is high, but the person has a hole in the nose. The weakness of someone who is considered great.

The thief commits only one sin, but the person whose things are stolen commits thousand sins (by suspecting different people).

A semiskilled doctor is a danger to life. A little knowledge is a dangerous thing.

God will give a person according to his intentions.

A distant (supposed to be) grandmother’s charcoal relation.

A slim (lean) person is always clever.

Honesty is great wealth.

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

To extend a helping hand by someone who is as miserable as the person concerned. Useless sympathy.

O naked brother, may (your) bareheaded sister sacrifice herself on you. To be good and do good.

Actually rejoices at heart. Crying outwardly, but happy within. One may pretend grief outwardly, but actually rejoices at heart.

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

God is pleased with honest people. Honesty pays in the long run.

Be good and do good.

A good name is great wealth.

A distant (supposed to be) grandmother’s charcoal relation.

A slim (lean) person is always clever.

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

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

A semiskilled doctor is a danger to life. A little knowledge is a dangerous thing.

God will give a person according to his intentions.
A very distant relation. An unwelcome relative.

नूनस मून।
nu:nas mun.
Money is not wasted when it is invested.

नून नाबाल, तौल पनिलु, अयुन अंदुन, तु बतल म्भल।
nu:n na:bāl, ti:il phanilu, z’un tsendun, ti batim:kh same.
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.

नूल बुकसिस पु गाझन सुर बुध यतोमस।
The bright face becomes ashen when a child becomes an orphan. May God protect the orphan!

नूल चाबिन तू जालन।
nu:ri:ca:n ti rtsala:n
(At the very sight of) your graceful face, cold runs away.
(Cited in praise of God or a pious person).

नोट तू हमाम।
nōt ti hama:m.
Just a water-pot (pitcher) and a bath.
Nothing left in the house.

नांग नौट हुह।
nov not h’uh.
Like a new (earthen) pitcher. New and fresh. Evergreen.

वनश आधि रयौ, जन आस रयौ।
n:š a:y i ret’, zan xas yeth’.
The daughter-in-law came (from her father’s house) after a month; and as if she was here (all the time).
When someone’s absence is not felt at all.

वनश लाबन नू हार, तू क्षबस प्यठ मॉय्लोस हाँ।
n:š lavi ni hār, ti kh:ras peth m:xr’tos hon.
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.

नवश बानि नू बूर, हाश बानि नू माख।
n:š bani ni kuc, ha:š bani nim:xi.
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.

“वनशी दिशमय पूलुएड”। "हाशी दिमय बुहिध।"
“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.

वनशी दोप हाँश बुड़न, “वसतय ब्बन।”
phirith dopnas, “zān bhum: s:χan.”
n:ši dop hasi kun, “vastay bon.”
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.

वनशी लाजोथ “भालुन मालुन”, मालुन चोन हाय जंबूड।
And a daughter-in-law “आट आट”, बसतय पिरिथ भीत्र।
“O daughter-in-law, you boasted of your parental house, and we have seen it. Then you said about bringing flour, but (it appears) that the skin-sacks (of flour) have burst.”
Boasting and false promises do not lead anywhere.

वनशी हुंड ति हां पाँड़, तू बाशी हुंडा ति हां पाँड़।
The daughter-in-law has a few days, and the mother-in-law also has a few.
Things keep on changing and nothing is constant.

A guest does not like another guest (in the same family), the host detests both of them, and the hostess does not like all the three (two guests and her husband, who invites the guests).

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.

Money makes more money (or money begets money).

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

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

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.

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

The one whose family background is good, has a broad vision.
Everyone is a khwaja in his own place. Everyone fights well at its dung hill.

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

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

Ungrateful offspring. Foolish people who help others at the cost of themselves.

Recognition doesn’t come easily from one’s close relations.

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.

A person doesn’t have dearth of friends. In prosperity many friends make their appearance.

One may be saved from one’s blame, but cannot be from another’s (blame).

One’s own reproach to another. To pass on the buck.

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).

To pass on one’s reproach to another. To pass on the buck.

To lose anything by one’s own hand is as good as to save anything through another.

One’s own nails scratch one’s own back. Self reliance.

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

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.

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

One’s own hands help one. One who has done good to others is always thanked.

To make one’s own (friends, relatives etc.) weep, and make strangers laugh.

One’s own (friends, relatives etc.) weep, and make strangers laugh.

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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.

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. A favourite child is often spoiled.

The alien mouse chases away the native one. An outsider or a foreigner chases away or scares away the native (or original resident).

A garment has said, “Keep me well folded, and I will make you look like a king”. Clothes must be kept in good trim.

Immediately after he fell (ill), he was eaten up by the angel of death. A quick or sudden death.

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.

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

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. A favourite child is often spoiled.

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

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The pain of another person is more soothing than the water. To derive pleasure from the suffering of others.
The bad days certainly pass. Adversity passes away sooner or later. The wind storm on Pir Panjal will not last for ever.

An inventive (or imaginative) tongue.

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 Pandachkh located in the outskirts of Srinagar.

A blessing.

Let him eat himself, but let him keep his fire place aglow.

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.

One couldn’t reach the fruit, and, therefore he said that they were sour. The grapes are sour.

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

If there are no cousins, wouldn’t even the dogs bark? All people have enemies in one form or the other.

Pilr. 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.

If there are no cousins, wouldn’t even the dogs bark? All people have enemies in one form or the other.
While telling the truth, the body trembles, and while telling a lie, one feels good. It is hard to tell the truth.

A butcher was asked “Why couldn’t you sell bones today?” He replied, “None of my relations/friends came (to buy meat today).”

The guest looks good only for three days. The guest who overstays loses hospitality.

If you couldn’t win, why didn’t you run away (or escape)? If one cannot face a situation, one should give it up.

A son like his father, a son better than his father, and a son not as good as his father. Three kinds of sons.

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The shepherd tells people, “One (sheep) was eaten by the lion, and another

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To tell a truth is just like to gouge out someone’s eye.

To crave for a child, and to hold a dog to one’s lap.

If a monkey falls from sixty yards, still it remains a monkey. Change of a position doesn’t change a person.

An educated person is (like) a nicely cut (stone). An educated person is well groomed.

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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 suffersings).

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A DICTIONARY OF KASHMIRI PROVERBS

To tell a truth is just like to gouge out someone’s eye.

If a monkey falls from sixty yards, still it remains a monkey. Change of a position doesn’t change a person.

An educated person is (like) a nicely cut (stone). An educated person is well groomed.
by a jackal.” False excuses.

phari hu:n' chu da:rî kond lo:r.
A thorn is stuck in the beard of one who stole a dried fish.
A thief carries marks of detection along with him.
A thief has guilty conscience.

phari h'êzân buza:yi mej, lu:kav dopus, ga:di chu buza:n.
A dry fish vendor roasted his mother; and the people thought, that he was roasting fish.
Blemishes of a profession stick.

phari h'êz cha: guris kha:san?
Does a dry fish vendor ride a horse?

Something beyond one’s reach.

phal kûlûy chu nêmîth.
The tree laden with fruit always bows low.
A great person is always polite.

phât ich zn' garu: ca:n' tîgaru: mën'.
Fata, the carpenter’s wife, is sometimes with you and sometimes with me.
An unfaithful woman. A turn coat.

phirîth pharun hûnun.
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.

(bushel, about 80 kilograms). A blessing to a farmer.

A child who doesn’t grow.

It is better to burst (by overeating) than to give up.
Someone who overeats. Sarcasm on gluttony.

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

It is one thing to be inflated with but quite another to be strongly built.

The grandma is one who gives grandly to eat.
The one who does a favour is considered great.

A great person can see great. A great person has great foresight.
The small stone supports the big one. The big ones too depend on the small.

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.

One who deceives others is deceived himself. One who digs a pit for others falls himself into it.

An old age brings sweetness to a Pandit but bitterness to a Muslim.
Having no food to eat, but having a peon to attend. A person who doesn’t have enough resources, but pretends to be rich. Starvation and official oppression.

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.

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.

To divulge a secret to a wicked person is to rare a snake in one’s own bosom. One who digs a pit for others, falls himself into it.

If one has food (to eat), so many households will come up. In prosperity, there is no dearth of friends.

A lot of bad deeds can be hidden under little food. One’s bad deeds can be covered by feeding someone who matters.

Which is the favourite among the dishes? Cooked yellow rice. Who is the favourite among the relatives? Wife’s brother.

Whether bad or quallelsome, human life is precious. Human life is of utmost value.

If one wishes evil for others, one oneself suffers. One who digs a pit for others, falls into it himself.

To divulge a secret to a wicked person is to rare a snake in one’s own bosom.
To dance in hemp. To do something which is of no use to anyone. To engage in a useless pursuit.

बंदु चू बशर।  
band chu baśar.  
To err is human.

बंदय चू बैसबर।  
bandy chu bē:sab r.  
A human being is quite impatient.

बंदु बंदस मंगी, आणु बेदार ल नोकर रंगी।  
bandi bandas mangi, aːgi bedaːr ti noːkar rōgī.  
To ask a favour from someone, is as if a master is awake whilst the servant is asleep.

बंदु नयः र्जनाह करि, र्जवदाह क्या बस्बस।  
bandi nay gːmaːh kari kh xaːh kːaː: 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.

बब नेहूर, तू अचास प्यढ।  
bab ineːth r, ti athas peth.  
Father, I want to get married, here and now! Impatience.

बब बुढ़तम त खैदभा करतम।  
bab in budam ti khːdːmaː karaːm.  
O father, grow old and serve me. When youngsters expect their elders to serve them.

बर दिध खर नजान।  
bar dith khar natsaːn.  
The ass dances with doors shut. A riddle meaning a quern.

बलाय दूर त खैर काबूल।  
balay duːr ti khːzar kobuːl.  
May the misfortunes be warded off and good prevail. A blessing.
Twelve fives are also equal to sixty. An object can be described in different ways.

कैथित्त ओन्तू पोन्तू तोल्या?
bhit 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 त छाट रंगान।
bikh manga:n ti pot rangana:n.
Begging for alms while dying the woolens.

बीमू रोस शुर गब लाकम्बि रोस गुर।
bimù ros shur gab lakambi 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.

बीरबलून कोरी दुःख अकबर पादशाहन, “क्या मोहनयुग श्राप्रसान”?
bi:rbaluni korí durshak akbar padshahan, “k'á: mohn'uv cha: prasa:n”?
The king Akbar asked Birbal’s daughter, “Does a man give birth to a child? She replied, “Does an ox give milk?” To answer a funny question with a similar one. Tit for tat.

बीरबलूस दुःख अकबरस, “जंगू बिभिज बता सिलाह”?
dopuna:n, “tí bho:du bithi”.
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.

बोथिस गासु घार।
bithis gasi d'a:r.
Money paid to an idle person for (cutting) grass. To pay wages for no useful work.

ब्यक्तार गब ब्यपार।
bekar gav bema:r.
An unemployed or idle person is as good as a sick person. Idleness causes sickness. Rest is rust.

ब्यक्तारस ढिः त्र कार।
bekaras chi tre kár.
An idle person has three tasks: (sleeping, eating and quarreling).

बेचान तु गुरिस खोिस्थ।
becha:n tu guris khoísth.
One is begging while riding a horse. One who doesn’t give up pride even in distress or poverty.

बेछ ब्यक्तार तू पोर्य जान किङ्र?
bechi batas ti p:xr'zan kitsh?
One who has to beg for food, doesn’t need an acquaintance.

बोचिस दून्तू, माज छलहाल।
bochis dun'tu, mázh halhal.
It is lawful for a hungry person to eat the flesh of a dog.

बेछनस बानू कामनातू।
bechinás bānū kāmanāt.".
A beggar doesn’t even have a begging bowel. To be in absolute distress.
A beautiful sin is better than an awkward good deed.

A crooked (or ugly) person believes that there is no other person as straightforward (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.

There is 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.

The world is full of stupid people.

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

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The world is full of stupid people.
an old woman’s love is valued.

An old man’s love is worth a pinch of guinea (a golden coin). An old man’s

hri mušukh.

buz’ buz’ ga:d i kheni asma:nas s i:šith.

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.

An old person and a child are alike.

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

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.

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.

An old person and a child are alike.

The old man died and his cough also was cured. The final solution to a misery comes by death.

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

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“bo'god bo'gly, karrusha”? “mo'ley.”

“bo'd k'gm' koruh?” “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 bo'd, 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.

bo'd gav suy, yas b'dl, b'dl as'i.
The big is he who has big brains (or who can think big).

bo'd badi ts jangir kadi, bo'y badi ts dyap kadi.
bo'd m'ond gati'shi kh'om, ti x'd k'gm gati'shi ni karin'.
You should eat a big mouthful, but shouldn’t do much work. One who only eats and doesn’t work at all.

bo'd hay as'i oduy to'si 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.

b'anh kun vuchith, ts'anh kun nazar.
While looking to the ground, (actually) seeing in every direction. A careful person keeps his eyes always open.

bo'ghnas ch'i b'agh g'an.
bo'ghnas chi b'agh g'an.
The bo'ghun (a vessel) has twelve attributes. (It has many uses). (The term bo'ghun also means one with many qualities.)

Also means one with many qualities.

bo'y gav k'gm', bo'nhi g'ani dh'om'nu.'
bo'y gav k'gm', beni g'ani th.'
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.

bo'ro chu ja'han mu'k poor.
bo'ro chu ja'han mu'k poor.
A burden is a storey of the house of hell.

b'chi phohri ti nendri p'hir.
The burnt rice for the hungry, and the bare ground for the sleepy. Appetite is the best food, and sleepiness the best bed.

bo'xir ni'yi mazi dz'j, tse time ha'r ts'j.
bo'xir ni'yi mazi dz'j, tse time ha'r ts'j.
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.

bo'xir sundi gav k'hom k'hom n'khan, bh'om n'khan n'khan.
bo'xir sundi gav k'hom k'hom n'khan, bh'om n'khan n'khan.
One is not so angry at the cat having eaten ghee (clarified butter), as one is for its wagging its tail (after eating it).

bo'xir n'bi'la, t'uhlis n'xid', t'uhlis chu nek.
bo'xir n'bi'la, t'uhlis n'xid', t'uhlis chu nek.
One is so good that he does not even say bi'la to the cat or di're to the dog.
(These terms are used for driving away cats and dogs respectively). A pious and a harmless person.

bo'xir h'pakh yi'h z'n saran rozhe n'p'chin.
bo'xir h'pakh yi'h z'n saran rozhe n'p'chin.
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.

They said to 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’.

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.

On seeing a cat, one should be able to utter bišt (for driving it away). One must be courageous enough to show displeasure in the presence of the person concerned, and not in his absence.

A mountain ahead to cross and someone chasing from behind. A person caught in a difficult situation. Between the devil and the deep sea.

The hunger itself is sweet. When one is hungry the food tastes good.

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

Mak i me:li magar nakh me:li nī.
One can meet in Mecca, but not in the neighbourhood. One who cannot be easily seen in the neighbourhood but at a distant place.

Majnu was told, “Laila has black complexion.” He replied, “See her through my eyes.” Beauty lies in the eyes of the beholder.

Māza:r bal ta:m haza:r balayi.
There are thousands of hardships until the time of death. Hardships are part of life.

Mata:n hund dop chuy balayan thop.
A divine’s speech averts misfortune.

Matlab chu tsata:n potlab.
The selfishness breaks the back wall of the house. One stoops too low to accomplish one’s purpose.

Mangun gav marun.
To ask (a favour) is to die. To beg is to die. It is not easy for all to ask for a
Wine is here and the bar (wine shop) is also here. Everything is at hand.

To turn the afternoon into an evening. To be caught in a complex problem. A mandn'an šam gatshun.

The eunuchs ought to be ashamed of themselves, but they dance and eat. Ashameless person.

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.

To cook six pounds (of rice) in a pot which has capacity for three Mismanagement.

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.

A Mulla can run only up to the mosque. (A Mulla's province is up to the mosque.) Everyone has his own limitations.

The Mulla is like water which trickles down the rock. A Mulla cannot be trusted for long.

A Mulla fell into a river, he put his hands between crevices (for catching fish). A greedy person.

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.

The disease will be cured at the doctor's clinic, but where can the habit be cured? Habits die very hard.

Mandz gali vzëdëven, a:dath kati galë?

A Mulla’s fight is a fight of boulders (which is useless). One must not enter into an argument with a Mulla.

A Mulla can run only up to the mosque. (A Mulla’s province is up to the mosque.) Everyone has his own limitations.
The wine has spilled from the vessel (containing wine). Only that person knows who has lost it.

The bridegroom has his own few days, and the bride too has a few days (of supremacy). New things do not last long.

To sell snow in the month of Magh (January-February). A business out of season.

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

To remember the milk of one’s mother. To be in real trouble.

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.

Whether you agree or not, I am your guest. To impose oneself on someone. An uninvited guest.

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.
A pleasant sneeze and long life. (When a youngster sneezes, an elder person gives his/her blessings.)

“मैथि पौड़ जीवन”。“भक्ति ति लू महन”。“मेठोर स्थिर मुद्रय”。“मेठस ति स्थिर मुद्र”。“मेठस ति स्थिर मुद्रय”。“मेठस ति स्थिर मुद्रय”.

“A distant cow’s cousin tail. A distant relative.”

“मुसलमान मरि दाग, बुट मारि माग।”“मुसलमान मरि दाग, बुट मारि माग।”

“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.)

“यदि हम तु बाल्य बाल तु बाल बाल बाल”。“यदि हम तु बाल्य बाल तु बाल बाल बाल”。“यदि हम तु बाल्य बाल बाल बाल बाल”。“यदि हम तु बाल्य बाल बाल बाल बाल”

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

“मुपरकु संयोग छु ड़ाय बलिया बलिया बलिया।”“मुपरकु संयोग छु ड़ाय बलिया बलिया बलिया।”

“The free liquor has been taken even by religious judges. Free things, good or bad, are accepted by all.

“सुल्तान हंस लुत जंगल लुत।”“सुल्तान हंस लुत जंगल लुत।”

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Price is according the quality of goods. Good item, good price.

“A distant relative.

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A sickle for the roots, and water for the leaves. To cause harm and be polite outwardly.

मोल घोल पोत दारि, कमलाय झाड़ अटबारि।
mot tsol pot darì, k.day heth atbārì.
The madman ran away from the back window carrying his wife on his back.

मोतस तु कबार छु हिसाब।
motas ti kabār chu hisāb.
The account is to be settled between the corpse and the grave.

मोदर दान व्यक्त नु, ता आक दान मंदर नु।
modur dān vākāt nu, tā ḍāk dān māndār nu.
An sweet pomegranate will not become sour, and a sour one will not become sweet. One’s nature cannot change.

मयोन आसिस्द चॉन गब।
meyon āsīsd chōn gab.
It was mine, and became yours. To lend something to someone, and to give up the hope of getting it back.

मोल मज गाब काँज्ञ, अंकिस राज्ञ तु बौधस बाज्ञ।
mōl māj gab kājñ, ākīs rājñ tu bōdhas bājñ.
Parents are like judges; they are pleased with one (child), and deceive the other.

मोल गोभुम बोर, माजँ गौहुम सखः। ब्रजीत श्रेयम तु काँख, कांख कर्भस न अख।
mōl gōbhum bōr, mājān gāuhum sakhaḥ. brajīt śreyam tu kānx, kānx karbhasaḥ na ākha.
mo! gotstam vrah, mājā gāshīṁ sakh. khēmā has trakh, kām kar hās nīakh.
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.

मकुटम गब तु पवकुटम आच।
makūṭam gab tu pavakūṭam ācā.
One cruel person is replaced by another cruel one.

मकुल दीरिण गदिः फारसी खसुन।
makul diśīth gatshi phārsī: khasun.
A DICTIONARY OF KASHMIRI PROVERBS

The head which has no courage, is like a pumpkin. A coward is a useless person.

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

A selfish person. One who doesn’t care about neighbours.

Honesty brings respect.

A spendthrift does not have a second thought while spending money.

A person who is not doing right thing at the right time.

Let us have hashish for this Lakh as well. A spendthrift does not have a second thought while spending money.

If God gives to one, none can take it away from him.

The girt who is to be married has gone to collect cow dung cakes. A person who is not doing right thing at the right time.

The girt who is to be married has gone to collect cow dung cakes. A person who is not doing right thing at the right time.

A DICTIONARY OF KASHMIRI PROVERBS

To make useless enquiries.

It is useless to ask the name of the village, where one doesn’t have to go. To make useless enquiries.

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?

The gir who is to be married has gone to collect cow dung cakes. A person who is not doing right thing at the right time.

O angel of death, come and take me. A person in distress craving for death.

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

A selfish person. One who doesn’t care about neighbours.

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The girt who is to be married has gone to collect cow dung cakes. A person who is not doing right thing at the right time.

A spendthrift does not have a second thought while spending money.
He who wishes ill of others, will suffer himself.
He who digs a pit for others, falls himself into it.

Either the person should listen to your advice, otherwise what is the use of giving it. Give advice to one who listens to it.

Either one should get (what one wants), otherwise it is useless talking about it?

Either do or die.

None can help him. One must be careful in the choice of words in speaking. Think before you speak. One who loses his way, ten persons may guide him. One who loses his word, none can help him.

He who says, “I’ll do”, will do. He who says, “I’ll die”, shall die. Where there is will, there is a way.

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

He who wishes ill of others, will suffer himself. He who digs a pit for others, falls himself into it.

This is a scorpion, the more you fondle it, the more it will sting. An ungrateful person.

What is a friend worth? Just two chicks of sparrows? When a minor request is refused by a friend.

Either flee or suffer.

Either (to get) complete or maintain a distance. Either whole or nothing.
fuel. A worthless item or fellow.

िः ले खुय चंदस, ति खुय न चंदस।
yi tse chuy v:ndas, ti chuy n icandas.
Whatever is in your heart, is not in your pocket. One may be generous at heart, but may not afford it.

िः जाल लुभान छु, तिह होजब छु।
yi za:l vucha:n chu, tiy h:xzav vuch.
Whatever a net sees (catches), that is seen by the fishermen.

िः जोखि जोखि वोर्नङ्जि, ति कोनू वोर्नङ्जि जंगि जंगि?
yi zevi zevi k:x:zi ti kon:i k:x:zi zangi zangi.
What you do with your tongue, why do not it with your legs? It is better to work than merely to talk about it.

िः मे खुम करन ति ब कर, खु झनल ब बया कर?
yi me chum karun ti b kar, xu jhanal b baya kar?
Whatever I have to do, I shall do. Tell me what should I do? Where one does what one wants to do, but asks for an advice of others just for the sake of it.

िधुय पीर, निधुय मुरीद।
yihuy p:i:r tihuy muri:d.
Like saint, like disciple.

िः न बानस लारि, ति लार्या पानस।
What doesn’t stick to the pot, won’t stick to the body. When a thin soup or watery dish is served.

िनसान खू पोशा ख्बत औख्चुल, ति कनि ख्बत सख।
A human being is more delicate than a flower, and yet harder than a stone.

िनसानस गख्छ आसुन्न्य ब्यन्न, पोशास गख्छ आसुन्न्य ब्यन्न।
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.

िनसान नय आसिस, दसन सुर्य गख्छ मरबक करह।
yinsa:n nay a:si d:xan s x:i’ gatshi ma:shvar ir karun.
If there is no human being around, one must consult walls. It is important to take advice from others in important matters.

िनम गबर, तिमन न बत, निनम बत तिमन न गाबर।
yiman gobar timan ni bati, yiman bati timan ni gobar.
Those who have children have no food to eat; those who don’t have children, have everything in plenty.

िः मल्ल बनि ति गख्छ करह। निः मल्ल करि ति गख्छ न करह।
yi mal:i vani ti gatshi karun, yi ma:i kari ti gatshi ni karun.
What the Mulla (a Muslim priest) says, one must do. What the Mulla himself does, one must not do.

िः पूल्य नाम्
yir:x:n na:v
A boat adrift. Disaster all around.

िः लीखिय गव ति होखिय गव।
yi li:khiy gav ti h:x:kiy gav.
Whatever is written (in ink) is dried up. Written agreements last. One’s fate cannot be changed.

िवञ्जन् दौल, ज्ञञञन मीन, णञञन दौल, गलञञन मीन।
Wealth comes like the falling snow (i.e. slowly), wealth goes away like the melting snow (i.e. quickly).

िः चोथ हदि ति खोत मह।
yi vo:th h:di ti khot mati.
What has gone down the throat, has become one’s liability. One has to abide by one’s belief/faith.
Where the brave cannot succeed, what will a weakling do?

What a rich urban woman does eat, is eaten by a rural cow.

Rub their own blood upon their bodies. Give unto Caesar what is Caesar’s.

The one who showed compassion was ruined.

The one 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.

He who protects himself, can protect the world. Self protection is the best protection.

He who dug a pit (for others) got his own leg into it. He who digs a pit for others himself falls into it.

When merit is not recognized. Who burnt the hundred bundles of hay. When the gain or loss is not valued.
If a person got nicknamed as “bare-footed”, the name will stick to him forever. (Even if he is not bare footed anymore.) A bad name cannot be wished away.

When a clamity or misfortune comes, it cannot be wished away. When the flood gates of the Dal lake open, they do not listen to anyone.

A test for good and bad. A test reveals the truth.

Prevention is better than cure.

The wedge and the timber log are made of the same tree. Chips of the same block.

When I was a young, I had no leisure. When there is opportunity to enjoy, one has no time for it.

One who worries a lot, rots. If you weep, your troubles heap.

He who showed the thing, it was taken away from him; one who concealed it, preserved it.

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.

A DICTIONARY OF KASHMIRI PROVERBS

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.

Prevention is better than cure.

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.

A DICTIONARY OF KASHMIRI PROVERBS

When the pirs (Muslim priests) will be asked to give account (of their deeds), quacks will be (all) in trouble.
A single grape tastes as good as a bunch of grapes. A sample is good enough.

Whatever has bloomed, has bloomed from the very bud. Those who succeed from the very beginning.

One who has been bitten by a snake, is afraid of even straws of grass/ropes. A burnt child dreads the fire.

As you sow, so shall you reap. As you do, so will one receive. As you sow so shall you reap.

As one does, so will one receive. As you sow, so shall you reap.

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.

A person who lives in someone’s family, must consider himself as the one born to their mother.

The one who owes (to someone), will have to pay it back.

One obeys the person, one is familiar with.

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The more a willow tree is chopped, the more stronger it grows.

akh dikh, t'u:t chus ya:vun yiva:n.

One does not get as much annoyed by the eating of (clarified butter) ghee as one gets hurt by the wagging of its tail (on eating it).

As he did to me, so shall I do to him. Tit for tat.

day.

May God save me from the one, whom I saved (or brought up).

One who earns will lose. One who loses will win.

The horse who runs fast, breaks its own knees. The person who works fast has to suffer sometimes.

Where there is flame, the pot is placed over there. Money attracts everything. To take advantage of an opportunity.

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.

yot ta:n’ tshōt pilan kari, tot ta:n’ z‘u:th yad bari.

Till the dwarf tries to reach the fruit, the tall person fills his stomach.

yot ta:n’ z‘u: th ja:y tsha: di, tot ta:n’ tshōt nendür kari.

While the tall person looks for a place for rest, the dwarf gets sleep.

yot ta:m dam, to:t ta:m gam.

Worries last as long as life lasts. Life is not free from worries.

yot ta:m poz pazi, tot ta:m a:lam dazi.

Until the truth is known, the world will have burnt.

yori m’na:, orr k’nm‘.

To show affection to someone by kissing, and to be hit by a stone in return.

Where there is flame, the pot is placed over there. Money attracts everything. To take advantage of an opportunity.

yot ta: ph tot šuhul.

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Until the truth is known, the world will have burnt.
Hold my kangri (a Kashmiri fire-pot), and watch my run. To exhibit one’s readiness.

Ras mor jāt ghar kāti?
ravi zā thāi kati?
Where shall I keep the torn rag? A poor person (who doesn’t have even place to keep his/her rags).

Ras morānicu tu natt gānjārīth.
ras mōnuī tī dō tā:nārīth.
When the soup is measured, and the pieces of mutton are counted. Everything within limit.

Ras lāginam tu dās ṁālinam.
ras lāginam ti dō tā:nām.
May I enjoy (the work), and be free from laziness. A self-blessing.

Rās ṛūs bājāt ḍāb ṛūs ṛān.
rās ṛās bāṭi gav thāi rās chā:n.
Rice without gravy (soup), is like a carpenter without (making a) sound. Something unbelievable.

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.

Rāshā kā:nu ḍāb ṛu:nu ḍāb lō: nā?
rektāli gotshum po:sh ti vinandas gotshum lō:ch.
In summer I need a potsh (a loose cotton garment), and in winter I need a woolen pheran (a loose garment). Everything appropriate to season.

Reit chū satnam tu: pha:n.
ṛey chū sabnam tu: pha:n.
The dew is like a flood to an ant.
रोजurrence कुन  तसूند नाख।
ro:z/kun chu tasund na:v.
Nothing lasts for ever save the name of God.

रोजमुतु गुर लू शोध मोहर।
ro:vmut gur chu še:th m:hrî.
A lost horse is valued at 60 golden coins. Anything lost is valued high.

रूढ नये पेंगि तू रब कति व्यभि?
ru:d nay peyi i i rab kâti v:xhi?
If it doesn’t rain, where will the mud come from? There is a reason behind all that happens.

रूढ प्यनन्य ह रब व्यभान?
There is no mud, unless it has rained. There is always a reason behind every dispute. No fire, no smoke.

रूढ पेंगि कपस व्यभि, चोर माँज कर कोर चोइ।
ru:d peyi kapas v:xhi, vori m:ajî kari koîr paîhî.
If it rains, and cotton grows. I shall make a new cotton dress for my step-mother. A conditional promise.

रूढमुत रनाबिच्चक्स नू जङ्ख, बानण्य, गुरुशस काड, पानय करि आौंही पाठ।
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.

रोचमको लाहि तू ओरमको कछि।
rochmakho: lachi tî isomakho: 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 trifile or lame excuse.

रोजश गर्गड़ परदेस स्राव, जलम रेश नाख, तमि बुक्कोस टाभ निनाश।
na:khay râshí gari: dra:kh.

There is no mud, unless it has rained. There is always a reason behind every dispute. No fire, no smoke.

रोजश घर तू जलम रेश नाख।

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.

रक्षणधि हतस काँगुर बंद।
r:pyi hatas kâgûr band.
A kangri is kept as a security for Rs.100/-. A negligible surety for debt.

लॉर लूरिच तू बुर्ट।
l:hr lu:ri:th ti ku:th.
To pull down a house for a room.

लॉर फिन्यु, लोडू।
l:hr’ kín’ lo:hu:r.
To go to Lahore via Lor. To adopt an indirect and complex approach.

लॉर कमबू खिंचि? परहज; मै दोप पन्नूब मा।
l:hr k’mav khei? pardev; me dop panney ma:?
Who has eaten cucumbers? Outsiders. I thought lest it was by our own people. One who favors strangers and not his own relatives.

लॉर खबान पानस तू झङ्खर ज़वान बेमिस।
One cats cucumber (himself), and belches at the face of the other person. A selfish person.

लॉर बबद गर्गि साँ।
l:vr b:bd g:yi s:vr.
A young intellect is fertile.

लतन हूंद माझ बलन लाहण।
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.

लद्वान्य, बुमूर बदवान्य, गहन्य।
lad’i:n’ yum ir vad’i:n’ gatsh’i:n’.
The growing age becoming tiresome for someone. When the life becomes
unbearable or full of miseries.

A family (is needed) for the house, and food (is needed) for the family. An
empty house, and poverty stricken family is not good.

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.

He who spins for others, remains naked. One who brings up other’s children, remains childless himself.

O mother of strangers! May you see the death of your children. To wish others bad.

To beat a tired person.

To pass a snake (towards someone) over a stick. A mean trick played by a

To adorn a stick with a turban. To respect a worthless fellow.

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.
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.

Childhood is freedom.

Big matters are born out of the little ones. Mountains are made of mole hills. A pimple grows in an ulcer.

Childhood is freedom.

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.

If a woman is strong in character, she can brush aside lakhs of men without difficulty.

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.

A DICTIONARY OF KASHMIRI PROVERBS

The customers are known to the shopkeeper.

A shopkeeper drank liquor and was ashamed. The oilman drank some ricewater, and he became intoxicated with pride.

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.

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 the person who has nothing (to offer)?

A DICTIONARY OF KASHMIRI PROVERBS

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.

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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 the person who has nothing (to offer)?
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.

One who expresses happiness on someone’s cry, and sighs on someone’s travail.

Religious sermons are meant for other people (not for oneself). One who only preaches and does not act.

If there were no 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.

To place a hand wearing a ring, upon another’s shoulder.

To oblige someone without doing anything.

To place a hand wearing a ring, upon another’s shoulder.

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To place a hand wearing a ring, upon another’s shoulder.
A DICTIONARY OF KASHMIRI PROVERBS

va:rini niši šur thavun khəːrīth.
To hide the child from the midwife.
When it is impossible to keep a secret.

va:v vuchith gatshi na:v tra:v in.'
One should float the boat (in water) after seeing the direction of the wind.
Think before you act.

va:vas na:v s.
To go out boating when a strong wind is blowing.
An unsuitable time for any work.

va:vas na:v visəːl.
To go out boating when a strong wind is blowing.
An unsuitable time for any work.

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va:v vuchith gatshi na:v tra:v in.'
One should float the boat (in water) after seeing the direction of the wind.
Think before you act.

"vaːːgəːv gar hoː dəːdəːy"  "baːːɡəːv həːːs ʃəːːtəːn".
"vəːːgəːv gar hoː dəːdəːy"  "vəːːgəːv chus vaːːtəːn".
"O tenant, the house is on fire."  "I’m packing my mat."
To be selfish.

vilinji pet vəːkhal.
A mortar upon the clothes line. An impossible task.

rji ʃənəːn vəːrən rji.
vəːθ tʃənəːə: zəː puːnən tʃənəːn.
Will the Vitasta (name of a river) break apart, that one’s own relation separates. Blood is thicker than water.

vəːθ pɔːʃi ni ʃəːl i chalnas.
vəːθ pɔːʃi n i ath i chalnas.
The water of Vitasta would not be enough for washing one’s hands. An extravagant person.

"baːdhi kəːtəː ʃəːk ʃəːkəːn"  "əːːnəːrəː n".
"vəːθi kəːti chakh graːzəːn"?  "aːːɡəːrəː n".
"O Vitasta, at what place do you roar?"
"At the very source."

vəːθi naː bəːd phəːl.
A sugar candy for the river Vitasta.
A little income and large expenses.

vəːθi ən təː bəːdʒəː dəːɹə.
vuchith on tibəːzəːtə zəːr.
To feign blind on seeing and to pretend to be a deaf on hearing. See all, hear all, but say nothing.

vəːrən gəː əːːrə əː bəːrən gəː bəː əːrə.
vuchun gəːv tibəːzəːn gəː bəː'əːkh.
It is one thing to see (with one’s own eyes), and quite another to listen to others. Trust your own eyes.

vuːsəːn tʃəːr, tʃəːrə ʃuː əːrə.
vutshas tʃəːr, tʃəːrə vəːtəːsh.
If you hurry, you will be late; and if you are late, you will hurry. Haste makes waste.

vuphəː r rəfəːn'
vuphəː r rəfəːn'
To catch things (or birds) while they fly.
Not to be practical.

vuːsən vəːθiːdʒəː gəːfəːn ʃəːkəː vəːhəːrəːnəːn.
vurun vuchith əː gatshan kəːː vəːhəːrəːvəːn'.
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.

vuːsin' bəːni, yəːrə vəːlə; təːrənəː bəːni, əːrə ɡəːnəː.
vuːsin' bəːni, yəːrə vəːlə; təːrənəː bəːni, əːrə ɡəːnəː.
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.
“Get-up youngster and eat meals.” “Where is my big bowl.”

“व्यवसाय नौश बुझा खसा।” “आवृत्ति कमा करनि खसा?”
“v:th noś k'uth khasa.” “a:mās k'ā: 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.

व्याजल्य आकन्द्र, व्यूह कदन।
v:z'ik'kn to'p kadhun.
To take a bite on the red side (of an apple). To take the giant share in partnership. Heads I win tails you lose.

व्यपर माहलुफ गव बबकर चूर।
v:par m:haluk gav k:kar tsu:r.
A man of another dwelling is a thief of chicken. A stranger is always doubted.

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शङ्कस छु शङ्कम घटान।
š:ataras chu šaštar is atan.
The iron is cut only by iron. Diamond cuts diamond.

शौलम्ब तारख हावन्य।
š:al'tarakh ha:v:n'.
To show (colourful) stars to someone. Try to tell palpable stories and give false hopes.

शकर हय बहुय म्या ग्याम्याय, म्या हय चय शकर ग्याम्याय।
šakar hay chuy mets g:xsh'nyay, mets hay chay šakar g:xsh'nyay.
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.)

शक्लिच छा वयब हुन, अरबल गङ्छ्र आसून्म।
šakli cha: lev d'un, ak: gatshi a:s'in'.
Does one lick the beauty of a person; it is only the wisdom which matters. Wisdom is more valued than beauty.
The howling of a jackal. To make unnecessary noise.

When a jackal is to die, it runs towards a village.

The jackals live separately, but at the time of howling they unite.

To beat hedges after the jackal has run away. Crying over spilt milk.

Who has died, for him the whole world has died. Death’s day is doom’s day.

Sharp in the evening, but lazy at noon. One who is alert in the evening (doing nothing), but very lazy at work.

Six, three, nine and eleven. To narrate unrelated events or stories.

Even the mortars are broken by the evil winds. Misfortune creates a lot of problems. Misfortune never comes alone.

People talk ill of the king behind his back.

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.

A bet on snow. A childish game.

Even the mortars are broken by the evil winds. Misfortune creates a lot of problems. Misfortune never comes alone.

A person cannot serve many masters at the same time.
A child is (like) a cat, call it to you, and it will come. Children are fond of affection.

A person becomes stupid at the age of sixty. Age has its effect.

The ears of a satan are deaf. A stupid does not listen to good advice. It is also said to avoid evil eye.

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.

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 avoid the evil eye.

To call for prayers while asleep or lying down. A lazy person.

Tit for tat.

Not enough even for a lung. Limited resources. A little income.

A person has to feed his family and kids first. Will a person with children, eat his own throat?

Impossible things to happen. Tit for tat.

Will a person with children, eat his own throat?

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 avoid the evil eye.

To call for prayers while asleep or lying down. A lazy person.

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.

The dogs have eaten the food cooked in partnership. Nobody takes the responsibility in partnership.
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संत गौति तिम, यिम पानि सुल्तु, ग्रामस बनावन सवन।
sant gɔiy t̢im, yim pálni sultu, gɾamos banavan savn.
Real saints are those, who can turn copper into gold by water.

संतोश ब्यालि ब्रहि आनंद फल।
santoʃ b̥ala bɾahi aːnanda f̥al.
A harvest of peace is produced from the seed of contentment. Contentment is happiness.

सफर छु काफर।
saph̥ar chu kəfər.
The journey (or travel) is like an infidel. A journey is always hard and troublesome.

सब्र हुह स्वन सुंद दुर।
sabr chu swn sund d̥u.
Patience is like a dish of gold. One who patiently bears hardships is like a bowl of gold.

समथ गौति झमथ।
samath gɔiy həmət.
The unity (among people) is courage. The unity is strength.

समणर छु सातन, लाल जावहिर खिस व्यपान।
samandaɾ chu sətən, laːl javəhir kʰis vəpaːn.
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.

समंदर छु सातन, लाल जावहिर खिस व्यपान।
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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.

सरफ़ गौज़रण बाहर, तु अतरारा राखुराखण द्व।
saraph gɔʒəran baːhər, tu atəɾaɾa rəkəɾəkəɾan dv.
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.
A basket cover for a pond. More demand than available resources.

Gold worth thousands of rupees 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.

A spendthrift does not plan his expenditure. A deceitful person.

What is cleaner than the clean? The forehead/fortune. What is finer than the fine? Misfortune.

Seven tongues of a snake. A person who says different things at the same time. A selfish or careful person.

One who doesn’t get minimum necessities prostrates easily. One 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.

A basket cover for a pond. More demand than available resources.

God provides food even for the worms and insects living under the stone.

The secret is revealed, and the (complex) matter is straightened (resolved). To find solution to a problem with the revelation of a secret.

A bridegroom of pirs (saints) came gracefully and secretly. Knowledgeable people do not believe in pomp and show.

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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.

God forgives.

Oil to the sand, and soap to the grass-sack. Waste of labour. Futile efforts.

A basket cover for a pond. More demand than available resources.

Sudhama’s handful of ground rice. A little from a poor is as good as thou-
sands from a rich person.

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Sudhama’s handful of ground rice. A little from a poor is as good as thou-
sands from a rich person.
The association among equals is good and the association among unequals is a misery/curse.

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, tsi:r’ p’a:yas.

A bridegroom/prince. Simplicity has its own value.

Even a crow didn’t rise from the heap of ashes. When no one bothers at all.

The misfortune goes away by a speck of ashes. An ordinary medicine may cure a severe disease.

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.

A peacock’s crown on a pig’s head. An improper appearance or an uneven companionship.

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.

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.

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 to: si:r go:s, go:s baka:r.

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One is paid for one’s good or bad deeds. Do unto others as you would like others to do for you.

“स्वयं अच्छा रूप रचना?” “अभी चाहिए ग्रामी”।
“मदुर छो गाँव में”। “अभी खलान ग्यामी”।
“सौ कमा रा?” “अभी का: प्राणिए”।
“मैंहर चा ग्यामाम्स”, “अमि हकली मैनी.”
“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.

स्वाजन बोँज़ इशार सुणिय, कबजन बोँज़ दमालिसुणिय।
A hint to a wise person, and shouting for a stupid is necessary. A word to write.

स्वान सूंज शाख, न बार थवनस त न बार जावनस।
sinis inz šrak, na var thanvas ti na var tra:vnas.
A golden dagger can neither be kept, nor be thrown away.

मेरा गोयम साराल, कनास छस न बतु लमान।
snas goym sartal, kanas chas ni bat lada:n.
My gold has become brass. I do not stuff my ears with food. I have undergone a loss. I am not a stupid that I don’t understand it. The position has changed, and I am aware about it.

स्वानस म्यान कनास तल।
snas m:yi kanas tal.
The gold (an ornament made of gold) is precious when it is worn in the ear.

स्वानुर नय स्वान चूर कारी, लू काँग़ ग्राम्यस।
smur nay smisur kari, tik:ts gatches.
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.

स्वरन गढ़ बामियु, गल्ल ग्राम न खारन्य।
sran gatshi va:yin’ g:li’ gatshan nikha:rn‘.
One should play on a flute, but one’s cheeks need not be blown out. Do good, but do not show off.

डंडाण्ड झुकान हर, योलाट्यु न अध्य लू मरान, तोलान्त्य झिनु पथ रोजान।
If two bulls quarrel among themselves, the fight continues till one of them is dead. A decisive fight.

हो बूग लू बूग तू बूग लू चूग।
srog chu drog ti droguy chu srog
The cheap items become expensive, and the expensive ones become cheap. The cheap things do not last for long, whereas expensive ones do.

हे 

हेकिमस तू हेकिमस निशी राखतम खड़दङ।
h:kmas ti h:kmas ni:zi rachtam kh:dayo:.
O God, save me from the doctor and the ruler/official.

हेदिस झार तू ढङग बीच्ह।
h:dis kha:ti h:zgni mi:th‘.
Cutting the throat and kissing the chin. A traitor. A hidden enemy.

हेदिस ढङ रख बननिरिथ नेहन।
h:dis tini rkh krith ne:run.
To set off after encircling the throat with a charcoal line.
To take a great risk.

हे पुटुट मगार ग्ञ्न्द न।
h:phuti magar g:dn:i.
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.

हेदिस बुलिलस खबदा राघ्र।
h:dis kir:is kh:daya: r:a:z‘.
The simple minded persons are liked by God (if not by people). Simplicity is a blessing.

हेर पुरटी चागार ग्ञ्न्द न।
h:phu magar g:dn:i.
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.
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.

A barren woman had a son, and the (goddess of) small pox opened its mouth. To lose the only precious thing.

The fishermen learnt to use the net (for catching fish), and the fish learnt how to jump out (of them).

The starling eats shit but keeping its neck upright (in style). A person who shows off even in great distress.

The simple-minded women are fortunate (they get all the comforts).

One doesn’t get one’s due, and (not to speak of) a reward. Where rights are not?

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.

The share of food to one who is present but a beating for the cook.

A saddle of rags on a wooden horse. Who will mount it? Mohi-ul-Din. Only a fool can do foolish things.

A bundle of grass for an elephant's stomach. Not adequate food for one who is very hungry or a glutton

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One word for hundred words. To give a brief and firm decision after hearing a lot.
Ill gotten wealth doesn’t provide any comfort.

One should remain in his wits at the time of quarreling with someone. Don’t lose your wits at the time of a quarrel.

I would sacrifice my neighbour for my home. One may do anything in keeping one’s house.

Though one has reduced to nothing, but the habits have not changed at all. An adamant person.

To have long tongue which can be tied around waist.

To show affection outwardly and to harm when an opportunity arises.

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.

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.

An account for things which are lawful, and punishment for things illegal/unlawful.

To be very talkative and cunning person. Gift of gab.

III begotten wealth is wasted.

Ill gotten wealth is wasted. The one who gets it neither uses it himself nor gives it to anyone. Ill got ill spent.

To have long tongue which can be tied around waist.

To show affection outwardly and to harm when an opportunity arises.

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.

Be up and doing, and God will help you.
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What is the need to give a name to a multicoloured cow (which already has one)?

Harir tang ti zānay, mohri tsu:th tī zālīth.
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.

Harir so:da ti ba:alras xalānghī.
ha:ri sodā: ti ba:zras khalb'ā:
One has only a penny to spend, but makes the whole market stir. A person who creates noise for nothing. Great cry little wool.

Harir ha:ri tī:zī k'nu:n a:si, tā ha:ri nā:si tī bī:rin:zhī k'ā?
ha:ri hay va:th k'nu:n a:si, ti ha:z nay a:si tī k'ī:zi k'ā?
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.

Harir galan na tū da:nas bāh ch'īrīt.
The locusts will certainly die (or go away) but after destroying the paddy.

Hisa:b harir tū b'īrshīshā xārīhā:dū.
hisā:b ha:ri ti bakhšīsh kh xerva:dī.
Account for a penny, but to give away money by quintals. Penny wise and pound foolish.

He pāts tī dī pāts bārā:bār.
He pāts tī dī pāts bārā:bār.
To take five or give five all the same for one. A person who can beat others can also be beaten.

Hechun chu a:si:n k'ā:ri vasnas ta:m.
hechun chu a:si:n k'ā:ri 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.
If one taunts or ridicules someone, he may also get taunts and ridicule (by someone else).

A false excuse for not giving someone food to eat.

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.

A lonely fellow in the house.

The ghost of the deserted mosque.

Like an insect to the pod (so is sin to a man). Sin brings punishment with it.

Do at Rome as Romans do.

I came down the stairs in dark, and washed my face from a pitcher filled with water. This is what suits this house.

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.

If one taunts or ridicules someone, he may also get taunts and ridicule (by someone else).

The dog took away the piece of fleece (while the men were quarreling over it).

The dogs bark but the workshops go on. The (good) work must continue, no matter what people say.

The dog-barley, it grows there where it is not sown.

If a dog’s tail is set in a special kind of box, it will still remain a dog’s tail when brought out.

A lowly man for a lowly work.

The cobblers are the cooks of dog’s flesh.

The dogs bark but the workshops go on. The (good) work must continue, no matter what people say.

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 dogs bark but the workshops go on. The (good) work must continue, no matter what people say.

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.

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. 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 always has a stone in her bowl of food. Although her bowl would appear full of food, actually she could not get full meals to eat.) Illtreatment to one in spite of prosperity.

The duck dances, tightening her girdle. A woman who is always ready to quarrel.
Professor Omkar N Koul was born at Bugam, Kashmir on January 7, 1941. His educational qualifications are: M.A. (Hindi), M.A. (Linguistics), Ph.D., and Certificate in Administration of In-service Teacher Education. He has studied at the University of Jammu and Kashmir, Srinagar (1961-3); K.M. Insritute of Hindi Studies and Linguistics, Agra University (1964-8); the University of Illinois at Urbana-Champaign, USA (1969-71), and the Interna-tional Training Institute, Sydney, Australia (1979). His areas of interest are: Linguistics, Language Education, Communication Management, and Com-parative Literature.

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