

# *The Kashmir Series*

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## *Kashmiri Proverbs*

*Compiled by:*

*Sunil Fotedar*

*For*

*KASHMIR NEWS NETWORK (KNN)*  
*(<http://iKashmir.org>)*

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# *The Kashmir Series*

## *Kashmiri Proverbs*

*Compiled by:*

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August 2002

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for

**KASHMIR NEWS NETWORK (KNN)**

( <http://iKashmir.org> )

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## Foreword

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In order to counter the disinformation campaign launched against the minuscule Kashmiri Pandit (KP) community by Muslims, a team of dedicated KP individuals in the USA, along with other Indian Americans, has formed the Kashmir News Network (KNN). KNN acts as a central repository and dissemination outlet for information on Kashmir. A major activity of KNN is the hosting of a number of related web sites.

The KNN websites carry information about the on-going struggle of the Kashmiri Pandits, as refugees in their own country, the conditions that prevailed in the valley before their exodus, their history of survival through centuries of persecution at the hands of cruel Muslim rulers in the valley, detailed case analyses of various Kashmiri Pandit individuals killed by the Pakistan-sponsored militants, and several massacres of the Kashmiri Pandits that have taken place after their exodus. It is a repository describing the ethnic cleansing of the Kashmiri Pandits from the valley of Kashmir. The web sites serve as an authoritative source for historical documents, books, and strategic analyses on Kashmir and related issues.

In addition to the political literature, it is a repository of information on the Kashmiri Pandits detailing their culture, history and religion. The KNN websites also carry Kashmiri Music and several video documentaries in "Real Player" format, paintings by Kashmiri Pandit artists, articles on our language with actual audio clips, among many other things.

These web sites are located at the following Internet addresses :

- Kashmiri Pandits <http://iKashmir.org/>
- Kashmir Herald <http://KashmirHerald.com/>
- Virtual Homeland of KPs <http://Kashmiri-Pandit.org>
- Panun Kashmir <http://www.PanunKashmir.org/>
- Satisar Foundation <http://www.Satisar.org/>
- Koshur – Kashmiri Language <http://koshur.org/>

We have also started our own private e-mail club called the **KPandit**, hosted by *Yahoo!* groups. The KPandit is designed to be a forum where views and news about Kashmir imbroglio, articles about our unique culture, religion, history, and current political affairs, are freely exchanged. Subscription to the KPandit service is free and available to a KP with a valid e-mail address anywhere around the world, and can be requested by sending e-mail to the following e-mail address:

[KPandit-subscribe@yahoogroups.com](mailto:KPandit-subscribe@yahoogroups.com)

Some website addresses of interest are:

### Arts & Culture

History	<a href="http://ikashmir.org/history.html">http://ikashmir.org/history.html</a>
Region	<a href="http://ikashmir.org/culture.html">http://ikashmir.org/culture.html</a>
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Glimpses of Culture	<a href="http://ikashmir.org/Glimpses/index.html">http://ikashmir.org/Glimpses/index.html</a>
Crown of India	<a href="http://ikashmir.org/Crown/index.html">http://ikashmir.org/Crown/index.html</a>

### *Political Literature*

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Kashmir Sentinel	<a href="http://kashmirsentinel.com/">http://kashmirsentinel.com/</a>
Koshur Samachar	<a href="http://ikashmir.org/KoshSam/index.html">http://ikashmir.org/KoshSam/index.html</a>
Patrika	<a href="http://ikashmir.org/Patrika/index.html">http://ikashmir.org/Patrika/index.html</a>
Unmesh	<a href="http://www.unmesh.com/">http://www.unmesh.com/</a>
Vitasta Annual Number	<a href="http://www.vitasta.org/">http://www.vitasta.org/</a>
Milchar	<a href="http://www.milchar.com/">http://www.milchar.com/</a>
Voice of J&K	<a href="http://ikashmir.org/VOJK/index.html">http://ikashmir.org/VOJK/index.html</a>

### *Organizations*

Virtual Homeland of KPs	<a href="http://kashmiri-pandit.org/">http://kashmiri-pandit.org/</a>
Panun Kashmir	<a href="http://www.panunkashmir.org/">http://www.panunkashmir.org/</a>
Satisar Foundation	<a href="http://www.satisar.org/">http://www.satisar.org/</a>
Vyeth Television	<a href="http://ikashmir.org/VyethTelevision">http://ikashmir.org/VyethTelevision</a>
IILS	<a href="http://www.iils.org/">http://www.iils.org/</a>



## Acknowledgements

Credit goes to the KP authors who have, by writing timely articles on our culture and religion, rendered yeoman's service to our community at a time when we find ourselves as refugees in our own country with the threat of extinction glaring us in our face. The articles reproduced in this document and others are *compiled*, not edited, in its original form as they appeared in various publications. This document is part of **The Kashmir Series** which is being distributed over the internet. No money is being raised in any form for such a project. The titles that comprise this series are:

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- [Kashmiri Poets](#)
- [Kashmiri Folktales](#)
- [Kashmiri Playwrights](#)
- [Kashmiri Painters](#)
- [Kashmiri Artistes](#)
- [Culinary Art of Kashmir](#)
- [Naming of Kashmiri Pandits](#)
- [Kashmir Proverbs](#)
- [Kashmiri Pandit Personalities](#)
- [Kashmiri Pandit Leaders](#)
- [Kashmir: The Crown of India](#)
- [Kashmir: Poetry of Nature](#)
- [The Geography of Jammu & Kashmir](#)
- [Srinagar & its Environs](#)
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- [Kashmiri Pandit Festivals](#)
- [Kundalini](#)
- [Kashmir Shaivism](#)
- [Our Guru Dev](#)

### Political Literature

- [Panun Kashmir Publications](#)
- [Article 370](#)
- [White Paper on Kashmir](#)
- [Kashmir: Past and Present](#)
- [Wail of a Valley](#)
- [The Kashmir Story](#)
- [Historical Documents](#)
- [Articles & Opinions](#)

The articles compiled in this document have been taken from the following publications:

#### Koshur Samachar

Kashmir Bhawan  
Amar Colony, Lajpat Nagar  
New Delhi - 110 024

#### Patrika

Bhagwaan Gopinath Jee Trust  
Pamposh Enclave, G. K. - 1  
New Delhi, India

#### Vitasta

Kashmir Bhawan, Calcutta  
CK-35 (near CK Market)  
Karunamoyee, Salt Lake  
Calcutta – 700 091  
Ph: 358 3932

#### Gems of Kashmiri Literature and Kashmiriyat

The Trio of Saint Poets - I  
by P. N. Razdan (Mahanori)  
Publishers: Samkaleen Prakashan  
2762, Rajguru Road, Paharganj,  
New Delhi- 110055

#### Kashmir: Crown of India

Vivekananda Kendra, Kanyakumari  
June, 1984

#### An Introduction to Spoken Kashmiri

by Braj B. Kachru  
Department of Linguistics, University of Illinois  
Urbana, Illinois 61801 U.S.A.  
June, 1973

**Unmesh**

Publication of N.S. Kashmir Research  
Institute  
D-7/7175,  
Vasant Kunj,  
New Delhi - 110 070 (INDIA)

**Glimpses of Kashmiri Culture**

Shri Parmananda Research Institute (REGD.)  
(under the auspices of Shri Rupa Devi Sharada  
Peetha Trust)  
Raghunath Mandir, 2/3 Bridge  
Srinagar, Kashmir

**SaffronValley.com**

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Kashmir News Network (KNN)

*URL:* <http://ikashmir.org/>

*August 2002*

## 1 Introduction

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**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, pAtshis 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 mandIchun tI bastI khakhra:yi k'a:? 'One who is not ashamed of begging, why should he be ashamed of the sound of his begging sack?'). Others are metaphorical in which the literal meaning is merely redundant (for example, gA:v n'a:y bo:za:n sA:ri:, da:~dI n'a:y nI ka:~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 Laleshwari and Sheikh Noor-ul-Din. They have become part of the folk wisdom. A number of proverbs are borrowed from Sanskrit and Perso-Arabic sources. The sources of proverbs have not been indicated.

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

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

*Excerpts from:*

**A Dictionary of Kashmiri Proverbs**

by Omkar N. Koul

Professor, Faculty of Languages

LBS National Academy of Administration

Mussoorie 248 179

## 2 Kashmiri Proverbs

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**Omkar N. Koul**

*Ak' tsAT sum tI sa:s gov k>li*

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

*Ak' sund kAsiya:n beyi sund gIza:*

One person's vomit is another's food.

Someone lives on the leftovers of others.

*Ak' sund daza:n a:b, tI beyi sund nI daza:n ti:l*

One man can burn water, whereas another cannot even burn oil.

A matter of luck.

*Akis daza:n dA:r tI b'a:kh chus vushIna:v:n athI*

One man's beard is on fire, and another man warms his hands on it.

To take advantage of someone's misery.

*Ach ongji Thukni*

To strike the eyes with fingers.

To tease someone.

*Ach peTh nI mAch zIrna:vIn'*

Not to bear a fly on someone's eye.

To take good care of someone.

*Ach vatshI tI ga:shI rusI*

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

To turn a blind eye to something.

*Achan paci ph'ur gatshun*

To turn one's eyes away from someone.

To forget someone's help.

*AD' la:r AD' da:r*

Half at Lar and half at Dar.

Unmanageably scattered property or assets.

Scattered relations.

*Ati: sha:h tI Ati: gada:h*

A king for a moment, and a beggar soon after

One's fortune can change very fast.

*Ath' ba:nas kh'on tI Ath' ba:nas charun*

To eat out of a vessel and then defile it.

To receive someone's hospitality and then slander him.

*AdIr zAT h'uh aga:di gatshun*

To stick (to something) like a wet cloth.

To be very adamant. To keep on insisting.

To pester someone.

*An' sInz k>lay kh>da:yas hava:iI*

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

*Anim s>y, vAvIm s>y, iAjim s>y pa:nIsIy*

I brought the nettle, sowed the nettle, and then the nettle stung me.

To be affected by one's own deeds.

Ingratitude.

*Anis mush ha:vin', na chu g>na:h tI na sava:b*

To show one's fist to a blind man is neither a sin nor a virtue.

Advice is lost on stupid people.

*Andraman grand karIn'*

To count (someone's) intestines.

To know all secrets about someone.

*Ar' a:yi sA:ri: tI or gav nI ka:~h*

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

*A:b panun ma:sho:kh*

A man loves his own shortcomings.

*A:shina:v gav po:shina:v*

A relative remains a relative, as long as relations are maintained.

You should not take relatives for granted.

*aki kanI bo:zun tI beyi kanI tra:vun*

To let it in by one ear, and let it out from the other.

To hear but not to act.

*akh asun gav madI vasun, b'a:kh asun gav kharas khasun*

One kind of laugh is to come down from high horse and another to get on an ass.

*akh kara:n tachI bachI, b'a:kh diva:n vachI vachI*

One person earns his living after working very hard, and another beats his chest (out of envy).

A person does not appreciate the efforts of others, when he is (merely) jealous.

*akh gav be:chun beyi hAs'tis khAsith*

One is to beg, and that too riding on an elephant.

To ask for alms and also to maintain status.

Trying to be a dignified beggar.

*akh go:mut yi:rI tI vi:ri manga:n Tang*

A drowning man asks for pears from the willow tree.

A confused person. One who doesn't know what is good for him.

*akh tI akh gAyI ka:h*

One plus one make eleven.

In unity there is strength. Two heads are better than one.

*akh buDI tI meThI, b'a:kh buDI tI TeThI*

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

Some people age gracefully others go sour.

*akh vakur tI beyi trakur*

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

One problem over the other.

A pimple has grown on the ulcer.

*azmo:vmut gav pathar po:vmut*

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

*athI tshoT tI zevi z'u:Th*

With short hands and long tongue.

One who merely talks, but doesn't really work.

*athIva:s chu mohrI sa:s*

Unity is equal to a thousand golden coins.

*an mana: kar phana: rachun chuy boD g>na:*

Bring a mound and finish it. It is a great sin to save.

A spendthrift. One who does not think about tomorrow. Eat, drink and be merry for tomorrow you may die.

*anIhA:ren arIma:n, kAr'mit' pashe:ma:n*

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

*apzis koTh' kati.*

The lie doesn't have knees to stand on.  
A lie doesn't have a foot to stand on.  
A lie doesn't last for long.

*allkulis tullkul bana:vun*

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

*alan hIndi da:di va:~gnan sag*

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

*asma:nas sI:th' buz' buz' ga:DI kheni*

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

*a:gI kara:n ne:thIr tI parzun nI ma:na:n*

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

*a:bas andar krAnD*

A basket in water.  
To thrive under patronage.

*a:men Ta:ken ti:l phe:run*

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

*a:rIm' kAd nI muj, tI pheki:ran do:rus halam*

The gardener had not yet dug out the radish, when the beggar held the alms-bowl in front of him.  
To ask for the chicken before it is hatched.

*a:li ditso:n ta:li ga'v, z>vi korun l'av tI l'av*

Ali greased her head with ghee, but the lice licked it up.  
Money in the hands of a spendthrift.

*a:v tI s>nlsund tI gav tI ga:suv*

If it comes, it is golden; if it doesn't, it was made of grass.  
Welcome an opportunity as it comes, call it a trifle if it doesn't.  
Neutral attitude.

*a:sun chu hechIna:va:n na a:sun chu mandIcha:va:n*

Prosperity teaches one, and poverty puts one to shame.  
Prosperity improve's one's personality, adversity cripples it.

*utInI bala:yi tut*

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

*on k'a: za:ni pron batI*

A blind person doesn't know what the white rice looks like.

A blind man is no judge of colours.

A stupid person doesn't know what is good or bad.

*o~glas peTh bAngII*

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

A baseless matter which does not last for long.

To build castles in the air.

*klji peTh ka:jIvaTh, viliñji peTh v>khul*

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

Unorganized system. Impossible things.

*kAmi:nas khIdmath chi zAmi:nas cho:b*

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

To serve a mean person is an unprofitable business.

*kathi kotsh, vati pakIvIn'*

Bribe for a word, and road toll for the walking

Maladministration and corruption.

*kani kapas kaDIn'*

To obtain cotton from the stone.

An impossible task.

*kanas batI ladun*

To stuff the ear with food.

To over feed someone.

Advice to a stupid person is wasted.

*kandas tI muji kunuy s>:d*

The sugar-candy and the raddish taste alike.

All the same to a person whether good or bad.

When good and bad persons are not distinguished.

*kaII peThI' sA:la:b*

A flood over one's head.

Deep in trouble.

*kalas peTh gA:r' phuTTrA:vith khen'*

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

To make living with difficulty.

To keep the wolf off the door with difficulty.

*ka:kun ha:put, me tra:ya:v tAm' tro:vus nI*

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

To take up a quarrel with someone and to be in more trouble.

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

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

*ka:vI yenivo:l*

A crows wedding party.

A bad wedding arrangement.

Noise.

*ka:van hecha:v kakIv sund pakun, panInuy pakun moThus*

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

Useless imitation.

*ka:han ka:h vatI*

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

*ka:han ga:v rA:vmIts*

Eleven persons have lost their cow.  
A great loss, but many to share it.  
Too many masters cannot manage a simple thing.  
Disunity in a household.  
Too many cooks spoil the broth.

*kun' zin'hAr chanI gaji ti daza:n*

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

*kuni gabi muTh' lej*

A vessel full of soybeans for a single sheep.  
One who does not share his resources with others.  
A pampered child.

*kunis po:sha:n sA:ri:, kun nI po:sha:n kA:~si*

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

*kulis khAsith g>DI rab*

To climb a tree and smear mud on the trunk to make it slippery.  
To engage someone for some task and then back out.

*ku:ri: vonImay, noshi tsI bo:z*

O daughter, I'm telling you. O daughter-in-law, listen to it.  
To communicate indirectly.  
Message communicated to one is meant for someone else.

*kobis lath dava:*

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

*ko:ri hund batI gav gA:v hund guh*

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

*k>kIr tacha:n tI pu:t' hecha:n*

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

*k>kath nay tI kAn' kath k'a:?*

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

*k>karan m>khtI chakun*

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

*k>kras kuni: zang*

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

*k>li graza:n kavay chakh? a:gur vuchith*

"O river, why are you roaming?" "On seeing my source."  
The importance of background.

*kranjili kranjili po:n' sa:run*

To carry water in baskets.



A futile exercise.

To waste energy.

*khIzmath/khIdmath cha azmath*

Service is greatness

*khamithe: gur tI khama:n cha gunI*

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

*khar k'a: za:ni za:phra:nIc kadIr?*

An ass does not know the importance of saffron.

A stupid person does not know the importance of quality.

*kharas go:r a:prun*

To feed jaggery to an ass.

To give advice to a stupid person.

*kha:nImA:lis nI ko:j tI parzanan mimuz*

No breakfast for the dear one, but a luncheon for the strangers.

*khenI kheva:n tI venI DA:l' DA:l'*

Someone is eating his meals, as though picking vena (a kind of green) plant.

Eating but pretending as if one doesn't want to eat.

Mannerisms in eating to show off.

*khenI manz v>kus*

Unnecessary conflict while eating.

An unnecessary quarrel in the family.

*khemas kha:r tI ho:ras nI ha:r*

I will usurp his kharwar and will not pay him a penny.

A selfish person.

*kh>jI b'u:Th va:n tI lejav sa:n*

The Khwaja (shopkeeper) opened a shop alongwith all his pots (which are empty).

*kh>da:yi sInz khAr tI nA:ydl sInz tsheph*

God has given the scab, and the barber causes a wound (in it).

One misery followed by another.

Calamity followed by catastrophe.

Misfortunes never come alone.

*kh>ran nI khra:v tI padma:n na:vI*

Not even wooden shoes to wear for her feet, yet she is called Padmini (a queen).

*gagra:yan chunI ru:d*

The thundering does not cause rain.

Barking dogs seldom bite.

Empty vessels make much noise.

*gabi buthi ra:mI hu:n*

A sheep in appearance, but a wolf at heart.

A wolf in sheep's clothing.

*garI vanday garI sa:sa:, barI nebar ne:ray nI za:~h*

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

No place like home.

East or west, home is the best.

*garas manz ganga:*

Ganges in one's own home.  
Everything available at home.

*gari gaTi tI mAshi:di tso:~g*

Darkness in the home, but a light in the mosque.  
Darkness in the hearth and light in the church.

*gari ti ha:kh, pari ti ha:kh, na:khay zuva: gari: dra:kh*

The same swede (a green vegetable) in my home, the same in another's house. O myself, you should have not come out of your own house.

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

*gursas mA:l, tsoD heth patI kani*

One wants to have buttermilk, but has hidden the pot (which has been brought for it) behind one's back.

A person who wants to have something, but is feeling shy in asking for it.

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

Is a calf ever lost in a milk vendors' house?

*g>DI gav pa:nas, patI gA:r za:nas*

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

*cA:nis ha:kas chunI pa:kh dinuk ha:jath*

There is no need to cook your swedes.

A perfect worker.

*chAn' mAT cha vaza:n*

Empty vessels make much noise.

*chAl' chAl' z'un za:lun*

To burn wood after washing it.

To be over careful.

*cham chiTh tI cha ma: kA:~si*

I have a printed cloth, which no one else has.

To show off. A dandy. A snob.

*cha:nI klj*

The carpenter's wooden wedge.

To keep some lacuna in the work.

*cha:v yith batI, tI da:v yith kathI*

Rice tastes good when it is properly cooked, and talking is good when opportunity is ripe.

Strike when the iron is hot.

*ch>kas nu:n tra:vun*

To rub salt on the wound.

To add insult to injury.

*ch>n'a: T>n'a: karun*

To enjoy at any cost.

To spend lavishly and not to think about future.

*jandInly cha z>vI a:sa:n*

Lice flourishes in rags.

*tsAris ga:Tas chu tsor khur*

The wiser the man, the more in trouble.

*tsari chu kAnd' thari peTh ra:hat*

The sparrow feels comfortable upon the thorn bush.

Everyone feels comfortable at his or her own place, no matter how small or bad it is.

*tsu:~Th chu tsu:~This vuchith rang raTa:n*

An apple gets colour on seeing another apple.

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

*ts>civari AndrI ne:r'a: Anz?*

Would a goose come out of a cake?

*tshalas tal chu hos ti band*

Even an elephant is caught in the trap.

Anyone can be trapped.

*tshopuy gupun gudA:m' kha:v*

The silent animal eats its tether.

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

*tsh>pI chay r>pI sInz*

The silence is silvery (as good as silver).

*zakhman nu:n chakun*

To sprinkle salt on wounds.

To add fuel to fire.

*zacan paci ph'ur*

To turn and mend old clothes.

To economize expenditure.

*za'v cha shamshe:r*

The tongue is a sword.

*z'a:dI kathan nI su:d*

It does not pay to talk a lot.

Brevity is the soul of wit.

*za:n cha jaha:n*

Acquaintance is the world.

Good connections pay.

*zindI nI su:r tI mArith Atla:s*

While alive not even ashes, but when dead, satin to cover the body.

*zi: cha hi:*

The income is like jasmine.

Money makes the mare go.

*zuv or tI jaha:n or*

If one is healthy, the world is healthy.

Health is wealth.

*Thu:lI tsu:ruy chu bana:n mull tsu:r*

One who starts off by stealing eggs end as a professional thief.

Evil means have evil ends.

*DAmbinen kong*

To put saffron in cooking sheep's paunch.

A wastage of resources or talent.

*tatsar chu matsar*

Anger is madness.

*ta:bas chu la:b*

The patience pays.  
Slow and steady wins the race.

*teli to:sh, yeli n>sh garI va:ti*

Be glad only when the bride reaches home.  
There is a slip between the cup and the lip.  
Don't count your chicken before they are hatched.

*tul palav v>th tsalav*

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

*trukis katha:, mu:Das lo:ri hatha:*

A word to a wise, and hundred lashes to the stupid.

*dAhi vIhIr' dashIha:r*

The festival of Dash-har after ten years.  
Long awaited happiness in a family.  
Once in a blue moon.

*dab chunI kA:~si hund bab*

The fall is nobody's sire.  
Anyone can fall or slip at any moment.

*damas sI:t' chu namaska:r*

As long as one is rich, one commands.  
"Good day" to rich person.

*darya:vIK' malakh gAnzrIn'*

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

*di thaph tI ni dasta:r*

Catch him, and take his turban.

*dushman nay chuy pitur ti chuyna:*

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

*du:ri du:ri chu marIts me:Tha:n, nakhl nakhl chu na:bad TeTha:n*

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

*d>das kAnD' tsa:rIn'*

Searching thorns in the milk.  
To criticize without justification.

*d>n sala:h tren va:hvela:*

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

*nAv kath cha navan d>han*

A new matter lasts only for nine days.  
Nine days wonder.  
Things are forgotten fast.

*nAsi:bl chu ha:put*

The fortune is (like) a bear.  
Impossible tasks are accomplished by good luck.

*na tren manz, na truvIha:n manz*  
Neither in three, nor in the thirteen.  
One who doesn't have any importance.

*name:da:nam chuy rAhti-ja:nam*  
Ignorance is the peace of life.

*na:gI ga:DI, vachini hala:l, tI kheni hara:m*  
The fish in the spring are lawful to look at but unlawful to eat.  
One can look at the beauty at a distance but cannot enjoy it.

*na:da:nas nAsiyath karIn' go:ya: ki panzen nu:n d'un*  
Giving advice to a stupid person is like feeding salt to monkeys.  
Good advice is lost on stupid persons.

*na:ni rus shur gav pa:ni rus da:ni*  
A child without a grandmother is like paddy without water.

*na:rI dra:v s>n h'uh*  
Like gold which has come out of the fire.  
Well tested proposition.

*na:v thod tI nasti zod*  
The name is high, but the person has a hole in the nose.  
Even the great ones have flaws.

*nendIr chay mo:tIn' beni*  
The sleep is the sister of the death.  
One is totally unaware of what happens during sleep.

*me:ko: ni:ki: kar, bad labi pa:nay*  
O good man, do good; the wicked will receive his own due.  
Be good and do good.

*pAtim gAr che sakh*  
The last hour is a hard time.  
Death day is doom's day.

*paknas gatshi a:sun Takun*  
For walking it is important to have something to eat.  
Those who eat can take up physical work.

*panIn' athI chi palza:n*  
One's won hands help one.  
One who has done good to others is always helped by them.

*panIni gari ha:kh vugrI, beyi sIndi gari p>la:v*  
Simple vegetables and rice at one's own home is as good as a delicious dish at someone else's place.

*panIni bebi mIshIk h'on*  
To smell one's own bosom.  
Self introspection.

*panInuy rath pa:nIsIy math*  
To rub one's own blood on oneself.  
To do any work for the benefit of one's self.

*panun muhim chu ha:va:n pa:nay vath*  
Each problem is solved in its own way.  
Whenever there is a problem there is way out.

*panun yazath chu pa:nas athi*

One's honour is in one's own hands.

One can oneself earn and maintain one's respect.

*pashmi:nas cha narmi:*

The pashmina is soft.

Good people are gentle.

*pilis na tI tsoki: ga:s*

One could not reach the fruit, and therefore he said that they were sour.

The grapes are sour.

*pish kAr' g>na:h, vagvis co:b*

The flea sinned, but the reed-mat got the beating.

One person commits a crime, and another gets punishment for it.

*pu:chukh ti nay tsolukh ti na:?*

If you couldn't win, why didn't you run away?

If one cannot face a situation, one should give it up.

*potrI bochi, hu:n k>chi*

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

*pormut chu gormut*

An educated person is a nicely cut (stone).

An educated person is well groomed.

*praya:gIc bu:n',na thada:n na baDa:n*

The chinar of Prayag, neither does it become tall nor big.

A child who doesn't grow.

*phari tsu:ras chu da:ri konD lo:r*

A thorn is struck in the beard of one who stole a fried fish.

A thief has a guilty conscience.

*phal kuluy chu nemith*

The tree laden with fruit always bows low.

A great person is always polite.

*phirith pheran tshunun.*

To put a pheran (a Kashmiri loose dress) inside out.

The guilty blaming the accuser.

*ba:tsan yi:za: tI p>tlen pu:za:*

The members of the family are in distress, but the idols are worshipped.

To ignore one's family and to worship stone idols.

*baji kani tally cha l>kIT kAn' vepa:n*

A small stone can be hidden under a big one.

*baTas tseD, musalma:nas yaD, tI rA:phizas h>D*

Endurance to the Hindu, stomach to the Muslim and cry to a Shia.

A Hindu endures, a Muslim fills the belly and a Shia mourns or resists.

*batI gardan gAyi bAD gardan.*

The path to heart lies through one's stomach.

*batI natI bata:s, chiTh naTI atla:s*

A poor man with rich desires.

If wishes were horses beggars would ride.

*bandI chu bashar*

To err is human.

*bandIy chu be:sabar*

A human being is quite impatient.

*babI buDtam tI khIdmatha: kartam*

O father, grow old and serve me.

When youngsters expect their elders to serve them.

*bi:mI ros shur gav la:kmi ros gur*

The child who is not afraid of anyone is like a horse without a bridle.

Spare the rod and spoil the child.

*beka:ras chi tre ka:r*

An idle person has three tasks: sleeping, eating and quarreling.

*beyi sund do:d chuy be:ma:ne:*

yas Akis bAnith a:v suy za:ne:

Another person's pain is meaningless. He only knows who suffers.

Only the wearer knows where the shoe pinches.

*boch gatshi nI n'un va:zIva:n, tI non gatshi nI n'un baza:zi va:n*

The hungry should not be taken to a feast, and a naked person should not be taken to a cloth shop.

It is difficult to control desire of someone who is in great need.

*bro:r vuchith gatshi bishtI pho:run*

On seeing a cat, one should be able to utter bishtI (for driving it away).

One must be courageous enough to show displeasure in presence of the person concerned, and not in his absence.

*mA:j kara:n "ku:r' ku:r'", ku:r kara:n "rA:ni rA:ni"*

The mother keeps on caring for her daughter, while the daughter keeps on craving for her husband.

*"mA:j vohva:n chumnI ka:~h."*

*"potrI vati peTh beh."*

"O mother, no one abuses me."

"Go and sit on the roadside."

Ask for problems and you will get them.

*matev An' n>sh s> ti dra:yi mAtsIy*

The family of madmen brought a daughter-in-law, she also turned out to be mad.

Birds of the same feather flock together.

*manTini leji pa:~zuv*

To cook six pounds in a pot which has capacity for three pounds only.

Mismanagement.

*mandn'an sha:m gatshun*

To turn the afternoon into an evening.

To be caught in a complex problem.

A hard blow.

*ma:ji nI lakel, tI se:ta:ras gila:ph*

The mother hasn't a piece of cloth to put on, but the sitar has a covering.

Inappropriate expenditure.

*ma:ji hund nI bo:y, ko:ri hund ma:m*

If one is not mother's brother, how can he be the daughter's (maternal) uncle?

Relations are to be maintained and not just imposed.

Strained relations.

*ma:li muphut tI dili be:rAham*

Property by gift and a heart without mercy.

One does not value items received free or in gift.

*muphtuk shara:b chu ka:zev co:mut*

The free liquor has been taken even by religious judges.

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

*yakur mA:rith athan phakh*

After killing a yakur (a kind of bird), hands will stink.

A bad deed leaves a bad taste.

*yath lachas ti carsIy*

Let us have hashish for this Lakh as well.

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

*yas vAtsh nAr, tAm' kheyi lukhInz lAr*

One who lifts an arm, does grab someone else's house.

*yi tse chuy v>ndas, ti chuy nI candas*

Whatever is in your heart, it is not in your pocket.

One may be generous at heart, but may not be able to afford it.

*yirIvIn' na:v tI cirvun D>r*

A boat adrift.

Disaster all around.

*yi:t' tsA:~g' t'u:t ga:sh*

As many lamps, as much illumination.

The more the merrier.

*yeth' kor to:bl, tiy a:v ro:bl*

Whatever one didn't want to do, one is forced to do the same.

*yem' von poz, tas kADIKh Ach*

He who speaks the truth, his eye is gouged out.

Truth is bitter.

*yem' h'ot, su hot*

The one who worries a lot, rots.

If you weep, your troubles heap.

*yus phol su phol g>Day*

Whatever has bloomed, has bloomed from the very bud.

Coming events cast their shadows before.

*yus yuth a:si, tas t'uth ba:si*

Everything appears of the same type as one would like it to be.

*yusuy rochum tAs' nish rachtam kh>da:yo:*

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

*yot ta:m dam, tot ta:m gam*

Worries last as long as life lasts.

*rath vanday tI puj va:nuk*

I will offer you the blood but of the butcher's shop.

To be kind at another's expense.

*ru:d penay cha: rab v>tha:n?*

There is no mud, unless it has rained.

There is always a reason behind every dispute.



*log natI jog a:v pot phi:rith*

The stupid fellow could not do the work and returned empty handed.

*l>kca:r chuy m>kja:r*

Childhood is freedom.

*l>ti kh>tI lot chu nanIvo:ruy*

The lightest is to be bare footed.

No property, no worries.

*vA:nis chi gra:kh vani*

The customers are known to the shopkeeper.

*vadnas kh>sh, tI asnas v>sh*

One who expresses happiness on someone's cry, and sighs on someone's laughter.

A very jealous person.

*vanIcan ya:ren kh>da:yi sund sag*

God waters the pines of the jungle.

God takes care of the people who need it.

*vav ba: vav tI lo:n ba: lo:n*

As you sow, so shall you reap.

*shAstaras chu shashtarIy tsaTa:n*

The iron is cut only by iron.

Diamond cuts diamond.

*sAndiji diva:n zA:l' tI hendIvendI tsala:n ni:rith*

Saving mustard seeds in hand, and a watermelon escapes.

Penny wise pound foolish.

*sezi ongji chhunI g'av khasa:n*

The ghee (clarified butter) cannot be taken out (of a pot) with a straight finger.

Certain things cannot be achieved unless force is used.

Crookedness also pays sometimes.

*su:r mAlith tsu:rI jama:th*

A gang of thieves in the garb of saints.

A fake saint. A quack.

*s>nas m>l kanas tal.*

The gold (an ornament made of gold) is precious when it is worn in the ear.

*haTi khash tI h>~gni mi:Th*

To cut someone's throat and kiss his chin.

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

*han han gAjiyo:, panIn' ha:n nI tsAjiyo:*

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

An adamant person.

*huni mAshi:di hund jin*

The ghost of the deserted mosque.

A lonely fellow in the house.

*hu:nis athi o:T manDIna:vun*

To get flour kneaded by a dog.

To get skilled jobs done by unskilled workers.

*Source:*

**A Dictionary of Kashmiri Proverbs**

by Omkar N. Koul

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Mussoorie 248 179

### 3 Kashmiri Proverbs

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Mrs. R. K. Fotedar

Ahankaras namaskaar,suy gav sakhshaatkar

Obeisance to the self that is a reflection of eternal reality

*Aakh -t- aakh gav kah*

Unity is strength

*Oat chhanun -t- pariynun thavun hoakhun*

To preserve for future use what is not needed immediately

*Aokhvanye saabenye zardi*

To show artificial concern

*Akh aamut ladeni byaakh luhravani*

One creates ,the other destroys

*Aamechh koker path karainye*

To let go of a golden oppurtunity

*Achhav rostai achh gaash*

To be able to see even without having eyes

*Anis mush haavun -n- savaab -n- gaunah*

To show colour to a blind man

*Apzis chhun guday kuni*

Lies have no basis

*Aesas manz naabad phol travun*

To dangle a carrot before someone

*Asmaanans vauth travan -t- tarakh ganzravaan*

To dream of the impossible

*Akh khaujas saet bate khyon -t- byayi syuonis kun ath nyuon*

To count upon impossible favours

*Anyan manz kane sunder*

Among the ignorant a little knowledge is of great value

*Ami myani khalani saetya*

Taking all the credit

But for my last minute contribution your dreams could have come to naught

*Andhrim andher -t- nyebrim nyeber*

To be non plussed /bewildered

*Akh hamal -t- byakh damal*

One partner is active,the other is merely demonstrative

*Aayi venis -t- gayi kandaras*

Destiny often withholds the crown from the very person who deserves it

*Athan phukh diwaan bachun*

To be saved by the skin of one's teeth

*Azar yi khush kari -t- kar*

Money makes the mare go

*Buthis chhantas toh -t- nar,dyekas kartas namaskaar*

Do not judge a person by his looks

Despite his repulsive looks a person may be blessed by gods

*Baadshah gur chhun khyawaan zyab  
yeli peyas teli kheyi rab*

Despite being born with a silver spoon in mouth one is forced to give way to circumstances

*Bayan bat divaan naav khatir ,ganan manz paan maaraan paamav khatir*  
For a good name we give parties but die if we get a bad name

*Boay bayis pushpana,boay bayis dushmana*  
A brother who can be a great support frequently turns an enemy to his brother

*Boni muhul taarun*  
To try to make a stupid person understand

*Buda gav -t- thah thah thovnam pathkun*  
The old man has passed away but has left me to deal with his unresolved issues

*Chhal -n- mal chhaa achan kin nearaan*  
Clean your heart and mind of negative thoughts

*Chamchi manchi hokhni*  
One with a depressed and emaciated look

*Daun salah -t- tran vah vilah*  
Two's company,the third person is an intruder

*Deenuk tham chhuy seenas pyath*  
True religion is in one's heart

*Dardidandan yakhraj dadan*  
The best cure for an aching tooth is to pull it out

*Daarikanye anz yun*  
Prosperity visitng unexpectedly

*Dohli suray losun*  
The sun setting at midday  
Somthing unexpected and tragic happening

*Gaenti thool vaalun*  
To accomplish a very difficult task

*Gub gaatej-t- grata tsakaej*  
Wisdom and serenity should not unduly weigh down a person

*Hud gav -t- kuniu myond gav*  
A slight lack of warmth once may spoil long-standing relationship

*Hoon lot lazayokh kandilas su draav hoon lotui*  
It is difficult to change a persons mentality

*Hir peth hir guggal khasnyay*  
To talk of others out of thin air

*Hati -t- khash -t- mati -t- khash*  
To burn the candle on both sides

*Hatsar zad gatshun*  
To be exposed to social stigma

*Hachi -ti- karav volaas,souti lagi sonder*  
Even a piece of wood looks beautiful after it has been decorated,  
but it is the inner beauty that matters in the long run

*Hokhmut hogaad*

Like a dehydrated fish

*Kori roon hyut -t- noshi kath kyut*

A daughter should have good husband, it is not so vital for a daughter-in-law

*Kori doad gav pashminas ather*

Inherent anxiety for a daughter's welfare affects a person like moth's  
quietly eating into precious pashmina

*Kori rs maej gayi khori rs naav*

A mother without a daughter is like a boat without an oar

*Khoonas chharey*

Blood is thicker than water

*Khund gupun*

An introvert person is dangerous

*Khyon polav -t- athi chhalun gramyut*

Feed the child with choicest dishes but in a disciplined way

*Lokachaari aases guh gan mandaan, badith draayes pandit buoy*

It doesn't take time to change one's destiny

*Lotuy vonmai lotui boaz panini kath chhai panani jayi*

I charge to you in utter confidence

Not to give out private secrets everywhere

*Lembi pamposh pholun*

A beautiful and talented person born in humble surroundings

*Lori dastar thavun*

To keep a person for namesake only

*Maij - mol gav batas peth syun*

One's parents serve as an appetiser only, one has to assemble the rest of the dinner  
through one's own efforts only

*Mot laegith saala bati khyon*

To share a feast acting like a dull witted person

*Mudas gyanech kath no vanizeh, kharas goor dina raavi doh*

Trying to teach a stupid person is useless,  
its just like feeding jaggery to a donkey

*Mudan hanz maeji nai prasan -t- trukyan,*

*handai ghar kith pathye khasan*

How will clever people thrive if nut-wits are not around

*Maaji maasi -t- kori kus kaasi*

An all-pervading curse in the family

*Malinyuk hyot dyut -t- kori hund zyevi pyot*

Sweet nature of a girl is better than a dowry

*Maaji hund -n- maalyun gaubur sund matamal*

If mother does not have good relations with her parents, her children are a  
generation further off

*Mooli tali kul kadun*

To destroy one's roots

*Mauth gaubur gav maukth haar -t- ar kure gayi tabardaar*

A mad son is like pearl necklace while an accomplished daughter is like a wood cutter

*Mulah's doarr mashidi taam*

Person of limited perception

*Myani bebi -n- guh loar*

Everyone thinks that they are pure and flawless

*Metsai tulakh -t- soan sapdinai*

To bless from the core of one's heart

*Na zyun na prasun nakhay ratnas hurirazaan*

I have no experience of child bearing, yet the wrath of the deity of child birth pursues me

*Noon teel zyooth -t- athi myon myooth*

A delicious dish needs all ingredients for nice cooking

*Naevidas tagihe pananay vodhi kaasihey mas*

If a person has the right tools he can cut away his own misery

*Nafa huk oasum tasali -t- gati masa paav hanglo karai shupi saet vaav*

No loss no gain

*Nanvaar naav dramut*

A bad name sticks

*Naklas -t- gachi akal aasin*

To be able to cheat also requires some intelligence

*Nasti hanz jayi*

Delicate relations

*Nosh lavi -n- haar,kath karan khar*

A person is not worth a small shell, but talks in tons

*Nagar neerith -t- paan deeshith*

To go to another country is to forget oneself

*Naagas naag chhiki chhik karan*

Sheeps of the same flock, flock together

*Nina vaalis kunay gonah,raaven vaalis saas gonah*

The one who pilfers sins only once, but the loser commits a thousand sins  
in trying to identify the culprit

*Oar zuv chhuv nyamath*

Good health is a luxury

*Odhur zyun hyuv dazun*

Burning with rage like a wet piece of wood

*Panini kakur nai bad aasi,lukahundi gari kyaazi traavi thool*

A silly person gives a handle to others while dealing with them

*Peetas pyatt chhakh peetreni ,peeta pyatha vatshakh -t- chhak tsaentrene*

Once you loose power, you loose respect of the people too.

*Panenyev chhinamanae mat paygambar*

A prophet is not valued in his own land

*Panun rath paanas math*

Self help is the greatest virtue

*Pata kani vaguv tsatun*

Backbiting

*Panai paanas taereef kareny*

To blow one's own trumpet

*Yotaani poz pazaan -t- awam dazan*  
The sufferer goes through hell till the truth comes out

*Piter harud kur khatanhaal*  
Out of jealousy for enemy one does impossible things

*Panay paanas zang chateyn*  
or  
*Panay paanas drot vaayun*  
To cut ones own roots

*Phash dith gash annun*  
To massage with a vengeance

*Rachhdars doha -t- churas gara*  
What one protects ones whole life,gets lost in a moment

*Razi sarp banaavun*  
To make a mountain out of a molehill

*Raenis kaulay -sau- gayi dahan kaulay*  
If husband is fond of wife every family member will like her

*Reanis ziy hiy -t- nyechvis ziy gari gari drey*  
A wife has right over husbands income but reservations over son's income

*Shaal chhalith battyan lori*  
Try to act brave after the danger has passed

*Shaal -t- shaal vugaan, tangi wakt kuni*  
Wolves fight each other, but attack together

*Sheasther phutravun*  
Anger that can cut through solid iron

*Shur -t- gur gav barabar*  
A child and old people are alike

*Sedis -t- myendis khuda dost*  
God is the friend of both the simple guy and the leper

*Sedis haul kya kari*  
A crook can never harm a straight forward person

*Shur vol kya khey ,hirvol panun*  
A man with many children will have only husk to eat

*Shur sund shur chhuy sood*  
A child is like capital and a grandchild is interest on that capital

*Tsalaha chaani daadi chh hyeth seethy*  
Trying to unsuccessfully run away from something or someone

*Tshopa chhay raup sanz karkhay -t- saunsenz*  
Silence is silver ,but if practiced is golden

*Tse ta bota luta bab ,anyut -t- bushkab*  
the fewer the better

*Tshop gaav gayi gudhame khav*  
An unusually simple person can be very complex

*Turan turnavun -t- vusun vushnaavun*  
To take great care

*Vuni chhay vuzmalay,pat chhay gagra*  
This is just the lightening before the thunderstorm

*Vaav vuchhit nav traven*

Turn ones soil to catch the wind

*Van manz laal charith anun*

To search and find a gem of a person from amongst the wilderness

*Yam yath kar kal -t- kahar -su- tul shahar vaetith pyav*

Where there is a will there is a way

*Yem kar rey,tyem ker krey*

It is good to take responsibility for your actions

*Yath -n- push tath -n- dush*

If you cannot mend do not bend

*Yed khaeter gacchun waatul*

The stomach drives us across all barriers

*Yed sethy choup hyuon*

To harm a person without leaving any mark

*Yeli pyeyi chhanas panas peth*

When it your responsibility you will be more serious about it

*Yoray gachha ziney khaun hyeth*

Extremely bewildered by the problems of life

*Yath gaamas -n- gachhun,tami gaamuk kya naav*

Why bother about a place where you will not be going

Gathering useless information

*Yus dam nyeri suy wah-wah*

To live in the present moment

*Zyab chalaan -t- choab labaan*

One's tongue is one's greatest enemy

A loose tongue is one's greatest enemy

*Zan Zanani zoon maj zoon*

Posing to be very simple and innocent

*Zapur ruz ati -t- sati baney dyead*

To show superiority out of the way

*Zameen phutravaan -t- pakaan*

Someone who walks full of pride

*Zan chhi dehi lad gagar ruzith*

To live like a frightened mouse in one's own house

*Zouveli hund khyun -t- zyeveli hund -n*

To eat with a petty person but never with a long-tongued one

*Zuvas peth kya hassar chhu*

Life cannot be trusted,death can come at any moment

*Zyethev naryav kheyiv saal*

People respect outer beauty and affluence,but not inner values





# *The Kashmir Series*

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*KASHMIR NEWS NETWORK (KNN)*  
*(<http://iKashmir.org>)*