

A
D I C T I O N A R Y
OF
KASHMIRI PROVERBS & SAYINGS

*Explained and Illustrated from the rich and
interesting Folklore of the Valley.*

BY THE

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(C. M. S.)

MISSIONARY TO THE KASHMIRIS.

wise man will endeavour "to understand a proverb
and the interpretation."—*Prov. I. vv. 5, 6.*

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PREFACE.

THAT moment when an author dots the last period to his manuscript, and then rises up from the study-chair to shake its many and bulky pages together is almost as exciting an occasion as when he takes a quire or so of foolscap and sits down to write the first line of it. Many and mingled feelings pervade his mind, and hope and fear vie with one another and alternately overcome one another, until at length the author finds some slight relief for his feelings and a kind of excuse for his book, by writing a preface, in which he states briefly the nature and character of the work, and begs the pardon of the reader for his presumption in undertaking it.

A winter in Kashmir must be experienced to be realised. The air is most invigorating, and the quiet is sublime. Even an ordinarily busy missionary enjoys much leisure through such a season in this beautiful country.

I have now spent two long quiet winters here, and this "Dictionary of Kashmiri Proverbs and Sayings" is the result of many hours of labour, study, and anxiety, during these leisurable months. As a missionary, on arriving in the Valley, I at once devoted my attention to the study of the language; and believing that Proverbs taught "the real people's speech," discovered "the genius, wit and spirit of a nation," and embodied its "current and practical philosophy,"

I quickly began to make a collection of them.* This book, I believe, contains nearly all the Proverbs and Proverbial sayings now extant among the Kashmírí people. They have been gathered from various sources. Sometimes the great and learned Pandit instinctively uttered a proverb in my hearing; sometimes I got the barber to tell me a thing or two, as he polled my head; and sometimes the poor coolie said something worth knowing, as carrying my load he tramped along before me. A few learned Muhammadan and Hindú friends also, have very materially helped me in this collection and its arrangement; and here I again heartily acknowledge their kind and ready service.

Actum est. It is done; and now the manuscript has to be sent to the publishers, and notices have to be posted to the different papers and journals interested to advertise the work as "in the press." What will the little world say, into whose hands it may chance to arrive? How will the philologist, the ethnologist, the antiquarian, the student of folklore, and the general reader regard this which has cost some considerable time and study. Dear reader, in order that your criticism may not be so hard as it might, perhaps, otherwise be, please permit me to remind you that Kashmír proper is but a small country, a little vale surrounded by snow-capped mountain ranges, about eighty-four miles long from north-west to south-east, and from twenty to twenty-five miles in width, with an area of about 1,850 square miles; that the Kashmírí

* "The genius, wit and spirit of a nation are discovered in its proverbs."—*Bacon*.

"Proverbs embody the current and practical philosophy of an age or nation."—*Fleming*.

"Proverbs teach the real people's speech, and open up the hitherto sealed book of the native mind."—*John Beames*.

PREFACE.

language is virtually *minus* a Dictionary and Grammar, and that besides one or two very unimportant works* written in the Persian character, all true Kashmírí books are printed in a kind of mongrel-Devanágari character called Sháradá, which only a very small proportion of the population can properly read; that the Kashmírí language itself is very difficult, and is spoken differently by different persons—the Hindús and Muhammadans, especially, speaking distinct dialects; that information from books of travel, &c., like Vigne's, Hügel's, Knight's, Drew's, Bellew's and others, is very crude, scanty, and contradictory, concerning the manners and customs of the Kashmírí; and that this individual is not naturally so communicative as might be expected from his cheery look and humorous disposition.

Horace says somewhere "*Nonum prematur in annum;*" and perhaps it would have been better to have kept by me what I have written, for nine years before publishing it. But other work demands much of my leisure time,—the preparation of a Kashmírí Dictionary, of which these proverbs, and the words that contain them, form but a stepping-stone, and the translations of the "Psalms of David" and "Proverbs of Solomon," which have been deferred only because of the non-appearance as yet of the revised edition of the Old Testament. However, I trust the reader will accept my various excuses and forgive any error, whether in the romanizing, or the style, or the information, as the case may be.

The Proverbs and Sayings have all been translated as literally as possible; and with a fairly-trained ear I have honestly tried hard to render correctly in the Roman character what

* A short interesting account of the origin of this character is given in Dr. Elmslie's Kashmírí Vocabulary, p. 149.

I heard ; but the different dialects made this very confusing work ; and there were some sounds which could not possibly be written like Roman-Urdú, except with the following additional vowels :—

An *o* as the German *ö*, but short.

An *o* as the German *ö*, but long and drawling. These two vowels, I believe, exist in Hungarian.

An *u* as the German *ü*.

An *u* as the German *ü*, but long and drawling.

In addition to these there is a sound which is something like a very short *i*, to which I have given the name of *khíyáli zer*; it is frequently the sign of the instrumental case as *hún*, a dog, *húni* by a dog, &c. This sound, I believe, is to be found in Russian, and is in that language written as *j*. In the Roman character this sound will be represented by the simple letter *i*, and in order that this *i* may always appear, I have always written the final *he* (*há,e mukhtafí*). With the exception of this *i* or *khíyáli zer*, I have, however, avoided introducing any diacritical points. The following is the Roman-Kashmíri alphabet with the powers of the letters :—

A	a	pronounced as <i>a</i> in woman.	D	ḍ	pronounced as <i>d</i> in bad—
Á	á	„ <i>a</i> in art.			the point of the
Ai	ai	„ <i>ai</i> in aisle.			tongue is struck
Au	au	„ <i>au</i> in our.			back on the palate.
B	b	„ <i>b</i> in but.	E	e	„ <i>e</i> in there.
Ch	ch	„ <i>ch</i> in church	Ě	ě	„ <i>e</i> in pet.
D	d	„ <i>d</i> in dew, the point of the tongue is pressed on the upper fore-teeth.	F	f	„ <i>f</i> in find, the English <i>f</i> is only sounded, and then very badly, in the

middle or at the end of a word. If it occurs at the commencement of a word it is most distinctly and invariably turned into *ph*.

G g pronounced as *g* in *go*.

The Arabic letter *hquin gh*, with its peculiar guttural sound is seldom heard in pure Kashmirí.

H h pronounced as *h* in *house*.

I i is a kind of half *i*. I hear that there is something analogous to this to be found in Russian and is written as *j*.

I í pronounced as *i* in *police*.

J j „ *j* in *just*.

K k „ *k* in *keckle*.

Kh kh „ *ch* in the Scotch and Irish *loch*, or the final *ch* of the German *schach* and *buch*.

L l pronounced as *l* in *lane*.

M m pronounced as *m* in *man*.

N n „ *n* in *noon*

N ñ „ *n* in the French words *sans*, *bon*.

O o pronounced as *o* in *no*.

P p „ *p* in *paint*.

Ph ph „ similar to *ph* in *phlegm*.

The Kashmirís turn the Persian *ف* *fe* into *phe*, e.g., *phakír* and *phatah* for *fakír* and *fath*, except perhaps when this letter, or rather sound, comes in the middle, and at the end of a word.

R r pronounced as *r* in *ran*.

A Scotchman's *r* is perhaps not met with in pure Kashmirí.

The euphonic *r* is very common, e.g., *boñth* and *broñth*, *byor* and *bror*, &c. The Muhammadans generally omit the *r* in these and similar words.

S s pronounced as *s* in *sin*.

Sh sh „ *sh* in *shine*.

<p>T t pronounced as <i>t</i> in <i>take</i>, the point of the tongue is press- ed on the upper fore-teeth.</p>	<p><u>Ts</u> <u>ts</u> pronounced as <i>ts</i> in <i>gets</i>. <u>U</u> u „ o in <i>top</i>. <u>Ú</u> ú „ u in <i>rule</i>. <u>V</u> } v w „ both having <u>W</u> } a power be- between the English <i>v</i> and <i>w</i>. Y y „ y in <i>year</i>. Z z „ z in <i>zeal</i>.</p>
<p>Ṭ ṭ „ t in <i>tub</i>, the point of the tongue is press- ed back on the palate.</p>	

NOTE.—Bh, chh, gh, kh, ph, th, ṭh and tsh are respectively the aspirates of ch, g, k, p, t and ṭ, and ts, and are pronounced as one letter.

With regard to the “point” of the different proverbs and sayings, I have been through them all, as here written, with a little council of learned Muhammadan and Hindú Kashmírí friends, and not allowed one to pass, until I got their full and undivided sanction to my explanation of it. The notes and facetiæ, &c., are such as cropped-up in the course of writing, and have been jotted down in the hope that they will be interesting to some readers.

And lastly, but by no means of the last importance, I trust that if any reader is pleased with this book, and thinks fit, he will kindly recommend it to others, as the whole profits of the work are to be devoted to the sorely-strained funds of the “Medical Mission Hospital,” Kashmír.

J. HINTON KNOWLES.

KASHMÍR, February 7th, 1885.

KASHMIRI PROVERBS

A

Ab tih toth bab tih toth.

I love myself and I love my father.

The reply of a very covetous man to a friend, when that friend said that he would give him only one out of the two things which he coveted.

A grasping disposition.

Ábah tali shrák.

A knife in the water.

A traitor in the camp.

Áb is the word generally used by Muhammedans in the valley. The Hindús invariably say pání or poní.

Ábas andar krand.

A big basket in the water.

A man, who *ex officio* is a person of some position and influence, is like a krand in the water. So long as he retains his employment, he retains his authority, but as soon as he is dismissed, he loses that authority and honour. The basket as long as it floats in the stream is filled with water, but immediately you take it out of the stream it is emptied.

Achh káni ján tah wat káni nah.

Better that the eye be blind than that the way be blind.

He that goes a-borrowing goes a-sorrowing.

Achh watshah tah gáshah ratsah.

May your eyes be opened but see nothing.

A Kashmirí curse.

Achhin ungujeh thukánah.

To strike the eyes with the fingers.

To tease, to bother.

Achhus andarah riyih surmah kadit.

He'll take the (very) antimony out of your eyes (and you'll not know it).

A sharp fellow, Beware ! . . .

Surmah is black sulphuret of antimony, used for pencilling the eyes.

Adal tah wadal zandnah chhai pashich zadal tshai.

A contrary woman is like bad grass on the roof.

Grass not fitted for thatching does not set well, but lets the rain through the roof. Cf. Prov. xxvii. 15.

Adi dadi yētshih tah adi dadi rētshih.

Half (the people) are burnt with wishing and half are burnt with scandal.

The struggle for popularity and place.

Adi Lár tah adi Dár.

Half at Lár and half at Dár.

A man of large and scattered property ; but who cannot get at it or obtain anything from it.

Adin khash tah adin ash.

To half (the people) wretchedness and to half happiness.

Admi bastan andar chhuh sir.

A secret is (concealed) under the skin of man.

Man is a make-up of mystery.

Adui umr tah bađui balí.

Half-life and great misfortune (be to you).

A Kashmíri curse.

Adyav khëyih chinih adyav khëyih táki.

Half (the people) ate from the large dishes and half from the small dishes.

A badly-arranged dinner.

Ágah bođ paharas naukar bođ waharas.

The master is great in three hours, the servant is great in a year.

Some people earn as much in three hours as others do in twelve months.

Ágah karán nethar tah parzun nah mánán.

The master gets married, but the servant does not agree to it.

A contrary servant.

Agar Khán ts'iyov gagar w'iyí, talih no níjis kum-y'iyí.

Agar Khán entered into a rat's hole, and there he did not get, even, a bran-cake.

In extremis.

Once Agar Khán was reduced to such distress that he was glad to take shelter in a little broken-down hut and sleep there.

Agar Khánun hustú lustú tah lustú; lustú nah tah khústú.

Should Agar Khán's elephant live, it lives; and if it does not live, then never mind.

Some people are so little respected, that it does not much matter whether they live or die.

Agar Khán was one of the old Pathán governors of Kashmir. In his time affairs arrived at a crisis. The army had rebelled, and the treasury was empty. To support his family and servants he parted with his jewels and other treasures, and yet all through this time of the direst distress he was keeping a favourite elephant. When he could no longer feed the pet beast, he let it go to wander whither it pleased.

Agar tser karih jald yiyih, agar jald karih tsír yiyih.

If he delays he will come quickly, but if he hastens he will come slowly.

More haste, worse speed.

Ahalamarí ratah-kharí.

The quarrelsome people of Ahalamar.

Ahalamar is one of the chief divisions of the city of Srínagar. In olden days it was the regular thing on every Friday for the young people of one division to challenge in fight the young people of another division. A certain place and hour would be arranged, and the youths armed with sticks and slings, &c., would assemble on their respective sides. At a signal from their leaders they would join combat, and generally there were several broken limbs and sometimes deaths, resulting from these fights. His Highness the late Maharajah Guláb Singh put an end to these disgraceful proceedings.

The youngsters of Ahalamar were very pugnacious, and especially so respecting the people of Suth, a neighbouring division. Perhaps this was because they generally "got as good as they gave." At any rate these two divisions had many fights with one another. The Ahalamar youth would march in a crowd shouting:—

Suthén zachih tah kuthén nár

Ahalamariav gand'ik lár.

"Bagged clothes to the people of Suth, and may their bundles catch fire.

The people of Ahalamar gave chase to them."

Then the crowd from Suth would meet them shouting :—

*Ahalamarí ratah-kharí ;
Lējan chhik nah batah phalt ;
Chandan chhik nah hárah nakt.*

“ The quarrelsome people of Ahalamar
They have not a rice-grain in their pots.
They have not a cowrie in their pockets.”

One is reminded of the English custom of “beating the bounds” on Holy Thursday, when the parish school children, accompanied by the clergyman and parish officers, used to walk through their parish from end to end. The boys had willow wands with which they struck the lines of boundary, (and sometimes the boys of the adjoining parish).

“ *Ai hák tsah katih ák ?*”

“ *Az khánai Mumah Ták.*”

“ *Nah tsah nún nah tsah pák.*

“ *Birav binshín bálá-i-ták.*”

“ O cabbage, whence came ye ?”

“ From the house of Mumah Ták.”

“ You are neither salted nor cooked.

“ Heugh ! go and sit on the window.”

Hák sometimes called *Hák-wák*, or (as in Persian) *Ság*, a cabbage or any edible vegetable.

Whenever the *hák* is badly cooked the above lines are sure to be quoted.

Mumah Ták was a great greengrocer in Srínagar city.

Aib panun múshok.

A man loves his own fault.

“ Oh, wad some power the giftie gie us
To see oursels as others see us.”

Aibo pëyiyo gaibuch balú, mandachhik patah chhai khijlat.

“ O sin, let Heaven’s misfortune fall upon you—to you is shame upon shame.

“ Be sure your sin will find you out.”

Ák ai tah untham kyah ? Yimah ai tah khyáwaham kyah ?

If you have come, what have you brought ? If I come, what will you give me to eat ?

A mercenary individual.

Ák bínah, bëyih pánah, bëyih talabánah, bëyih koriadilh gánah.

First (they seized) my dish, then myself, then (I had) to pay the witnesses, and then (they abused me, calling me) the eater of my daughter's hire, and the keeper of a brothel.
A poor prisoner in the hands of the policeman.

Ak bará, e Khudú tah bëyih hastis khasit.

A man begs and then gets up on an elephant.

"To mount an elephant" is an expression for becoming proud or angry.

Ak budih tah methih, byák budih tah řětlhik.

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

Ak chhiwyov masah byák hákah rasah.

One man is intoxicated with the juice of the grape, another with the juice of vegetables.

Pride dwells in every one, be he rich or poor.

"Kashmir is the only part of India where wine is made from the juice of the grape, a fact to be attributed rather to its acescent quality than to any scarcity of the fruit."

Ak gav jáni yár, byák gav náni yár.

One is a thorough friend, another is a "loafer."

Náni yár, a bread friend.

Persian—*Yár-i-ján* o *yár-i-nán*.

Ak gub nerih, ak khár kuchih, pětsih gúсах, wafú nah kënh.

One sheep in a meadow, one *kharwar* (of grain) in the house, and the bulrush (these three) do not last.

The sheep and the *kharvár* are but "as a drop in the ocean," soon swallowed up, and the bulrush quickly rots.

Khár or *Kharvár*, is a dry measure, containing lbs. 192. The literal meaning of the word is an ass-load. *Khar* is the Kashmirí word for an ass (like the Persian).

Ak khowas suět batxh khyun, bëyú sinis kun athah nyun?

When a person is dining with a great man, will he stretch out his hand towards the dish (to help himself)?

Give him a yard, and he'll take an ell.

Ak kot tah bëyih kátis garawani.

First there's the gallows, then there's the trouble of making the gallows.

A difficult and losing game.

Ak lēwán graṭṭas byák lēwán graṭṭawáli sunzih chinih.

One licks the mill-stone, the other licks the miller's dish.

As fast as one earns, the other spends.

Ak nyuv Yaman tah byák khyav breaman.

Death took one and the other was seduced from his own country to another country in hope of gain.

A man of large family, but not one child left to him, all scattered.

Yama is the Hindú god and judge of the dead.

Ak ráfiz tah bēyih gánah ráfiz.

A Shí'a and also a village Shí'a.

There are Shí'as and Shí'as.

The village Shí'as are much more superstitious and bigoted than the city Shí'as. Altogether there are about six thousand Shí'as in the valley. They are found chiefly at Zaḍibal, a few miles to the north of Srinagar, and at Hasanábád near to the city lake, where their principal mosque is.

Great bitterness of feeling exists between the Súnís and the Shí'as, the rival sects of Muhammedanism, which occasionally manifests itself in open fights ending in loss of life and great destruction of property. In 1874 the Maharájah's troops were obliged to be called out to quell the rioters. During the Paṭhán rule in the valley the Shí'as were forbidden to celebrate the Muharram. About the time when the country was annexed to the Durrání empire (1753-1819 A.D.), the Shí'as determined to enact this sacred feast; and accordingly compelled a Súní boy to eat salt; then tantalized him with water; and just as he was about to drink it they shot him to death with arrows, so, that he might perish like Husain, who was killed by Yazid near Kúfa, in the desert, of thirst. When 'Abdu'llá Khán, who had just conquered this country, heard of this, he was much enraged and immediately gave the order for the collecting of all the Shí'as in Srinagar, that their noses might be pierced, and one line of string run through the whole of them, and that, thus fastened together, they might be conducted through the principal thoroughfares of the city. Nothing daunted, however, they very soon again tried to celebrate their sacred festival, and notably in the time of the Sikh governor Bamá Singh (1830 A.D.) There was a great Súní living in Kashmír in the fifteenth century, whose name was Muqaddam Sáhib, He had a large number of followers, amongst whom was Shams-ud-dín, a Persian Shí'a, who managed to conceal his religious views and to ingratiate himself into his master's favour, though all the time he was really proselytising. He thus made many converts to the Shí'a faith, and in consequence is much respected by the Shí'as, for these people have a principle of religious compromise called *takia*, whereby the Shí'a thinks that he is perfectly justified in lying and deceiving to save himself from religious persecution. It appears that during the year or so of Bamá Singh's governorship in Kashmír,

the Shi'as when celebrating the Muharram purposely spat in the direction of the Muqaddam Sâhib's tomb, and this so enraged the Sûnis that they fell upon them then and there and slew fifteen of them, besides doing much damage to their property. Since then Persian traders have kept at a distance from Kashmîr.

Ak tah ak gav kah.

One and one are eleven.

Two heads are better than one.

Ak wonîn wagivi b; ãk pilanîwîn chhus pëts.

One weaves the mat and another holds out to him the reed.

The mat-maker could work much better alone. Hence the above is quoted when unnecessary help is received.

Ak wukur bëyih trakur.

First, you are unfortunate; secondly, you are proud.

Pride without reason.

Ak zâlih bachhik tal bihit toh, tah byûk zâlih tumal.

One will sit by the fire-place and burn chaff, while another will burn rice.

Economy and extravagance.

Ak sanînah chhai daulat, byûk zallat.

One woman is wealth to you, another is ruination.

*Ak zonînah chhai hat lanjîh bûnî, byûk chhai bar tal hûnî
hish.*

One woman is (like) a hundred-branch plane-tree to you, another is like a bitch at the door.

The *bûnî* or chinâr (*Platanus Orientalis*) of Kashmîr is one of the finest and most shade-giving trees. It was introduced by the Muhammadans from the West, and under the fostering attention of royalty this splendid tree with its palmate leaves and spreading branches, has reached the greatest age and attention in Kashmîr.

Akhâ gomut yîrah tah wîrîh mangûn tang.

A man is confused and asks for pears from the willow tree.

Akhâ lhat hastis biyâkhâ khastan dusih.

One man rode upon an elephant, another mounted the wall.

High and low; rich and poor.

Panjâbî.—*Hik pinne, le diyâ ghore ghinne.*

Akhâ lasin sâsas maras.

Let one man live for the sake of a thousand houses.

God spare the public benefactor.

Akhi latik khasih nah guris, bëyih latih pakih nah piyúdah.

At one time he will ride on a horse, at another time he will go on foot.

Dírúit ædificat mútat quadráta rotundis.

Akhi waktah prúnah-kuj tah bëyih waktah prúnah-dyal.

At one time the onion-plant, and at another time the onion-skin.

Good and bad times.

Aki sund dazih úb tah bëyih sund dazih nah tít.

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

A matter of luck.

Aki sund dyúrah chandah bëyih sund katú.

One man's pocketful of money (is no more than) another man's word.

Aki tsat sum tah sús gav kulih.

One man cut the bridge, and a thousand people fell into the river.

Punishment visited upon many because of the iniquity of one.

This is a saying derived from a true story (so a native friend says). A very long time ago a large crowd of people were travelling together;—perhaps they were going on a visit to some popular shrine. In the midst of the crowd there was a very wicked man who did not seem to be able to think, or say, or do, anything except that which was evil. On seeing a swift and deep stream in front, this wicked man ran on ahead and crossed the ordinary plank bridge built over it; and no sooner had he himself crossed over, than with his big hatchet he hacked and hewed away at the supporting beam of the bridge, until it broke into two pieces and the whole structure fell down, and was soon carried away by the angry waters. Now what were the people to do?—go they must to this place, concerning which they had been making preparations many-a-long-day before. At length two or three of the bolder spirits among them determined to wade the stream; and the others encouraged by their example resolved to venture also. They all started together, but, alas! when they reached the middle of the water the swiftness and depth proving too much for them they all lost heart, gave themselves to be carried away by the waters, and were drowned.

Aki tsond dunyú tah bëyih aki ímún; dunyú tah ímún chhik nah donawai athik yiwún.

One man sought the world and another sought for faith; the world and faith both do not come into the same hand.

“Ye cannot serve God and mammon.”

Ākis chhēh dazān dār tah byāk chhus wushanāwān athāh.

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

To be glad at another's misfortune.

Panjābī.—*Kisī kā ghar jalē, koī tāpē.*

Ākis gom zah ; wēthar gīm shēthar ; kēwas gāyam kukiḷ.

One became two; friends became enemies; the crow became a dove.

An old man's answer to a friend, who had sent to enquire how he was. The meaning is that a part of him was now "part and parcel" of him; that his teeth had deserted him; and that his raven-black hair had turned grey.

Aklah chhūni garū chūni tah garū myūni.

Aklah, the carpenter's wife, sometimes yours, and sometimes mine.

A stupid, garrulous, unfaithful woman.

Akūi abur tah Mūg zan ; kunūi phūkāh tah drōg zan.

A single cloud, and it is as the mouth of January; a single fast, and it is as though a famine.

Au jour le jour.

Al Kashmir murdah-posand.

The Kashmīrī people are fond of the dead.

To "never speak evil of the dead" is a prominent good feature in the Kashmīrī's character.

Alayādhik budān tah malagūdhik wotalan ; Wētha hukhan ; kēnar grazan ; tēlik, hā m'lik, āsī wāndur r'j.

The great man will sink; the base man will rise; the river will dry up; the sewer will roar (by reason of the much water); then, O Father, will be the monkey rule (*i.e.*, a time of utter irreligion and great oppression).

A saying of Shekh Nūr-ud-dīn, who was a very famous Muhammedan saint in Kashmīr about six hundred years ago. His shrine is at Tsrān; a village about fifteen miles from Srinagar; and every October there is a great melā there in his honour.

Wētha is the Jhelum river in its course through Kashmīr. Hindū priests call it Vetasta.

Alah kulis tulah kul.

A mulberry tree from a pumpkin plant.

A mountain from a mole-hill.

Alah ruwuni wárgan kaduni.

To sow pumpkins, and reap egg-plants.

To begin a thing and not finish it.

Wárgan is known in Hindustán by the name of brinjál (*solanum melonense*), the egg-plant. The Kashmiris dry it, and eat it during the winter.

Alan chhuk pñal tah nindan chhuk dñih.

There is fruit to the plough, and rice for the raking.

Thrift brings its own reward.

Albailas nah chhas akl tah nah maüt.

Neither understanding nor death to a fat man.

"Fat paunches have lean pates."—Shaks.

Áli 'ngun sambúle ; fakír awye damúle.

O Áli, prepare your garden; the fakír has come to dance.

Quoted as a warning to prepare for any person's coming.

"Fakír has come to dance." Fakírs stamp upon the ground, gesticulate, and in other ways annoy people, if their demands for largesse are not quickly complied with.

Áli dits'iv túlih gyav zuwaw kurus byav tah byav.

Áli oiled her head with ghí, and the lice licked and licked it all up.

Money in the hands of a worthless person.

Álih drús tah túlih b'gunm tsél.

In the moment of birth my head was squeezed.

Man commences his troublous career as soon as he is born.

Álikúnini d'ndah hawar ; ah nah atsan garah, tuh byúk nah nerín barah.

One-eyed 'Alí's yoke of oxen,—one will not enter the house, and the other will not come out of it.

A poor man with a refractory family.

Most people in the valley will remember one-eyed 'Alí and his two troublesome bullocks.

Álond tsúndun

Seeking to get at a thing which is hanging out of reach.

Clava'n Hercúle extorquere.

Amal gav gulih mal.

Employment is like dirt upon the wrist.

Employment is uncertain; like dirt upon the wrist, it quickly comes and goes.

Āmānatas khīyānat.

To embezzle a deposit (is a tremendous sin).

The height of dishonour.

Āmanuk tot.

Āman's pony.

A bad, lazy fellow who requires a lot of urging before he will do anything.

Āman is a small Koshmīrī village. A man once purchased a pony from this place, and was setting forth on his way home, when the beast suddenly stopped, and nearly threw the rider over his head. Any little ditch or such like place caused the pony to thus stop. Eventually the purchaser got off the animal, and asked a passer-by to mount it. The other man being a good horseman was not afraid to hit the pony; and so for the rest of the journey, and ever afterwards, the pony went splendidly.

Āmas suēt har gayih khāmas suēt garah karun.

To quarrel with the common people is like keeping house with a stupid, untaught person (which is misery).

Āmī phukak chhuh dazūn tsoṅ tah amī phukak chhuh gatshūn pati.

With this blow of the breath the lamp is lit, and with this blow it is extinguished.

“Out of the same mouth proceedeth blessing and cursing.”

Āmī yārabalan chhīh khīyūh nati phutarāvamati !

How many water-pots this ghāt has broken !

A source of much evil.

Āmin gogalan tīl zan pherun.

Like mixing oil with raw turnips.

Treasured wrath.

The oil will not settle, but runs all over and about the turnips. In this way anger spreads over the breast of an unforgiving man.

Āmin natūn māl.

A desire for raw flesh (is it?)

Cited to a man who is impatient for his food, &c.

Āmis dudas suēt dabadab.

To wrestle with uncooked milk.

To strive with the weak.

Āmis panas darah dar.

To pull raw thread.

To fight, or bully, a weak fellow.

An mana, kar fana ; rachhun chhui bod gonah.

Bring a maund, and spend it. It is a great sin to store.

Jogis sometimes quote these words,

An Wéth, dis dóm, adah budin gémí gám.

Bring the Jhelum, drink it, and then let the whole village be drowned.

An unprincipled man w' o has no care for others, as long as he can accomplish his own selfish ends.

Anawune, zenawune.

Ranih hinde madano.

Thakamute, losamute.

Mijih hinde gubero.

At the time of earning and bringing,

A wife's friend you are ;

But when you're tired and weary,

A mother's son you are.

Anchár-nuţ ákis khut tah beyis hut.

A pickle-pot,—one man's (pickle) turned out splendidly,
another man's (pickle) went bad.

The same concern, &c., may turn out well for one, but adverse for another man,

Andah kanih manzbág.

Being outside or on the edge, to sit in the midst.

The monkey, who would fain use the cat's paw to pull the chestnuts out of the fire.

Andarah dazín pánah tah něbarah dazín lok.

Inside he himself burns, and outside the people burn.

The genteel poor man. Poverty and cold are burning him within, whilst outside, owing to his wearing nice clean clothes, the people burn with envy, supposing that he has money.

Andarah gom wirih hund dudur tah něbarah rodum tserik hund rang.

Within me is the rottenness of the willow, but without continues the colour of the apricot.

Andarah tshunihás thukah tah něbarah dupun "Gumah án."

Inside somebody spat upon him. Outside he said, "It is perspiration."

Salvá dignitate.

Andari, andari, wot Tsandari gom.

Secretly, secretly, he reached the village of Tsandar.

“In truth, he is in great distress.”

Andarim dádi no mashinum marit

Nēbarim shúdi kyah burah wúini buh?

I shall never forget the pains of my heart, even after death.

Shall I wish then for outside happiness?

Refusing to be comforted.

Andarim nah tuts tah nēbarim nah pats.

No strength within, and no respect without.

Anētis ai yiyih ladanah tsh mantis wátis.

If the cover be filled then it holds one pound and a half.

Think before you leap.

Anhaharin armín tah haharimuti pashemán.

The bachelor wishes (to get married), the married man regrets (that he got married).

Marry in haste, and repent at leisure.

Ani chhur lam tal tah k'nsih dyuthus nah.

A blind man sat down behind a pile of stones, and thought that nobody had seen him.

The ostrich hides his head in the sand, &c.

Ani sunz kulai Khudúyas haw'lah.

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

Anigatih guli dlawuni.

To show affection in the darkness.

Kind to the unthankful.

Anim suí, wavum suí, lajum suí, p'inasuí.

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

Ingratitude.

In olden times there was a famous fakír in Kashmír, who punished himself in the following way. He uprooted a nettle, and fixing some mud upon the palm of his hand, planted the nettle therein. All the day and all the night for several years he held out his hand with the palm uppermost, and the nettle in it. The plant grew and was strong and by reason of this, thousands of Hindús used to visit the fakír, and give him alms.

The fakír had a disciple, who eventually became very jealous of the honour which his master received; and one day in a fit of anger, he hit the nettle, earth and all, out of his master's hand. The fakír

then spoke the above saying concerning both the nettle and his disciple, whom he had brought up and nourished from his infancy.

The sting-nettle is a plant sacred to Shivá, who is said to have first planted it. Hindús pluck the leaves, and throw them over the god's favourite symbol, the lingám.

Anin manz káni sundar.

An one-eyed woman is beautiful among blind women.

Anis h'awán sári wat be-aklas nah kañh.

All men show the blind man the way; nobody can show the man without understanding.

Anis musht h'awuni, nah chhëh gunah, nah sawáb.

To show the thumb to a blind man is neither a sin nor a virtue.

Advice is lost on some people.

"To show the thumb" is a vulgar act amongst children and stupid people in Kashmír.

Anis rúť tah doh hëhú.

Night and day are the same to the blind man.

Anit natsanúwuni!

(Enough) to make a cover dance!

A great trouble or surprise.

Ánkár tah mál, nakár tah kasam.

Confess and property, refuse and oath.

One man charges another man with a debt. The other man denies. Then the matter is carried into court, where the judge and people sometimes cite the above proverb, which means "Confess and pay, or refuse and swear to it."

Antan tah h'awanai.

Bring it to me and I'll show it to you.

An angry retort when a man expresses surprise that his friend has not seen, or heard of, a certain person or thing.

Apárik sanduk; yapárik sandúk; dukúli kh'awas yađ bandúk.

On that side a box; on this side a box; and a gun to the stomach of him, who breaks the fast (of Ramazán).

Apárik t'urum g'đih han, yapárik hurmas ras, sál kurum Makkah Madinas.

From the other bank of the river I brought a small fish, and here I made soup, and then invited all Mecca and Medina.

Apárimav mun dáníh yapárimin gayih athan haik.

A man on that side pressed the grain, but to a man on this side a gall became.

One does the scath, another has the harm.

Apih hund gyav.

A foolish woman's ghí.

A foppish person.

Apih is a term applied only to a woman, whose one care is dress, &c.

Kashmíri people, both wealthy and others, rub their hair with fresh ghí. Scented oil is never used.

Apuzis god kyah?

A lie has no beginning.

Ari ai sírri tah ur gav nah kañh.

All people came (*i.e.*, were born) in good health, but not one became (*i.e.*, continued) healthy.

Arimi kadih nah máj tah phakíran dúras kisht.

The gardener had not dug out the radish, when the fakír held the alms-bowls in front of him.

Aris púnas drakah.

A leech to a healthy body.

Suffering for others.

Asan ai tah lasah kitah púthi?

If I laugh not how can I live?

Ride si sapis.

Asas gatshih phulai ásuni, adah gayih phulai wuchkhuni.

One's mouth must blossom before he goes to see the flower-blossoms.

The different pleasure-gardens around the Dal Lake are constantly and largely visited by the natives, and especially, when the plum-trees and roses and lilacs are in full bloom. They take their dinner with them, and spend the greater part of the day on the excursion.

The expression "one's mouth must blossom" refers to eating and drinking.

The natives have also got a proverb in Persian with the same meaning.—*Ab i Dal útash numáyad chún na báshad tabbákh.*

Asas kutáh tshíyo áhi wádáh dráíyo.

When food had entered your mouth, blessing came forth therefrom.

The guest flatters and blesses his host.

Āsas mazah tah yad dazah-dazah.

A taste in the mouth and a burning in the stomach.

Just enough to whet the appetite.

Asawai tah gindawai koryav, khyun chyun chhuh yih.

Let us laugh and play girls. This (thumb) is eating and drinking.

Some people are very mild in speech and witty in manner, but they are not very liberal in their dinner arrangements, or in the matter of largesse.

"This thumb" refers to the vulgar Kashmiri custom of holding up the thumb as an answer in the negative, when asked if there is anything in the house."

Āshnav gav p'ishn'v.

An acquaintance (or kinsman) is like a dung and refuse boat, (i.e., a nuisance).

"Save me from my friends."

Āshraf gav sul yas ashrafih ūsan.

The man with the gold is the gentleman.

Another version of this proverb cited by those, who are of another way of thinking, is:—

Āshraf gav sul yas ashrafī ūsīh.

He, who is gentle, is a gentleman.

Āsmānah pyav tah zamānih logus dab.

He fell from heaven to earth and is wounded.

High towers fall to the ground with greater crash.

Āsmānah watsh balai tah khana i gharīh kujāst?

Misfortune descends from heaven, and where is the poor man's house.

From hand to mouth.

Āsun chhuh hēchhin'wīn nah ūsun chhuh mandachhūwīn.

To be (wealthy) teaches, not to be (wealthy) makes ashamed.

Āsun chhuh kharas khasun.

It is a shame to laugh (immoderately).

"And the laugh that spoke the vacant mind."—Goldsmith.

Kharas khasun, lit., to mount an ass, which, according to the natives, is *infra dig*.

Átá Muhammad Kháin gadih begári.

Impress for the work of Átá Muhammad Khán's (fort).

The present fort of Hari Parbat was built by Átá Muhammad Khán about sixty years ago. On Fridays, until the work was completed, every citizen, whether rich or poor, young or old, was forced to take up one stone to the top of the hill.

Oppression.

Áth gáí sheth gáí.

Yim púntsh pēth gáí.

Eight gone, sixty gone.

These five besides gone (what are they?).

What is a little more trouble to a man already overwhelmed with it?

Persian—*Ábe ki az sar guzasht chi yak neza o chi hazár neza.*

Áth shúbih zú kút líbih?

Will the soul desire this beautiful thing? No.

"It is naught, it is naught, saith the buyer."—Prov. xx. 14.

Athachan púntshan ungajan andar kis bakut; muhr chhik melín kisi.

The little finger is the smallest of the five fingers of the hand; and yet the signet-ring is worn upon the little finger.

The humble shall be exalted.

Athah chhuk balih tah kathah chhuk balih nah.

A wound in the hand is well, but to be wounded by (unkind) words is not well.

Athah chhul tah mētrut tsul.

As soon as the hands were washed friendship ran away.

After a native dinner an ewer of water is brought round, in which the guests wash their hands.

Athah ditam broñthah yitam.

Give me your hand and come in front of me.

To lend a hand.

Áthan waryan puch nad shethan waryan puk srēh.

For eight years the river ran, and for sixty years (after the waters had disappeared) the ground remained damp.

Men die but their deeds live.

Panjábi—*Ádmé nahín rahindé, par ádmé dé al ráh jándé haf.*

Athi bínas khayun tah athi bínas chharun.

To eat out of a vessel and then defile it.

To receive a man's hospitality and then slander him.

Atyur bulah-baṭ.

An image made from flour.

A weak man.

Bulah-baṭ are the little images, horses, &c., which children play with.
A sugar toy.

And khúki and phúki.

Half dust, half blowing.

A fool and his money are soon parted.

Andur tah mudur.

Wet and sweet.

Spoken concerning *básár* food.

Av! gatshih nerun yú talimih tsakajih yú pētlámih.

The flour must come out either by the lower or by the upper stone.

By hook or by crook.

Av ai tah yeruv, gav ai tah gúsuv.

If it has come then it is like wool, but if it has gone then it is as grass.

Indifference.

Av tah j'v chhus barúbar.

Coming and going are alike to him.

A happy-go-lucky individual.

"Awah," layih púnts'h tah "Nah" layih lachh.

"Yes" is worth Rs. 50 and "No" is worth a lakh.

No of some people is more esteemed than the Yes of others.—
"Oraculo Manual," Balthasar Gracian.

Áyrs wate tah gayas tih wate ;

Sēmanz suthe losum doh ;

Wuchhum chandas tah hár nah athe.

Náwah tás kyah dímah buh ?

I came by a way (*i.e.*, I was born) and I also went by a way (*i.e.*, I died).

When I was in the middle of the way (*i.e.*, when my spirit was between the two worlds) the day failed.

I looked in my pocket, but not a cowrie came to hand.

What shall I give for crossing the ferry ?

A saying of Lal Dēd, who was a very holy Hindú woman.

The Kashmíri Hindú belief is that during the sixth month after death the spirit of the deceased has to cross the waters of the

except by special means, as the waters are so deep and stormy and the opposing powers, *preta*, *yamadut*, *matsya*, and *kúrma* are so strong. Accordingly about this time the bereaved relations call the family *Bráhma*n, who repeats to them the portions appointed to be read on this occasion. Among other things the departed spirit is represented as standing on the brink of the river and crying "Where is my father? Where is my mother? Where are my relations and my friends? Is there no one to help me over this river?" This is sometimes recited with much feeling, and great are the lamentations of the bereaved, who now with sobs and tears present a little boat and paddle, made of gold, or silver, or copper, according to their position, to the *Bráhma*n; and in the boat they place *ghí*, milk, butter, and rice. The boat is for the conveyance of the spirit across *Vaitara*ñi, and the provisions are for the appeasement of the contrary powers *preta*, *matsya*, and others, who will try to turn back the boat, but who on having these, *ghí* and rice, &c., thrown to them, will at once depart their own way.

The *Hindús* believe that if this ceremony is performed in a right manner, a boat will be at once present upon the waters, close to that portion of the bank of the river, where the spirit is waiting and praying for it, and that the spirit getting into it will be safely conveyed to the opposite side. The gift-boat, however, is taken home by the *Bráhma*n, and generally turned into money as soon as possible.

At the moment of death amongst other things a *paísá* is placed within the mouth of the corpse, wherewith to pay the ferry.

The belief here expressed is common in one shape or another to all nations and peoples, but especially to all Indo-European nations. In Grecian mythology it was the river *Styx*, *Acheron*, or *Coeytus*; and *Charon* rowed the shades across in his little boat. A small piece of money, too, was placed in the mouth of the dead, to pay the fare to the *Stygian* ferryman. In Scandinavia bodies were buried in ships and boats under the belief that the dead crossed the waters in them. Coleman, p. 319, mentions that among the *Garrows* of Bengal also, "the dead are kept for four days; burnt on a pile of wood in a dingy or small boat, placed on the top of a pile," &c. In the old French romance of *Lancelot du Lac* the *demoiselle d'Escalot* orders that after death, her body richly dressed should be placed in a ship, and that the ship should be let go to find its own way before the wind and waves. In *Grimm's Deutsche Mythologie*, 3te Ausgabe, 791, a story is told concerning some monks crossing the *Rhine* at *Spire*s. In former times the *Rhine*, the political boundary of Germany, was also regarded as the boundary between the upper and lower world; and "to go to the *Rhine*" and "to die" were mutually equivalent expressions:—"A drowsy boatman is roused up one stormy night by a monk, who put some money into his hand, and asked to be ferried over the river. At first six monks get into the boat, but no sooner is it started than a great company press in, to the great inconvenience of the boatman.

With much difficulty the river is crossed ; and the passengers having disembarked, the boat is immediately carried back by a strong wind to the place whence it started. More passengers are waiting there, and they, too, embark directly the boat touches the bank ; and as they enter the foremost of the strange company puts the fare into the ferryman's hands with his icy-cold fingers. Some readers may not know that the Germans in olden times thoroughly believed that our own little island was the island of souls, and that to this day remnants of this belief are still to be found among them." For more particulars concerning traditions about the dead, their world, and the way to it, &c., cf. Kelly's most interesting book on "Curiosities of Indo-European Traditions," Ch. IV.

Áyih wénis gayih k'ndris.

She came to the baniyá's but arrived at the baker's.

To miss the mark.

This saying has its origin in a story well-known in Kashmír. Lal Dēd, whose name has been mentioned before, used to peregrinate in an almost nude condition, and was constantly saying that "He only was a man, who feared God, and there were very few such men about."

One day Sháh Hamadán, after whom the famous mosque in Srínagar is called, met her, and she at once ran away. This was a strange thing for Lal Dēd, to do ; but it was soon explained. "I have seen a man," she said, to the astonished baniyá, into whose shop she had fled for refuge. The baniyá, however, turned her out. Then Lal Dēd rushed to the baker's house and jumped into the oven, which at that time was fully heated for baking the bread. When the baker saw this he fell down in a swoon thinking that, for certain, the king would hear of this and punish him. However, there was no need of fear, as Lal Dēd presently appeared from the mouth of the oven clad in clothes of gold, and hastened after Sháh Hamadán. Cf. Note 743, Part XX of "Panjáb Notes and Queries."

The Kashmírí Muhammedan will tell as many and long stories concerning this Sháh Hamadán, or Saiyid 'Alí as the Kashmírí Pandit will tell about Lal Dēd—how that when Timur Lung slew all the saiyids in his country, he accused that monarch of impiety and said that he would not stay in his country, but by virtue of his holiness would transport himself through the air to Kashmír ; and how that he alighted in the very spot, where now the famous mosque stands in the midst of Srínagar, and within a few days after his arrival here converted so many Híndús to Islám that two-and-a-half Kharwárs of Youís or Bráhmánilal threads were delivered up to him.

Sháh Hamadán's mosque is one of the most beautiful as well as one of the most famous in the Valley. Over and beside the entrance and upon the wall of the first of the five divisions of the building are these three Persian inscriptions :—

Ai dīl अगरत मतलब i faiz e dī jahan ast.
Rav bar dar i shahanshah i Sháh e Hamadán ast.
Makrún i ijábat ast zi dare crust du'á rá.
'Arsh ast dar ash balki azí' 'arsh nishán ast.

* * * *

Har faiz ki dar sábikey e har-dí jahán ast.
Dar pairarí e hazrat i Sháh e Hamadán ast.
Sháh e Hamadán anki Shahansháh e jahán ast
Ai Khák barún dída ki dar raib o gumán ast.

* * * * *

Ín Hamadán Hamadání díhad.
Ma'rifat e sirr i niháni díhad.
Ya'ne agar bishidat ín árzi ;
Az dar i Sháh e Hamadání bijo.

Az gav begúh wuini wulah pagúh.

To-day is not the time. Now (is not the time). Come
 to-morrow.

Ad Græcas Kalendas.

Az nah tak, adah kar.

Not to day,—when then?

To-morrow is no day.

B

Bábah Ádamas zlí zah gabar, aki rat úwareni bēyih rat kabr.
Father Adam had two sons. One was burnt and the other was buried (*i.e.*, one became a Hindú and the other became a Muhammedan).

Bábuh, budatham tah klidmatah kartam.
O father, become old and serve me.

The old parents are very often the slaves of the family.

Bábah matyov tah dēd tih mateyih.

The father has become mad and the mother also has become mad.

A kingdom or city in a wretched plight.

During a certain king's reign the gods determined that the people should become mad from drinking the ordinary water. Now the king's wazir being versed in astrology discovered this matter and at once told the king of it privately. "O, king," said he, "after one month all your subjects will lose their reason from drinking the water of the country." "What shall we do?" said the king, "that we two, at all events, may be saved." "Procure water at once," replied the wazir, "and store it up in skins." The king did so, and the result was that at the time appointed, when all the people were raving mad, he and the wazir were perfectly sane. It happened, however, that the whole country being quite beyond governing, the people were murdering one another and doing the most strange acts. At length some determined to slay the king and his wazir, and so in order to save themselves these two also drank of the diseased water and became mad. Then it was that the father and mother were mad, and the above saying was first spoken.

Persian—*Áb-i-divánagi*.

Babah nethar zih hamín s'at.

O father, let me be married thi moment.

Impatience.

Bábam Ríshín kañi.

Bábam Ríshí's child (*i.e.*, disciple).

A stupid fellow.

This good saint's followers were most ignorant and stupid people. People gave alms to them only for the sake of their saint and leader.

Bábam Ríshí died about the year 1474 A. D. His shrine, and a convent attached to it, lie on the road from Baramula to Gulmarg, and are amongst the richest, as well as the most frequented, places of pilgrimage in the valley.

The Rishís must not be confounded with the Rishis, a sect of Muhammedan peasants, nor with the seven Rishís (also Rikhis), or ancient Hindú sages, Vashishṭa and others. They are Muhammedans, and did not marry or eat meat, or show themselves to men as Rishís; but used to wander about the jungles, and by the highways, and live on whatsoever they might find. Now, however, customs have changed with the times, and the true Muhammedan tells you with sorrowful countenance, that there is not one real Rishí in the country, and has not been since Akbar's days, when large land and house property were given to these people, and they became spoiled and got worse and worse, until now they are so degenerated as to sometimes marry and eat flesh and amass money, and do other things equally, and even more, contrary to the spirit and pattern of their predecessors in older days. Abú'l Fazl in his book remarks that in Akbar's time "the most respectable people of Kashmír were the Rishís, who though they did not suffer themselves to be fettered with traditions, were doubtless worshippers of God. They did not revile any sect, or ask anything of any one. They planted the roads with fruit trees to furnish the traveller with refreshment," &c. The Muhammedans believe that it was in response to these holy Rishís' intercessions that Akbar was thrice defeated by the Chak kings, when he attempted to take the country. According to their account, also, a fakír called Khwája Uwys was the founder of this sect; and he lived during Muhammed's life time at Kurun, a little village of Yemen in Arabia; and that the Prophet would never march to this place because a savour of holiness went up thence on account of this holy fakír's residing there with his mother.

There were about two thousand Rishís in Kashmír during Akbar's time. Now-a-days there are perhaps five thousand, but they are not revered by the more educated and respectable Muhammedans in the valley. Cf. Col. Yule's "Travels of Marco Polo," Vol. I., p. 179.

Bachhik úsikh animah kótsah machhik úrunas!

If there should be a little rice-water on the edge of the fire-place how many flies will congregate to it!

Ubi mel, ibi apes.

Bachhik dod chhuk lachhik dod.

A child's pain is a hundred thousand pains.

Badas sir bíwun chhuk bēbhik andar saruf rachhun.

A wicked man may as well place a snake in his bosom as tell out his secrets; (he dare not do it).

Bachis chhai bachú nazar.

High looks to a great man (but not to a mannikin).

Badis khor tal marun jún tah lúkis nah shúndas pĕtĕh.

It is better to die under the foot of a great man, than upon the shoulder of a man of small degree.

Better to be an earl's slave than to go partner with a small shop-keeper.

Búgih bog tah núnih tok.

(After receiving his) share in the distribution of the dinner (he asked for) a dish for his grandmother.

A greedy, unsatisfied, fellow.

Bahlol, jandah, tah kashkúl.

Bahlol, a ragged habit, and an alms-bowl.

A very poor man.

Bahlol was a genuine fakír. According to my informant, he was a brother of *Áli Mardán Khán*, governor of Kashmír under *Sháh Jahán*, about 1650 A.D., but he did not care for the pomp and show of palace life, and so laid aside the court dress for the *jandah* and *kashkúl*.

This voluntary fakír life of one so high in learning and position was not pleasing to the governor, or to his ministers and attendants; and various devices were resorted to for getting *Bahlol* to accept some distinguished office in the service of the State. At last they succeeded, and *Bahlol* was appointed Deputy-Inspector. All things went happily for a while, until one day it happened that in the course of his office *Bahlol* had to ascertain whether the bankers', baniyas', and others' weights were correct or not; and while fulfilling this duty he discovered so much distress and fraud and trickery, &c., that he determined to know no more of it, went back quickly to his house, and doffed the grand dress of a Deputy-Inspector for the *jandah kashkúl* and the fakír life again.

“*Bajih mashídih hindyav thamav, yut kithav pátĕh wítiwah?*”

“*Pananih sĕzarah.*”

“How did the pillars of the great mosque get here?”

“By their own straightness.”

The way to accomplish a difficult work.

The roof of the cloister surrounding the open square in the centre of the great mosque in *Srínagar* is supported by wooden pillars, each formed of a single *deodár* tree about thirty feet high, and resting upon a plain stone base. There are three rows upon the north, south and west sides, but only two on the east side.

Bajih mashídih tsalyú kunj nerit?

“Will the corner of the great mosque tumble out?”

The whole country or concern is not going to ruin, simply because “So and-So” has died. There are plenty as good and clever as he to prosecute the work.

Bakhtas bud chhik khidmatgar.
Understanding is butler to success.

Bálah korih wálanai.
Dishonour to a beloved daughter
A terrible wrong.

Bálái dúr tah khair kabúl.
May misfortune be far from you and prosperity nigh.
A Kashmirí blessing.

Báli wuchhithai záli wáñkah d'ádi dithmak kundalut.
O woman, you have plaited your hair very nicely, but I see
you always a kundal.
Fine clothes do not make the lady.

Kundal is the inner earthenware part of a kángar, the Kashmir portable fire-place. The outer part is generally of very pretty basket-work, which conceals the kundal's faults.

Báñh hatas dizih thánah hat tah úsah hatas kyah dizih ?
A hundred covers for a hundred vessels, but what shall be
given (to stop) a hundred mouths.

Bínas andar nar tuh d'inas andar har.
Arm in the pot (for serving out food) and wood under the
oven (for cooking it).
Panjabí.—*Hun tain tuháñhi ghio bich ramba hai.*

Band bandas mangih, úgah bed'ar tah naukar shungih.
For one acquaintance, or relation, to ask from another, is like
a master awake, whilst his servant sleeps (*i.e.*, the one is
as much a matter of shame as the other).

Band kus ? Zih chandah.
Who is (your) friend ? (Your) pocket.

Bángis chhëh báng dapun.
It is the work of the bángih to cry the báng.

Another version is :—

Bángis chhuá báng dapuni matih kih nah neh anim ?
Is the bángih to call the báng, or to bring the people (to
prayer) ?

Every man to his own work.

Báng is the Muhammedan call to prayers.

B'p'irich kút chhai sudarah kúnz pov hish, yút tsunahas tyút kaḍahas.

A tradesman's shop is like an earthenware vessel, as much as is put into it, so much is got out of it.

Tradesmen are frequently bankers, also, in Kashmír.

Bar dit uchh tovranih.

To shut the door and put on a terrifying look.

A coward.

Bar dit khar nats'in.

The ass shuts the door and dances.

A man very spirited and full of words in his own house, but outside he does nothing.

This is also a Kashmír riddle, of which the answer is, a mill-stone.

Bastah tshunit níl khakaráyih mandachhun.

To wear sheep's skin and be ashamed of its rustling.

Don't be ashamed of your real position.

Bastih sín duhër.

Three sers with the skin. (The swindler had weighed the skin in as well).

A swindle.

Batak badyos chúnih tah garah sínai nah wath.

I am the better because of your dinner, but I do not know the way to your house.

Hopes unfulfilled.

In hope of receiving something from you I have contracted a debt here and there, but now I perceive that I hoped in vain; so henceforth I shall not know the way to your house (*i.e.*, will not see you).

"Batak, batak," tah piyúlah patak.

Having no food and a peon after you (because of some debt).

Great distress.

Batak dag chhai Kértikin súraḥ dag.

Earning one's living is (as hard to bear) as the pain of hoarfrost in the month of October.

Natives suffer terribly in their feet from walking out early on a frosty October morning.

Batah gajih ruhun.

As garlic upon the hearth of a Pandit (so your presence is to me).

Hindús of the valley will not touch garlic (or onions). These are eaten only by the Muhammedans. Hindús say that their ancestors would not eat them because of their aphrodisiac effects, which they did not wish to experience, as they had devoted themselves to religion.

Batah gardan.

To behead another with hospitality.

To heap coals of fire on an enemy's head.

Batah gav graṭṭah.

The Hindú is a mill.

Muhammedans quote this jestingly of their Hindú neighbours.

Batah lëlis chhik pëṭṭah kanik wuchín.

Men look into the rice-pot from the top part (to judge whether the food is cooked properly or not).

Men are judged by their speech.

Batah lukharih hír tah prínah kujih shrúk.

A head from the portion of rice, and a knife from the onion plant.

There was a very holy man, who prayed unto God for justice. He had too high an opinion of himself to ask for grace also. "Only give me my deserts," he said, "and I shall fare all right."

This good man once dined with a friend, and according to custom placed the remainder of his dinner within his *tsádar*, or wrap. On the way home it happened that the rice and vegetables were changed into a human head and a knife, both of which were saturated with blood, that dropped upon the road as he walked along. A policeman noticed this, and at once enquired what was in the *tsádar*. The holy man without any hesitation opened out his wrap, and, lo! there was a human head and a knife.

Of course the poor man was immediately marched off to the prison-house. On the next day the court was assembled and the prisoner brought forth. The excitement was intense.

The case was tried, and the whole evidence was against the man. The judge considered much and long, but at last, finding no way by which he could possibly acquit the prisoner, he was about to pronounce the sentence of death upon him, when there came from heaven the sound of a voice saying, "The man is not guilty, let him go free."

Ever afterwards this good man asked for grace also, when he prayed.

Batah miskin, nah dunyá tah nah dín.

The poor Hindú has neither the world nor religion.

The Muhammedans quote this saying.

Bṛāh̄m̄ and śāh̄lik̄.

The Pandit died from hesitation.

Once upon a time a Pandit and a Muhammedan were travelling together. In the middle of the way ran a swift stream which they had to wade. The Muhammedan crossed at once without the slightest hesitation; but the Pandit cried out: "Stop, stop, let me first look at my Neehi-puter to see whether it is an auspicious time for me to cross or not." He consulted the kalendar and discovered that it was not a good time. However, as he had to travel a long distance, and the day was already far spent, he dared to step into the waters; and commenced to wade. But when he had reached the middle of the stream his heart failed him, and his legs began to tremble, so that he fell; was carried away, and dashed about by the fierce waters, and died.

Batah nah tah batás chhiṭ nah tah atlás.

No food in the house, yet he wishes for sugar; not even a ragged cloth to his back, yet he wishes for satin.

A poor man with great desires.

Bṛāh̄m̄ pūwih tal chhēh aibah khār gaib.

Beneath half-a-pound of rice a khār (lbs. 192) of sin is concealed.

Riches cover a multitude of sins.

Baṭas baṭah k'wēh baṭah.

One Pandit with another Pandit is like a mountain-crow.

If one crow caws the whole flock caws. If one Pandit is in difficulty, all the Pandits take up the case, &c.

Baṭas boḍ doh tah ph'k'ah;

Musalmanas boḍ doh tah shr'k'ah;

R'f'zas boḍ doh tah b'k'ah.

On his big day the Hindú fasts;

On his big day the Muhammedan feasts;

On his big day the Shí'a weeps.

Baṭas ts'ed Musalmanas yaḍ, tah r'f'zas hud.

To the Hindú endurance, to the Musalman (*i.e.*, the Súní) stomach, and to the Shí'a weeping.

An allusion to the Hindú's much fasting, to the Súní's eating capacity, and to the profound lamentation of the Shí'a during the days of the Muharram, when he commemorates the death of 'Alí, Hasan and Husain.

Batar andarāh toṭh kyāh, zih taḥar?

Howarih andarāh toṭh kyāh, zih ḥaḥar?

Among dishes which is the favourite? *Taḥar*.

In the wife's house who is the favourite? *Brother-in-law*.

Taḥar—a kind of boiled rice coloured with turmeric.

Bátsan ízú tah putalēn púzú.

For the family distress, but for the idols an offering.

Charity begins at home.

“*Báyih myúnih kalandarai;*

Yih nerih tih nerih khulāh andarai.”

“My brother monk, what will come, will come from the harvest” (*i.e.*, will be the result of honest toil).

The gods give everything for labour.

Bázigaras chhēh bázigaras.

A deceiver deceives himself.

Be-akh nah kañh tah garāh patah kah kah.

“Not one ignorant man?”—Why there are eleven in every house (*i.e.*, the world is full of such people).

Ce monde est plein de fous.

Bēbih andar phānsi tah athas kēt tasbīh.

The noose (of the executioner's rope) under the arm, and the rosary in the hand.

Hindustānt.—*Ilāth meñ tasbīh, aur baḡhal meñ phāñst.*

Bechūn tah guris khasit!

Begging and riding upon a horse!

A proud beggar.

Bechanas bānah kāmuni.

The beggar's pot (in which he collected food) is broken.

The last straw gone.

Be-hayāhas sharm dūr.

To the shameless shame is distant.

Be-kūr chhuh bēmār.

The unemployed, or idle man, is sick.

Be-kūr chhuh wakīli har darbār.

An unemployed man visits every darbār.

Be-kíras chhik trah kúr.

To the idle man there are three works (viz., sleeping, quarrelling, and eating).

Bemah haharav chhuh sah mormut.

Two brothers-in-law killed a lion (between them).

Union is strength.

The tale is, that a sister's husband and a wife's brother, who are naturally the greatest enemies to one another, were walking along together one day, when a lion chanced to cross their path. They did not run away, but each stood his ground firmly, and backed-up the other, and the result was that by their united efforts the lion was killed.

Be-málas ailah.

Cardamoms for the man, who is not hungry.

“*Bemáro ás kyut chhuí ?*” “*Nah tsuk tah nah mudur.*”

“O, sick person, how is your mouth?” “Neither bitter nor sweet.”

The answer is equivalent to our English reply, “O, thank you, I'm middling.”

Be-murawat mahnyw chhui zan ; phakíri ba-tamah rahzan.

An unmanly fellow is a woman, and a courteous fakir is a robber.

Be-suimb chhuh dapín “Méh suimb nah kanh.”

The unequal man says “I have not an equal”; (but the really great man thinks himself less than the least).

Bëyih sund amúnat chhuí khúrawúnuk ngrah tungul hyuh.

Another's belongings in your charge is like a live coal from the blacksmith's shop.

Bëyih sund dod chhuí be-múne ;

Fas akhis banih tui sú záne.

Another's pain is without meaning.

Only he, who suffers it, knows what it is like.

“It is impossible for any man to form a right judgment of his neighbour's suffering.”—Addison.

Bichis parutsuk, “Wandas kunah chhuí nchar nerín ?

Dupanak, “Rétah kálíh kyah kurum hásil ? Haradu lómat hishi.”

Somebody said to the scorpion, "Why do you not come out in the winter?" He replied, "What did I get in the spring-time?" Both times alike are a curse to me.

Either miserable oneself or making others miserable.

The scorpion lives under the ground during the winter and spends a miserable time of it, according to the natives; and when he does come forth from his temporary grave, it is only to give trouble to others.

A translation from the Gulistán:—*Gaj-dum rá guftand ki "Chirí ba zamistán?" "Birom na míyí guft; ba tápistánam chí hurmat ast?"*

Bihēh pēhāi rihēh trūwān.

Sitting down in one's chair at home and throwing out a flame.

Every cock crows loudest on his own dunghill.

Bihēhwani tsarih.

A sitting sparrow.

On probation.

The sparrow must keep a good look-out, or some boy with a caterpault, or perhaps a cat, will notice it and kill it.

Bihit wāni poni tolyá?

Will the grocer sit and weigh water?

Nothing better to do?

Bíkh mangún tuh put rangún.

Asking for alms and dyeing his coat.

A helpless man's wish.

Bír Balan puruts Akbaras, "Jungah wizih kyah silih?"

Dupanas "Yih broñtah peyih."

Bír Bal asked Akbar, "What weapons they should fight with, when the time for fighting arrived?" He replied, "Whatever you find at hand."

Bír Balanīh korih puruts Akbar pādshāhan, "Kyah mahnyuw chhūú parasūn?" Dupanas, "Dīnd chhūú dud dīwān?"

Akbar, the king, asked Bír Bal's daughter, "Can a man give birth to a child?" She replied, "Can an ox give milk?"

A Roland for an Oliver.

Bír Bal was Akbar's great minister. The Muhammedan ministers hated him and tried to get rid of him. Bír Bal was often punished on account of what they said. One day a Muhammedan minister said to Akbar: "Will your Majesty please get some bullock's milk from Bír Bal." Akbar promised that he would give the order, and

on the following morning there was the paper signed and sealed by the king, spread out before Bír Bal, ordering him to procure some bullock's milk within fifteen days, or else die. Bír Bal was overwhelmed with fear and astonishment. The minister's daughter seeing her father in this wretched state at once devised a scheme. She went off straight to the butcher's shop, and there soaked her tsádar, or wrap, in some blood lying about, and then went and washed it in the part of the river opposite the king's palace. Akbar noticing this, enquired the reason of the blood. She replied: "No, I have not murdered any one; but yesterday Bír Bal was delivered of a child in the house." Akbar said: "Can a man bear a child?" The girl answered: "Can a bullock give milk?"

Bír Bal was exalted to still greater honor and power on account of this shrewdness of his daughter.

Readers will probably be disgusted at the ridiculousness of this story, but at Basle so late as the fifteenth century great excitement was caused by the announcement that a cock had laid an egg. I may be pardoned, perhaps, for quoting the following from "Chambers's Book of Days":—

"At Basle, in 1474, a cock was tried for having laid an egg. For the prosecution it was *proved* that cocks' eggs were of inestimable value for mixing in certain magical preparations; that a sorcerer would rather possess a cock's egg than be master of the philosopher's stone; and that in Pagan lands Satan employed witches to hatch such eggs, from which proceeded animals most injurious to all of the Christian faith and race. The advocate for the defence admitted the facts of the case, but asked what evil animals had been proved against his client, what injury to man or beast had it effected? Besides, the laying of the egg was an involuntary act, and as such, not punishable by law. If the crime of sorcery were imputed, the cock was innocent; for there was no instance on record of Satan having made a compact with the brute creation. In reply, the Public Prosecutor alleged that, though the devil did not make compact with brutes, he sometimes entered into them; and though the swine possessed by devils, as mentioned in Scripture, were involuntary agents, yet they nevertheless were punished by being caused to run down a steep place into the sea, and so perished in the waters. The pleadings in this case, even as recorded by Hammerlein, are voluminous; we only give the meagre outlines of the principal pleas; suffice it to say, the cock was condemned to death, not as a cock, but as a sorcerer or devil in the form of a cock, and was with its egg burned at the stake, with all the due form and solemnity of a judicial punishment."

Bír Balun kať.

Bír Bal's ram.

One day in reply to some ministers who were slandering Bír Bal, Akbar said: "Never mind, if Bír Bal is a *liindú*, he is a wise and

clever man, and worthy of the confidence, which I have in him shall I prove to you his wisdom and shrewdness? Call all the ministers." Akbar then gave to each minister a ram, and ordered them to feed each his ram for the space of two months, and to take care that at the end of that period, they should not be heavier or lighter than they were then at that moment. He also caused the name of each minister and the weight of his ram to be written down.

Bir Bal took his ram and fed it in the usual way, but constantly kept a dog near it. The consequence was that the poor ram from very fear did not become any fatter or thinner, but was altogether *in statu quo* at the end of the allotted time. Some of the other ministers gave their rams grass in the morning, and not at night; and some fed their rams one day and not the next day; and in various other ways they tried to keep them in the same condition; but at the end of the two months, when all the ministers and their rams were again assembled before Akbar, only Bir Bal's ram was found to be the right weight. "Did I not tell you," said the king, "that he was wiser and better than you all?"

"*Bir Bal's ram.*" These words are quoted, when any person counteracts whatever good he may have done, by performing some evil work, e.g., a Kashmiri would cite these words against a man who was especially liberal to a servant one day, and flogged him severely in a fit of temper on the following day.

Bihis gusah diyir.

Money for cutting grass to an idle man.

Wages to a servant, who has very little work.

Bođ ai usih audul tetih ckhuk bođul.

If a great man becomes half (i.e., comes down in the world) still he is great.

Fortuna non mutat genus.

Bođ badih jagir kadih; aup badih tah tuj kadih.

If a man of good family becomes great, he will give pensions in land (to the people); but if an ignoble man becomes great, he will take out the very hairs of their heads.

Bođ kamar kurhak? zih modyav.

"Who made you a great man?" "Death" (i.e., Relations died and left you their position and money).

Persian.—*Kas na manad dar sarā mosh gardad kat-Khudā.*

Bođ myund gatshih khyun tah bađ kath gatshih nah karani.

You must eat a big mouthful, but you mustn't do much work. (Oh, no!)

Spoken sarcastically to a lazy dependant.

Boi gav kəni binih gayih thani.

Brother is (hard like) a stone, and sister is (soft as) butter.

Bor chhuk jahannamuk por.

A burden is one of hell's storeys.

This saying is rather against the idea that the coolie thinks his load a trifle.

Bozit zur tah dishit un.

Be as the deaf man hearing and the blind man seeing.

A little paternal advice to a child—"Be as if you had heard and seen nothing."

Bragas dapyuk, "Tuith chhai haj." Dupanak, "Nah tah kyah chhum syud?"

They said to the heron, "Your bill is crooked." He replied, "Am I not all crooked?"

Bhojpurí.—"Hañsuá ne tūñ țerh káhe?" "Ato apná gauñ se."

Brári hindi gyav khēnah chhum nah lagan tyút, yút brári hindi luť gilahwanah.

I am not so angry at the cat eating the ghí, as I am at her shaking her tail.

"'Twas not the loss that I minded so much as the man's rudeness and impenitence."

Persian.—*Zi roghan khurda e gurba na nálam, zi dum jumbádanash áshufta hálam.*

Brári hund hal hyuh, athih nah yiwén lánsih.

Like the secundine of a cat, no one can get it.

A man here, there, and everywhere—no finding him.

Hindús think that whoever succeeds in obtaining the after-birth of a cat will become exceedingly rich and prosperous. Only three or four persons in the whole city have been known to get it, and they all are very wealthy. As soon as this precious treasure is obtained it is put into a jar well covered over and kept in the house. Blessed are the people in whose dwelling it is placed.

Brári zún.

The cat's moon.

"Such excitement, as that I could not sleep or do anything."

Natives say that cats are fond of the moon, and get more and more excited as she increases. They remain out all the night and disturb the whole neighbourhood with their shrieks and depredations.

The *London Review* says:—The Egyptians worshipped the cat as a symbol of the moon, not only because it is more active after sunset, but from the dilation and contraction of its orb, symbolical of the waxing and waning of the night-goddess.

Brírís nah "bishtah," tah húnis nah "durah;" tyut chhuk nek!

He has not even a "bishtah" for the cat, nor a "durah" for the dog—so good is he!

He would not hurt a worm.

Bishtah is a sound for driving away cats.

Durah is a sound for driving away dogs.

Brírísai pakah yěhan saran rozahan nah pachhin.

If the cat grew wings, the water-fowl could not live in the lakes.

A cunning tyrannical fellow checked from doing much harm by sickness or poverty, &c.

Persian.—*Gurba e mishkin agar par dashte, tukhm i gunjishk az jahán bardashte.*

Brimjih chhúntih Walur pázun!

Sweeping away the waters of the Walur Lake with the branches of the Brimij!

Prendre la lune avec les dents.

Bror márún.

To beat the cat.

Pour encourager les autres.

Tirhuti.—*Dhí márún putoh le taras.*

A father on the occasion of his son's marriage gave him a little special advice. "You are going to be married, my son; and you will wish that your wife should be quiet and submissive to you in all matters. Follow the advice, which I now give you. Procure a cat, and one night after your marriage so arrange that the animal shall be in the sleeping room at the time, when you and your wife retire to rest. You will go to the room as usual, and on entering it you will pretend to be very much surprised and annoyed that the cat, should be found there, and you will draw your sword at once and slay it. Your wife, of course, will be terribly frightened, and from the sight of the slain cat, and a hint from you that she will fare likewise if she is not very careful over herself, you may depend upon it that she will be the proper, dutiful wife that she should be."

Bror wuchhit gatshih "bishtah" khasun.

When he sees a cat, he must cry "bishtah."

"Why don't you say this before the man's face? What is the good of threatening him, when he is absent?"

Buchih phuharih tah nindarih pathur.

Burnt bread for the hungry and the bare ground for sleep.

Appetite is the best sauce and tiredness the best bed.

Buchis hūni mās halāl.

It is lawful for a hungry man to eat the flesh of a dog.

Necessitas non habet lēgem.

Budāh ashak mohari mushak.

An old man's love is worth a guinea a pinch.

Mushak, a pinch (of snuff or tobacco, &c.)

Budāh k'wah jugah jugah.

Dancing an old crow (on the hand).

Fussing about anything unworthy.

Budān tah lokatēn hunz khidmat gatshih nah karuni.

Do not enter the service of the old or the young (because the old will soon die, and the young do not remember).

Budun tah wadun ; budun tah mashun ; budun tah nashun.

To become old and to cry ; to become old and forget ; to become old and decay.

"Yet is their strength labour and sorrow."—Ps. xc. 10.

Buhogunas chhik bah guan.

The Buhogun has twelve attributes.

Buhogun or *Bhogun* is a small brazen vessel, with a wide mouth. In it the tea is made, rice is cooked, ghí is prepared, &c.

Bujih buthis kanahw'jih.

Earrings upon the face of an old woman.

"An old lady with a hat on!"

Bujih gabih chhēk litsan hanzan bastan nūn sārēn.

The old ewe takes salt out of the skin of a weak sheep.

It is the custom to carry salt, flour, &c., about in skins. Salt is constantly given to animals.

Bujih gayih tsil tas ōv hit.

An old woman tumbled down, and she got excused.

A person full of excuses.

Bujih labyav kujih tal tsunt ; adah gayih phut hit.

An old woman found an apple under the tree, and afterwards she (always) went (to that tree) with a basket.

Give once, and they always expect ; and very often expect more.

Bujih nyák bar tami nyūv mashīdih hund.

An old woman's door was taken away ; so she went and took the door of the mosque.

It is a habit of the Kashmiri tradesman to make up for his losses by plundering other customers.

Bujih tah brárik tuweyih har tah wanakin hápatan tsáiyih lár.

An old woman and a cat fought with one another, and fear came upon the bears of the wood.

Punishment visited upon the wrong persons.

There was a poor old helpless woman, who used to beg for her food by day and cook it at night. Half of this food she would eat in the morning and the other half in the evening. After a while a cat got to know of this arrangement and came and ate the meal for her. This old woman was very good and patient, and so she continued for many days without saying or doing anything to the thief. But one night she could not endure the cat's impudence, and so laid hold of it. She argued with herself as to whether she should kill it or not. "If I slay it," she said, "it will be a sin; but if I retain it alive, it will be to my heavy loss." Accordingly she determined to only punish it. She procured some cotton-wool and some oil, and soaking the one in the other tied it on to the cat's tail, and then set it on fire. Away rushed the cat across the yard—up the side of the window—and upon the roof, where its flaming tail ignited the thatch, and set the whole house on fire. The flames spread to the other houses, until after a short time the whole village was in one mighty blaze. The news spread far and wide, and the governor of the city sent the soldiers; but they only increased the damage by shouting and in other ways exciting the people, so that they ran about wildly, not knowing what they were doing; and many received very serious burns.

The governor, who now had reached the village, seeing these poor sufferers, at the advice of the doctor, ordered the soldiers to march at once for the jungle and kill as many bears as they could, and bring their fat to him; for the doctor had said, that if for the space of two days bear's grease were applied to the burns, they would perfectly heal. The soldiers were rather afraid to venture their lives in this work, and not a few of them ran away, when they saw the bears. The score or so who kept their ground were slain; and one poor fellow, whilst dying, spoke the above words, which have long since passed into a proverb.

Eventually many bears were slain. Hence the bears as well as the poor soldiers were killed, and all because of the quarrel between the old woman and the cat.

Bukchih halál tah hár harám.

Bundle lawful, but cowrie prohibited.

Straining at a gnat, but swallowing a camel.

Bukhári gayih nísúr-i-lhína.

The fire-place is the ulcer of the house (*i.e.*, cats up the expenses, and sometimes burns the whole place down).

Bukhári, a fire-place in shape like our English stove, built of dried mud, and used only by the few wealthier classes for warming the house, but never for cooking purposes. Wood only is burnt in the *bukhári*.

Bumasíni zánih satuti sunz dig.

The worm will know the pecking of the lapwing.

Bun kun wuchhit tsun kun nazar.

(Apparently) looking below, but (really) seeing in every direction.

A shrewd, careful master.

Buth wuchhit bog tah tsakij wuchhit tsángij.

The face sees the dinner and the backside sees the *tsángij*.

Sunni cuique tribuúto.

Tsángij is a round piece of matting for squatting upon.

Buzi buzi gúdah lehéwán úsmónas suút.

He cooks his fish by the sun and eats.

A man so full of himself, that he listens to nobody.

Buzun bror kámuni, kahan garan kuní thov, buzun bror kámuni.

A cat for roasting is obtained with difficulty; only one frying-pan for eleven houses; a cat for roasting is obtained with difficulty.

Hard times.

These words are said to have been first spoken in the time of 'Azím *Khán*, one of the old Pathán conquerors, whose reign of terror and oppression will long be remembered in the valley. The Hindús are especially bitter against his memory, as he used to fine them so much a head, and so much extra for the *tíká*, the religious mark, which they wear on their foreheads.

C

Chái kam yú yits lekin tats.

It does not matter whether the tea is less or more, but it must be hot.

Two kinds of tea, and two ways of preparing it, are met with in the valley. There is the *Surati cháí*, something like our English tea, which is imported from the Panjáb and Ladák; and the *Sabz cháí*, the celebrated brick tea, which reaches Kashmír *viá* Ladák. The first way of preparation is called the Mughal method, *Mughul cháí*. Here is the receipt:— For every *tola* or rupee's weight of tea in the pot put five cups of cold water, boil for half-an-hour, then add more cold water together with sugar and condiments, and allow to boil for another half-an-hour. Then add milk, stir well, and serve round hot to the guests *ad libitum*. The second *modus preparandi* is called *Shiri cháí*, of which this is the recipe:— Place the required quantity in the tea-pot together with a little soda and cold water and boil for half-an-hour. Then add milk, salt, and butter, and allow to boil for another half-an-hour, when it is ready for drinking. The salt used in the infusion of tea is called *phul*. It is found in the Nubra valley in Ladák, and contains the carbonate and sulphate of soda, and a little of the chloride of sodium.

Chakih-khor chhuh mirís-dár.

An old servant is an heir (*i.e.*, you must make some provision for his old age).

Cháni barándah kani chhai nah sěz.

Your doorstep is not straight.

Something wrong with the wife.

There were two friends, one of whom was wise and the other foolish. Upon a certain day, as they were strolling along the same path together, the wise man remarked to his less acute companion that his "doorstep was not straight." The stupid friend replied in a somewhat aggrieved tone, "Why, my doorstep is as straight as yours. I paid five rupees for it. Yours is a common stone. Why do you boast over me that 'your doorstep is not straight?'" The wise man noticing that his friend was a little disconcerted offered to waive the argument, until they both should ascertain for themselves the truth of his statement. After some few days the wise friend took the other friend to his dwelling; and no sooner had he arrived there than with a voice of authority he ordered his wife to bring down a melon from the upper storey of the house, and to get some milk as well. This done he further commanded her to throw some ashes into the milk. The good wife without any questioning either by speech or look at

once obeyed. The sage then said to his friend, "I wonder if your wife will do what my wife has done, as readily and unquestioningly?" The foolish friend answered, "Come and see."

The two friends then went together to the house of the foolish man, who on arrival, like the other man, ordered his wife to go to the top of the dwelling and bring down a melon and to bring some milk also; and to sprinkle some ashes over the milk. But he issued his order in a doubting, trembling manner, as was also manifest in his countenance. He evidently had not been accustomed to rule in his home; his wife had rather waved the sceptre of authority. Consequently at this time, as on many other occasions, which were well-known to the dwellers, in the neighbourhood, she most decidedly refused. "Why, I can not; I will not," she said. "Go and bring it down," roared the husband. At last the woman was frightened into obedience. But there were further remonstrations before the milk appeared. "I do not know why you are giving me all this trouble," she cried, "why don't you go yourself?" The foolish man now tried entreaties, and at length all the things were brought. Some more time was wasted before the woman, weeping very bitterly, threw the ashes into the milk, her only consolation being the thought that her husband had become mad.

The trial being now concluded the two friends put on their shoes and walked out of the house. When they got outside, the wise friend said to the other, "Was I not correct when I told you that your doorstep was not straight?"

Chánis dah'nas guláb.

May roses be to your mouth.

A nice reply to any nice remark made by another.

Chánis hálkas chhuh neh pák dinuk h'jat.

There is no need to cook your cabbage.

"Now, don't talk nonsense. I am certain you can not, and will not, do what you say?"

Cháyih tah lúyih gatshih augun ásun.

A flame is necessary for cooking (both) tea and Indian corn.

Tea here stands for the great man and Indian corn for the man of small degree. Flame here means money, which all classes need according to their rank.

The Kashmírís say "*Turuni chát tah lák chhéh nah khēnas láik,*" i.e., Tea and roasted Indian corn are not worth eating cold.

Chhalanah mal chhuá atsán kih nah nerán ?

Does dirt come or go by washing?

Does knowledge come from studying or not, &c. ?

Chh'nah k'j.

The carpenter's wooden nail.

A carpenter was once in very straitened circumstances and obliged to sell his little house. After he had disposed of it, and although the buyer was living in it, the carpenter went every evening when his work was over, and hanged his wrap upon a wooden peg, which was fixed over the front door. He did this for ten days, when the owner of the house remonstrated, saying that the house was his.

The carpenter replied: "Yes, the house is yours, but not this wooden nail." Accordingly the owner had to settle the matter by giving a few more rupees to the man.

Carpenters are constantly omitting a nail here or some other work there, in order that they may be recalled, and be able to make a two or three days more job of it. When the master detects some fault in the work and sends again for the carpenter, he invariably says to the man, "Look here; what is this? 'Chh'nah k'j,' you rascal."

Chh'nah thuk chhuh nah bastih rozán.

The sound of the carpenter does not remain secret.

Truth will out.

Chh'nah thukas chhu' ras taiy'.

Soup is ready at the sound of the carpenter.

Honoured men get well treated wherever they go.

A good carpenter is much flattered and pampered by the people in whose employ he is working—of course with a special reason.

Chh'nas tah búzigaras tah shohsaw'aras chhai aud'úi umr.

A carpenter, tumbler, and horse-breaker (these three) only live out half their days.

Chh'nas y'èlih piw'ín p'inas p'èth y'ík'ílik kanih úg'ín wostah-h'ík'ah naí.

When the carpenter has to do anything for himself, he uses a cabbage-stalk instead of a large beam (*i.e.*, he does work at the smallest expense possible).

Chh'v yit batah tah d'v yit kathah.

When it boils dinner is ready, and when opportunity offers speak and act.

A word or work in season.

Chh'èli chh'èli zun z'álan.

He washes the wood before he burns it (because it *may* be unclean).

A particularly scrupulous conscience.

Chhēni muṭ chhēh wazān.

Empty vessels sound.

Hindustānī.—*Adhjal gagarṭ chhalkat jāe.*

Chhētīn pātsin mārān gatai Gwāsh Shodah patai lārān chhūs.
Gwāsh Shodah runs after the man who walks (in a pompous fashion) throwing his clothes from side to side.

It is related that a certain man borrowed five rupees from Gwāsh and went and bought clothes with the money. No sooner were the clothes made, and the man was walking with great display in the bāzār, then Gwāsh came running after him asking him to pay his debts.

Shodah is a lazy, smoking, drunken fellow.

Chon muṅgah trak son sun ak.

Your twelve pounds of muṅg is only one of my meals. (My expenses—my family, are so great).

Your gift was but as a drop in the ocean.

Muṅg is a vetch or kind of kidney bean.

Chuṅkaras chūṅkar tah pīntslōnih naukar.

Servant to a man of humble situation and servant to a small-eyed man.

Amongst other cases quoted, when one servant passes on to another and lower servant the master's order to him. The lower servants in an establishment are "fagged out of heir lives" sometimes.

D

Dab chhuú bab ?

Is falling-down a father ?

Why should I trouble about that fellow ?

Dab lug tah rabih pěh, dil lug tah hilih pěh !

Tumbled into the mud, the heart set upon water-weeds !

A man "smitten" by an ugly, ill-shaped woman.

Dachh ai khězhik tah ápaimán, kachh ai khězhik tah zyur.

If a man will eat grapes, then let him eat ápaimán kind ; and if he will eat grass then let him eat zyur.

Ápaimán.—There are at least six varieties of grape growing in Kashmír, among which ápaimán is said to be the best.

Zyur is a kind of caraway-seed.

Dachh kamawú khěyí zih paraděv, měh há dup pananěv.

Who ate your grapes ? Strangers. O ! I thought your relations (would have had some of them).

He that neglects his own is worse than an infidel.

Dachhun athah chhuh chhalán khowaris, tah khowur athah chhuh chhalán dachhinis.

The right hand washes the left, and the left hand washes the right.

"If the plowman did not plow,
The poet could not write."

Dah bíts kahí zíts.

Ten wives but eleven dispositions.

"As many tastes as heads and as different."—"Oraculo Manual."
Balthasar Gracian.

Dah chandas ; dah wandas ; dah shándas.

Ten in the pocket ; ten in the heart ; ten in the pillow.

No finding out what the man's opinions really are.

Dah gaz hyur kyah tah dah gaz bun kyah ?

What is the difference whether it is ten yards up or ten yards down ?

A regular ninny-noddy.

Once upon a time a man fell into a well. As luck would have it there was another man passing by that very moment with some rope

in his hand. Of course he threw one end of the rope to the man, who had fallen into the well, and told him to fasten it round his loins, which the man did; and so was pulled up and saved.

On another occasion this man, who had saved the other from drowning, was passing by a high tree, when somebody shouted to him from the topmost branches, that he was fixed up there and could not possibly descend; whereupon, having the same coil of rope hanging upon his arm, he said, "Don't fear, wait a moment. Here—catch hold of the rope," and he threw one end of the rope up to the man. The man caught it, and no sooner had he done so, than he was jerked most violently from the branch and pulled to the ground, dozens of yards below. Of course he died instantaneously; and when the passers-by gathered round the corpse and enquired whether the man, who had done this deed, was mad or a murderer, he replied: "I have pulled a man up out of a well and now I have pulled a man down from a tree. What is the difference whether it is ten yards up or ten yards down as long as you save the man."

Dah thurungi dit tah pathkumí.

Ten dancings-round and yet behind.

Vain struggling against misfortune.

There is a children's game in Kashmír called *Tsilul*. One boy holds a piece of rope in his hand, and the other end of the rope is fastened by a stake into the ground. The other boys go around him and beat him, when they can, with sticks. Should this boy touch one of the other boys without letting go the rope, that other boy has to catch hold of the rope and take his chance. And so the play continues.

Dahan dah manuṣi gatshān nah tah kunis manuṣi poshih nah.

Ten manuṣ are not required for ten men, but one manuṣ is not sufficient for a single man.

One or two more in a big family does not make any difference in the expenses.

Manuṣ is a weight equal to three pounds.

Dahan thawón sai tah akis nah tsunón wai.

He gives promise to ten, but does not give food to one.

Dahi wahari Dashahár.

Dashahár after ten years.

Long enough about it.

Dashahár or *Dasahrá* or *Dasahará*, is the tenth of Jaith shukl pakch, which is the anniversary of Gangá's birthday. On this day, also, Ráma marched against Rávana, for which reason it is, also, called Vijai Dasamí.

H. H. the Maharájah of Kashmír, like other Hindú rájahs, celebrates this day with great pomp and rejoicing. Three immense cardboard figures stuffed with gunpowder are made to represent

Rávana, Kumbhakarna and Mígunád, and these are placed at the proper time in the centre of a large open space without the city. To represent Ráma, Sitá and Lakshman, three little boys are splendidly dressed and carried in a beautiful palanquin to the same place. Crowds of people gather there, and His Highness sends all the troops with the guns, &c. It is a most exciting occasion. Excitement is at the fullest pitch, when at a given signal one of the little boys, who is supposed to be Ráma, steps forth from the palanquin, attended by the two other little boys, and fires a small arrow at the big figure representing Rávana, while the other boys discharge their arrows against the other two figures. Of course at this moment the three monsters, Rávana, Kumbhakarna, and Mígunád explode with a tremendous noise; and then the guns rattle and the cannon roar, and the people shout until they are hoarse, and eventually retire. Cf. the Rámáyana for an account of Ráma and his adventures.

Dai ai diyih tah barah nyásai; Dai nai diyih tah krúhah sásah tsatit kyah?

If God intends to give, He will give at the door; but if God will not give, then what is the good of going a thousand kos (*i.e.*, about 2,000 English miles) for it.

Four men, ambitious to become rich, determined to leave Kashmír for some other country, where they could obtain greater wealth than it was possible for them to amass in "the Happy Valley." They arranged a certain day and started altogether, taking with them four thousand rupees for the purpose of trading. Each of the little company had an equal share in this sum of money, and they all set forth full of hope that they would prosper and become exceedingly rich.

On the way it came to pass that God, according to His mighty power and wisdom, caused a full-grown golden tree to spring up suddenly, and to bring forth at once rich clusters of gold. Seeing this magnificent tree, the four travellers were so surprised that they hardly knew what to say or to do. However, they soon changed their minds about travelling into a foreign country, and resolved to return back to their homes, carrying with them the tree of gold. They were reminded of their own Kashmírí proverb, "*Dai ai diyih tah barah nyásai; Dai nai diyih tah krúhah sásah tsatit kyah?*" which being interpreted is, "If God intends to give, He will give at the door; but if God will not give, then what is the good of going two thousand miles for it?" and therefore they said to one another "we have happened upon this golden tree and must take it home with us and be glad for ever."

In this proposition they all agreed; but how could they so arrange it? The tree was high and large; it must be felled and cut up into bundles, which they could carry. Accordingly it was determined that two of the party should go to the nearest village and procure

axes and saws, while the other two would remain to guard the precious treasure.

Presently the two selected started for the tools. The other two, who were left to watch the tree, then began to take counsel together as to how they might kill their partners. "We will mix poison with their bread," said one, "and then when they eat thereof they will die, and we each shall have a double share of the treasure." And they did so.

However, the other two, who were going for the tools, had also plotted together by the way as to how they might get rid of the two partners left behind by the tree. "We will slay them with one stroke of the axe," said one, "and thus shall we each have a double share in the treasure."

In the course of a few hours they returned from the village with the saws and axes; and immediately, on arriving at the tree, they slew both of their partners; each slew one with a single blow from the axe. They then commenced to hew down the tree, and this done they soon cut up the branches and fastened them into bundles for carrying away; and then thoroughly wearied with excitement and their great exertions they laid down to eat and to sleep. Alas! they ate of the poisoned bread, and slept a sleep, the fatal sleep, from which they never woke again.

A short time afterwards some other travellers passing by that way found the four corpses lying stretched out stiff and cold beneath the golden tree. Cf. "The Orientalist," Vol. I., Pts. II. and VII., pp. 47, 165, where incidents in the Arabic account of the Virgin Mary and Jesus, and in the Vedabbha Jātaka of the Buddhist Tripitakas, are described, which bear a striking resemblance to this story.

Daman bastih dito dil, damanas yitah damn khár.

Shistaras sun gatshí h'sil; wuni chhai sul tah tsáundun yár.

Sudaras no labí s'hil, nah tat sun tah nah tat tór.

Par kar paidah parwáz tul; wuni chhai sul tah tsáundun yár.

Gáflo hék tah kadam tul hushyár roz trév piyádil.

Trúwak nai tah chhuk j'hil; wuni chhai sul tah tsáundun yár.

Give the heart to the bellows, like as the blacksmith gives breath to the bellows,

And your iron will become gold. Now it is early morning, seek out your friend (*i.e.*, God).

The sea has not a shore, neither is there a bridge over it, nor any other means of crossing.

Make to yourself wings and fly. Now it is early morning, seek out your friend.

O negligent man, put on power, be on the alert, take care, and leave off wickedness.

If you will not then you are a fool. Now while it is early morning seek out your friend.

A few lines from Lal Dēd constantly quoted by the Kashmīrī.

Piyādīl—the work of a chaprāssī, a bad lot, as he generally makes his money by oppression, lying, and cheating.

Damas suēt chhuī namaskār.

“Good day” to the rich or honourable man.

Dambih ai zēn kore tah daurih ai bowan hachai.

If from the womb a daughter should be born, and if from the fields but an indifferent harvest should be gathered (still he is happy. For a little is better than nothing).

Damī dīṭhum nad pakawunī, damī dīṭhum sum nah tih tār.

Damī dīṭhum thar phollawunī, damī dyuṭhum gul nah tah khār.

Damī dīṭhum pūntshan Pāṇḍawan hanz nāj damī dīṭhum kraji nās.

One moment I saw a little stream flowing, another moment I saw neither a bridge, nor any other means of crossing.

At one time I saw a bush blooming, at another time I saw neither a flower nor a thorn.

At one moment I saw the mother of the five Pāṇḍavas, at another moment I saw a potter's wife's aunt.

“Nothing in this world can last.”

Quotations from Lal Dēd's sayings, the whole of which will probably soon be in print.

The history of the Pāṇḍavas, and how their mother was reduced by misfortune to profess herself a potter's wife's aunt, are fully explained in the Mahābhārata.

Dān diwān tah prut harān.

The generous person gives and the miser is sorrowful.

Dānā dushman chhuī nūdān metharah sandih khutah jān.

A wise enemy is better than an unwise friend.

Persian.—*Dushman i dānā ki pay e jān buvad bihtar az ān dost ki nūdān buvad.*

The story is, that there was a prince, who had two ministers, one a friend and the other an enemy. The friend happened to be most weak and stupid, while the enemy was a very cute and wise fellow. One day his friend thought within himself “I will kill the prince and become a great king.” Accordingly he ordered some men to dig a ditch and to cover over the top of it with grass. They did so. Then the stupid minister one day asked the king to go for a walk

with him; and passing by the way of the ditch he pushed him into it, and ordered the attendants to cover him over with earth. But the other minister was at hand, and the king saw him, and cried unto him, "O minister, let me not die. The country will be ruined." The wise minister knowing that such would be the case, revoked the order of the other minister, and had the king pulled out. On the following day the stupid friend was executed, and the wise enemy was promoted to very great honour. (This story is evidently taken from the *Makhzan i Asrār*, a Persian work).

Dīnah-mīran kari jīnah-mīr barbād.

The big fire-place destroyed the great man.

There was a Pandit of the name of Nand Rām, and belonging to the Tíkú sect. He was indebted to the Paṭhán, Ázād Khán's government to the extent of five lákhs of rupees. The government wanted this money, but Nand Rām could not pay it, and so soldiers were stationed around his house, and the order was given for his eyes to be taken out. When the man arrived to execute this cruel order, Nand Rām begged that he would wait, and said, "There is money under the big fire-place. Now Nand Rām's custom had been to feed two hundred people every day—the poor, the sick and the distressed, who thronged his house.

The soldiers according to directions well searched beneath the fire-place, but found nothing. They told the matter to Ázād Khán, who sent for Nand Rām and enquired what he meant. He answered "My big fire-place has ruined me. In it has been absorbed all my wealth." Ázād Khán then repeated the order for his eyes to be taken out. (Ázād Khán, 1783, A.D., is the tyrant of whom it was said that he killed men as though they were birds.)

Danak sumbrun chhuí kani ñer sírun; danak sumbrun chhuí rírah sund mál;

Danak dú darmas tí chhuí úrun Sáhíb gírún ñin kiho rít.

Gathering money is like gathering a heap of stones, gathering money is as the king's property; (i.e., is appropriated by the state after death).

Giving money in alms, you keep it. Remember God day and night.

"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."—Prov. xi. 24.

Dandah khokhur hammám gaje; dand trívit lubar paje.

O toothless man (your mouth is like) a hammám's fire-place; go and put your teeth at the bottom of a cow-dung basket.

Hindú adults sometimes, but nearly always the children, when a tooth has been extracted, place it at the bottom of a basket of

cow-dung, or else throw it into a rat-hole, saying, "Gagari bá gajaro chon dand mēh tah nyon dand tsēh, which means:—

"Rat, O brother Rat, you take my tooth and give me yours."

Muhammedans keep their teeth in a little box, which is buried with them when they die.

"Dándú phuikán kiho, zih chhuk zih madhú chhum."

"Chhor kiho zih chhui, zih darhú chhum."

"O bull, why are you bellowing?" "I am proud."

"O bull, why have you diarrhoea?" "I am afraid."

A coward.

Dándas chhiú hěng gobán?

Are the horns too heavy for the bullock? (No).

No matter how large the family the father would not willingly part with one of his children.

Dándas lov tah wats^his gěd.

A good handful of grass for the bullock, but six handfuls for the calf.

Injustice.

Dándan khějih patuj, panuni khěyan manduj.

The ox who ate the matting ate his rump (i.e., he got whacked for it).

Consequence of evil deeds.

Dándan muyov tah dupuk "Asín chhuk."

A man with projecting incisors was about to die, and the people said "He is laughing."

Dándih sust wáyán dohalih.

Dándih rust wáyán rátalih.

The owner of an ox ploughs in the day.

The man who hasn't an ox ploughs at night (i.e., he plans things in his bed, but forgets them with the morning light).

Dangí suh.

A tiger in the stable.

A tyrant in his house.

Dapahas ai úbas gatshun gatshih khushkas.

Dapahas ai khushkas gatshun gatshih úbas.

If I tell him to go to the water he will go to the land.

If I tell him to go to the land he will go to the water.

A good-natured fellow, but who invariably misunderstands anything and executes it accordingly.

Dapayai húr, kih nah pari ráhat-i-ján chhahamai kángri.

O kángri, what shall I call thee, a celestial virgin or a fairy!
You are the balm of my life.

Persian.—*Ái kángri, ai kángri, qurbáni tu húr o pari, harchand wasfat mikunam kaz wasaf azán báli tarí. Tu az pari názuk tarí o az barg i gul ra'ná tarí. Haqqá ajá'ib dil barí.*

Dúr yélik dudareh yár gatshih pánas, mitsiwis bánas mitsih tal jái.

When the body (lit. wood) becomes old (lit. dry and rotten)
the spirit (lit. friend) goes his own way. The place of this
earthen pot is under the earth.

Daram Dásini kotri.

Daram Dás's chamber.

A small room.

Daram Dás was a very celebrated character among Kashmíri Jogís. He lived in Srínagar near to the entrance of the Lake, and died in 1877 A. D. He built several small houses, the biggest of which was sufficient for only two persons.

Darbár garih ai tíl melih tah halam gatshih dárún.

If from the master's house some oil be given, then one must
hold up the skirt, wherein to take it.

Although the present may be a mean present, and of as much benefit to the recipient as oil in a cloth, which all runs out and is spoilt, yet it is* the duty of the servant to take it humbly and readily. Kashmíri beggars receive alms in this way.

Dard chhëh gard.

Love is as dust (*i.e.*, must show itself).

Daryawik malkh ganzrani.

To count the waves of the river.

An impossible task.

Persian.—*Mauj i daryá shumardan.*

**Alí Mardán Khán* (cir. 1650 A. D) was a governor under the Emperor of Kashmír Sháh Jahán. He had two especial servants, one a Muhammedan and the other a Hindú. The Muhammedan worked all the day, but the Pandit, who worked only for one hour, received more salary than the Muhammedan. The latter petitioned the king, that he would at least give him an equal salary. The king promised that he would do so if the Muhammedan would go and count the waves of the river and tell him how many they were. The Muhammedan went away at once, but soon found that he could not oblige the king. On his return, when the king asked him how many waves there were, he replied, "I have forgotten." Then the king ordered the Pandit to go and count the waves. The Pandit cou-

ented on the condition that the king would allow him two thousand rupees and one hundred soldiers for this purpose. The king gave him what he asked for, and away went the Pandit to his task. At every turn or passage of the river he placed four soldiers and a toll house, and ordered them to take four rupees from each boat which went up or down. The excuse to the boatmen, when they demurred, was that they had hindered the Pandit in counting the waves of the river, and therefore they were thus fined. In this way he obtained a lākḥ of rupees, and then went to the king. In reply to the king's question how many waves there were, the Pandit threw down the bags of rupees at the ruler's feet, saying "One lākḥ, your Majesty."

This Pandit was promoted to a very high post, whilst the Muhammedan was debased.

The natives say that 'Ali Mardān Khān introduced custom-houses into Kashmīr at this Pandit's advice.

Dāshtam, dāshtam chhuk nah balkār ; dāram, dāram chhuk balkār.

What I had, what I had, is not wanted; but what I have, what I have, is necessary.

Quoted to the man who is constantly speaking of his great relations, or previous wealthier state.

Dastār chhik ganḍīn izzatak khātīrah wushnerah khūtīrah nah.

Men bind on their turbans for honour's sake, not for warmth.

Dastārah badalah chhas kulas pēṭh raz.

In place of a turban rope is on his head.

A disreputable person.

Dastāran chhuk nah mul, darbāran chhuk.

No worth is attached to turbans, but to professions.

Not what a man seems, but what he is.

Dastāras dab tak nūlas trit chhuk mūlis tak mūjih pēṭh maranīh wizīh jūn.

To dash one's turban upon the ground, and to tear one's cloak into two pieces at the time of a father's or mother's death is good.

This is principally a Hindū custom. They remain thus with uncovered head and torn cloak for ten days after their parent's death; and if they are rich they then give the turban and cloak away, but if they are poor they keep them.

Daulat jama karuni chhai zallat. Hár hún sár nah kánsiã hanz.

Amassing riches is destruction. A piebald dog is not faithful to any one.

The Kashmirí calls many things *hár hún*, but especially these three, viz., the world, health, and money.

A certain wealthy merchant, famed for his goodness and almsgiving, died, and his immense wealth was distributed among all his sons, except the eldest, who did not get a cawrie of it. There was great lamentation in the city, and especially among the poor and sick people when they heard of this good man's death. What were they to do? To whom should they go now? "Perhaps," said some, "the sons will continue their deceased father's liberality, that their name may live and be great in the land." So crowds of the poor and distressed wended their way to the sons' houses. The sons, however, who had come into their father's property were not good men, but selfish and hard-hearted; and so when they saw the crowds of beggars entering their compound, they at once gave orders that they should be turned out and told not to come again, but to go to the eldest son's quarters, as he was more interested in their cases than they were. Therefore they went to the house of the eldest son, who, following the example of his father, did what he could for the relief of their necessities.

Now it happened that one day some holy men visited this eldest son and asked for alms. They came at a bad time, when he had only two loaves within the vessel. However, he told them to wait, while he took these two loaves and sold them in the bázár. The few paisás, which he received for them, he gave to the holy men. When he gave the money to them, they knowing that it was the price of the two loaves, enquired why he, the son of such a wealthy and good man, was in such reduced circumstances. He told them that his brothers had appropriated all the money, and that he did not care sufficiently for it to go to law concerning his portion. The holy men were very pleased, and much desired to compensate this un-earthly-minded son. Accordingly they told him to prepare one of the rooms in his house and sleep in it; and it would come to pass that one night a woman, Daulat by name, would enter his house; and when he heard the sound of her footsteps ascending the stairs he was to open the door of his room, let her come in, and then chain the door; and on her asking to be let out again, he was to say to her: "*Daulat jama karuni chhai zallat. Hár hún sár nah kánsiã hanz,*" which means, "I have not got any money. I think it a sin to amass wealth; and so you will not be faithful to me." "But," continued the holy men, "she will promise never to go away; and then you can open the door." Saying this, they blessed him and left.

According to the instructions of his saintly visitors, the eldest son thoroughly cleaned one of his rooms and arranged it as if for a

wedding-chamber, and at night laid down in it to rest. He had not been asleep for more than two hours, when he was awakened by a creaking on the stairs. It was the woman coming up. So he opened the door to let her enter. No sooner had he opened the door than a little flame came floating along in the air until it settled upon his forehead, but he did not feel the heat of the flame, nor did it leave any mark behind. In a minute or two he returned to the room, but not seeing the woman who talked with him (for she had been turned into the little flame) he laid down again upon his bed and slept.

On rising in the morning he heard that the king had ordered his troops to march to a distant country against another king who had unlawfully seized some certain lands and villages; and the king paid the soldiers their wages beforehand in gold mohurs. The soldiers, however, did not like this arrangement, they were afraid that they would lose them either through thieves, or in some other manner; and so they returned them to the king with the request that he would send them to the late rich merchant's sons and get them exchanged for paper money, which they might cash at the merchants in the country whither they were going. The king complied with their request and sent the gold mohurs to the late merchant's sons, but they replied that they were not able to fulfil the king's wishes, as they had no transactions with the merchants of that country; and, moreover, they were not known by them, and so their letters would not be respected.

In the midst of this difficulty the eldest son of the late merchant came to the king, and said that he would arrange for the payment of the troops if his Majesty would trust him. The king said, "Yes, you are a good man; I will send you the money."

When the eldest son got the money he put it into a big earthen vessel, and in the midst of the gold he put a letter for one of the merchants of that country whither the soldiers were going, asking him please to distribute the money amongst them according to the orders of the king. He then closed up the mouth of the vessel with a piece of ordinary oil-skin, and gave it to one of the soldiers, telling him to give it to a certain merchant on arrival at the journey's end; "I should be so thankful," he said, "if you would please take this *jar of pickles*. My friend will be so glad to get them." The soldier readily promised to take the greatest care of the jar, indeed many offered to take it, so grateful were they one and all for this man's convenient arrangement concerning the money. On arriving in that country the pot was handed over to the merchant named, who at once opened it and read the letter. The next day the gold mohurs were paid to the troops, who were astonished at the shrewdness of the late merchant's eldest son. Readily they each one set apart some of the money as a present for their benefactor, while the king made him his private secretary and banker. Eventually he became as wealthy and as great as his late father; and in the time of his greatness he did not forget the sick and the poor.

Dayih sand plwur, yčmi yčtih ōwur.

Wheresoever, whosoever has taken possession, that is the place of the Deity.

A man's house and lands are sacred; no person can take them from him.

Da, i the Deity, destiny (Sanskrit).

Dawād'ras korah z'iyih; mudda'ād'ras bāguni ōyih.

An only daughter was born to the plaintiff; she came in marriage to the defendant.

Quoted when an unlikely event happens.

Dazah-wunih nūrah gajih ai dizēn d'irit tatih tih yijih nah put phirit.

If he is cast into the burning fire-place, he will not return thence (before fulfilling his work).

A good, sharp servant.

Dazanas doc.

There is pain from a burn.

To lose anything is not pleasant.

Dazimatshih wālinjih zulahbuk.

Clawing the burnt liver.

Unguis in ulcere.

Dēdi kawah ditssthas nūdānas?

Tawah khutah diziham wōzah-gānas.

Aniham dagah dagah khēmahah pōnas;

Dulagani dimahah manz maidānas.

Ó mother, why did you marry me to a foolish man?

Better that you had given me to a prostitute's cook.

He would have brought me scraps of dinner in his wrap and

I would have eaten them;

And I would have lolled the whole day upon the grass.

Dēdi talai charas dazōn.

At the king's porch charas burns.

Checky without shame, and before his master!

Charas is the exudation of the flowers of hemp collected with the dew and prepared for use as an intoxicating drug.

Deg chhēh teg.

The pot is a sword (*i.e.*, makes ravage with one's income).

Děhly ká bānká mánh chakhnú peṭ khlúí.

The Delhi swell has got a jolly face, but his stomach is empty.

A Delli Pandit determined to pay Kashmír a visit. When he reached Vernág he engaged a man as cook, with whom he had the following conversation:—

Pandit.—“Cook.”

Cook.—“Yes.”

Pandit.—“Bring about three-quarters of a pound of flour from the market, and make thirty-three loaves. Ten guests will be present at dinner this evening. So that there will then be two loaves for each guest, and something for each to take home with him, if he should wish to do so.”

Cook.—“I do not understand you.”

Pandit.—“Never mind. Do as I tell you. The first day, when we entertain strangers, we do so.”

The cook brought a vessel full of a water and placed it in front of the Pandit.

Pandit.—“Where is the food?”

Cook.—“It is the custom in this country not to give any food to the stranger on the first day—only a vessel-full of water.”

Pandit.—“No! I am sure you must be mistaken.”

Cook.—“I also think that it cannot be the custom in your country to feed ten men with three-quarters of a pound of flour.”

(The Pandit in a rage. *Exit*. Cook.)

Děminen koṅg.

Saffron with sheep's paunch.

Not worth the candle.

Saffron is used as a condiment, and is eaten only with the best meat.

Dewas tah dratháyukas dizih tíl tah tahar, údmí sanzih bad-nazarih nah kěnh.

Oil and rice can be given to (appease the anger of) the ghosts and demons, but nothing can save us from the evil-eye of man.

Cf. “*Měh chham,*” &c.

Dygámih diwai Nádigámih pěnjih lěwai.

The great melá is at Digám, but the washing of the mound is at Nadigám.

Digám is a village near to Shupiyon. There is a great melá there in the month of July; and people, whose little children have died during the year, go to the place and offer clothes and food in the names of their deceased children.

On the same day there are festivals also at Maigám and Trigám, which are a great distance from one another, and both of them very far from Digám. It is written that "He who visits each of these places in one day, shall ascend to eternal bliss." One man did so, riding upon a swift horse, and afterwards man, horse, and everything went up into the clouds out of sight. Another man by the name of Krishna Saraf also succeeded in visiting these three villages in one day; but for some reason or other he was not taken up.

Digih púntshw tah dugih hár.

A small páisá for a peck and a cownie for a blow.

The over-liberal person.

Dih thap tah nih dastár.

Seize him and take his pagrí.

A respectable vagrant, who lives by "sponging" on others.

Dik ní tah manañi dab khět?

You will not give? (of course you will); but it will be after much wrangling and quarrelling.

Threatening "distress for rent."

Manañi dab, lit., a strike of a stone, but here it means going to law, or giving a man a good thrashing.

Dik ní tah paizár khět?

You will give I know, but you will eat your shoes (first).

"Putting on the screw" to get a debt.

"Eating shoes" is an expression for being beaten with a shoe.

Dil ba dil gav únah; yut wuchham, tyut wuchhai.

Your heart and mine are like a looking-glass; as you see me, so I shall appear to you.

Be friendly and I will be friendly, and *vice versa*.

Dilah nah tah kilah dí dí.

Not willingly but with a little shoving and pushing.

Dilas phulai gatshih úsuni, gulich phulai kyah yiyih bakár?

There must be blossoming of the heart, and then the flower-blossom will not be needed. Cf. "Ásus gatsi," &c.

Diláñis búgas dúr kar gúsil.

Adah dēwah phulí yēmburzal búg

Marit manganai unrih hanz hásil.

Maut chhuí patak patak tahsil-dúr.

Keep away dirt from the garden of your heart.
 Thou perhaps the Narcissus garden will blossom.
 After death you will be asked for the results of your life.
 Death is after you like a tahsıldár.

A saying of Lal Déd's.

*Diluk khur-ikhurah mēh, Múlih, kústam, manake kotar mare,
 Narih losam lukah hanzai larik ladán.*

Yélih pánah myúnuv kadit ninanai panane gare.

Patah patah nerí lukah súsi narih úlawón.

Trávit yinainai manz maidúnas síwit dachhane lare.

Make far from me proudness of heart, O Father,—from the
 pigeon-hole of my heart.

My arm is wearied from making people's houses (i.e., from
 helping others, giving alms, &c).

When, O my body, you are turned out from your house.

Afterwards, afterwards, a thousand people will come waving
 their hands.

They will come and set you in a field, laying you to sleep on
 your right side.

A verse of Lal Déd's constantly quoted in part, or *in toto*, in time
 of trouble.

Hindús burn the bodies laying them upon the right side, with
 their head towards the south, because the gods and good spirits
 live in that direction, and Yama, the angel of death, also resides there.

Dinawúlú diyih ; dinal kyah diyih ?

The generous person will give (whether he can spare or not) ;
 the prostitute (although "flush with coin") will not give.

Dish dínas tah Shádi Ganai nah.

All the people except Shádi Ganai (her husband) will live
 with her.

A faithless wife, or a fruit tree, of which others pluck the fruit,
 while the real owner gets nothing.

Shádi Ganai was a butcher's wife, and a very wicked woman.

Ditut ná, zih zungah phutrit ?

Has it not been given to me? Yes, but after breaking my legs.

Once upon a time there was a man who was carried away by the
 thought that God was "The Giver," and that somehow or other He
 would give food to those who sat all day in the house meditating
 upon Him. This man sat in his house for three days without food.
 He became so thin that he could scarcely walk. He then went up
 to the roof of his house and sat there, thinking that, probably, God

meant him to live upon air. In a short time he became faint and senseless, and rolled off the roof on to the ground, and broke his legs.

The people heard of this and brought him sherbet and cooked meat. The man soon revived, and said the above words, which have passed into a proverb.

Cited when a man has obtained his living or any position with great difficulty.

Dizih berih yětih pherih.

Dizú yárih yětih gatshih túrih?

One should plant the tree at the edge of the field, where it will spring up.

Shall it be planted in the place where the fir-tree grows, where it would be checked and die?

To lend money without interest.

Dobi sund garah nanih íz doh.

The washerman's house will be known on the great feast-day.

The washerman's family wear the clothes which are sent to them to be washed; but on the day of the feast everybody takes all their clothes, and so the poor washerman and his family are left almost naked. (This is not true of every washerman).

Persian.—*Khána i gázur ba roz i 'id ma'lum shawad.*

Dobi sund hún, nah garuk tah nah gátuk.

The washerman's dog is not of the house or of the ghát.

Expectations unfulfilled.

The washerman's dog fares very badly as a rule. He is always following his master to and fro from the house to the ghát in hope of getting some scraps, but it is very seldom that anything is thrown to the poor animal.

Hindustání.—*Dhobí ká kuttá na ghar ká na ghát ká.*

Dod gátul.

A philosopher and a half.

A wiseacre.

Dod nah tah dag nai kawah yiyam ushye?

I have neither pain nor smart, why should I cry?

Let every man bear his own burden.

Dog dit tih búrav; dog hat tih búrav.

Strike a man and he complains (before the magistrate), and strike him a hundred times and he complains (and no greater punishment ensues to the striker).

A variant of this both in words and meaning is:—

Dog dit tih bárav ; dog hēt tih bárav.

Whether he strikes another, or whether he himself is struck,
it's all the same—he grumbles.

Doh chhuh diwán tshoh ; doh chhuh khyáwán goh.

(One) day gives rest, (another) day causes to eat manure.
It is not always sunshine.

Doholih khotsún tah rátalih mandachhún.

Fearing by day and being ashamed at night.
An altogether wretched and bad character.

Don bátsan hunz har gayih wahrúts hund rúd.

Strife between husband and wife is like the monsoon rains.

Although Kashmír is out of the tropics it is visited by periodical
rains, which finish about the last week in July.

Don kulai batah wówah.

The wife of two persons, because of food.
"The bitter cry." Anything for bread.

Don saláh tran wáhwelá.

Agreement with two people, lamentation with three.

Two are company, three are not.

A Pír once sent his horse to a certain village, that it might graze upon the beautiful grass there. He particularly told the servant to lead the animal and not to ride it. When the servant had gone some distance the Pír sent another servant to look after the first servant, and, especially, to see that he was not riding it. He went and found the man leading the horse, but being both of them tired, and the horse also tired, they rested awhile, and then set forth again, both of them riding the horse.

The Pír was still suspicious about the horse, thinking that the two servants would perhaps agree together, and both of them mount him at the same time. So he sent a third servant to look after them. The third servant came and found them both astride the horse. "I will tell the Pír," he said, "I will explain the whole matter to him." "Don't, don't," they replied, "but you come also and ride, and we shall have a jolly time." The man consented. They all rode the horse at one time, and arrived at their destination. But the next morning the animal died, and great was the distress of the three servants!!

Don ungajan chhuh nerún tús.

One snaps with two fingers (not with one).

It takes two to make a quarrel.

Doni kulis kájih-wat.

A pestle to the walnut-tree.

A sharp fellow in their midst, of whom they are afraid.

Dosti khutah chhēh rāstī jān.

Truth is better than friendship.

Dostas sēzmani tah dushmanas wukarmani.

A straight open countenance to your friend ; a downcast look to your enemy.

Most frequently cited by the mother, when her son wishes her "good-bye" before going to his day's work.

Doyih athah chēh tsar wazān.

Clapping is with both hands.

It takes two to make a quarrel.

Hindustānī.—*Ek hāth se tūl nahīn bajtī.*

Drāg tsalīh tah dīg tsalīh nah.

The famine will disappear, but the stains will not disappear.

During one of the terrible famines that have now and again visited Kashmir, a brother was nearly dead from want of food, when he suddenly remembered a long-forgotten sister, and determined to go to her and see whether she could help him. On his arrival his sister happened to be making bread ; but she was too sharp for him. She had seen his coming, and guessing the reason of his long-deferred visit, took up the burning hot bread and hid it under her arm. Her bosom was very much scorched by this, and she retained the marks of the burn up to the time of her death.

Kashmīr has suffered very much in morals from famines. Driven to extremities the people seem to have lost all sense of self-respect. A little knowledge of the people and their language quickly convinces one too forcibly of the truth of the above words.

Drāgas zī chhai goyū kih Māgas nūrah phāh.

Employment in time of famine is like the warmth of a fire in the month of January.

Drālah hunar chhai byūkhūi.

An agent's profession is another matter.

There's nothing that he is not up to.

Merchants keep such men by them. At the time of bargaining they come in as if unawares and try to make a bargain for the sāhib, or intending buyer, out of pure good-heartedness. The Drāl gets a commission on the sale. He is a good-for-nothing, unprincipled fellow. There are two or three kind of Drāl lūk. Those who lend out money at interest, those who hire out their daughters for evil, and the merchants' agents.

Dráti nátaḥ.

Like a sickle to cut meat with.

A stupid workman.

Dú-zang khasán tsú-zangis.

A two-legged mounting a four-legged.

A man of inferior rank promoted, and "lording it" over others.

Dudas kaṇḍi tsúrani.

Picking thorns or bones out of the milk.

An overscrupulous Bráhmaṇ.

Dul chhuí dazín.

The end of (your) garment is burning (with envy).

Extreme envy and jealousy.

Dum-dumah tah Jumah Baṭ.

Jumah Baṭ and his drum.

A very poor man.

Jumah Baṭ was a town-crier for some time. He was a man of good family, and had seen better days.—*Vide* "Godah dráv," &c.

Dumaṭas ruñz.

(Like) a marble against a ḍumaṭ.

Advice to a fool.

These *ḍumaṭs* are very big conical stones (lingáms), and according to the Pandits as old as the Pándavas. They are supposed to be the petrified bodies of wicked men, whom some good people in olden times cursed, because they were troubled by them, and so they became stones.

Gulistán of Sa'dí.—*Tarbiyat ná ahl rá chuñ girāgán bar gumbad ast.*

Dumb tah tsap kánsih mah dap.

"Stomach and bowels. Don't tell anyone."

When a father forbears to beat his child, and another person blames him for his leniency, he thus replies.

"*Dúmbá, Jajír*" "*Taiyár, Sábo.*"

"*O dúmb, Huḷḷa.*" "*Ready, Sáhib*"

A sharp, willing servant.

Dúmbah shurinai khukarbáti háwán.

Showing a thing (mask, &c.) to frighten the *Dúmb's* children.

"Don't suppose that you're frightening me."

The *Dúmb*s are a plucky lot of fellows. They carry the letters at night through the jungle and over desolate hill and plain.

Dunyá chhuh nah akí danjih rozún. páútsh doh sokh tah páútsh doh dokh.

The world does not continue in the same state; but there are five days of happiness and five days of sorrow.

Dunyá tah dyúr.

The world and wealth (go together).

Duragi hanz Duragi lúr; yíts m'j tít kúr.

Durag's stick (according to her height); and as mother, so daughter.

Dúrih, dúrih chhuh manats methón; nakhah, nakhah chhuh kand tethan.

From a distance black pepper is sweet; near at hand sugar is bitter.

Distance lends enchantment to the view. Familiarity breeds contempt.

Dushmanah sandih lagih nah hanih tsanjih; dostah sandih lagih poshih tsanjih.

The slap of the hand from an enemy will not hurt, but the angry touch, even with a flower, from a friend, will wound.

A king sentenced a man to death by stoning. The order was that every man in the city should throw a stone at the prisoner. A friend of the man heard of the stern order, and said within himself, "What shall I do? How can I throw a stone upon my friend? I must not, and can not, hurt my dear and kind friend." Accordingly he plucked a flower, and determined to throw that when the time came, and to throw it so skilfully that the people would think that he had thrown a stone. He went to the place of execution and flung the flower at his friend, who then spoke the above proverb.

Dyarahwol chhuh nah bod; balahwol chhuh bod

Not the rich man, but the man who gives dinners, is great.

Dyutmut lhairát hyutnam phérit, shukrani m'jih tsul tup nírit!

What was given to me was taken away again, Shukr's mother lost a hair or two (that is all)!

G

Gabar chhiá lubar zih gai guris nishih tah ani?

Are children like manure, which people go and buy from the milkman?

Children are not so easily obtained, that they can be so easily spared.

Gabih buthik rúmah-hún.

A sheep in appearance, but a wolf at heart.

A wolf in sheep's clothing.

Gabih tih wutsh laŕ.

A sheep also can lift his tail.

The smallest worm will turn being trodden upon.

Gúd chhèh daryúvas andar treshih búpat marán.

The fish dies from thirst in the river.

Every opportunity, yet he did not succeed.

Gúd yèlih chhèh khèwán handrer, tah adah chhèh lagán buŕh.

When the fish feels the icy-cold it leaps upon the bank.

Affliction is a hard, but a good, teacher.

Gádash tasbih tah thukah tahárat.

(To carry) rosary (in one's hand) for loaves (and fishes) is as if to (perform) tahárat (with one's) spittle.

Tahárat is the Muhammedan's ablutions before prayers.

Gádash tolit pársang.

Seeing whether the scales were correct, after the fish had been weighed.

Without premeditation.

Gúdash hèchhik wuŕah tah hánzuv hèchhik zál.

The fishes learnt to jump and the boatmen learnt to use the net.

An asylum for the maniac—a prison for the blackguard—a net for the fish.

Gagar-mírani gang.

The hole of Sir Rat.

“He has well feathered his nest for some time.”

The rat is always laying up stores. A Pandit dug out the hole of a rat the other day and found pieces of cloth, iron, little piles of rice, apples, &c., enough for several months' provisions.

Gagarih hanz khětsarih lěj.

The mouse's khětsarih lěj.

Khětsarih lěj is a saucepan in which spiced rice is cooked. The mouse is very fond of this rice, and as it does not remain very long when the mice are by, so money does not continue long in the hands of a man in debt.

Gagur chhuh karán bráris mát.

The rat nonplusses the cat.

Cited when anyone or anything small has escaped the oppression of a greater, and also caused him a little trouble.

Gagur tsív haksirih banih. Hět kyah tsív zih khět dráv?

A rat entered a stock of wood. What did he take with him going in, and what did he eat coming out? Nothing.

In státu quo.

Gagur wětsih nah pananik wój, patak hět mój!

The rat himself cannot get into his nest properly, and yet he takes his mother after him!

Hardly enough for one, and yet two or three people are to share in it!

Gajih súr kudum, pajih súr lodum tah trowum gayim treh kámih.

Lálah wuzanowum, dudahan cho wum tah sowum, gayim sheh kámih.

I took out the ashes from the fire-place, I put them into a basket, and then threw them away. I have done three works.

I woke up the baby and gave him a little milk, and then I put him to sleep again. I have done six works.

As busy as a hen with one chicken.

Gám chhuh khám; shahr chhuh mínindi bahar.

The village is kachcha (*i.e.*, not the place to get anything); the city is like a river (there everything goes on swimmingly).

Gúmas garah karyá wíd?

Shall one house give answer to the whole village?

"What can I say? You are all against me."

Gámuk suh tah sháhruk hín chhuh barábar.

A village tiger and a city dog are equal.

A stupid man from the city is equal to the great man of the village.

Gáni budín tah yindar katán.

When the prostitute becomes old she spins the wheel.

Gáñth kavah zánih páz sund shikár ?

How can the kite know the prey of the hawk ?

Gáñth kyah zánih bachah dod tah háñth kyah zánih putrah dod ?

Does the kite know anything of the pain of his prey ? Does the barren woman consider the child's pain ?

Cited by the beggar as he turns away unhelped from the rich man's door.

Gáñth nah kunih tah gáñthah anl ?

No kite anywhere, but the kite's nest ready.

Building a stable before the horse is purchased.

Ganz tsul gúmak tah gánx phukah nishih mukale.

The tanner has run away from the village and the people are relieved of the tanner's smell.

Rid of the offending party.

Gar gundah.

The fat man of the house.

A lazy master of a house.

Gar manz Gangá.

Ganges in the house.

Hindustáni.—Ahl i kismet apne ghar baithe há daulat páenge
Yár ghar á jáegá to dhundhne kyun jáenge.

Gurú Nának to Angad.

Gar na báshad bēbhik andar nárah pháh, ján i shírín míbarúyad khwáh ma khwáh.

If there is not the warmth of fire in one's bosom, the precious life will certainly come out.

"Warmth of fire in one's bosom" refers to the kángar.

Gar pēth zámuthur bar pēth hún.

A son-in-law who lives always in his father-in-law's house, is like a dog at the door.

Hindús are so very fond of their children, male or female, that they cannot bear the idea of a separation, and so the sons-in-law are invited to come and dwell under the same roof. Nearly every wealthy family has its *quantum* of sons-in-law, who generally spend their time in eating, drinking, smoking and sleeping at the expense of their fathers-in-law. In this way they contract the most demor-

ralizing habits, and are a scorn and reproach to all right-minded people. Such are called Gar Zámuthur. In Bengal they are called Ghar Jamá't.—*Vide* "Hindus as they are," p. 73, f. n.

Garah gav tsakah-náv, dakah dakah pakanáv.

The house is like a manure-boat, (only) by constant shoving and pushing (does) it makes progress.

Tsakah-náv is a large barge generally stuffed full of vegetable manure gathered from the Dal lake. These boats are so loaded that only an inch or so appears above water; consequently a little stoppage might cause it to sink. They are towed and pushed along to their destination, and are at once unloaded on their arrival.

Garah kur anih tah kúnih, garah rov mánmánik.

A blind woman and a one-eyed woman tried to keep house together, but they disagreed and brought the place to ruin. Disagreement means ruination.

Garah wandai garah sísí garah nerahah nah zah.

O home, I offer you a thousand houses, and I will never go out from you.

No place like home.

Garazmand chhuh dewínah.

A selfish man is mad (so grasping is he, and so incessant in his solicitations).

Gári nun tál.

Salt and oil in the house.

Cited against a man, who makes money on purchases for his father, but does not take up any special work for himself.

Gári gojih.

(Like) the kernel of a water-chestnut (*singhára*).

A Kashmíri curse, meaning "May your eyes start out of your head through trouble and sorrow." Also when a person is not sharp at finding any thing, another person will sometimes say, "You, *gári gojih*, can't you see it?"

Gári warih dagín.

Pounding spices in the house.

A coward.

"Pounding spices in the house" here means living indoors and afraid to stir out.

Garibas tsáye tsúr tah mandiněn tím kurhas jashnah.

A thief entered the house of a poor man, and they feasted themselves until mid-day.

It is of no use for a poor man to complain. The police only vex him more, until he is obliged to bribe them to keep quiet.

Again these words are often quoted when more than the invited people are present at the wedding-feast. Hearing the sound of music passers-by go in, are lost in the company, and eat, drink, and steal to their hearts' content till mid-day.

Garik chhukah, kih nah yazmanah handih ?

Are you in your own house, or in your disciple's house ?

Bráhmans and other holy men do not eat much in their own houses, but save the money. When they visit their disciples' houses, they eat their fill.

Cited to a child who is going beyond bounds at the dinner.

Garik diyin tah zámin mah atsin.

Better to give something from the house than to become surety for anyone.

"He that is surety for a stranger shall smart for it."—Prov. xi. 15.

Garik gatah tah mashidih tsong.

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

Miserable and miserly at home, but pleasant enough and liberal abroad. A frequent answer to the Mullahs, when they become importunate in their demands for contributions towards the support of the mosques.

Garik manz chhuh garyúl ; dam ganémat ast.

The bell-striker at the hour ; breath is as spoil.

A man, Ázún Khán by name, became mad from much reading, and went about the city shouting these words. He was of very good family, but turned a fakír. All his money, excepting a small portion which was given to his wife and children, was distributed amongst the poor. The wife married again, and the children were taught a trade, and are now earning a respectable livelihood.

Garik nah bazin tah naubat wazin !

No oil in the house and the band plays !

A man who is obliged to stint his stomach in order to cover his back or feed his horse, or pay his extra servants. A hard struggle to keep up appearances.

Garik tih hák parih tih hák ná-halkah zúah garí dról.

Vegetables in my own house and vegetables in another's house.

O life, you should not have come forth from your house.

Vegetables here means trouble. Cited when one has trouble in the house and goes to another person's house and there gets more trouble.

*Garik yëlik tsalik, tai Shuh sapanih ruzi ; adah ha malik
chhuí Tazi Bat kán.*

When a man escapes from the house, and the king is happy,
then, O Father, is Tazi Bat's arrow.

After adversity comes prosperity.

A man overtaken by misfortune ran away from his house. To support himself he hunted with his bow and arrow. The king of the country had promised that the man who could shoot an arrow through his ring at a given distance should receive a robe of honour and other rewards. The ring was hanged up in a certain place and a man always stationed by it to see fair play and report to the king. The poor man was shooting birds one day near to the place where this ring was suspended, when by the will of God the arrow was whirled by the wind straight through the ring. The man in charge immediately sent word to the Court, and the poor hunter was rewarded, and able henceforth to lay down his bow and arrow and live in ease.

*Gatah hún tah shútah hún tah puji hún, yim tréh kúni chhik
híhí.*

The landing-place dog, the river-bed dog, and the butcher's
dog, these three dogs are alike (a wretched lot).

Gatsh Prunts tatih chhai zúlah.

Go to Púch and there get ague.

I wish you were at Jericho.

Púch is about five marches from Srinagar in a north-west direction. It is a compact town and has a good bazar. Rájá Motí Singh resides there, and holds a considerable tract of country in fief under his cousin, the present Mahárájah of Kashmír and Jammú.

Gáv diyih nah tah wutsh chëyih nah.

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

Step-mother and step-children, who generally hate one another.

Also cited concerning an old servant and his master. Both have got to dislike one another, but each does not like to give the other "notice to leave."

Gáwik chhuk wonamut hatih kini ditam tah latih kini dimai.

The cow said, "Give to me by the throat (*i.e.*, feed me) and
I will give to you by the tail" (*i.e.*, I will supply you with
milk, ghí, and butter).

Feed a servant or an animal well and they will serve you well.

Gër chhuí ámut.

You have got very earnest (about this work).

There was a lazy woman, who never cared to spin or to do any work. Her husband spoke to her about her laziness. She replied, "Ah! let me alone now. The time is coming, when I shall be so fond of work, that I shall get through any quantity in no time."

One day they were going to Tulamula, and as they were starting, the wife said to her husband, "I should like to do some work. Get me a spinning wheel." The husband said the above words, but he could not at that time obtain a wheel.

Gěwahak tah gyaw khyom brárikh.

I would sing but the cat has eaten my ghí.

Circumstances are so that a person is afraid to speak or to act for himself.

Hindustání.—*Kahun, má mar jáe;*
Na kahun, báp búllí kháe.

Gil tih chhěh dánye káichhán.

Gil also wants some rice.

Envy.

Gil is a Muhammedan woman's name.

Gov már bozan sári tah dándah már nah bozán káih.

Strike a cow and everyone will exclaim, ("what a shame to strike the cow which supplies you with milk!"); but strike an ox and nobody will say a word.

The cow here represents the great man and the ox the poor man.

Gov záv wutsh sú měh gutsh.

The cow bore a calf, which I should have (and will have).

Where there's a will there's a way.

Gríst sund hakhur hyuh.

Like a farmer's young untrained ox.

A useless fellow.

Grustu agar auliyú báshad líik-i-búriyú nest:

If the ploughman becomes a "lord," yet he is not then even fit to sit upon the matting.

A Persian proverb with only the first word altered. Persians say *Dihkán agar, &c.*

Grustú zih hustú.

The husbandman is like an elephant (*i.e.*, a strong, big clumsy fellow).

*Gudaḥ drāv Jum Baṭ dum ḍumah hēt ; pataḥ drāyas Roshan
bēnih poshiḥ mālāḥ hēt.*

First came out Jum Baṭ, bringing a drum ; afterwards came out Roshan, his sister, bearing a garland of flowers.

From horses to asses.

Jum Baṭ was formerly a well-to-do officer in H. H. the Mahārājah's Court. He became very poor and was obliged to do the mean work of a town-crier. His sister, too, equally humbled herself by going about the city selling garlands of flowers.

Gudaḥ lorih-han tah pataḥ korih-han.

First (he asks for) your walking-stick and then (he wants) your pet daughter.

Hindustānī.—*Unglī pakarte pahunchā pakarnā. Botī deke bakrā lenā.*

Gudaṇich kulai chhai hīi tai zīi ;

Duyim kulai chhai garih garih drīi ;

Trēyim kulai tsatūn sumah tah kadal ;

Tsūrimih badal lagih nah kañh.

A first wife is as jasmine and income ;

The second wife swears hourly by your name ;

The third wife cuts bridges, great and small ;

The fourth wife—there is no one like her for all manner of wickedness ; she is a hopeless character.

“Swears hourly by your name” means she makes great profession of love for you. Kashmīrīs frequently swear by the person or thing they most love.

“Cuts bridges” is said of mischievous and extravagant wives, who altogether hinder their husbands from crossing over to the other side, where prosperity and peace are to be had. The reader will please remember that Kashmīr is a valley full of rivers and streams.

Gudaṇich kulai chhai rani matsūi ;

Duyim kulai chhai totih kentshah ;

Trēyim kulai chhai tūlih mukatsūi ;

The first wife goes mad over her husband ;

The second wife—there's something good in her ;

The third wife is as an axe to the head.

Gudaṇuk sodū gatshih nah rōwarun.

One must not lose the first offer (lit., trade).

Kashmīrī traders, like those of some European countries, are very superstitious about refusing the offer of the day's first customer. They will frequently rather lose than allow him to depart without purchasing something.

Guh grattah-bal.

Manure by the mill-house.

Cited against a man who after promotion is reduced to his former rank.

Guh zúnih tah bílchih.

The dung will know and the spade (but I am not the person to have to do with, or to know anything about, such a mean affair as that).

Gubali gupan nún khěwán, garih gupan mún lěwán.

Jungle cattle eat salt while the home cattle lick the wall.

Charity should begin at home.

Gur badih son, dínah khěyih chon.

Our horse will grow big and will eat your grain.

Cited when a wife's relations keep her rather a long time; also when a friend borrows a horse or anything, and is not particular as to when he returns it.

Gur chhuh nah khěwán pěts; yělih chhas buchik lagín, tělíh chhuh khěwán mits.

The horse does not eat the bulrush, but at the time of hunger he will eat earth.

Gúr dapiyá, kih myon dud chhuh tsot?

Will the milkman say that his milk is sour?

Hindustání.—*Apnē chāchh ko khattā ko nahin kahtā.*

Gur garih tah nahāsas mul paritsán.

Leaving the horse in the house and going to ask the nakhās its price.

Wishing to sell the goods without first showing them.

Nakhās is the officer appointed over the sale of all horses in the valley. No person can sell a horse without first arranging the price with this officer and paying him one áná in the rupee.

Gur ján sum ján, yál ján, chól ján, kadam nai.

The horse is a good one; the hoofs are strong, the mane is nice, the whole appearance is beautiful; *but* the step is bad.

A man with one glaring fault.

Gúr kawah zúnih leu haharít?

How will the milkman know how to marry his daughter? (*i.e.*, outside his own class of people).

“Like blood, like goods, and like ages,
Make the happiest marriages.”

Gur kyah pakihēh sirú chhuh pakín.

The horse does not walk, but the secret walks.

People generally take a man for what he seems to be, and not for what he is. It is not the real man they see walking but his disguise, his secret.

“For man is practised in disguise,
He cheats the most discerning eyes.”

Gay's Fables.

Gur zanínah, tah shamsher, yim trénawai chhik be-wafú.

A horse, a wife, and a sword, these three are unfaithful.

Persian.—*Asp o zam o shamsher wafádar na báshad.*

Gúras gúv bali toshín baṭas gúv khēt roshín.

The cow-herd's cow, whether she gets a good meal or not, is a comfort to him ; but the Pandit's cow eats and is angry.

What is the good of keeping a beast for mere show ?

Guri chhuh dupamut “Khasawunis khúrat, wasawunis wábtam.”

The horse said “I will help you to mount the ascent, but you lead me down the hill.”

Gúri garih chhuú wutsh ríwín ?

Does any harm happen to the calf in the milkman's house ?

A servant of a good master ; a son of a good and clever father.

Gúri garih watshi kur báhik wahari dín.

The calf lowed after twelve years in the milkman's house.

A little child sometimes speaks after a long silence. After many years of barrenness sometimes a woman gives birth to a child.

Gúri wohawah chhuú wutsh marín ?

Does the calf die by reason of the milkman's curse ?

A child's reply to a parent's hard threats and words.

Gurik khasit tih bēthchod tah gurik wasit tih bēthchod.

Whether on horseback or on foot he is a scamp.

Do what you will somebody will speak evil of you. You cannot please everyone.

The Kashmírís have a story similar to our school-book story of the “Old man and his donkey.”

A very wicked Kashmírí owned a pony. One day he was riding upon the animal, while his daughter was walking on in front. The passers-by on seeing this cried out, “What a shame ! What a lazy, cruel man !” The man felt a little ashamed of his thoughtlessness, and calling his daughter took her up with him on the pony. Thus

they proceeded for some distance, when other people met them and exclaimed, "Rather a big load for a small pony"; whereupon the man and his daughter both got off and led the pony along by a string for the rest of the journey.

Gurih sawári tah khírachih atah-gat.

To the mare riding, to the foal trouble.

Going to work a man calls after his mate to come along as well. The latter replies as above, "What is the good? I should only be like the foal running after its mother."

Atah-gat corresponds to the Hindustáni *áná-jána*. Here it means trouble, because people run about hither and thither in time of distress.

Atah-gat is also the name of that money which the Hindú father places in the hand of his married daughter when she goes on a visit to her husband's family. The "going and coming" pay.

Gurin lágik náe tah khar gai padar dūrit.

The horses got shod, and the donkeys put out their hoofs (for shoeing).

Seek not what is beyond your position.

Gurin nah poshán, lēz phalin chob.

He can't manage the horses, and so he beats their manure.

Too weak to trouble the "big guns," and therefore he oppresses the poor.

Gurmut pánsah tah runmut nyund.

Money made up (into gold, silver, and copper ornaments) is like a cooked mouthful (*i.e.*, they are ready for sale in case of need, and until then they are useful ornaments).

Gursas mál tah tsud hēt patak kani.

Wishing to drink the butter-milk, but hiding the vessel behind him.

To eat little when dining out, and to refuse more, yet all the while longing to eat a big dinner.

Gyav khēwán tah gardanih kun athah lágín.

Eating ghí and then feeling his neck (to see if he was getting fat, the fool,—as if results would happen so quickly as that)!

H

Há málih, Há máji!

O father, O mother!

Among other occasions used on the following:—A man wants a loan, and the person whom he asks for this loan, replies: "I would lend it you willingly, but '*Há málih, Há máji,*' when shall I get it again!

Habbah sháh toni tēlih nah tak wuni.

O Habbah Sháh, tumour *wálá*, then, not now, was the time (for removing it)!

Opportunity passed.

Habbah Sháh had a big ugly tumour on his forehead which might easily have been removed at one time, but he allowed the opportunity to go by.

Hachivis guris zachw zín.

Tas kus khasih? Mahí-Dín.

A saddle of rags for a wooden horse. Who will mount him? Mahidín.

Let a fool have to do with foolish things.

Mahidín was a great student. Report says that he was well-up in all languages and religions; at all events, he became mad and his name a proverb. His son now wanders about the city in a mad condition, and everybody does him honour.

Hájih Bábah machámah, khēnah tsariyá?

O Hájí Bába, give me some dinner? Is it any trouble for you to eat?

This is replied sometimes, when any person wants a special favour from another person; or when a servant applies for increased wages, &c.

Machámah is a company dish consisting of rice, vegetables, raisins, colouring matter, and sugar.

Hákah tsúras galih chapát.

A cabbage to a thief is as a slap on the cheek.

Little punishment for a small theft.

Hakímas tah hákímas nishih rachhtam Khudúyo.

O God, deliver me from the doctor and the ruler.

Both Muhammedans and Hindús are frequently heard praying this prayer as they squat by the ghát in the morning, washing themselves.

Hakk nah páthih tah inám !

I've not got my rights, and yet he gives me a reward !

When Kashmirí people give a little more than they intended, or think right, for any article, they are apt to tell the shopkeeper that the overplus is largesse. The seller would then reply as above.

Hál gatshuni chhēh pól gatshuni.

To form habits is to make pain (e.g., a habit of drinking, smoking, gambling, and extravagant dining, &c.)

Halúlas hisáb tah harémas azáb.

A reward for things legal and punishment for things illegal.

Hálew galan ná tah dánēs dāh karit ?

The locusts will certainly decrease, but (meanwhile) they are destroying the rice.

Man dies but his influence remains.

Small numbers of locusts visit Kashmir almost every year. Sometimes a great army of them invades the valley and does terrible injury to the crops.

Muhammedans eat the locust. They dry them in the sun, then grind them into powder, and afterwards make cakes of them. They are regarded as a great delicacy.

Bústán of Sá'dí.—*Na dar toh sabzē na dar bāgh shākh ;*

Malakh bústán khawd o mar'dum malakh.

Halēn bānan wukari thán ; hihēn hihí samakhán.

Dented covers for dented saucepans ; and like men for like men.

Hammám karih rúzah tah táwis garib ;

Bukhári karih garib tah táwis rúzah.

A wealthy man can build a bath-room and a poor man can make it hot ;

A poor man can build a fire-place and a rich man can burn it.

The whole world is one great family, each member of which, be he ever so lowly, is indispensable for the help and comfort of the other.

Hamsíyah wandiyav, garo.

O house, I will make an offering to you of my neighbour.

To try and pass one's misfortune on to the head of another.

In time of sickness and trouble people are accustomed to make offerings unto the house. Sometimes a ram is slain, and the priests are assembled and fed, and special worship is paid to the gods. Instead of offering anything at his own expense the man in the proverb wished to offer something belonging to his neighbour.

Haná truk maná ranih, kachal truk karik nah kěnh.

A person with a little tact will cook a maund (*i.e.*, will do something), but a dull, ignorant person will do nothing.

Hangah nah tah rangah nah zangah zíchh hashye.

Dod nah tah dag nah. Kawah yiyěm aushye?

I am independent of you, O long-legged mother-in-law.

There is no pain or agony to me. Why should I weep?

No love is lost between mothers-in-law and their children-in-law.

Hánth gayih baras gánt dit.

The barren woman fastened her door and went.

No heir to look after the property.

Hántih záyów gubar shitulí pajih daryáv ús.

A barren woman bore a son, and the small-pox swallowed him up.

A man who suffers much pain rather than give up a work, but after all dies in the midst of carrying it out.

Hánzas gubeyih lulih, dítshan dárít kulih.

It became a weight upon the boatman's bosom, and so he threw it into the river.

Cited when a man of some family marries his son to a daughter of lower birth, or does anything else equally ignoble, because he cannot afford to do the right thing.

Hánzas yělih chhuh daryávus andar wów yiwán, puth namah chhuh bronth namah karán tah bronth namah chhuh puth namah karán.

When a storm arises on the river the boatman rushes from the fore-part to the hinder-part of the boat, and from the hinder-part to the fore-part.

A man in trouble knows not what to do.

Hapi-háyun.

Scarcity (*lit.*, an outcry is raised).

While these words are being written there is *Hapi háyun* in the city of Srínagar concerning rice. For some reason or other rice is scarce and dear.

Hápat ashud hyuh gomut suh chíz náyáb.

Like the bear's ashud that thing has become scarce.

It is said that when the bear gets this grass, he devours it most greedily, and becomes unconscious for six months afterwards.

*Hápat yáraz.***A bear's friendship.**

A stupid friend.

A bear formed friendship with a man who was passing through his jungle. For some time he brought his friend large quantities of honey. One day the man fell asleep after eating the honey. While asleep a bee attracted by the sweetness alighted upon his mouth. The friendly bear seeing this thought that he would save the man from the pain of a sting, and so he went and fetched a great piece of rock and aimed it with all his might at the place where the bee was. The stone frightened away the bee, but killed the man! Cf. "Folktales from the Upper Punjáb," by the Rev. C. Swynnerton, *Journal Asiatic Society, Bengal*, Vol. LIII., Part I., 1883; also the story of the calf who got its head into the pot in "Notes on some Sinhalese Proverbs and stories in the *Atíta-Vákya-Dípaniya*," by A. M. Senánáyaka; also the story given in "Dasent's Norwegian Folklore," where a goody is discovered by a friend beating her husband's head with a mallet in order to make a hole for the head in a shirt, which had been previously thrown over it; also the Makasa Jataka, where a son broke his father's bald head to kill a mosquito, which had settled upon it.

Hápatas ai aut úsiheh tah suh kariheh ná tsuchi?

If the bear had flour would he not make bread?

Cited against a poor man with extravagant ideas.

The bear may be sometimes seen smacking his paws together as natives do when they are making chapátís.

Har kar, har kar, har wizih sur kar.

Fight by all means, but at the time of fighting be careful.

Hár khěwán gus tah kár mári mári.

The starling eats dung and then shakes his head in a pleased sort of way.

A shameless man.

Har rangah musíbat chhuí ak diwánagi.

Every kind of misfortune is a madness.

Húrah tsúr.

A cowrie thief.

A mean fellow, a stint.

Harámuk mál harámachih watih; nah khěyih pánas tah nah nēyih athih.

Ill-gotten wealth goes in the way of wickedness; the getter neither eats it himself, nor takes it with him.

Persian.—*Mál i harám bud bajá e harám raft.*

Haridāh gurūs mētras, sontah gurūs shōtras.

Autumn butter-milk for the friend, and spring butter-milk for the enemy.

The autumn grass is much better than the spring grass; consequently the milk is better in the autumn.

Harafas gawāh tah mēndīs sharīk.

A witness against (my) words but a sharer in (my) mouthful.

The man who is always "loafing" about like the mahalladār or spies, appointed over every village and district in Kashmīr.

Hārīh ai wūñh kunun ūsīh tah hār nōi ūsīh tah kērizīs kyah?

If an elephant is to be sold for a cowrie, and there is not a cowrie, what can be done?

Nothing can be done without money.

Hārīh anī bāzarah kanīt tsēh chhuī syud bozanah yiwān.

You think him a righteous man, but he would sell you for a cowrie in the market.

Hārīh gov nāv kyah?

What is the name to a Hār? Hār, of course.

"What's a table? A table, you stupid!"

Hār is a black and white cow. People give a special name to every cow except this one.

Harīh, harīh samīh koh.

Gradually from chippings a mountain is made.

Many a little makes a muckle.

Hārīh nah jāi; nūbad phalīs shūi!

No place for a cowrie, but place for sweetmeats!

"The doctor orders this and that, but how can I afford it?"

Hārīh sodū tah bāzarah khalbālī.

He has only a cowrie to spend, but he rushes about and makes a stir all over the bāzār.

Hārīh tah totas wanun.

(May as well) speak to a starling (or a parrot).

An inattentive person.

Hārī tang tah zulahnāi; muhūrī tsōnt tah zulīt.

If the pear cost only a cowrie it should not be peeled; but if the apple cost a muhur it should be peeled.

Natives of Kashmīr, from H. H. the Maharājah down to the humblest subject, seldom ever skin a pear, but always skin an apple. Apple-skin, they say, is not easily digested.

Harkat kar tah barakat kari.

Be up and doing and God will bless you.

Persian.—*Himmat i mardân madad i Khudâ.*

Haramukhuk Gosîni.

The jogî of Haramukh.

Haramukh is a mountain 16,905 feet high, to the north of Kashmir.

A person with a bad memory.

There was a Jogî who tried to mount Haramukh. Every day for twelve years he climbed to a certain height, and every night for the same space of time he descended as far as he had ascended. How it came to pass he could not tell. Perhaps he was a somnambulist. At any rate every morning he found himself reposing quietly in the very spot, whence he had started on the previous morning.

One day, the last day of these twelve years, a shepherd was seen by this Jogî coming down from the mountain. The Jogî asked him whether he had reached the summit and what he had seen there. The shepherd replied that he had reached the top of the mountain, and had seen a sweeper with his wife, and they were milking a bitch with a human head, and they had asked him to drink that milk, which he had refused to do, because he thought that it was unholy; and then they threw some *ñikâ* upon his face, which, perhaps, was there now. The Jogî knew that that the supposed sweeper and his wife were none other than the god and goddess Shiva and Pârvati, and so he went close up to the shepherd's face and licked off the *ñikâ*. He was then caught up into the clouds much to the astonishment of the poor shepherd.

The reason the shepherd was able to climb the mountain and the jogî unable, was, that the shepherd went up heedlessly and totally ignorant of the great deities who resided on the summit. ("An ignorant man fears nothing.")

A boy with a dull memory works hard all the evening, and the next morning, when he comes to appear before the schoolmaster, he finds that he knows nothing, and is like the Jogî, as he was, and where he was, before.

Hâruch gugaj tah Lâruch gunas chhik barâbar.

A June turnip and a Lâr serpent are equal.

A native would not eat a turnip in the month of June on any account.

Gunas (or *af'a*) is a short, thick, round-headed serpent, whose bite is generally fatal. Some say it has a black back and yellow belly; others that it is ash colour. It is met with principally in the district of Lâr. The native method of treating snake bites is amusing. "When a person is stung on the arm or leg, a ligature is applied between the heart and the wound, which is besmeared with foam. The patient has 'arak and conserve of roses given him to eat, while music is played to cheer him up."

Lâr is a parganah of the Kamrûz district.

Hasah Matin wasamat.

Hasah the madman's wealth.

A spendthrift's money.

Hash tih bad tah nosh tih bad lěj duz tah wálih kus ?

The mother-in-law is great, the daughter-in-law is also great ;
the pot is burnt, who will take it off the fire ?

Somebody must do the work.

Hash gayih tah noshih kur árím.

Grandmother (on husband's side) died and the daughter-in-law got peace.

These old dames have great authority over the entire household.—
Vide "Hindús as they are," Chap I., pp. 3, 4.

Hasti dareyi nah wívah tah bujih kad kapas.

The elephants couldn't stand because of the wind, but the old woman went out and gathered the cotton from the plant.

A poor, insignificant man can often accomplish what kings and others in authority have utterly failed to do.

Hasti yad gúsah gyad.

A handful of grass for an elephant's stomach.

A mere drop in a bucket.

Hastis yad phat tah bangih dělih wáih !

The elephant's stomach burst open and they mended it with hemp-skin !

Imperfect repairs.

Hatah dedi ruhana man dáí, tah kheni sum nah ak leuj !

"O, mother, two and half maunds of onions will be given to you ;" and she has not got a plant to eat !

Promise of help, but no means of fulfilling it.

Hatah juwah puñtshú mēh tih hētah manz.

Hie, sir, here's a puñtshú. Take me into your company.

A man who forces himself upon people who do not particularly care for him.

Puñtshú is the twentieth part of an *áná*, a small coin, not in use now, but to be obtained in the *bázár*.

Hatah múr hakím.

The doctor killed a hundred men.

A doctor of some experience.

Haṭīh gav zih maṭīh gav.

A promise is a charge to keep.

Workmen who have promised to do some work, and on that promise have received some rupees in advance, often repeat these words as they walk away from the person's house.

Haṭīs khash tah hangani mīthi.

Kisses for the chin and an axe for the throat.

A traitor.

Háziras bog náziras chob.

A share of the dinner to each of those present, but a beating for the cook.

Sic vos non vobis.

Hēh pañtsh, dih pañtsh barábar.

To take five or give five—all the same to him.

Poco curante.

Hēllah karo, Hájo, pallah, chhuá dūr.

Be encouraged, O pilgrim, though your destination is far off.

Encouraging a man in a difficult work.

Hēmáyat úsin tah h'wuni mah pēyin kánsih.

Patronize and be patronized, but do not tell any one, lest there should be harm (to the person patronized).

Keep your own counsel.

Hēmí kēmi.

Like an insect to the pod (so is sin to a man).

Sin brings its own punishment with it.

Hēnah ús tah mēh nah ráh.

Involved in difficulty, or taken prisoner, but for no fault of mine.

The guiltless punished for the guilty.

Heng ús nah tah watsharú chhēh!

She has not got horns yet, she is only a calf!

Cited concerning a woman who bears her first child late in life. A beardless man. An elderly person without a grey hair.

Herat úyih wanduní kah nah tah nah kañh.

When Herat came eleven days of winter, or nothing, remained.

Herat (*Shiva-rátri*) is a Hindú festival held on the fourteenth of the dark fortnight in the month Phálgun (Feb.—March).

Herih wutshas anigatih, but chhulum baritih natih yet garas yii watih.

I came down stairs in the dark and washed my face in a waterpot filled with water. This must be done in this house.

If you go to Rome you must do as Rome does.

Hisib hirik tah bakhshish kharwirih.

To take account of every cowrie, but to give away money by the maund (80 lbs).

Careful but generous.

Honav ratshui id.

A festival without dogs.

Pleasure without difficulty.

Hond marin kih nah kat, Latih nalawat tsalih nah zah.

Whether they killed a big sheep or a small one, it was all the same, Lal always had the nalawat in her plate.

Hardly treated.

Lal Déd was very badly treated by her mother-in-law. One of the ways in which this woman delighted to tease her was by sending a stone called nalawat in her dinner. Cf. "Panjab Notes and Queries," No 20. Note 743.

Honih chon buth nah_tah chonis khirwandah sunil tih nu?

You have not a face like a bitch? Then your husband has (*i.e.*, all the lot of you are bad).

Honih khayih jets sin, huni khayih panah san.

He will eat a bitch, fur and all; and he will eat a chinár tree with the leaves.

Quarenda pecunia primum, virtus post nummos.

Honin nctin tah monin tachan.

Fleecing dogs and scratching walls.

Ploughing the seashore.

Hor kw.

A black and white crow.

A marked man.

Hud gav kunu myund.

Just a morsel without vegetables left.

Natives are accustomed to eat their dinner in the following manner. First they take a mouthful of rice, and then a little vegetable, and so on regularly, until the meal is over. Should there happen to be a little rice left, but no vegetable, &c., left to eat with it, that little rice is not eaten.

Hud is dry and poor food; without vegetables, &c.

Cited concerning one who is experiencing a little trouble in his old age. All the previous time he has been very prosperous.

Hukm-i-hákím o hakím chhuk marg-i-mafújút.

The ruler's and the doctor's orders are (like) sudden death
(i.e., they both must be obeyed quickly).

Hul gandit batich natsín.

Tightening her girdle the duck dances.

Cited against a woman, who wishing to quarrel, goes and unites in a "row" going on close by. Kashmiri women have terrible tongues and most shrill voices. At the time of quarrelling they screech, shout, and dance to any extent.

Hul gandit har karán.

To tighten one's girdle and fight.

He means business.

Hul kyah karikh sédis?

What shall a crooked man do to a straight man?

The strength of a good character.

Hún úsin tah kúns mah úsin.

May you be a dog, but not a younger son.

Younger sons are generally the father's butt, the mother's scorn, and the brother's fag.

Persian.—*Say básh khúrd ma básh.*

Hún kus nótih tah kúr kus mangit nēyih?

Who will fleece a dog and who will take and marry a girl?

A good marriage is not such an easy matter.

Hún nah tah kutsurrá.

Not a dog but a pup only.

A childish-looking or childish-mannered person.

Húni húni har karán tah shúlah sinzih tungih wizih kuni.

Dogs fight among themselves, but at the time of the jackal's cry they are united.

Enemies are united against one common foe.

Húni lut ai thawizēn kandílas andar, tatih tih nerih húni lutai

If a dog's tail be set in a kandíl, there even it will remain a dog's tail.

Place does not alter race.

Kandil (Kandil, Arabic,) is the painted wooden or silver box about $1\frac{1}{2}$ ft. long and $\frac{3}{4}$ ft. in circumference in which the heron's feathers are fixed, and from which they depend. As many as three hundred feathers are sometimes worn, and as much as one rupee has been given for a feather. Rich people keep them hanging from the ceilings of their rooms from fear of the cat. Poor people can only afford to hire them for weddings, &c.? There are three or four heronries in Kashmír.

Húni mizas wátal wízah.

The sweeper is the cook for dog's flesh.

A wicked, dirty man for bad, dirty deeds.

The *Wátal* has been called the gipsy of Kashmír, and indeed these people have all the manner and appearance of gipsies. They live separate from others, and by reason of their indiscriminate use of food are despised by all others, both Muhammedans and Hindús. It is a moot point whether the gipsies are not the descendants of Kashmírís, who were obliged to leave the valley at one time and another on account of persecutions and famines.

Húni neyih bastah khalarí.

The dog took away the piece of leather (while the men were quarrelling over it).

The dog represents the lawyer.

Húni sund hyuh sabúr, achh púr, balú dúr, buthis núr.

May you have patience like a dog, and may your eye keep undimmed. Let misfortune remain at a distance from you, and let cheerfulness be always upon your face.

A Kashmír's blessing.

One may often see both Hindú and Muhammedan women spreading forth their hands in a supplicating manner and offering this prayer as they squat by the river-side in the early morning.

Húni wordn tah k'rawánah pakán.

The dogs bark but the caravan goes on.

A dog may as well bark at the moon.

Húni-wushkah yúr nah waró'n túr bowán.

Tares spring up where we do not sow them.

Húni-wushkah literally is dog-barley.

Hunih mashídih hund jinn.

The ogre of the deserted mosque.

A wretched, selfish fellow.

Húnis athih auṭ m'andant'wun.

To knead flour by a dog's paw.

Ne sutor ultra crepidam.

Shírín o Khusrau.—*Ki az búzína najjárí na áyad.*

Húnis chob dinah nerih gasú yot.

You only get manure from hitting a dog.

What is the good of a policeman beating a poor man? He will not get a bribe.

Húnis mukhtahr.

A string of pearls to a dog.

Casting pearls before swine.

Húnis pyaw "Sábirah" náv, súi, há málih, zúnih yas wuthit áw.

The name "Patient" has been given to the dog, but he knows, O father, whom he has come to bite.

A generally good man, who now and again breaks out into a fit of passion, &c.

Hurik hén wurih kyah tah dúnas?

What! will he throw a handful of grass into the fire-place?

Like a handful of grass in a fireplace is a little money in a big concern—soon swallowed up.

Hurdus tah burdus!

A beating and smiting!

Such a hullabaloo!

Husih wun tah musih áyih patsh.

A woman said something and she believed it.

Credulity.

Hyut kami tah dyut kami.

Who took and who gave? (God).

"The Lord gave and the Lord hath taken away."—Job i. 21.

I. J.

Jahámúlk tamok.

Tobacco from Jahám (*i.e.*, splendid tobacco).

Jahám tobacco is said to be the finest in the valley.

Jahán chhuh ashkún mazhar.

The world is a theatre of love.

Jamúat gayih karúmat.

A company of men is as good as a miracle (*i.e.*, difficult matters are easily accomplished by their mutual and united help).

Jín kus chhuh? Panun pún.

Who is good? I myself.

Suum cuique pulcrum.

Jínah, ditah dastár púnah roz tah wudáh nun.

Beloved, give me your turban and you remain bareheaded.

Cited when a man asks for something which is indispensable to you.

Jandanú chhéh zuwah úsín.

Lice is in the beggar's ragged cloak.

A quick reply given to the importunate mendicant.

Lice here stands for money. Hence "You've got as much money as there are lice and dirt sticking to your garment."

Jandas pári, yath karizih wandas ráhat.

Blessed be the ragged garment, which keeps me warm during the winter.

The poor man's retort when twitted concerning the antiquity of his garment.

Jangas manz chhai thál tih tah gúli tih.

You get purse and bullet, too, from fighting; (therefore think over the matter before you enter the lists against an adversary.)

A man had an ass which he used for carrying loads by day, and was leaving out in the field at night to pick up what grass the poor animal could find there. The ass rebelled against such treatment, and one night ran away to the king's stable, and was there fed most liberally along with the royal horses. He became very fat and strong and was very happy; but, alas! a war commenced, and when the enemy had arrived near to the king's capital, all the royal

horses, and the solitary ass, were turned out and sent forward to the fight. There the ass saw one horse after another shot down, and becoming afraid he escaped back again to his former master. "Here is the gúli as well as the thíl," said he, as he galloped back. "Better to have little and sure."

"*Jať pať*" *zih Khudáí rať.*

"Quickly" you must lay hold upon God.

There is but a step between you and death, or some terrible misfortune, or some great event. You must act at once. Then throw yourself upon God to prosper you.

Nec Deus intersit, nisi dignus vindice nodus.

Jáyih chhuko zih sháyih chhuko.

You are safe in your own place.

Landed and house property are sure investments.

Jawánas nah rozgúr ; lukuťis máj marani ; tah budis úshani marani. Yim trénawai k ithah chhēh sakht musibat.

A young man without work ; a mother dying and leaving a baby ; the wife of an old man dying. These three are terrible misfortunes.

'*Id gáh wasit sun kyah ranav ? Watih karav maslahat katih karav dán ?*

Yēndaras bihit gúťah panun hówai, thusih pan khérwai ajih dusih tén.

Daharih pántsh gaz pať páwah níwai ; hówai garah karun kēho gav.

Sulih wulih gov pántsh zah tih nov chówai ; umrih thówai gursah tamanná.

Katih pēth watih pēth bánah phujarówi ; hówai garah karun kēho gav.

Sēmit khēt chēt pingah thoñ thówai ; hówai garah karun keho gav.

Lěj pashpówai máj mashráwai ; hówai garah karun kēho gav.

Going to 'Id gah what shall we cook ? Let us take counsel on the road, where we shall make the fire-place.

Sitting at my wheel I will show you my wisdom. I will stretch the bad cotton to half the height of the wall.

I will get a five-yard thán for you out of six pounds of wool ; I'll show you the manner of my house.

I will never get the milk at early morning from five cows ; but I will keep you all your life waiting for milk.

At a word upon the road I will break the pot ; I'll show
you the manner of my house.

I will eat and drink with my friends, but keep the millet-seed
and straw for you. I'll show you the manner of my house.

I will give you the strainings of the pot ; and you will forget
your mother. I'll show you the manner of my house.

A lazy, ill-tempered woman.

The author of these words is unknown, but everybody knows them
and quotes them, in whole or in part, and sometimes in song, against
that woman, through whose bad temper, indiscretion, or extrava-
gance, the husband has been brought to ruin.

'*Id gáh*, 'Id., Arab., (the place of sacrifice), is a beautiful park-like
plain lying just outside the right of Srínagar. At its northern end
there is a fine old wooden mosque overshadowed by some lofty
chinár trees. The mosque is called the 'Alí Masjid, and was built
in the time of Sultán Husain Bádsháh by Khwája Hasti, Sonar, about
1471 A. D. No Muhammedan observes the fast of the Ramazán
with greater strictness than the Kashmirí.

Thán is a piece of cloth. A five-yard *thán* would be an extremely
small one ; and six pounds of wool, if properly spun, &c., should
make a full *thán* of ten yards or more.

Illat galih tah údat galih nah.

The ill may go, but the habit will stick.

Ilm be-amal goyá kih an sindis athas mashal.

Knowledge unused is like a torch in the hand of a blind man.

Persian—'*Ilm i be 'amal zambúr i be-'asal.*

Ilmas gatshih amal úsuni.

Knowledge should be brought into use.

Insán chhuh poshik khutah úwel tah kanik khutah dur.

Man is more fragile than a flower, and yet harder than a
stone.

A man's own pain or trouble affects him, but not he tears and
pain of another.

Insánah sund kimat chhuí satowuh-shat rupayih.

The price of a man is Rs. 2,700.

Two men get angry with one another and fight. The above saying
is generally quoted by the man who is getting the worst of the
scrimmage, and wishes to end it.

Two reasons have been told me why this sum especially has been
set as the price of a man. One reason is, that in the days of the
Mughals Rupees 2,700 was the fine imposed upon every murderer in
lieu of his life. Another reason is, that Akbar, like other equally

great and envied monarchs, was accustomed to sleep in secret places. Sometimes he would disguise himself as a faqir, or as a shopkeeper and sleep by the roadside or in a shop. One night he wandered a little farther than usual and found himself in a foreign and uncultivated country. Strange to say, his favorite minister, Bír Bal, had also strayed to the same place. They met, and while they were engaged in conversation, an one-eyed man came up to them, and said to the king, "You have taken out my eye, which I think to be worth the sum of Rupees 1,200. Give me this money, or restore to me my other eye." Akbar was nonplussed by the man's sudden appearance and audacious request; but Bír Bal was equal to the occasion, and replied, "Yes, it is quite true. We have your eye; and if you will come to-morrow morning, we will return it to you." The man agreed and left. Bír Bal immediately sent off to the butchers for some sheep's eyes. After some time they arrived, and he had them put each one separately into a little wooden box by itself. In the morning the man came again; and when he arrived he was informed that the king had several eyes by him, and that it was impossible to tell which particular one belonged to this man. Would he kindly allow his other eye to be taken out, so that it might be weighed and measured; in that way they would be able to tell which of the number of eyes belonged to him.

The man was blinded for life, and henceforth gave no more trouble to the king. (So much did the poor man value his sight, that he estimated each eye at Rupees 1,200, and the whole rest of the body at Rupees 300 only.)

Insánas gatshih úsuni khoe.

Poshas gatshih úsuni boe.

Politeness is required in man.

Scent is required in a flower.

"As charity covers a multitude of sins before God, so does politeness before men."—Greville.

Insánas tah insánas chhèh títz tafáwat,

Yítz khudúyas tah bandas chhèh.

Between man and man there is as great difference as there is between God and a slave.

There are no two persons alike.

Jumáh Mashúdih handin nimáz athah.

The Juma Masjid people have given up praying.

While people from the country come in crowds to the great mosque of the city, the people living close to the mosque sit in their shops all through the Friday hoping for trade; and they are not disappointed.

Nimáz athah, lit., prayers from the hand—out of hand—gone.

Izzat chhuh pananis úsas andar.

Honour is inside your mouth.

Take heed to your words.

Izzatich hár tañ be-izzatich khár chhëh barábar.

A cowrie obtained honourably and a kharwár obtained dishonourably are equal in value.

K

Kahah rēt sanz bāsh.

Like an eleven month's man.

A man who stints himself now, that he may be rich hereafter.

A man hearing that rice was cheap and good, bought as much as he thought would be sufficient for the next year, and stored it away in his house. Kashmírís are constantly storing something or other, so that their houses generally resemble a small godown. Well, it happened, that this man had not correctly reckoned, and that there was only enough for eleven months in store. What was he to do? He had spent all his money, and to borrow he was ashamed. Accordingly he determined to fast for one month, and stupid man like he was, he thought that it would be much better to have the fast now instead of having to look forward to it all through the eleven months. He had not faith in God to supply his wants hereafter. The consequence was that the man and wife and all the family died just before the fast was over, and left eleven months' rice in the house!

Kahan garan kuní táv ; himmat ráv tah wanav kas ?

Only one frying-pan for eleven houses ; courage gone ; and to whom shall we speak ?

Time of great distress.

Kahan gáv rármuts.

Eleven men have lost a cow between them.

A great loss, but many to share it.

Kahan gayih kuní wani, tim gayih rani aníni.

Eleven men came to the same unfortunate state ; they each went and fetched a wife for themselves.

Cited when several male members in a household are unfortunate.

Kahan kah watak.

Eleven roads to eleven men.

Tot homines, tot sententia.

Kahan kunú shaitán.

One wicked fellow for eleven men.

Hindustání.—*Ek machhli sáre táláb ko ganda kartí hai.*

Kahan máli puturan kunú srínah-jaf.

One loin cloth to eleven fathers and sons.

Climax of distress.

Kahan thawín sái akis nah tshanín wái.

He promises eleven people but does not throw food to one.

Great promises but little deeds.

Kajih hanzah korih sat.

Kaj and her seven daughters.

There was a poor deaf woman who had seven daughters, whom she supported with the greatest difficulty. At last God seeing her struggle gave her seven handfuls of food secretly every day. After a time the mother thought that if she left one daughter to go her own way, she might save one handful of food, or, at all events, have a little more to give to the others. But God only gave her six handfuls then. After a while she sent another daughter away and then another, but still God continued giving one handful less for each girl dismissed, until at last not one daughter and not a scrap of food were left to the woman.

Kákan húput.

Father's bear.

Nothing really to be afraid of.

Kashmíri parents are accustomed to frighten their children into good behaviour by saying "There is a bear coming. Quiet, quiet," &c.

Kal ai karak tah kají marak; kal nai karak tah marak nah zah.

If you worry, it will bring you to the grave; but if you do not worry, you will never die.

'Tis not from work, but from worry, that half the people die.

Kalam-zan, shamsheer-zan, kuste-zan chhik be-aklas nish baríbar.

A quill-driver, swordsman, and brothel-keeper, are (each one) no more than an ignorant man.

Kalas pēñ gári phuṭarit lhēni.

Breaking a water-nut upon one's head and eating it.

Earning with difficulty.

There was a very godly Hindú, a Rishi, living in Kashmír. Upon a certain day one of his disciples came crying unto him and saying, that his mother had died. The Rishi enquired the age of the woman, and finding that she was very old, he told the man not to weep; because it was time that his mother should die. The disciple, however, did not agree with this, and begged the Rishi to allow her to live a few years more. The Rishi told him to crush some water-

nuts (*Trapa bispinosa*) upon his mother's head; and it should come to pass that she would revive, and live as many years as there were broken water-nuts.

Now the bereaved son did not like the idea of breaking hard nuts upon his deceased mother's head; still it was the order of the Rishi, and so he did so. Eleven nuts were broken and for eleven years longer the mother lived.

Kali sanz bol-básh zánih kali sund mol máj.

Only a dumb man's parents understand a dumb person's speech.

A little child's prattle is comprehensible only to the parents; and a man's speech is understood by his countrymen only.

Kalas tih raz, nalas tih raz.

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

A strict watch over any body or anything.

Kaláyih bisini thulas karán treh sini.

A tin finger-ring turns an egg into three dishes of meat and vegetables.

A great show, but little under it.

Kalis mundis Khudái rázi.

God is pleased with the dumb, simple man.

“*Kali nun zih nunú?*” “*Kali, syun zih syunui?*”

“O dumb man, salted?” “Yes, salted.” “O dumb man, unsalted?” “Yes, unsalted.”

A story of a nervous young Englishman comes just now to mind, which exactly illustrates this saying. He was breakfasting out; and at the breakfast-table the hostess remarked, “I'm afraid your roll is not nice, Mr——.” “Oh, yes, thank you,” he replied, “it is splendid.” In a little while eggs were placed upon the table, and Mr—— took one, which turned out to be bad. The host, who was sitting close by Mr——, noticed this, and begged him to let the servant take it away and give him another; whereupon Mr—— said “Oh! please don't, I like bad eggs.”

Kam gatshih lhyun tah gam gatshih nah lhyun.

Better to eat a little than to eat grief.

“Any price rather than you should be angry,” says the shop-keeper to the customer.

Kámadevan chhus athah dolamut.

Kámadev has smoothed that man's face with his hands.

Cited on seeing any beautiful man or woman.

Kámadev is the Hindú Cupid or Eros, the god of Love, thought to be one of the most pleasing creations of Hindú fiction.

Kamas chhuh kam'ál tah tsaris chhuh zawál.

Perfection is to the less and destruction to the more.

A man somewhat spare in speech, expenses, &c., will become great; but a man extravagant in words and expenses, &c., will come to ruin.

Kamínas l'lidmat chhëh zamínas chob.

To serve a mean man is like beating the earth (*i.e.*, it is a profitless work).

Kanah-dol chhui Botani sodáhas barábar.

A man who turns away his ear (from scandal, &c.), is like the Botan or Ladák trade (*i.e.*, receives great profit).

A brisk trade is carried on between Kashmír and Ladák. I have heard that about lbs. 128,000 of kil-phamb (pashm) or shawl-wool are imported annually into the valley by the butáhwáni or Ladák merchants. For the preparation, &c., of this wool, cf. Drew's Book on Kashmír and Jammú.

Kanah kapas kaduni.

To bring cotton from the ear.

Impossible. Some people attempt to do things in an impossible way.

Cited also against that servant who hears everything *pro* or *con* about his master, and then goes and retails his information to his master.

Kanas chhas nah batah ladán.

I do not load my ear with food (*i.e.*, I am not such a fool as to try to put the food into my ear instead of into my mouth. I know what I'm about).

Kashmírís say that a drunkard, who was very much under the influence of drink at the time, tried to feed himself by stuffing rice into his ears; hence the saying.

Kandas tah mujih lunú sád.

The same taste to sugar-candy and a radish.

Good or evil, noble or mean, all the same to him.

Kanh nah kom Kulah-gom.

(Going to) Kulagom without work.

A man going an errand calls a friend, whom he meets on the way, to come along with him. If that friend does not wish to accompany him, he will probably reply as above.

The workmen of Kulagom are said to be the cleverest in the valley.

Kani lagiyá nór zih zanis yiyih ár?

Will the stone burn, that the acquaintance should have mercy?

“ Save me from my friends.”

Kani tah nunah phul gav doryávas. Kanih dup “ Buh gujis.”
Nunun dupus “ Yusuí gul suí gul.”

A stone and a piece of salt fell into the river. The stone said “ I melted.” The salt said “ That which melted, melted.”

We should never complain as long as there are others worse off than ourselves.

Kánih achh surmah tah lanjih zangih paijémah.

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

“ Madame Rachel will rectify it.”

Kánih achh wuzih kyah windarikh?

What will rouse the blind eye from sleep?

What cannot be cured must be endured.

Kánih, jialá, tah athas kët.

“ O, one-eyed man, work.” “ It is at hand.”

A one-eyed man is always ready for mischief.

Panjáblí.—*Káná, terha, badjialá.*

(Also) *Káná, kachrá' hoch—gardaná : zeh tinon kamzát!*
Jablag bas apná chale, to koí na puchhe bát.

Kanik garah barun ján tah wánguj garah nah.

Better to fill your house with stones than to have a stranger in it.

Kánik gurik-kah mírah-khur.

Eleven grooms for a one-eyed mare.

A very strict watch over a very wicked person.

Cited also sometimes when there are a large number of people appointed to a small work, which one man could easily perform.

“ One-eyed ” is an expression generally introduced to show the wicked disposition of the person or beast. *Vide supra.*

Kánik korik karyok rún tah shangun kyul gos kut kámuni.

The one-eyed girl was married ; but she had not a room for sleeping in.

An imperfect arrangement.

Kanik nakhah kani tah mēh nakhah nah kanih.

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

Sikandar-nāma.—*Birahna man o gurba rá postān.*

Kanik patah chhāipun.

Sling after the stone.

To send another messenger to get news of the first, &c.

Kānis ehhuá buṭhis pēṭh "Kāniá" dapān?

Is it wise to say "O one-eyed man" in his presence?

Kanjar kuttah.

The brothel-keeper's dog.

Quoted against the person who bears much humbug and pain at the hands of another, because he eventually hopes to get some profit out of him.

There was once a dog, who day-by-day visited a certain house of ill-fame in the city. Every time the dog went, the harlots used to beat it, but nothing discouraged the dog went again and again. One day his brother dogs got to hear of this, and enquired why he thus went time after time to a place, where he generally got beaten. "I do not go there for what I get to eat," replied the dog, "but because sometimes, when the chief harlot is angry with the other harlots, she says, turning to me, 'This dog shall be your husband. That is the reason of my enduring all this abuse.'"

Kanjar kuttah.—*Kanjar* is Hindustānī; the Kashmīrī ordinary word is *gān*. *Kuttah* of course has been Kashmīrised from the Hindustānī *kuttā*.

Kār-i-Khudā zānih Khudā.

God knows his own work.

Kār gāi karit tah phishal gav zēt.

The work is all over, and an unlucky child is born.

The deed is done. No alternative now.

Several times are mentioned in the *Nechih-puter* as unlucky moments for a child to be born in. One time, *Mul*, is especially unpropitious. A child born at that time is sometimes separated from its parents, that it may not bring harm upon their house; at all events, it is an object of much care and expense to its father and mother, until its fate, perhaps, changes.

Karīm nanahwor.

Barefooted *Karīm*.

Give a dog a bad name and you may as well hang him.

Karīm one day was seen walking without shoes on. The people called him "Barefooted *Karīm*," and although always afterwards he wore nice shoes, yet the people continued calling him so up to the time of his death.

Keshirih kahai garah.

Only eleven houses in Kashmír.

Dark days.

The reader may have noticed the frequent occurrence of the number eleven, and especially in the last few pages. "Like an eleven months' man"; "Only one frying-pan for eleven houses"; "Eleven men have lost a cow between them"; "Eleven men arrived at the same unfortunate state"; "One wicked fellow for eleven men"; "One loin-cloth for eleven fathers and sons"; "Eleven grooms for a one-eyed mare"; and "Only eleven houses in Kashmír," &c., &c. As far as one can ascertain from the limited means of information at hand, this number is quite peculiar to the country. Captain Temple, in his most valuable and interesting "Survey of the Incidents in Modern Indian Folktales" (one of the appendices of "Wide-awake Stories"), does not mention this number. The numbers 1, 2, 3, 4, 5, 6, 7, 8, 9, 12, 13, 14, 18, 24, and larger numbers are quoted as occurring in several tales, but never the number eleven. This is somewhat remarkable, and the only reasons suggested for the frequency of this number in "Happy Valley" folklore are the following stories:—Nearly 800 years ago a faqír named Bulbul Sháh came *via* Tibet to Kashmír. When he had been here a little while he succeeded in turning Rentan Sháh, the son of Rakí, then king of the Valley, from Hinduism to the faith of Islám, and then Rentan Sháh killed all the Hindús except eleven families.

A variant of this story, leading to the same result, is that Zainu'l-ábadín had a most hot-headed son called Sultán Hájí, or Sultán Hyder. One day as this youth was going down the river Jhelum, when the boat reached 'Alí Kadal (the fifth bridge), he shot an arrow at a water-pot, which a little Pandítání girl was carrying on her head on the bank close by. The pot was broken to pieces, but the water was not spilt owing to its having been instantly turned into ice, which remained perfectly still upon the girl's head. The little Pandítání went home crying to her father, a Rishi, who was so much enraged with the young prince's conduct, that then and there he cursed him, saying, "May his hand be paralysed." It happened according to the Rishi's word. From that moment the prince was unable to move his right hand.

When Zainu'lábadín heard what had come to pass he was much grieved, and at once went to his son's house to enquire further of the matter. Said the prince, "I fired an arrow and broke a little Pandítání's water-pot, and soon afterwards I felt that my right arm was utterly powerless." The king then summoned his ministers and bade them enquire where the little girl's parents lived, and when after some time they had discovered the abode, he himself went to beg the Rishi's pardon, and to beseech him to invoke the gods that they might restore the hand of the prince. The Rishi heard the king's request and prayed, and then turning to Zainu'l-ábadín said, "The prayer will be answered, if you will take one

of my daughter's grass shoes and burn it, and then rub the ashes thereof over the prince's hand." The king thanked the Kishi for his kindness, went away with a glad heart, and did as he had been directed; and no sooner was the prince's hand rubbed with the ashes of the burnt shoe, than its former use and strength returned. There was great joy in the court that day.

When the king saw this, he perceived that these Hindús were a very holy people; for none but the good and righteous could thus afflict and recover again by their curses and prayers. Accordingly, he at once began to think of a plan for rendering them unholy. Persian teachers were introduced into the valley, and the Hindús were ordered to learn that language; and they were also commanded to eat yesterday's food and pickles under penalty of the king's great displeasure. A band of officers called *Tsrilí* were appointed to see that this latter order was carried out. *Tsrilí* is the ancient name for the functionary called *Mahalladár*, for which see note to "*Klauf kahund chlué, &c.*"; cf. also note to "*Mol gan tsrod,*" &c.

At length through threatenings and bribes all but *eleven families* complied with the king's order. (Another story says that all but *eleven families* refused to obey, and so were killed or obliged to flee the country.) In consequence of this the Hindús became unholy; therefore their prayers and curses were of no avail, and they remain so to this day, eating yesterday's food and studying Persian.

However, the gods could not lightly pass over this matter, and therefore a *Jogí* went to the king and predicted that he would soon be ill, which prediction was fulfilled.

On a certain day the king became very sick and the next day he was worse, and so he continued until all hope of his recovery had quite gone. While in this state the *Jogí* with his disciple was walking about outside the palace, and telling every one that he could divine; and that by virtue of his art he was quite certain that there was no other remedy for the king but the following:—

"The *Jogí* must take out his own soul from his body and place it within the lifeless body of the king." Presently *Zainu'lábadín* died, and the *Jogí* with his attendant was admitted within the palace and conducted to the corpse. In a minute or two the *Jogí* and his disciple were left alone in the death chamber. Turning to the latter the *Jogí* said "I am about to take out my spirit, and put it within this corpse. Take care of my body after death, and put it in some secret place." It was so done; and when the king's wazirs and servants came into the room afterwards they beheld *Zainu'lábadín* sitting up in his bed well and strong. Great were the rejoicings of the people and great the gratitude of the king, who lived for many, many, years after this.

These accounts are most perplexing. *Rentan Sháh*, the son of *Rakí*, has perhaps been mistaken for *Ratan Sháh*, the successor of *Rájá Ven* or *Vená* of *Ventipúr*, concerning whom the people say that a famous *faqír* named *Bulbul Sháh* flew over from *Baghdád* in a night and converted him and all his subjects to the Muhammedan

faith on the following morning. But again this Rentan may have been Runjun, son of the king of Tibet, who invaded Kashmír in the time of Sana Deva, 1315 A. D., assumed the rule of the country, and became a Muhammedan under the name of Shams-ud-dín (the sun of the faith).

A story just crops up, in which Rájá Ven is called Ratan Sháh!

Then in the second story Zainu'lábadín has certainly been credited with the evil deeds of his father, Sikandar Butshikan, of whom it is related, that he did put to death all Hindús who refused to embrace Islám. (Cf. latter part of story attached to "*Maṭṭanuk-batah*," &c) Zainu'lábadín is generally represented as a good and merciful king. "*Tawárikh-i Bírbal*" says: "He was good and kind to every one, whether Musalmán or Hindú, and he brought back again to the Valley the Bráhmans, who had been compelled to leave it during the oppressive reign of Sikandar."

A few notes from a Persian work by the late Díwán Kirpá Rám, and entitled "*Gulzár-i-Kashmír*," are still more confusing. Runjun, son of the king of Tibet, is now Sultán Rattanjeo, an imbecile prince of Tibet, who as a mere child was brought into this country and so knew nothing of his father's religion, and was therefore easily converted to Islám by Bulbul Sháh. Sultán Shams-ud-dín was the third ruler of Kashmír after Sultán Rattanjeo. It was during Sikandar's successor's, Sultán 'Ali Sháh's, reign (1418—1424 A.D.) that those Hindús who refused to embrace Islám were obliged to leave the country, and while on their way out of the country many of them were seized and burnt alive.

Whatever the truth may be, it will be seen that the Kashmírí Hindús, especially, have reason to remember the number eleven. (Cf. also Drew, "*Jammu and Kashmír*," p. 69.)

Kathih lshutsh watik pakawani.

A bribe for a word and bakshish for just going (to call a friend, &c.)

A man keen upon bribes and gifts.

Kathih suēt chhuh wálán háñhi dud.

By a word to cause milk to flow from the breasts of a barren woman.

The power of a word in season.

Kathih suēt wasih wēh tah kathih suēt wasih srēh.

A word stirs up anger or love.

Katih, Bá, ák? Kut, Bá, gatshak? Kyah chhuí náv?

Sirinik ús. Sirahom gatshah. Sas chhum bastih. Salih chhum náv.

Whence have you come, Brother? Whither are you going, Brother? What is your name?

I have come from Sirin. I shall go to Sirahom. I have some pulse in my wallet. My name is Salih.

A take-off upon the conventionalities of the day. Notice play upon the letter *س* sín.

Kátsur dapín bátsan gúts nah dínah dyu n.

Kon dapán son gúts nah kanh tih yun.

Khosah dapín gosah gúts nah kánsih gatshun.

The brown-haired man (or woman) says, "Why should I give food to my family?"

The one-eyed person says, "We do not want to see any one."

The khosah says, "Why should any person be angry?"

Kashmirís say an ordinary brown-haired person is invariably stingy and selfish; a one-eyed person is generally disrespected, cf. "*Káneh jalí*," &c.; and the khosah is a man with the little goat-like beard who has got a name for affability,—cf. "*Khosah khén*."

Káwah, káwah, káwah, hat.

A crow, (another) crow, (a third) crow, a hundred crows.

A lie increases as it goes.

Cf. "The Three Black Crows.—Byron.

Káwah yaníhvol.

A crow's wedding company.

A bad wedding arrangement; everything upside down.

These words are the first line of a little verse sung, or rather shrieked forth, by little children, who gather together in different parts of the city at evening time to play, and watch the crows come home to roost. I have seen thousands upon thousands of crows, a procession, at least, half-a-mile in length, returning past my house; and a tremendous noise they make during the five minutes or so they are passing. This is the song the little children shout:—

Káwah yaníhvol.

Murádu mol.

Diham nai ras han.

Kadáí mulah aul.

Of which the translation is:—

O company of crows.

Keen after your own interest.

If you don't give me a little wine.

I will pull out your nest by the roots.

The crow, on account of its bold and selfish character, is called in Kashmir "The father of Matlab.

Káwan gojih tshar.

A big basket of kernels for crows (soon gone).

Cited to a man who gobbles up his food quickly.

Káwan hichléw kakhú sund pakun. Pananí pakun mutus.

A crow learnt to walk like a cuckoo, and forgot his own walk.

Si kandar-náma—*Kuláqhe tage kabak rá gosh kard.*

Taje khweshtan rá jarámosh kard.

Káwas nish náñih-han.

A small piece of meat in a crow's claws.

A bad debt.

Káwi kur káw zih tshétiwoní tráw.

The crow has cawed; throw away the *tshétiwon* (i.e., the water in which Hindús wash their hands after a meal); and be off to your work.

One of the divisions of the city of Srínagar is so far removed from the Sher Garí (or Sher Gadí,) where all the state apartments and government offices are situated, that the government servants, who reside there have to rise and eat their breakfasts early, so as to arrive at their posts in the Sher Garí at the right time.

Káwuj yután kilik kilik khéyam, tután mashinam nah sitam chóni.

As long as the burner of the dead will not poke me (i.e., to arrange my body so that it may burn quickly and properly), so long shall I not forget your tyranny.

Káyur nár tah parud yár, yim donowai chhái nah wafídár.

A pine-wood fire and a strange-countryman friend, these two are not lasting.

Kázis tah lántshas myulú kyah?

What has the kází to do with an eunuch?

The judge is not for the good but for the evil.

There are many eunuchs in the valley and they are all Muham-medans. Nearly all of them live in Táshawán, Srínagar; and are employed in marriages to make amusement, or at funerals to join in the lamentations.

Kékhik chhuk dán kánin pēñh, trēh man ranán tah shel man thēkón.

Kékhik's fire-place is in the top storey; she cooks three maunds and boasts six maunds.

A lying braggart.

K'ñih mah tah ditam tah kani tali nitam.

Don't give me anything but let me have your ear.

A patronising look from those in authority is worth a large sum.

Kentaklachih chhuh pəw'ın, dáyih garih yád.

A lizard remembers a matter one hour afterwards.

Natives believe that this animal treasures up enmity against a man and bites him afterwards, when he can do so safely.

Kentsah chon tah kentsah myon, sú gav wisah-pon.

A little for you and a little for me, this is friendship.

A friend is one not merely in word, but also in deed.

Kentsan dittham gulálah yétsuí ;

Kentsan zontham nah dinas wír ;

Kentsan tshunitham níli brahma-hatsuí.

Bagaw'ınah chúnih gats namaskúr.

To some you gave many poppies (*i. e.*, sons) ;

And some you haltered (with a daughter) for murdering a
Bráhma (in some former existence).

O Bhagawant, (the Deity, the Most High,) I adore your
greatness.

Kentsan dyuttham aurai álav, kentsav racheyih nílak Wéth.

*Kentsan achh lajih mas chét túlav, k'ñih guí w'ınan phúlav
dit.*

Some Thou (O God) called from Thy heaven ; some held the
Jhelum in their bosom.

Some have drunk wine and lift their eyes upwards ; some
have gone and closed their shops.

Whom God will, God blesses.

*Kentsan dyuttham yut kiho tut, kentsan yut nah tah tut
kyih ?*

God has given to some (blessing) here and there (*i. e.*, in
both worlds), and He has given to some nothing either
here or there.

Kentsan rani chhai shihij búni, nerav nēbar shuhul karav.

*Kentsan rani chhai bar pēth húni, nērav nēbar tah zang
khēyiwo.*

*Kentsan rani chhai adal tah wadal ; kentsan rani chhai
zadal tshai.*

Some have wives like a shady chinár, let us go under it and cool ourselves.

Some have wives like the bitch at the door, let us go and get our legs bitten.

Some have wives always in confusion, and some have wives like bad thatch upon the roof.

Lal Dēd's sayings.

Kēṭah kalóí tah bázár josh.

False coin and bázár noise.

The consequence of going into the bázár. It is better to have things made at home. Then one may be sure of no deception.

Khairah nah bog tah sharah.

No share in the good, but in the evil.

A real friend.

Khairas tájil tah nyóyas tátíl.

Quick to do good, but slow to quarrel.

Good advice.

Khairuk gom tasallí chúnih sharah nishih rachnam Khudáí.

I have got the comfort of having done good; God will bless me from your wickedness.

Khaish-i-zan pēth kani, khaish-i-mard sar-gardín.

A woman's relations are honoured, but a man's relations are despised.

Khím tama huchhimatsih kolih.

An avaricious man goes to a dried-up stream (*i. e.*, gets no profit).

Avarice is always poor, but poor by his own fault.

Khím tama tah apazyor.

An avaricious man is a liar.

Khán badú khán badú, manzbúg chhēs kum tsuṭ adú!

A big tray, a big tray, and in the middle of it half a loaf of chaff!

Ostentation.

Khanabalah Khádani Yár.

From Khanbal to Khádan Yár (*i. e.*, as far as one can go in a boat in Kashmír).

Dan to Beersheba. Land's End to John O'Groat's.

Khānamlĕn nah koj tah parzanan mimuz.

No breakfast for the son, but a luncheon for the meaner domestics.

Khandawāv bor.

A shawl-weaver's load, (*i.e.*, a little light load).

Shawl-weavers are in general a sickly class. If they get five traks instead of six traks of paddy, the proper measure now-a-days for one rupee, they will not notice they have short weight; on the contrary, they will think that they have seven traks. (A trak is 4 $\frac{1}{4}$ sers.)

Khandawāv hĕmāyat.

Defending a shawl-weaver.

Rājā Kāk, who died about eighteen years ago, was over the shawl trade in Kashmīr. If any person in those days took upon himself to order or harm a shawl-weaver, he was immediately summoned before Rājā Kāk and severely punished. Consequently these weakly, ill-paid people then enjoyed such immunity from petty tyranny, as they do not experience now.

My servant (I am sorry to say) is constantly striking and commanding others "as good as himself." He thinks that being the servant of the sĕhib he is infinitely superior to ordinary folk, and has a licence to do so. Frequently he receives the above reply; "Who are you, a shawl-weaver, to do such an act?"

Khar bud tsalinai tah vĕd bud laginai

May bad knowledge (*lit.* an ass's understanding) flee from you and good knowledge (*lit.* that derived from a study of the Vedas) stick to you.

A Kashmīrī Pandit's prayer before teaching his child, or before sending him to the Brāhman to be taught.

Khar khĕnai khar-ĕhāv.

(Called an) ass-eater before he has eaten the ass.

Undeserved blame; a false charge.

"Khar kĕrāyih. Āshnā kyah?"

"Worked like an ass. What is friendship?"

Work is work, whether done for a relation or friend, or not; and the labourer is worthy of his hire. Don't be afraid to ask for the money.

Khar pūtis guri pūt lonahvani.

Asking a colt as a gift after buying a young ass.

It is the custom in Kashmīr to give "a trifle in" with the purchase. This is called *dastūrī*.

Khetí málik suěti.

The field must be always under the eye of the master (*i.e.*, needs constant looking after.)

Mind your shop and your shop will mind you.

Khěwín pánas tah thekín jahínas.

He eats to himself, and then makes a boast (of his grand dinner) to the world.

A selfish braggart.

Khěyihēh Tsrólis horihēh nah mális.

He would eat a Tsról's money, but would not pay (even) his father.

A man who will make money any way, but will not pay any one, even, his own father.

For Tsról, cf. note "Kashiri kahai garah."

Khidmat karizih nah Batah gúnas hati wahari dapēs ner pánas.

Never serve a vile Pandit, for after a hundred years (service) he will tell you to go away.

Khizmat chhēh azamat.

Service is greatness.

Khojah byuñh wán tah dēgilav sán.

The Khojah sat in his shop among the pots.

Carpenter with tools, but no work, &c.

Shopkeepers make a great display of pots, although sometimes there is nothing in them. A very poor Khojah is here supposed, all of whose pots are empty.

Khojah chhuh khushá karín kih něchw chhum gáñul ; něchw chhus pámah diwín kih moluí chhum be-akl.

The Khojah is happy in the thought that his son is wise ; the son is reproaching his father for his foolishness.

Gulistán, chap. VI.—*Khwája shádt kunán ki farzandam 'áqil ast o pīsar ta'na zanán ki padaram fartút ast.*

Khojah chhuh pathuí tah fán wot bronñh.

The Khojah is behind, but news of him has come on before.

News beforehand.

Khojah Háji Bándiyas suēt mujih báñwat.

To go shares in a radish with Khojah Háji Bándi.

Little people cannot afford to speculate, though there may be every chance of making a lot of money quickly.

Khojah Hájí Bándi was a great man in Srínagar. One day he saw his son playing with the greengrocer's son, and noticing that the other boy had a nice shawl on, he went off straight to the greengrocer and said, "Look here. I see that your business is thriving, and so would like to do something in 'your line' for myself. Will you go partners with me? Will you give me rupees 1,000, and allow me to spend the money in radishes? I also will give rupees 1,000, and we will share the profits half and half alike.—You know how these vegetables pay for growing." The greengrocer agreed and paid the money. Radishes were purchased to the extent of rupees 2,000 and planted. When the month of February came round, the two partners determined to take up their radishes, but, alas! they were every one a failure. The poor greengrocer was ruined, whilst the wealthy Khojah simply lost a little money.

Khojah Momuni ihul, kah hení tah bah kanani.

Khojah Mom's egg; buy at the rate of eleven and sell at the rate of twelve.

A non-paying concern.

Khojah Mom once brought up eleven melons with him from Bámula direction, to sell in Srínagar. On reaching the custom-house he was obliged to give twelve melons as a tax for his eleven melons. He gave the eleven melons and then went and sold his blanket to purchase another melon to give the toll-taker. Things were carried on in a very loose way in Kashmír in those days. Khojah Mom then went and sat down by a cemetery and would not allow the people to bury their dead without first giving him some money. In the course of a few days the king's son died and a great company, including the king, went to bury him. When the crowd reached the burial-ground, the Khojah went forward and said, "I cannot allow you to bury the body." The king enquired, "Who are you to speak thus?" The Khojah answered, "I am the queen's brother-in-law," "*Buh chhus Rání hund hahar.*" When the king heard that, he begged the Khojah to permit the burial of the body, and gave him a large present in money. On the king's return to his palace he told his wife about the relation whom he had met in the cemetery, and she replied, "O king, how stupid you are! Did you not know that men only have hahars—not women?"

A wealthy man, the Khojah now began trading again, and used to buy eggs at the rate of eleven and sell them at the rate of twelve. Cf. "story of the villager who, going to sell his eight brinjals in a village where there were nine headmen, returns *minus* vegetables and basket, because he had to conciliate the headmen with a brinjal apiece, and the ninth with the basket," given in "Notes on some Sinhalese Proverbs and Stories in the *Atíta-Vákya-Dípaniya*," by A. M. Senánáyaka.

Hahar is Kashmírí for the Hindustání *sálá*.

Khojah, nun til kaku?

Khojah, what's your salt and oil?

Cited by people when asked to do something beyond their power.

A Khojah through change in the prices of things lost all that he possessed. For some time, however, until his case was thoroughly known, the people came as usual to enquire the prices of his goods. The poor old man would sit at the back of his shop and cry, "Humph! What's your salt and oil?"

"*Khojah sé gómah han niyihawah.*" "Asi trov pánai."

"O Khojah, you were turned out of your little village."

"(Oh, no,) I left it of my own accord."

Salvá dignitate.

Khojah tih mod tah tsás tih baleyih.

The Khojah died and got relief from his cough.

Death puts an end to all troubles.

Khojah, tsah tih yik nah, tah buh tih samakhai nah zah.

O Khojah, you will not come to me, and I shall never see you again.

Lamentation over a corpse.

Khojah wagavi hëyih mukim'nah, tah Khojah wagavi kanih tah mukim'nah.

If the Khojah buys a mat, it is a fee, and if the Khojah sells a mat, it is a fee.

Khojahs are very sharp in striking a bargain.

Khojah, wufhá tshun tah sudah kamih.

O Khojah, take a leap. What's the good?

Look before you leap.

"*Khojah, wulash.*" "Suh tulún pánah pathrah."

O Khojah, (give me) the remains of your dinner. (Another man replies, What is the good of asking him?) He himself even picks up (a piece, if it falls upon) the ground.

A stingy person.

Khokhar Mirun bror.

Khokhar Mir's cat.

Too lazy to do it himself.

It is said concerning this cat that it would scratch the ground immediately on seeing a mouse, as if to inform its master that there was a mouse about, if he liked to try and catch it.

Khoran nah kúñsh tah Púshi nív.

No shoes for her feet, and yet her name is Púsh.

Kúñsh—a kind of shoe having high iron heels, and the uppers lessening towards the heels, worn only by the very respectable class.

Púsh is a grand name.

Khoran nah khráv tah Padmáni nív.

Not a patten even for her foot, yet called Padmán.

Padmán is a Hindú female name of great honour. The *Padmani* or *Padmini* (Sanskrit) are the most excellent of the four grades into which womankind is divided by the Hindús. Abu'l Fazl thus describes her:—"Padmini, an incomparable beauty, with a good disposition; she is tall and well proportioned, has a melodious tone of voice, talks little, her breath resembles a rose, she is chaste and obedient to her husband." &c. The name Pámpúr (chief town of the Wíhú parganah, Kashmír,) is supposed to be derived from *padma*, a lotus, and *púr*, city, hence, "the city of the lotus" or "the place of beauty," from the beauty of its inhabitants; which must have very much degenerated of late years.

Khosah khěn.

Khosah's dinner.

When a lot of men are hired for one work, so that the work may be quickly accomplished, people say "*Khosah khěn*" style.

A certain king made a great feast for all his subjects, and commanded them all to appear on a certain day, except the one-eyed people and those who had not beards (*i. e.*, big beards, the Khosah folk). Everybody obeyed, and each had placed before him a great tray of food of about six sers in weight. The order was that each man was to finish his trayful on pain of punishment. This was a difficult matter. A Khosah, however, who had made up for his deficiency by an addition of a little goat's hair, was equal to the occasion. He suggested that they should all gather in small companies around the trays and eat their contents one after another. In this way the royal order was fulfilled.

A variant of this story is as follows:—

A great man had married his daughter, and as is customary on such an occasion, he made an immense feast. He invited one hundred people, but ordered that only men who had beards should attend. However, a Khosah, sticking goat's hair upon his chin and face, determined to go.

Now the bride's father, being very anxious that his wish should be carried out, himself stood at the entrance door and tried the beards of the guests as they passed in. The Khosah feared the examination; so when the time came for him to have his beard pulled, he begged that that appendage might be left alone, as nearly one hundred people had passed in and were found to be thorough bearded men. The host, supposing him to be some great man