

**A DICTIONARY OF  
KASHMIRI PROVERBS  
& SAYINGS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9781760574444

A Dictionary of Kashmiri Proverbs & Sayings by J. Hinton Knowles

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

[www.triestepublishing.com](http://www.triestepublishing.com)

**J. HINTON KNOWLES**

**A DICTIONARY OF  
KASHMIRI PROVERBS  
& SAYINGS**



A  
DICTIONARY  
OF  
KASHMIRI PROVERBS & SAYINGS

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

BY THE

REV. J. HINTON KNOWLES, F.R.G.S., M.R.A.S., &c.,  
(C. M. S.)

MISSIONARY TO THE KASHMIRIS.

---

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

---

BOMBAY :  
EDUCATION SOCIETY'S PRESS.  
CALCUTTA :—THACKER, SPINK & Co.  
LONDON :—TRÜBNER & Co.

1885.

[*All rights reserved.*]

## 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*.

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. Kilmalie'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 *khiyálí ser*; 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 *ke* (*hā, e mukhtafī*). With the exception of this *i* or *khiyálí ser*, I have, however, avoided introducing any diacritical points. The following is the Roman-Kashmírī alphabet with the powers of the letters:—

A a	pronounced as <i>a</i> in woman.	Ḍ ḍ	pronounced as <i>d</i> in bad—
Á á	„ <i>á</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	Ĕ 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

<p>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 <i>pā</i>.</p> <p><b>G</b> <i>g</i> pronounced as <i>g</i> in <i>go</i>.</p> <p>The Arabic letter <i>ḡayn</i> <i>gh</i>, with its peculiar guttural sound is seldom heard in pure Kashmirí.</p> <p><b>H</b> <i>h</i> pronounced as <i>h</i> in <i>house</i>.</p> <p><b>I</b> <i>i</i> is a kind of half <i>i</i>. I hear that there is something analogous to this to be found in Russian and is written as <i>j</i>.</p> <p><b>Í</b> <i>í</i> pronounced as <i>i</i> in <i>police</i>.</p> <p><b>J</b> <i>j</i> „ <i>j</i> in <i>just</i>.</p> <p><b>K</b> <i>k</i> „ <i>k</i> in <i>kekkele</i>.</p> <p><b>Kh kh</b> „ <i>ch</i> in the Scotch and Irish <i>loch</i>, or the final <i>ch</i> of the German <i>schack</i> and <i>buck</i>.</p> <p><b>L</b> <i>l</i> pronounced as <i>l</i> in <i>lane</i>.</p>	<p><b>M</b> <i>m</i> pronounced as <i>m</i> in <i>man</i>.</p> <p><b>N</b> <i>n</i> „ <i>n</i> in <i>noon</i></p> <p><b>Ñ</b> <i>ñ</i> „ <i>n</i> in the French words <i>sans</i>, <i>bon</i>.</p> <p><b>O</b> <i>o</i> pronounced as <i>o</i> in <i>no</i>.</p> <p><b>P</b> <i>p</i> „ <i>p</i> in <i>paint</i>.</p> <p><b>Pb</b> <i>ph</i> „ similar to <i>pā</i> in <i>pālegm</i>. The Kashmirís turn the Persian <i>ف</i> <i>fe</i> into <i>phe</i>, e.g., <i>phakír</i> and <i>phatah</i> for <i>fakír</i> and <i>faḥ</i>, except perhaps when this letter, or rather sound, comes in the middle, and at the end of a word.</p> <p><b>R</b> <i>r</i> pronounced as <i>r</i> in <i>ran</i>. A Scotchman's <i>r</i> is perhaps not met with in pure Kashmirí. The euphonic <i>r</i> is very common, e.g., <i>boñh</i> and <i>broñh</i>, <i>byor</i> and <i>bror</i>, &amp;c. The Muhammadans generally omit the <i>r</i> in these and similar words.</p> <p><b>S</b> <i>s</i> pronounced as <i>s</i> in <i>sin</i>.</p> <p><b>Sh</b> <i>sh</i> „ <i>sh</i> in <i>shine</i>.</p>
--	--

<p><b>T</b> 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><b>Ts ts</b> pronounced as <i>ts</i> in <i>gets</i>: <b>U</b> u     "     <i>o</i> in <i>top</i>. <b>Ú</b> ú     "     <i>u</i> in <i>rule</i>. <b>V</b> } v w   "     both having <b>W</b> }     "     a power be- tween the English <i>v</i> and <i>w</i>. <b>Y</b> y     "     <i>y</i> in <i>year</i>. <b>Z</b> z     "     <i>z</i> in <i>zeal</i>.</p>
<p><b>Ṭ</b> ṭ     "     <i>t</i> in <i>sub</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 Kashmirí 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," Kashmir.

J. HINTON KNOWLES.

KASHMÍR, *February 7th*, 1885.