

back to our roots

A REPOSITORY OF GOJRI AKHAAN - PROVERBS

MAPPING
INTANGIBLE
NOMADIC
CULTURAL
HERITAGE
AND
NARRATIVES
OF JAMMU AND
KASHMIR

Caught between Tradition and Modernity
ANAND FOUNDATION
MOHD IDREES

First published in 2025 by
Anand Foundation

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ISBN: 978-93-5525-980-6

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Back to our Roots : A Repository of Gojri Akhaan - Proverbs

Front cover image: Author
Design: Author

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ACKNOWLEDGEMENTS

Earlier, under the aegis of the Anand Foundation, I wrote my first book as a sequel to Intangible Heritage of the Gujjar Bakarwal Community. I owe a great debt of gratitude to Sir Vikram Anand, Director of the Anand Foundation, who encouraged me to document the intangible cultural heritage of the Gujjar Bakarwal nomadic community. This present book is born out of that first effort.

I offer my sincere thanks to Dr. Israr Ahmed Sagar, Dr. Waqar Ahmed, Ibrahmin Qadri, Gulnaz Chouhan, Anas Chouhan, Niaz Ahmed, Choudhary Abrar, and many others whom I am unable to mention.

I owe special thanks to my father, Mohd Taj and my sister, Shazia Taj for their valuable feedback and kind support. Finally, I sincerely thanks my family members, elders, and well wishers for their support and contributions in many ways for this book to help me a lot.

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ABOUT THE COMMUNITY

The Gujjar Bakarwal are the major nomadic pastoralists scattered throughout Jammu and Kashmir, traditionally practicing transhumance nomadic pastoralism. These khanabadosh nomads rely on livestock (maal) rearing and seasonal migration and are categorised into two groups based on their migration patterns. The Gujjars move within the division (alaako), from their habitats to the high altitude pastures or margs, while the Bakarwals migrate across divisions, from Jammu to Kashmir in summer and from Kashmir to Jammu in winter to graze their cattle. The former lived a semi nomadic life, mostly as mountain dwellers, with a primitive lifestyle as agriculturalists (primarily on forest or tribal lands), while the latter led a fully nomadic life, engaging in rearing sheep and goats. A significant portion of the former have left their migratory tradition due to modernisation, shrinking pastures, forest restrictions, and settled in both rural and urban spaces, neither fully settled nor fully nomadic. Though they have maintained their longstanding traditional practice of cattle rearing. Their survival depends on migrating from green pastures to pastures.

This is clear in my family too as well, as part of our nomadic transhumance, we move to another mountain region locally called Baraiyan during winters, and shift to Bandiyan during summers. Two generations back during seasonal migrations we used to move to dhoks (semi permanent structures) alpine meadows in the high altitudes.

The community was recognised as an Indigenous Scheduled Tribe by the Constitution (Amendment) Act, 1991, and comprising around 11.9% of the region's total population as per the 2011 Census and is the third largest ethnic group in the state, adhering to the Islamic faith.

The label Gujru or Jangli is increasingly used as a slur, provoking feelings of inferiority, reinforcing stereotypes and prejudices, and further increasing social stigma. It lays the foundation for structural discrimination and perpetuates harmful divisions.

As per the 2011 Census, the literacy rate stands at 22%, much lower for women. Poverty, low income, and limited access to education, primarily due to seasonal migration and widely dispersed habitats. They create barriers to school enrollment, continuing marginalisation and economic inequalities.

Government initiatives like residential schools, hostels, Eklavya Model Residential Schools (EMRS), and mobile school units. However, these mobile schools seeks to promote primary education, where poorly qualified teachers accompanying migrating groups, often face problems such as teacher absenteeism, and many exist merely on paper or are inoperative.

Other challenges include lack of road connectivity, communication, healthcare services, unemployment, illiteracy, gender inequality, malnutrition, high infant mortality rates, poor menstrual hygiene, inadequate maternity care, child marriage, social discrimination, and improper implementation or inaccess to government schemes.

GOJRI AKHAAN - PROVERBS

Proverbs guide, teach, and shape our wisdom

Gojri Akhaan or proverbs, a rich cultural heritage repository of wisdom drawn from centuries of experiences, observation, and social philosophy by nomadic Pastoralists communities of Gujjar Bakarwal. Each of these brief, compact expressions is a signal throughout life, precisely defining human behavior, morality, and reasoning, and for the individual condition in general. Each akhaan captures community experiences and teaches a lesson concerning honesty, hard work, caution, humility, social relations, and also the interplay of diverse human emotions within relationships. These were the social and moral commentators of a Gojri speaking community.

Traditionally, akhaan are orally transmitted and passed down the generations through community storytelling, conversations, and direct instructions within families. The elders (buzurg) were wielders and delivered them shaping, correcting, and humorous guidance to their younger ones. Everyday conversations among community members incorporated these proverbs, forming a living repository of communal wisdom. A father teaching a son responsibility, a mother advising patience, a neighbor cautioning against

greed, these proverbs became an integral part of the culture and everyday narrative. The proverb's briefness, in a few impressive ways, rendered them insights especially applicable in modern times.

A thematic domain analysis of Gojri proverbs reveals multiple tendencies within a single domain. Some focus on morality and moral conduct, such as, “Agg go sadyo v tanyana (jugnu) kolu v darey,” which warns against exaggeration and hyperbole. “Adha’n na maa ni, adha mosiyana na rowein,” explains a human condition, which is the tendency to complain and desire more even when basic needs aren’t met. Some proverbs offer guidance on practical decision making, which includes the concepts of a plan, its execution, and the right timing, “Bela gi namaz kabeela gi takkar” (strike while the iron is hot) or “Daryaa door ha, tamaa pehlaan hii kunj liya” (forewarned is forearmed).

The ideas of social coexistence, family ties, and the sanctity of elders, remain dominant. The proverbs “Dudh war kii tei maa war teii” (like father, like son) and “Unn var suut tei baap warr puut” (children follow in their father’s footsteps) shows the emphasis on lineage, learning that reinforces shared societal ties, responsibilities, and accountability. Narratives that deal with emptiness, unfulfilled greed, and brittle pride “Gaaro kha ge nai raji,

sabo kha ge ke raje gi” or “Kukkar jawan ve balyan vr pherey” show an acute awareness of behavior and offer corrective suggestions. These proverbs provide a valuable reflection on human nature.

Memory and the social effectiveness of Gojri proverbs are influenced by the use of humor and irony. Gojri elders had a way of packaging social critique and advice using humor. That way, instructional lessons became entertainment, encouraging social cohesion and the reinforcement of social order. Phrases like “Pattiyo pahad nangliyo choho wo vi maryo wo” offer humorous, memorable critiques of the excessive efforts people put into a task with insignificant results.

Most importantly, Gojri akhaan offers a very unique function as a cultural signpost, navigating the complex space of moral dilemma and social relations and personal development. They are living artifacts of thought, reflection, and social continuity, bridges connecting past insight to present understanding. Elders had a way of packaging social critique and cautionary advice using humor. That way, instructional lessons became entertainment, encouraging social cohesion and the reinforcement of social order. Phrases like “Pattiyo pahad nangliyo choho wo vi maryo wo” offer humorous and also

memorable critiques of the excessive efforts people put into a task with insignificant results. Most importantly, Gojri akhaan offers a unique function; cultural signposts, navigating the complex landscape of moral and social relations and personal development. They are living artifacts of thought, reflection, and social continuity, bridges connecting past insight to present understanding. In these sayings, the Gojri society is keeping a living Intangible cultural heritage and tradition of ethical reasoning, practical wisdom and empathy linked which sustains recalling their memory, maintaining linking and upholding sense of communal identity.

Examining these proverbs through my interpretation with their literal meanings alongside English and Urdu versions.

EP means nearest English Proverbs

LM means Literal meanings

UP means Urdu Proverbs

1. Agg go sadyo v tanyana (jugnu) kolu vi darey.

EP: Blowing things out of proportion; making a mountain out of a molehill.

LM: To exaggerate a small thing; To blow a small spark into a fire.

رأی کا پھاڑ بنانا: بات کا بتنگڑ بنانا۔ UP:

2. Adha'n na maa ni, adha mosiyan na rowein.

EP: Give them an inch and they'll take a mile; Don't count your chickens before they hatch.

LM: Wanting more even when one lacks the basics.

UP: دودھ کا جلا چھاچھ بھی پھوک پھوک کے پیتا ہے۔

3. Ameer ge aas paas khuda kisse gi kabar v naa banvave.

EP: You can't take it with you; Death is the great equalizer.

LM: Wealth cannot buy eternal life; Death is impartial to status and money.

UP: امیری موت سے محفوظ نہیں! سب انسان برابر ہیں موت کے سامنے۔

4. Akh kaani changi, raah kano mando.

EP: Stay on the straight and narrow; don't go down the wrong path.

LM: Don't walk on the wrong path; Stick to honest and proper behavior.

UP: سیدھے راستے پر چلو! سچائی کا ساتھ دو، جھوٹ سے دور رہو۔

5. Akhein dekh ge zehar ni khan hoto.

EP: Evil be to him who evil thinks; Conscience makes cowards of us all.

LM: Doing wrong knowingly destroys one's soul slowly; Knowing wrongdoing like drinking poison with own hand

زیر خود پینا اور دوسروں کو دوشن دینا؛ جیسا کرنی ویسا بھرنی۔

6. **Apna joghi jagah nahi panj peer naal.**

EP: You can't pour from an empty cup; Sweep in front of your own door before sweeping another's.

LM: A person without stability is leading others into instability; One who has no roots is trying to plant others.

اپنی جوتی کھوٹی، دوسروں کو نصیحت دیتا ہے؛ خود سمندر میں ڈوب رہا ہے، دوسروں کو کنارہ دکھا رہا ہے۔

7. **Apni kukri begariat na ve ksse ge khar ando kyu de.**

EP: Charity begins at home; tend your own garden first.

LM: Neglecting your own home (or people) while helping others.

جو اپنا نہ سنبھالے، وہ دوسروں کو کیا سنبھالے گا؛ گھر کا بھیڈی لنکا دھائے۔

8. **Ape doorta aaven ga ye.**

EP: What will be, will be; Let nature take its course.

LM: Events or people will take their natural course; People act according to their true nature.

UP: قسمت سے زیادہ اور وقت سے پہلے کچھ نہیں ملتا۔

9. **Baar kare phathu phuthu, khar (ghar) na saag na sathu.**

EP: All that glitters is not gold; Fine feathers make fine birds.

LM: Outwardly a king, inwardly a beggar; He wears riches on his face but emptiness in his pocket.

جس تھاں میں چھیڑ ہو، اُس میں پانی نہیں ٹکتا؛ باہر شیش، اندر خربوز۔

10. **Baap mar ge poot jamyo kis kaari.**

EP: Better late than never; A day late and a dollar short.

LM: Becoming useful only after the right time has passed; Beneficial when it no longer matters.

اب پچھتائے کیا، جب چڑیا چُگ گئی کھیت؛ جو گُم ہو گیا، وہ واپس نہیں آتا۔

11. **Bela gi namaz kabeela gi takkar.**

EP: Strike while the iron is hot; timeliness is next to godliness.

LM: Work done on time turns out well; Promptness ensures better results.

لوہا گرم ہے، بتهوڑا مار دو؛ موقع فسل جائے تو دوبارہ نہیں ملتا۔

12. **Budhi khodi lal lagam.**

EP: Act your age, not your shoe size; Age should mellow, not harden.

LM: Too old to be acting proud; Grace suits age, not attitude.

دودھ پیتا جوان بن گیا؛ جتنی عمر اتنی شرم ہونی چاہیے۔

13. **Chakhan ji diti tai koot par baithi.**

EP: Give them an inch and they'll take a mile; Bite off more than you can chew.

LM: Someone who takes undue advantage when given even a small opportunity; Small concessions can lead to excessive claims.

انگلی پکڑ کر ہاتھ پکڑ لینا! جہاں موقع، وہاں چھاہ۔ UP:

14. **Chup chavito puttr mando, chatte bai tee mandi.**

EP: Speech is silver, silence is golden; Discretion is the better part of valor.

LM: Public speech is a man's domain, silence is a woman's virtue; The voice of a man shapes the gathering, the silence of a woman preserves its grace.

چپ رینا بھی ایک دانائی ہے: بولنا سوچ کر، چپ رینا سمجھ کر۔

15. **Daddan ga mantar sapoan na hath.**

EP: Out of one's depth; Bite off more than you can chew.

LM: To do something beyond one's capacity; Feeling overwhelmed by circumstances.

اونٹ کے منہ میں زیرہ! اندھا کیا چاہی، دو آنکھیں۔ UP:

16. **Dasaan gi soti aikin gho phar.**

EP: Little drops of water make the mighty ocean; Slow and steady wins the race.

LM: Small efforts made regularly lead to big results; Bit

by bit, progress is achieved.

بوند بوند سے دریا بنتا ہے؛ قدم قدم پر منزل ملتی ہے۔ UP:

17. **Daryaa door ha, tamba pehlaan hii kunj liya.**

EP: Forewarned is forearmed; well begun is half done.

LM: Planning ahead increases chances of success; A good start makes completing a task much easier.

پہلے سے تیاری بہتر ہے؛ سمجھداری سے کام لو، مشکل آسان ہو جاتی ہے۔ UP:

18. **Dudh war kii tei maa war teii.**

EP: The apple doesn't fall far from the tree; Like father, like son.

LM: Family traits or tendencies are passed down through generations.

خون اپنا رنگ دکھاتا ہے؛ جیسے باپ، ویسا بیٹا۔ UP:

19. **Ek mais maile teh soo mais na tabaa karae.**

EP: A rotten apple spoils the barrel; One black sheep spoils the whole flock.

LM: One wrongdoer can influence others to act wrongly; One flawed part can damage an entire system.

ایک مچھلی سارے تالاب کو گندا کر دیتی ہے؛ جہاں بڑی عادت، وہاں تباہی۔ UP:

20. **Ek chup de 100 sukh.**

EP: Silence speaks louder than words; speech is silver,

but silence is golden.

LM: One silence can bring a hundred benefits; Speaking may bring value, but restraint often brings greater respect.

خاموشی میں بھی حکمت ہے؛ چپ رہنا سونا ہے، بولنا چاندی۔ UP:

21. **Gaaro kha ge nai raji, sabo kha ge ke raje gi.**

EP: The more you get, the more you want; Greed knows no bounds.

LM: The more you have, the more you crave; Even abundance cannot quench greed.

لالچ بڑی بلا ہے؛ جتنا ملے اتنا اور چاہیے۔ UP:

22. **Ghamand mandoo sassu gho.**

EP: Too many cooks spoil the broth; Good fences make good neighbours.

LM: Clear boundaries prevent misunderstandings; Personal space helps maintain harmony.

جتنی دوری، اتنی عزت؛ ساس اور بھو کا گھر کبھی شانت: UP: نہیں ہوتا۔

23. **Gharon rothi jangal ber ni khati.**

EP: A contented mind is a perpetual feast; Half a loaf is better than none.

LM: People satisfied with what they have at home do not seek elsewhere; Someone content at home does not look outside for more.

جو گھر کا سکون نہ سمجھے، وہ باہر کا سکون کیوں ڈھونڈھے؟ UP: گھر کی مرغی دال برابر۔

24. Goda ge piche tu de hakam ge agge tu na langye.

EP: Familiarity breeds contempt; Trust, but verify.

LM: Avoid over familiarity with others; Maintain a safe distance from others.

نزدیکی میں بھی ہوشیار رہو؛ ہر رشتہ سمجھ سے بناؤ۔ UP:

25. Guh khado hi tho de kisse theer vru khe aa na.

EP: Go big or go home; Put your money where your mouth is.

LM: Take bold action or don't bother trying; Either commit fully or don't attempt at all.

آدھا کام، آدھا نقصان؛ جو کرو پورا کرو۔ UP:

26. Gurbat ma palya.

EP: Adversity breeds strength; Trials make diamonds.

LM: Facing difficulties teaches resilience and perseverance; Struggles shape character and inner strength.

تنگ دستی انسان کو حوصلہ سکھاتی ہے؛ آگ میں پرکھ ہوتی ہے۔ UP:

27. Hathaan gi mari v dandan naal kholni pain.

EP: Don't cry over spilled milk; Locking the barn after the horse is gone.

LM: Don't worry about mistakes that can't be undone;
Actions after the event cannot fix what is already lost.

UP: گزشته کل کا غم بیکار ہے؛ جو ہو گیا سو ہو گیا۔

28. **Hun dekhun khan dar khan dekhe aasmaan dar.**

EP: Don't put all your eggs in one basket; Don't rely on others for your own fate.

LM: My security depends on someone who is uncertainly tied to someone else.

UP: ایک ہاتھ سے تال نہیں بجتی؛ جو خود پر بھروسہ نہیں کرتا، وہ ہمیشہ ہارا رہتا ہے۔

29. **Itni lambi baan ki utni tukke gayi.**

EP: Mind your own business; Don't poke your nose into other people's affairs.

LM: Meddling in matters that do not concern you; Throwing a wrench in someone else's work.

UP: جو اپنا کام چھوڑے، وہ دوسروں کا کام برباد کرے۔

30. **Itnu mitho v na baniye k koye nigal shardey, itnu kodo v na baniye k koye thuk shardey.**

EP: Too much of a good thing; Too much sweetness spoils the taste; Every virtue has its limit.

LM: Being overly gentle or agreeable can lead to others taking advantage of you; Stay humble yet firm.

UP: زیادہ مٹھاں سے دانت خراب ہو جاتے ہیں؛ مہربانی کا بھوت کبھی کبھی بندہ کو کھا بھی جاتا ہے۔

31. Jagtran gi katti suttan ga katta.

EP: No pain, no gain; Success comes to those who toil.

LM: Effort brings rewards, idleness brings none; Rewards come to those who work, not to those who laze.

UP: محت رنگ لائے گی، سستی صرف بربادی؛ جو محت سے ڈرتا ہے، وہ کبھی آگے نہیں بڑھتا۔

32. Jammyo mool ni, nakk dada war.

EP: Barking dogs seldom bite; Empty vessels make the most noise.

LM: Overestimating oneself in speech; Making grand claims while being modest in reality.

UP: اونچی دکان پھیکا پکوان؛ چھوٹی مُن، بڑھے بول۔

33. Jaan haari te bandook paari.

EP: Make peace while you can; Better to bend than to break.

LM: Use negotiation before violence; Avoid conflict at first; only fight when necessary.

UP: پہلے سمجھاؤ، پھر زور لگاؤ؛ پہلے صلح کرو، پھر جنگ۔

34. Jero itt ve kooraiyoo, wo meccaa ve kooraiyo.

EP: Cut your coat according to your cloth; If you can't stand the heat, get out of the kitchen.

LM: One who fails in a familiar environment won't succeed elsewhere; If you can't learn in a familiar setting, venturing out won't help.

جو گھر میں کام نہ کرے، باہر کیا کرے گا؛ جس نے چھوٹا کام نہ سیکھا، بڑا کام کیسے کرے گا۔

35. **Jheri chaane wahi jaane.**

EP: Only the wearer knows where the shoe pinches; He who feels it, knows it.

LM: Only the sufferer knows the depth of their pain; Every heart knows its own sorrow.

جس تن لگے، وہی جانے: درد کا احساس صرف درد مند کو ہوتا ہے۔

36. **Jis khanay da rang nhi rona k soni usdi khushboo pah-way ho-way laztu parya pasand na krda koi.**

EP: First impressions are lasting; Strike while the iron is hot.

LM: Initial appearances create lasting opinions. First impression is the last impression.

شروعات اچھی ہو تو عادت بنتی ہے؛ پہلی چاپ گہری چھوڑتی ہے۔

37. **Jisna dekh ge na rajjya usna kha ge k rajjno.**

EP: All that glitters is not gold; Don't judge a man until you've walked a mile in his shoes.

LM: Outer beauty or shine does not guarantee inner quality; Real worth lies beneath the surface.

ہر چمکنے والی چیز سونا نہیں ہوتی؛ اندر کا حال باہر سے نہیں دکھتا۔

38. Jitni lambi baan ki utni tukke gayi.

EP: Don't bite off more than you can chew; Stretch your arm no further than your sleeve will reach.

LM: The more you extend beyond your limit, the greater the loss; Overreaching invites danger.

جتنی چادر ہو، اتنے پیر پھیلاؤ: زیادہ بولنے والے کا راز کھل جاتا:-

39. Kaar go peer hoolo ve.

EP: A prophet is not without honor except in his own country.

LM: Familiarity can breed contempt for achievements; Familiarity breeds contempt.

UP: گھر کی مرغی دال برابر: اپنا ہی بندہ بے قرار رہتا ہے۔

40. Kanda go muh jamta hi tirkho ve.

EP: You can't teach an old dog new tricks; What is bred in the bone will come out in the flesh.

LM: It's always been this way; Behavioral patterns are deeply ingrained.

پرانی عادتیں مشکل سے بدلتی ہیں: پرانی چاہت پرانی صورت سے پہچانی جاتی ہے۔

41. Kam mandoo aasu gho.

EP: Tough times don't last, but tough people do; Where there's a will, there's a way.

LM: Hard times reveal who is strong and determined;

Challenges show the resilience of the brave.

آگ کے سامنے ہی لوہا کساؤتا ہوتا ہے؛ مشکل وقت میں ہی اصل دوستی پہچانی جاتی ہے۔

42. **Kalla kukad vi bannge.**

EP: Even the worm will turn; Little strokes fell great oaks.

LM: The weakest person can retaliate when pushed too far; Small or seemingly powerless beings can rise against oppression.

اب اندھا بھی رسی پکڑ کے چڑھنے لگا؛ چھوٹا ہاتھی بھی دانت دکھا سکتا ہے۔

43. **Katti taanke killa ga zorr var.**

EP: Riding on someone else's coattails; Don't count your chickens before they hatch.

LM: Acting superior on borrowed influence; Showing arrogance over others strength.

ضرورت سے زیادہ اپنی شان دکھانا؛ اور کی طاقت پر اپنی شان دکھانا۔

44. **Ke chandoo mange.**

EP: Begging for scraps; Half a loaf is better than none.

LM: Asking around for charity or alms like a beggar; Pleading for whatever little is offered.

ہاتھ پھیلانا؛ ہاتھ خالی، دل بھرا نہیں ہوتا۔

45. Khaan jogi changi bhali ke sona jogu jamu.

EP: Beggars can't be choosers; You can't have your cake and eat it too.

LM: The resources are scarce, but the requests are abundant; Little provision, but many expectations.

UP: جہاں راضی وہاں مازی؛ جتنی چادر ہو اتنے پیر پھیلاؤ۔

46. Koon Theeyaan na, sanaaon bhaauyaan na.

EP: Beat around the bush; Let the cat out of the bag.

LM: To hint at something without saying it openly; To communicate a warning or advice indirectly.

UP: نشان لگا کے بولنا؛ ہوا میں بات کر دینا۔

47. Kotho mandoo chaaon aalo.

EP: You can't build a strong house on weak foundations; Rome wasn't built in a day.

LM: If the base is unstable, everything built on it will eventually collapse; Poor preparation leads to weak outcomes.

UP: بنیاد مضبوط ہو، تو عمارت بھی مضبوط ہوتی ہے؛ جو بیج اچھا ہو، پہل بھی میٹھا ہوتا ہے۔

48. Kuj dane ghilla kuj karat tilla.

EP: It takes two to tango; Two hands clap together.

LM: Both parties are to blame; Some actions need mutual participation.

UP: تالی ایک ہاتھ سے نہیں بجتی؛ جنگ دو لوگوں کا ساتھ مانگتی۔

49. **Kukkar jawan ve balyan vr pherey.**

EP: To strut like a peacock; Don't blow your own trumpet.

LM: To walk with arrogance; To flaunt one's appearance or accomplishments.

UP: اکڑنا یا فخر سے چلنا: اپنی شان پہ مت فخر کرو۔

50. **Kukraan na vi loon.**

EP: Not worth his salt; A bad workman blames his tools.

LM: A person who is not worthy of respect or trust; One whose work or character is unreliable.

UP: نقلی سکھ کریں نہیں چلتا: جیسا کرو گے، ویسا بھرؤ گے۔

51. **Kanda jamta gho munh tir kho.**

EP: Smart thinking beats brute strength; Brain is better than brawn.

LM: Intelligence often surpasses mere courage; Clever people are cleverer than the brave.

UP: عقل مندی سے شجاعت بہتر ہے: دماغ سے جیت ہمیشہ ممکن ہے۔

52. **Kutta na ghee ni pachto.**

EP: You can't make a silk purse out of a sow's ear; What is bred in the bone will come out in the flesh.

LM: The inherently dishonest do not appreciate virtue; One with a corrupt heart cannot enjoy what is pure.

جو برائی میں پیدا ہو، اچھائی اس کو نہیں بھاتی؛ جس کا UP: فطرت خراب ہو، نیک چیزیں اس کو نہیں ملتی۔

53. Leenga ge aalsie jangal ma raat.

EP: You reap what you sow; Procrastination is the thief of time.

LM: A lazy person never finishes their tasks; Laziness leads to unfinished work.

UP: محنت کا پہل میٹھا ہوتا ہے؛ جو کام آج کر سکتے ہو، کل پہ ملت چھوڑو۔

54. Lissa gi janani, jana khana gi parjayi.

EP: Behind every successful man is a strong woman; Many hands make light work.

LM: A weak man's wife must labor in many places; When powerless, carries the burden.

UP: کمزوری کا بوجھ بیوی پر گرتا ہے۔

55. Luggo behr do mochi muqaddam.

EP: Possession is nine-tenths of the law; If you don't lead, someone else will.

LM: Without a rightful owner, others will seize authority; If there is no master, others will come and take control.

UP: خالی کرسی پر ہر کوئی بیٹھنا چاہتا ہے۔؛ جہاں حکمران نہیں، وہاں پر ہر کوئی حکومت کرنے لگتا ہے۔

56. Maa karre tiyee tiyee, tii karee khasma khasma.

EP: While the cat's away, the mice will play; Far from eyes, far from heart.

LM: When someone is not around, they are easily forgotten; Absence cools emotions and attachments.

ہم محبوب کے لیے تڑپیں، محبوب کسی اور کے لیے: جو نظر سے دور، وہ دل سے بھی دور۔

57. **Maa mar gayi nakhliya naal tei go naa thindi.**

EP: Fool rushes in where angels fear to tread; Don't put all your eggs in one basket.

LM: Taking on a task too big to handle; Overestimating your own ability or power.

منہ سے زیادہ نوالہ لینا: جتنی چادر ہو، اتنے پیر پھیلاؤ۔

58. **Makka ko kordyo Aba ko yaar.**

EP: Blood is thicker than water; Idle hands are the devil's workshop.

LM: Worthless in deeds, yet the apple of eye; Good for nothing, but still his father's buddy.

کام کا نہ ہو، پھر بھی باپ کا ہمراہ: بیٹا بیکار ہے، پھر بھی باپ: UP: باپ کا پیارا ہے۔

59. **Marah aap dah bahanau taap ani mes chal tarapah.**

EP: People who live in glass houses shouldn't throw stones; A bad workman blames his tools.

LM: To destroy one's own peace and find fault in others; To burn one's own house and accuse the neighbour.

اپنی داڑھی میں تنکا ہے، اور دوسروں کو سمجھاتا ہے؛ اپنی UP: پاؤں پر کلہاڑی مارنا۔

60. **Marti vari vi pichhha take.**

EP: Once bitten, twice shy; A leopard never changes its spots.

LM: Even after ruin, he chooses the path of his own undoing; Failure hasn't taught him; he seeks destruction once more.

دوسری بار وہی غلطی کرنا ہے وقوفی ہے؛ غلطی سے بھی سبق UP: نہیں ملتا۔

61. **Mera paaanna tu jamyo e ni.**

EP: Out of sight, out of mind; You might as well not exist; Never saw, never knew.

LM: For me, you have never come into being; To me, your presence or existence is irrelevant.

جو کبھی نہ تھا، وہ یاد بھی نہ رہے؛ وہ ہمارے لیے ادراک کا پھول UP: نہ۔

62. **Muu na matho jin padon latho.**

EP: Let every man mind his own affairs; Don't stick your oar in.

LM: Stay within your own limits and responsibilities; Mind your own business and respect others' boundaries.

اپنے کام سے کام رکھو؛ جہاں نہ بلائے جاؤ، وہاں مت جاؤ۔ UP:

63. **Na mu na matho jinn pahadon latho.**

EP: All hat and no cattle; A fool and his money are soon parted.

LM: Neither intelligent nor capable; Useless in thought and action.

UP: نہ کام کا، نہ نام کا؛ نہ سوچ، نہ سمجھ۔

64. **Naale chopardi vi naale chaar chaar.**

EP: Don't ask for the moon; Enough is as good as a feast.

LM: What was offered is small, yet you demanded more; The portion I offered was limited, yet you wanted more.

UP: زیادہ طلب، ضائع کا سبب؛ جو ملائے اسی میں خوش ریو۔

65. **Naa bado graan ujaar.**

EP: All show and no substance; Don't judge a book by its cover.

LM: Showing off superficially; Giving an impression of being sharp without substance.

UP: اوپر سے تیز، اندر سے خالی؛ جو دکھ وہی سچ نہیں۔

66. **Nakk naal puchyoo teh munn naal hi laa choryo.**

EP: A job half done is as good as none; A stitch in time saves nine.

LM: Effort without completion brings no real result; An unfinished job holds no value.

UP: جو کام شروع کرے، اسے پورا کرے؛ آدھا تیتر، آدھا بتیر۔

67. **Nakk puchn gi jaach nhi nam Hadayat shah.**

EP: All hat and no cattle; His bark is worse than his bite.

LM: Your deeds are minor, yet your name is enormous; You have achieved little, but talk as if you have done a lot.

UP: بات بڑی، کام چھوٹا؛ دکھاوا زیادہ، کام کم۔

68. **Naar chooraan ghee, nakhra pariyan gaa.**

EP: Penny wise, pound foolish; Fine words butter no parsnips.

LM: Poor in worth, rich in pride; Nothing to show, yet full of self-importance.

UP: اونچی دکان، پھیکا پکوان؛ چھوٹی مُن، بڑی بات۔

69. **Nikki ji kaki badi laraki.**

EP: Mighty oaks from little acorns grow; Good things come in small packages.

LM: Tiny in size but mighty in effect; Small and frail, yet capable of great deeds.

UP: نہا سا پھول، خوشبو لمبی دور تک؛ نہا سا بیج، بڑے درخت کا سبب بنتا ہے۔

70. **Nikki ji kari gaz parando.**

EP: His words are bigger than his deeds; Great boast, small roast.

LM: Loud in speech, meek in deeds; Talks a storm but

carries no strength.

بولنے والے بہت، کرنے والے کم: نقلی شیر، اصل میں کمزور۔ UP:

71. Pai bisri praayi vi bisri.

EP: A house divided cannot stand; Keep your friends close and your enemies closer.

LM: Estrangement of close ones cannot be replaced by outsiders; When loved ones are angry, strangers cannot take advantage.

اپنے ہی درد کو سمجھتے ہیں! رشتے ہی سب کچھ ہوتے ہیں۔ UP:

72. Pajjyo vo paando, paehdo tharkae.

EP: Empty vessels make the most noise; All talk and no action.

LM: Those who have no power often boast or speak excessively; Weak people tend to make a lot of noise.

حالی برتن زیادہ شور مچاتا ہے؛ جو ہاتھ نہیں لگاتا، وہ زبان چلاتا ہے۔

73. Parbat apni jaa e (jagah) parra ve.

EP: It takes a village to raise a child; A good leader is a good servant of his people.

LM: Prominent individuals help hold others steady; Esteemed people are a source of strength for their circle.

وہ سب سے بڑھ کر ہے جو دوسروں کا سردارا بنے؛ جو لوگ مضبوط ہیں، وہ دوسروں کو سنپھالتے ہیں۔ UP:

74. **Paryo nai pa ban bethiyo alma.**

EP: Empty vessels make the most noise; Barking dogs seldom bite.

LM: Those who know little often talk the most; Shallow minds make the loudest claims.

UP: آدھا حکیم خطرے جان؛ خالی مٹکا زیادہ شور کرتا ہے۔

75. **Paron aaya do angrez, ik mitho de ik tez.**

EP: Every cloud has a silver lining; Every rose has its thorn.

LM: Every coin has two sides; For every comfort, there is a challenge.

UP: ہر کام کے دو پہلو ہوتے ہیں؛ ہر چیز کا ایک نرم اور ایک سخت پہلو ہوتا ہے۔

76. **Pattiyo pahad nangliyo choho wo vi maryo wo.**

EP: Much ado about nothing; A mountain laboured and brought forth a mouse.

LM: Made a huge fuss, but achieved nothing in the end; Promised something big but delivered something insignificant.

UP: بات کا پھاڑ بنا دینا؛ دھوم دھام زیادہ، کام کچھ نہیں۔

77. **Pathar var likhi vi gall.**

EP: A promise made is a debt unpaid; You can't unring a bell.

LM: A promise defines a man's worth; Words once spoken cannot be taken back.

آدمی اپنی بات سے پہچانا جاتا ہے؛ ایمان دار اپنی بات کا پکا ہوتا ہے۔

78. **Phakka maran lagyoo.**

EP: Begging for scraps; Living hand to mouth.

LM: Living day to day without savings or stability; Struggling to fulfill even the most basic needs.

UP: باتھ پھیلانا؛ مانگتے کو بھلا کیا شرم۔

79. **Sangrrh pr gi rishtedaari, kotha piche go hairhh.**

EP: Out of sight, out of mind; A bad penny always turns up.

LM: Those distant by blood may bring harm or disruption if involved; Extended family is often seen as unnecessary.

UP: دور کے رشتے دار جانور سے کم نہیں؛ جتنا دور، اتنا بیکار۔

80. **Sajjan gi sikh oor amla go swad late aave.**

EP: Good things come to those who wait; The proof of the pudding is in the eating.

LM: Wise words take time to sink in, but they do; Valuable counsel is grasped slowly, yet it is grasped.

UP: Dheere dheere se hi sahi, raasta milta hai; Sabr ka phal meetha hota hai.

81. **Saaayano gall kare te aayano kyaas karen.**

EP: He who guides the plough, leads the field; Lead by example.

LM: One person guides, and others move along that guidance; A single voice sets the path for the collective to follow.

UP: آگے راہ دکھا، پیچھے پیر چلیں! رہنماء کے بغیر قافلہ بھٹکتا ہے۔

82. Sarfoo karghe suti tei aata na khaa gyi kutti.

EP: What's meant to be will be; Man proposes, God disposes; The die is cast.

LM: No matter how hard you try, you can't change what is written for you; Destiny cannot be altered by will.

UP: قسمت کا لکھا ٹال نہیں سکتا؛ قسمت سے زیادہ اور وقت سے پہلے کچھ نہیں ملتا۔

83. Shakkal undiyen aali te nakhra pari ala.

EP: Empty vessels make the most noise; Fools rush in where angels fear to tread.

LM: One who knows nothing but thinks he knows everything; A person blinded by false pride.

UP: خالی مٹکا زیادہ آواز کرتا ہے؛ کچے دماغ والے اپنی ہی تعریف کرتے ہیں۔

84. Seekh koi ni deto roti har koi dee.

EP: Plenty of food, but little wisdom; Good counsel is beyond all price.

LM: The world is full of comforters, not advisors; It's easier to fill a stomach than to enlighten a mind.

دنیا میں ہمدردی ملتی ہے، سمجھ کم ملتی ہے؛ سیکھ کوئی UP:
نہیں دیتا، روٹی ہر کوئی دیتا ہے۔

85. **So mara so gho sardaar na mara.**

EP: The captain goes down with the ship; When the shepherd is struck, the sheep scatter.

LM: Soldiers may fall, but the commander must stand;
The crowd may vanish, but the torchbearer must live.

جیسا بادشاہ ویسی رعیت؛ رہبر گر گیا تو کاروان بکھر گیا۔ UP:

86. **Soye khoti te kille kumhaar.**

EP: Empty vessels make the most noise; Talkers are always doers.

LM: The one in pain is silent, and another voice speaks;
The burdened remain quiet while outsiders talk.

جو جھیلا ہے، وہی سمجھتا ہے؛ جو جلے، وہی سمجھتے۔ UP:

87. **Sundaan gi larai te jundaan ki tabahi.**

EP: The innocent suffer for the guilty; Idle hands are the devil's workshop.

LM: Mischief begins with the idle, punishment falls on the innocent; The troublemakers escape, while the honest get trapped.

نیک بندوں کی ہمیشہ آزمائش میں آتے ہیں؛ برا وقت اچھوں UP:
کو آزمتا ہے۔

88. **Suti v hai meri kismat lokan gi jaagen li.**

EP: The early bird catches the worm; You snooze, you lose.

LM: My fortune is asleep while others are awake and thriving; My prosperity is inactive while others succeed.

UP: جو جگتا ہے، وہ پاتا ہے: سویا ہوا شیر شکار نہیں کرتا۔

89. **Sura rastama hage lo baap aayo khaa shodego.**

EP: As you sow, so shall you reap; As you make your bed, so must you lie in it.

LM: Your actions determine the results you face; Good or bad deeds come back to their doer.

UP: جیسا کرو گے ویسا بھرو گے: جیسا بیج بویو گے، ویسا پھل پاؤ گے۔

90. **Surran ga yaar barla.**

EP: Birds of a feather flock together; Water seeks its own level.

LM: One's character draws similar personalities; Those with the same habits or nature tend to associate.

UP: ایک ہی تھالی کے چھٹے بٹھے: جیسی سنگت، ویسا رنگت۔

91. **Tabar mandoo roon aalo.**

EP: A house divided cannot stand; Don't air your dirty laundry in public.

LM: A household filled with constant sorrow brings misfortune; A crying house is a sign of unrest and bad luck.

UP: جس گھر میں لڑائی، اُس میں برکت نہیں ہوتی: گھر کا سکون سب سے بڑی دولت ہے۔

92. Taawal gha chawal katchha.

EP: Haste makes waste; Look before you leap.

LM: Work done in haste often turns out bad; Hasty work leads to mistakes.

جلدی کا کام شیطان کا: صبر کا پھل میٹھا ہوتا ہے۔ UP:

93. Tanna ladiya waa ghee nai lagi.

EP: He who feels it knows it; Walk a mile in someone's shoes before you judge them.

LM: Only the person who suffers knows depth of pain; True struggle is invisible to those not living it.

جس تن لگے، سو تن جانے؛ آگ اسی کو جلتی ہے جس کے گھر لگتی ہے۔ UP:

94. Tee (beti) peeit kanak kheet aah jamaiya mandha (rooti) kha.

EP: One man's sowing is another man's harvest; Raising daughters is like watering your neighbour's garden.

LM: The value of a daughter's upbringing is realized in another household.

بیٹی تو مہمان ہوتی ہے اپنے گھر میں؛ بیٹی کا سایہ بھی دوسرا گھر کا ہوتا ہے۔ UP:

95. Thara pandaara var lagya.

EP: You reap what you sow; As you make your bed, so you must lie in it.

LM: You are the cause behind this trouble; You are responsible for this situation.

اپنے پاؤں پر کلہاڑی مارنا؛ جس نے کنوان کھودا، وہی اُس میں UP: گرا۔

96. Thodhi roti, par chaeen di sotti.

EP: Half a loaf is better than none; Contentment is better than riches.

LM: A little comfort with peace is worth more than riches with trouble; Even poverty feels sweet when there is harmony and rest.

سکون کی روٹی بہتر ہے، لذت کے دعوت سے؛ جتنی چادر ہو، UP: اتنے پیر پھیلاؤ۔

97. Tu ajje guu ma kedu hae.

EP: You're still wet behind the ears; Don't count your chickens before they hatch.

LM: Someone lacks maturity or worldly experience; A beginner who still makes naïve mistakes.

ابھی دودھ کے دانت بھی نہیں ٹوٹے؛ بچوں جیسے کام کرتے ہو۔ UP:

98. Unn var suut tei baap warr puut.

EP: Like father, like son; A chip off the old block.

LM: Children turn out just like their father; What the father does, the son learns and repeats.

جیسا باپ، ویسی اولاد؛ آم کا درخت آم ہی دیتا ہے۔ UP:

99. Unth kudde naal borra v kudden.

EP: Much ado about nothing; Tempest in a teapot.

LM: Making a big fuss over something trivial; Creating chaos or noise without any real cause.

UP: کھودا پھاڑ نکلا چوہا: اندھر نگری، چوپٹ راجہ۔

100. **Uthi naa sakke halla ghi raa maa.**

EP: Empty vessels make the most noise; Great boast, small roast.

LM: A powerless person shouts the loudest; Those who can't act, only talk.

UP: خالی برتن زیادہ آواز کرتا ہے: ڈھونڈ کم، دھوان زیادہ۔

101. **Ya kaum gujjar ghi saadi, Taae pesh aayi barbaadi.**

EP: Too good is half bad; The road to hell is paved with good intentions.

LM: Good hearted people are often deceived by the wicked; Being too kind can make one an easy target.

UP: سیدھا آدمی بر جگہ دھوکہ کھاتا ہے: بھولے پن کا زمانے میں: دام نہیں۔

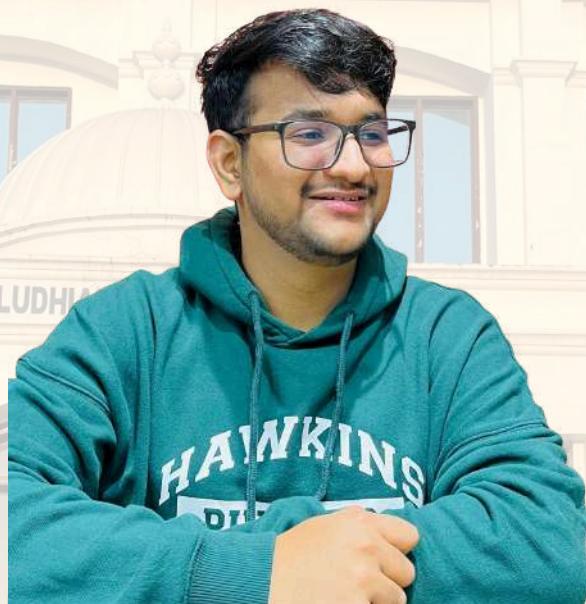
102. **Zaro zaro jud ghe paad banje.**

EP: Great oaks from little acorns grow; Little drops of water make the mighty ocean.

LM: Grain by grain, a heap becomes a mountain; Little savings make a treasure.

UP: قطرہ قطرہ مل کر دریا بنتا ہے: قدم قدم سے منزل ملتی ہے۔

ABOUT THE AUTHOR



Mohd Idrees, a history enthusiast, currently pursuing Master's of Arts in History from Department of History, University of Delhi and has completed his Bachelor's of Arts in History from Hansraj College, University of Delhi. He is the Founder and President of The Gujjar Bakarwal Collective, a youth-led initiative and is also the author of *Back to our Roots: The Journey of Belonging, Identity and Loss*. His Instagram page *Idreescaptures*, and *The Indian Iconography Archive* are repositories of his encounters with the past. He has previously worked with the Archaeological Survey of India, Delhi Circle, and the National Museum, New Delhi.

This compilation of Gojri akhaan represents a deliberate attempt to archive the rich narratives, wisdom, and traditions of the Gujar Bakarwal community, drawing attention to elements that have long remained unrecorded. By exploring and preserving these oral expressions, this effort seeks to safeguard an invaluable intangible cultural heritage that encapsulates morality, practical wisdom, and social philosophy.

Beyond preservation, it strives to engage the younger generation, reconnecting them with their roots and fostering a deeper appreciation for their cultural identity. In doing so, it ensures continuity of collective memory, ethical reasoning, and communal values. This initiative not only protects a fading cultural legacy but also offers scholars and community members a refined understanding of a heritage that bridges past insights with contemporary relevance.

Author

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