

THE BRIDE'S MIRROR

OR

MIR-ĀTU L-ĀRŪS

OF

MAULAVĪ NAZĪR -AḤMAD

EDITED (BY PERMISSION OF THE AUTHOR)

IN THE ROMAN CHARACTER

WITH A VOCABULARY AND NOTES

BY

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(193.) -ek na mānī, understand 'bāt.' She did not listen to a single word.

(194.) bāhar ko ālā, 'moved towards the outside.' 'ālnā' by itself does not mean to go, in the sense of going away or disappearing, it merely means to start going.

(195.) terahwīn ṣadī. When the book was written it was still the thirteenth century of the Hegira Era. The year 1286 H. commenced in April, 1869 A.D.

(196.) -ammān ṣadqe ga-i, &c. 'Your mother's life for you; you will be tired out.' 'ṣadqe jānā' means 'to be sacrificed.'

(197.) dhūp men, 'I have not bleached my hair in the sun,' i. e. without getting the experience of old age.

(198.) hāfiḡ jī ke pās, &c. 'If you are going to see the 'hāfiḡ' (the caretaker of the mosque), take off your jacket and dopatta, and leave them here, and sit in the mosque in comfort.' Apparently the mosque was close by, and the 'hāfiḡ' an old friend of Muhammad Aqil's.

PAGE 26. (199.) aur mān ne jo, &c. 'And, above all, the soothing influence of his mother's kindly touch as she stroked his head.' 'hū-i' agrees with 'rāhat,' but from it 'hū-ā' must be supplied after 'takān,' and 'hū-i' after 'hawā.' '-is ki' is the correlative of 'jo dast e shafaqat.'

VOCABULARY

N.B.—The letters H., A., P., T., E., denote respectively words of Indian (Hindi) origin, and words imported from Arabic, Persian, Turkish, and English. A. P. denotes words of Arabic origin which had been modified in Persia before their introduction into India. v. means verb, a. active, t. transitive, n. neuter, m. a masculine noun, and f. a feminine noun. For the arrangement of words see p. xlviii.

-alif -akāra

For the phonetic value of the letter -, and the reasons for substituting the name hamza for that of -alif when speaking of it as a consonant, see note on the transliteration, pp. xix to xxii.

- a, H., a prefix indicating (1) negation, as in -alag, *not touching, separate*; -awere, *not in time, late* (opposed to sawere, *early*); -adeva, *not divine*;
- (2) interrogation, or surprise, as in -aji, *How sir?* -abe, -are, -ari, q. v.
- ab, H., an adverb of time, *now* (opposed to tab, *then*); -ab kā, ke, ki, *of now, present*; -ab kī daf-a, or simply -ab ke, *this time*, and also *the very next time*. -ab ke jo karūn has the sense of *If I ever do so again*.
- abbā, H., m., *father, papa*; -abbā jān, i. q. *my dear father*; also applied to a father-in-law.
- ab tak or -ab talak, H., adv., *until now*.
- abr or -abar, P., m., *a cloud*.
- abhī, H., -ab + hī, *this moment, immediately*; -abhī na, *not yet*.

- abe, H., an unceremonious mode of addressing a man, *Ho you! What, sir?*
- apāhaj, H., m., *a cripple, metaph. a lazy person*.
- apnā, ne, nī, H., *one's own*, always substituted for the possessive pronoun of the person who is the subject of the sentence, e. g. main -apnā kām karūn, tū -apnā kām kar, *let me do my work, and you do yours*; -apnā -apnā qīṣṣa kaho, *let each of you tell his (or her) own story*; -apnā is contrasted with parāyā, *another's*, and also with begāna, *strange*; -apne dushman ho jāte hain, *one's own (people) become enemies*. The phrase -apnā sā munh le kar (lit. *carrying just his (or her) own face*) is equivalent to our phrase *put out of countenance*.
- atara, a corruption of -itr = *otto* of roses.
- atarson, H., adv. of time, *three days ago, or three days hence*.
- atkal, H., f., *a guess, conjecture*.
- atāknā, H., v. n., *to be stopped*.

- aṭhannī, H., f., an eight-anna piece.
 -aṣāga, A., m. (also -aṣās and -aṣāṣul bait), goods, household furniture, belongings.
 -aṣar, A., m., a footprint, mark, impression, effect, result, influence.
 -aṣnā, A., m. (lit. folds), interval.
 -aṣnabī, A., strange, foreign.
 -aṣī, H., a form of address; the first syllable -a is exclamatory or interrogative; jī (lit. life) is used either for *Sir* or *Madam*.
 -aṣumbhā, H., m., astonishment, a thing to be astonished at; as an adj. *astounding*.
 -aṣōhū, e, i, H., good (of its kind).
 -aḥādī (from A. -aḥād, a unit), P., m., a name given by the Emperor Akbar to a class of veterans who were released from military service, except on emergency, but continued to draw pay, hence a pensioner or a man holding a sinecure.
 -aḥmad, A., very praiseworthy, a common proper name.
 -aḥmaq, A., very foolish, a blockhead.
 -aḥwāl, A., m. (pl. of ḥāl), condition, circumstances.
 -aḥḥbār, A., m. (pl. of ḥabār), news, a newspaper.
 -aḥḥlāq, A., m. (pl. of ḥulq), good qualities, benevolence, amiability, manners, ethics.
 -adā, A., f., completing, discharging a debt or obligation; -adā-e maṭlab, correct expression of meaning; -adā karnā, to pay or discharge (a debt or duty).
 -adā, P., f., grace, air, gesture, bearing.
 -adab, A., m., discipline, training, good breeding, politeness, etiquette, courtesy, respect (to elders); the plural is -ādāb.
 -adbadānā, H., v. n., to be agitated, to bustle; -adbadā kar, in a bustling manner.
 -adnā, A., very low, mean, petty, trivial.
 -adhelā, H., m., a coin = half a pice.
 -adeva, H., not divine.
 -arjumand, P. (properly -arjmand), noble, a proper name.
 -aru, H., old form of aur = and.
 -arzān, P., cheap, worth its money.
 -armān, P., m., a wish, desire, longing.
 -arwī or -aruwī, H., f., a species of arum of which the root is used as a vegetable; also called ḡhūnyān.
 -are, m., -arī, f., H., Oh you! a form of address less civil than -aḥī.
 -arḥā-ī, H., a numeral signifying two and a half; also pronounced -aḥḥā-ī and ḡhā-ī.
 -az bas ki, P., from sufficient (reason) that, inasmuch as, since.
 -asāmī, A. (lit. names), persons entered on any list or roll, hence tenants, clients, customers, persons under trial, &c.; also used as a singular to denote an individual of the class; also as subst. f. to denote a single entry in a roll or register.
 -asbāb, A. (pl. of sabab), m. (lit. causes, and so used in the phrase 'musabbibu l-ashāb,' The causer of causes, i. e. the Almighty), apparatus, goods, things, luggage.
 -asp, P., m., a horse.
 -astaghfiru l-lāh, A., I ask pardon of God, a phrase used in conversation when a person desires to retract or modify what has been said.
 -aṣhrāf, A., m. (pl. of ṣharīf), nobles, persons of good birth.
 -aṣhrafī, P., f., the name of a gold coin, value Rs. 16.
 -aṣgharī, from A. -aṣghar, smaller or younger; the name of a lady.
 -aṣl, A., f., root, origin, radical part; -aṣl oṣūd, principal and interest; -aṣl e ḥhair or -aṣl e ḥhair, thorough success, genuine happiness.

- aṣlan, A., adv., originally, essentially, absolutely.
 -aṣzāyish, P., f., increase; -aṣzāyish e -ābrū, increase of dignity.
 -aṣsurda, P., chilled, metaph. dispirited, dejected; -aṣsurda ḥhāṭir, disappointed, discouraged; -aṣsur da dilī, vexation.
 -aṣsurdagī, P., f., chilliness, numbness, dejection, ennui.
 -aṣsos, P., m., sorrow, regret; used also as an interjection, alas!, the pity of it!
 -aṣyūn, P., aḥim, H., f., opium.
 -aṣsām, A. (pl. of qism), kinds, sorts (the gender is doubtful).
 -aḥkārāt, H., useless, unprofitable.
 -aḥkar, A., greater; -aḥkārī (lit. elder), a lady's name.
 -aḥṣar, A., more, very many, the majority; used also as an adverb, for the most part, generally.
 -aḥḥarnā, H., v. n., to be crooked or contorted, to have cramp, to be stiff or rigid; met., to be affected or conceited, to strut, to swagger, to be sullen; -aḥḥre baiṭhnā, to sit apart or in a corner, sulking.
 -aḥkmal, A. (the comparative of kāmil), more perfect, or very perfect; used as a proper name.
 -aḥkelā, e, i, H., single, alone, sole.
 -aḥgar or ḡar, P., f.
 -aḥḡarī, P., although, even if.
 -aḥḡlā, e, i, H., foremost, in front, previous, ancient; but also next, and hence future; -aḥḡlā waqt generally means former time, but -aḥḡlā din, the next day.
 -al, al or l, A., the, a determinative particle. The vowel and the preceding hamza are dropped whenever they are not needed for articulation. The l, when it is followed by any one of the following letters, viz. t, ḡ, d, z, r, z, ḡ, ṣh, ṣ, z, ṭ, ḡ, m, and n, is assimilated to that letter, e. g. 'at ta-ḡjilu mina ṣh ṣhāi tān, -at tāḥḡhīru mina r raḥmān,' Haste is from the Devil, delay from God.
 -albatta, A., certainly, of course, as you say.
 -alṭāf, A., m. (pl. of luṭf), kindnesses, favours.
 -al-ṭabd, A. (lit. the servant, i. e. of God), a formula written above a man's signature¹ or attestation on a document, and hence signature; -al-ṭabd karnā, to sign, to execute (a deed).
 -al ḡharāḡ, A. (lit. the aim), used adverbially for in short, to sum up.
 -alif, A., the first letter of the alphabet, a single upright stroke; -alif be, the alphabet.
 -alaf honā, H. (der. from the above), to be upright, to rear (of a horse).
 -alag, H., separate, apart, distinct; 'dolattī -alag ḥalātā hai,' he is given to kicking besides.
 -allāh, A. (for -al -ilāh), God; 'lā -ilāha -illā l-lāhu, wa muḥammadu r rasūlu l-lāhi,' There is no god but God, and Muḥammad is the apostle of God; -allāhu -āmin, God grant it be so; a pious ejaculation; -allāh -āmin kā larḡā = a boy granted after many prayers; -allāh belī, God (be your) helper; -allāh rakhe! God preserve!
 -almāri, f. (of Portuguese origin), a chest of drawers, wardrobe, cabinet, cupboard.
 -alwān, A., m. (pl. of laun), colours, sorts; -alwān e ni-mat, varieties of good fare, the title of a cookery book.

¹ As at the conclusion of the Author's Preface.

am (the consonant m added to a word), in Persian = *my* or *me*, e.g. jān am, *my soul*; notice that jān am (at page 54) is made to rhyme with khānam.

-amānat, A., f., *security, fidelity, a trust, a deposit*; -amānat men khīyānat = *breach of trust*.

-amānat khānī, a kind of tobacco prepared for chewing, called after some one named amānat khān.

-amr, A., m. (lit. *an order*; in gram. the imperative mood), *an affair, event, fact, thing*. (The pl. is -umūr.)

-amlāk, A., f. (pl. of milk), *possessions, property, estates*.

-ammā or -ammān, H., *mother, mamma*; -ammā jān, *mother dear*.

-amīr, A., m., *a commander, a governor, a chief, a noble*. In Hindustani it generally has the sense of *wealthy* and is contrasted with gharīb. -amīr began, *a lady's name*.

-amīrī, as subst. f., *grandeur*; as adj., *lordly*.

-anāp shanāp, for -a nāp sa nāp (nāp = *measurement*), *with or without measure, inconsiderately, immoderately, outrageously*.

-anāj, H., m., *grain, corn*; includes cereals, millet, and pulses.

-anār, P., m. (1) *a pomegranate* (the tree, and the fruit); (2) *a firework*, made of steel filings enclosed in a mud vessel of the size and shape of a pomegranate, which is placed on the ground; when lighted it resembles a fountain of fire.

-anboh or -amboh, H., m., *a crowd*.

-anṭī, H., f. (1) *a reel or frame* (generally two cross sticks) upon which thread is wound; (2) *the thread so wound, a hank or bundle of thread*.

-anjām, P., m., *the end, conclusion, result, upshot*; -anjāme kār, *at last*.

-andāz, P., m., *measure, amount, degree, value, estimate, proportion, manner gait, fashion*.

-andāza, m., is the same as -andāz.

-andām, P., m., *body*.

-andar, P., *within*; -andar bahar ke log, *the people who are allowed to go inside the house* (i. e. into the ladies' apartments), and *the people who are only allowed into the men's apartments*.

-andarūn, m., *the inside*; -andarūnī, adj., *interior*.

-andarsā, H., m., *a sweetmeat* (made of rice and flour formed into balls, fried in ghī, and then crusted with sugar); -andarse kī goliyān = -andarse.

-andokhta, P., lit. *gained*, s. m., *savings*.

-andoh, P., m., *grief, anxiety, trouble*.

-andhā, H., infl., *blind, benighted, dark, obscure*.

-andherā, H., *dark*; -andherī or -andhiyārī, *the darkness*; -andhere munh, adv., *when the face is unrecognizable*, a conventional phrase for the time just before dawn.

-andesha, P., m., *thought, consideration, solicitude, anxiety, apprehension*.

-angarkhā, H., m. (for -ang rakhā -ang = *body*), *a coat or tunic* (generally of white calico) worn by Hindus and Musalmāns; the former have it fastened over the right breast, the latter over the left; -angarkhī, f., is a diminutive form of the same word.

-angrez, m. f., *an Englishman or woman*.

-angrezī, adj., *English*; s. f. (agreeing with zabān), *the English language*.

-angusht, P., f., *a finger*; as a measure, *the breadth of a finger*;

-angusht numā, *pointed at with the finger, notorious*; generally, but not always, in a good sense.

-angulī, generally pronounced -unglī, H., f., *a finger*.

-angūthā, H., m., *the thumb, the great toe*.

-angūthī, H., f., *a ring worn on the finger or on the toe*; the Persian equivalent is -angushtarī.

-angochā, H., m., *a towel*; it is square, and is used (folded diagonally) to put round the loins, or over the head.

-angūr, P., m., *a grape*.

-anmol, H., *priceless, invaluable*.

-anwār, A., m. (pl. of nau-), *varieties, kinds*.

-anokhā, H., *uncommon, peculiar, rare, extraordinary*.

-awwal, A. (pronounced -avwal), *first, at first*.

-ahl, A., adj., *fit, apt, worthy*; as subst. m. = *people*, always in composition. as -ahle dihli *the people of Dehli*, or sing. *a resident of Dehli*; -ahle taqwā, *people of piety*; -ahle -islām, *orthodox believers*; -ahle khidmat, *servants*; -ahl e kār, *the working men of any office*; -ahl e kitāb, *people of a book* (i. e. having a revealed religion), under which term Christians and Jews are associated with Musalmāns.

-ayyām, A., m. (pl. of yaum), *days*.

-alif

-ikāra

-i, H., a particle (really representing the syllable 'ya') which conveys the notion of *nearness*, as in -idhar, *hither* (contrasted with -udhar, *thither*); -ihān for yahān, *here*;

-i ber (*this time*), now, contrasted with -u ber, *then*.

-ibtidā, A., f., *commencement*.

-ittihād, A., m., *union, concord, friendship, compact*.

-itranā, H., v. n., *to be unduly exulting, to give oneself airs, to be vain, to show off*.

-ittifāq, A., *concurrence, coincidence*; hence (1) *agreement, combination, mutual confidence* (opposed to nifāq, which means *mutual distrust*); (2) *chance, accident*; -ittifāqan or -ittifāq se, *by chance, occasionally*.

-itnā, H., infl., *this much, so many* (originally contrasted with -utnā, *that much*, and implying a *small quantity or number*, but now often used in place of -utnā); -itnī dūr may mean *so great a distance*, or *so little a distance*, and so with -itnī der; -itne men (waqt, understood), *in so much time*, generally means *in a little time*, and also *meanwhile*.

-ijāzat, A., f., *permission, leave, sanction*; -ijāzat ho, i. q., *if you allow me*; -ijāzat hai? *Have I your permission?* i. e. to go (said at the conclusion of a formal call).

-ijlās, A., f., *the act of sitting, the session of a court*, and hence used for *court*; -ijlās karnā (or farmānā), *to hold (one's) court*; dūsri -ijlās men pesh karo may mean *bring (it) before the next sitting (of this court) or present (it) to some other court*.

-iḥtirāz, A., m., *guarding against, abstaining from, forbearance, avoidance*.

-iḥtimāl, A., m., *hypothesis, presumption, probability*.

-iḥtiyāj, A., f., *the state of being in want of anything, need, necessity, dependence upon*.

-iḥtiyāt, A., f., *circumspection, care, wariness*; -iḥtiyātan, *as a precaution*.

-iḥsān, A., f., *beneficence, goodness, favour*; -iḥsān jātanā, *to remind (one) of favours conferred*; -iḥsān mānnā, *to acknowledge an obligation*.

-iḥsānmand, P., *grateful, thankful, under an obligation to*; -iḥsān mandī, f., *a sense of obligation*.

-ikḥtitām, A., m., *completion, conclusion* (lit. *the state of being sealed up*).

-ikḥtilāṭ, A., m., *the state of being mixed, association, friendliness, mutual assurance*.

-ikḥtilāf, A., m., *disagreement, dissension, contrariety, incongruity*.

-ikḥtiyār, A., m., *having one's own way, choice, authority, power, official position*; -ikḥtiyār k., *to choose, to adopt* (in the metaphorical sense), *to undertake*.

-ikhilās, A., m., *sincerity, genuine affection, loyalty*.

-idhar, H., *hither, here*; -idhar -udhar, *here and there, all about, up and down, to and fro*; -idhar se -udhar h., *to be disarranged, to be inverted, to be dispersed, to be made away with*.

-irāda, m., -irādat, f., P. from A., *desire, inclination, will, purpose, intention, endeavour*.

-irshād, A., m., *direction, instruction, order*; -irshād karnā or far mānā (like *farmānā* by itself) is often used of a superior or, sarcastically, of an equal or inferior, for *kahnā, to say*.

-izār, P., f., *drawers, trousers*.

-izārband, m., *the string or cord with which the trousers are tied round the waist*.

-is, H., the base for the oblique cases, sing. of the proximate demonstra-

tive pronoun *yih, this*, used both substantively and adjectively.

-isti-dād, A., f., *getting oneself ready, progress, proficiency, aptitude*.

-isti-fā, A., m., *seeking to be excused, the technical word for resigning an office or appointment*.

-isti-māl, A., m., *seeking to act, practice, use, observance*; -isti-māl karnā, *to use, to employ*; -isti-māl karānā (e.g. of a physician), *to prescribe the use of*; -isti-māl men -ānā, *to come into constant requisition*; -isti-māl men lānā, *to introduce into constant practice, to put into operation, to introduce into fashion*; -isti-mālī, adj., *in daily use, also what has been in use, second-hand*.

-istifsār, A., m., *getting (some one) to explain, questioning, interrogation*.

-istiqbāl, A., m., *desire to come forward, a technical term for the custom of meeting a guest before he reaches his destination*.

-istiqlāl, A., m., *becoming eminent, supremacy, independence, firmness, persistence, permanence*.

-isrār, A., m., *secrecy, a secret*.

-isrāf, A., m., *prodigality*.

-isfandiyār, P., a name.

-islām, A., m., *trust in God, salvation, the religion preached by Muhammad*.

-ism, A., m., a name.

-ishārā, m. (-ishārat, f.), A. P. a sign, *beck, gesticulation, hint, indication of the will*.

-isḥtihār, A., m., *publication, a notice, proclamation or advertisement, a placard*.

-isḥtiyāq, A., m., *the state of being excited, desire, longing, yearning*.

-iṣḥāq, A., Isaac.

-isrār, A., m., *persevering, persistence, obstinacy*.

-isrāf, A., m., *expenditure*.

-istiḥlāḥ, A., f., *the state of being approved, an idiom, conventional term*.

-istiḥlāhī, *idiomatic, technical* (of words or phrases).

-iṣlāḥ, A., f., *making good, correction* (of an exercise, &c.), *improvement, reformation, education*; -iṣlāḥ denā, *to correct* (an exercise, copy, proof-sheet, &c.); -iṣlāḥ lenā, *to submit for correction*.

-izṭirāb, A., m., *the state of having received a blow, agitation, trouble, anguish*.

-itā-at, A., f., *obedience, submission, allegiance, obsequiousness*.

-ittilā-, A., f., *the state of being visible, information* (especially official or formal), *notification, cognizance*; ittīlā- namā, *a written notification*.

-iṭminān, A., m., *tranquillity, content, security, confidence, assurance*.

-izhār, A., m., *manifestation, deposition or declaration in a court of justice*; -izhār lenā, *to take evidence*; -izhār denā, *to give evidence*; -izhār nawis, *a deposition writer*.

-i-ānat, A., f., *help, assistance*; in legal language, *abatement*.

-i-tibār, A., m., *confidence, trust, belief, credit, esteem, repute*.

-i-tirāz, A., f., *opposition, (hostile) criticism, objection*.

-i-tiqād, A., m., *the state of being tied, confidence, faith, entire trust*.

-i-timād, A., m., *the state of being propped, reliance, trust*.

-iṭṭār, A., m., *breaking a fast, eating to appease hunger in anticipation of a regular meal*; especially applied to the first morsels of food swallowed after sunset during the fast of Ramaḥān.

-iṭṭārī, *things proper to be eaten when breaking a fast* (i.e. very light food).

-iqbāl, A., m., *success, prosperity, prestige, acceptance or admission of a claim, &c., confession*.

-iqbālmand, *prosperous, a proper name*.

-iqtizā, A., *requirement, demand*.

-iqrār, A., m., *promise, agreement, assertion, affirmation, compact*.

-ikathā or -ikatṭhā. also written -ik hattā, H., *together, in one and the same place, in the aggregate*; -ikathā karnā, *to put together, to accumulate, to sum up*; -ikhatṭe sau rupe, *a whole hundred rupees or a hundred rupees at once*.

-iklauṭā, H., infl., *only, single*.

-ikhatṭa, v. -ikathā.

-ilā-eōī, also -ilācī, H. P., *cardamoms*.

-ilāhī, A., m., *Oh God! also adj., divine*.

-iltifāt, A., *the state of having turned towards, attention, regard, civility, kindness*.

-ilzām, A., m., *imputation, blame, accusation*.

-imām, A., m., *a leader, a priest*; -imām -ālī, *a man's name*.

-imtiḥān, A., m., *the state of being tried, a test, examination, experiment, temptation*.

-imtiyāz, A., m., f., *distinction, discrimination, discernment*.

-imdād, A., m., *help*.

-imkān, A., m., *possibility*.

-in, H., the base of the plural oblique cases of *yih*.

-in, A., *if*.

-inna kaidakunna -aḥimūn, A., *Verily your deceit is great*; kunna (of you) is feminine.

-intizār, A., m., *the state of looking for, expectation, waiting for*.

-intizām, A., m., *arrangement, system, regulation, organization, management*.

-intiḡāl, A., m., *transference*; used

- conventionally to denote death; also in legal language for transfer or conveyance of property.
- intihā, A., f., *termination* (the opposite of -ibtidā), *extremity*; -in tihā kā, i. q. *consummate*.
- indor, H., the chief city and territory of the Holkar dynasty of Mahrattas.
- insān, A., m., *man, mankind, a human being*; the word 'ins' is usually contrasted with 'jinn,' a race of beings whose natural element is fire.
- insāniyat, f., *humanity, human kindness* and also *human weakness*.
- in shā' l lāh, A., for -in shā-a l lāh, *if God wills*.
- inṣāf, A., m., *justice, equity*; -inṣāf karo, a common phrase in conversation, i. q., *I appeal to your sense of justice*.
- inṣibāt, A., m., *the result of being regulated, regulation, exact disposition*.
- in-ām, A., m., *benefaction, gift, reward*.
- inṣibāz, A., m., *the result of being held, detention, contraction, constipation*.
- inkār, A., m., *denial, disavowal, refusal*; opposed to -iqār.
- ihtimām, A., m., *solicitude, diligence, supervision, management, care*.
- alif -ukāra
- u, a particle expressing the notion of distance as in -udhar, *thither*; -u ber, *at that time*.
- ubāl, H., m., *boiling, boiling point, ebullition* (used also metaphorically).
- ubālānā, H. (causal of -ubalnā), v. t., *to cause to boil*.
- ubhārnā, H. (causal of -ubharnā), v. t., *to raise up or above*.

- ubharnā, H., v. n., *to rise* (e. g. as fermented dough), *to shoot up, to sprout, to grow, &c.*
- utār, H., m. (the root of -utārnā), *descent, crossing over* (a river or valley), *abatement*.
- utārā, H., m., *a descent, a causing to descend*. Hence as the technical term for evil influences seizing a person is 'bāṛṇā,' *to get upon*; -utārā signifies the means for dislodging them; hence an offering (of cooked rice or other things) placed at the junction of cross roads in order to free a person from demoniacal possession.
- utārnā, H., v. t. (causal of -utarnā), *to cause to descend, to cause to pass over* (a river or valley), *to cause to alight, to lower*; pāni men -utār diyā, (he) *made (them) cross in the water, i. e. he made them ford the stream*; jahāzse pānw -utārā, (she) *set foot on the ground from the ship*; kaprā -utārnā, *to take off clothes*; naqsh -utārnā, *to take off an impression*; -apne ghar men -utārnā, *to make (a traveller) alight at one's house*.
- utārū, H., *descending upon, bent upon, swooping*.
- uttar, H., m., *the north*; -uttar pacchim (or paccham), *the north-west*.
- utarnā, H., v. n., *to descend, come down, alight, cross* (a valley), *to be displaced, to abate*; metaphorically *to be lowered, to be degraded*.
- utnā, H., infl., *that much, as much as that* (implying bigness).
- uṭhān, H., f., *elevation, height, stature, growth, expenditure*.
- uṭhānā, H., v. t. (causal of uṭhān), *to raise, to lift up, to pick up, to undertake, to educate, to erect, to undergo, to suffer, to raise* (a loan),

- to obtain* (goods) *on credit, to remove, to efface, to spend*.
- uṭhā rakhnā, *to save* (or make a profit) *out of*.
- uṭhnā, H., v. n., *to rise* (the opposite of baiṭhnā, *to sit*), *to stand up, to get up* (in the morning), *to be developed, to leave one's place, to be abolished, to be erected, to be reared* (of children), *to be started, to be undertaken, to accrue* (as profit), *to be realized, to be borrowed, to amount, to be spent*; -uṭhnā baiṭhnā (*getting up and sitting down*), like the Persian ni shast barkhāst, is an inclusive term for *department*, similar to the 'going out and coming in' of the Bible; in bol-uṭhnā cillā -uṭhnā, &c., the word is used to express that the action (of speaking, screaming, &c.) is sudden or uncalled for.
- ujār, H., *laid waste, depopulated, deserted*, also s. m., *desolation, ruin*.
- ujārnā, H., v. t., *to lay waste, to ruin, to destroy*.
- ujārnā, H., v. n., *to be laid waste, to go to ruin, to perish*.
- ujlā, H., *bright, brilliant, clean, white*.
- ujalwānā, H., v., *to cause* (something) *to be made bright* (by some one else), *to get* (something) *burnished* (by some one) (kisi dīz ko kisi -ādmī se).
- uṣāpat, H., f., *taking goods on credit, a running account with a tradesman*.
- udās, H., *apathetic, dejected, dull, sorry, cross, gloomy, serious*.
- udhār, H., m., *debt, loan, trust, credit*; adv. for -udhār se or -udhār ko, *on loan, on credit*; -udhār khānā, *to live on credit, to be in debt*.
- udhar, H., *thither, on the other hand*.
- udharā, H., past part. of -udharṇā, *to be unravelled, to come undone* (of sewing).
- udham, H., m., *work, daily toil or occupation*.
- udhernā, H., v. t., *to unravel, to unpick sewing*.
- udher bun (lit. *unweaving and weaving, bunnā=to weave*), *perplexity, bewilderment*.
- urānā, H., v. t. (causal of -urnā), *to fly* (a kite or pigeons), *to raise* (a dust), *to squander, to waste, to scatter, to scare, to spread abroad* (a rumour), *to let fly, to let off* (rockets), *to make fun of* (by mimicking) *a man's peculiarities*.
- urnā, H., v. n., *to fly, to explode, to vanish, to be circulated* (a rumour).
- us, H., base for the oblique cases, sing. of wuh, *that*.
- ustād, P., m., *an adept, a master, a trainer, a tutor*; the disciples or pupils of an -ustād are called *shū gird*.
- ustānī, f., formed from -ustād upon the analogy of Hindī feminines: (1) *the wife of an -ustād*; (2) *a female tutor, a governess, a mistress*.
- ustānī garī, f., *the profession of a governess*.
- uftād, P., f. (lit. *he fell*), metaph. (a man's) *bent, idiosyncrasy, failings, weakness*.
- uktānā, H., v. n., *to be sad, to fret, to be irritated, to be weary of, or disgusted with*.
- ukhārnā, H., v. t., *to take out by the roots, to eradicate, to pull up, to tear off* (what has been stuck to anything), *to disjoin, to separate*.
- ukharnā, H., v. n., *to be plucked up, rooted out, torn off, put out of place*.
- ukhrā, past participle of -ukharnā, *out of place, out of temper*; -ukhrī,

disfigured (of writing); -ukhṛī bāten, harsh words, distorted language.

-ugalnā, H., v. t. (having the same meaning as -ugālnā), to throw up from the throat, to vomit, to spit, to disgorge (the opposite of nigalnā, to swallow or gulp down); -ugal ḍālnā, to get rid of once for all.

-ugaldān, H., a spittoon (a necessary article of furniture where pawn is chewed).

-ultā, H., infl., inverted, upside down, reversed, inside out, opposite, contrary, adv., on the contrary; -ultē pān-ōn phirnā, to retrace one's steps, to come back immediately; -ultī patṭī parhānā, to teach a text backwards, i. e. to give exactly contrary instructions; -ultī samajh, an intellect which wilfully misrepresents or misunderstands.

-ulaṭnā, H., v. n. (also used transitively for -ulaṭnā or -ultānā), to be turned upside down; -ulaṭ kar jāwāb denā, to give an answer having no reference to the question.

-uljhānā, H., v. t. (causal of -ulajh nā), to entangle, to complicate, to perplex, to implicate, to embroil.

-ulajhnā, H., v. n., to be entangled, to interfere, to join in, to be inveigled.

-ulfat, A., f., familiarity, affection, attachment.

-ullū, H., m., an owl, a blockhead; -ullū banānā, to make an owl of, to gull, to cheat.

-ummatu l lāh, A., a girl's name (= of the people of God).

-ummu n nabīn, A., a girl's name (= mother of the prophets).

-umarā, A. (pl. of -amir), nobles, grandees.

-ummed or -umed, P., f. (in mod. Persian -umīd), hope, expectation, anticipation.

-ummedwār, hopeful, a petitioner, an applicant for employment, especially in Government service.

-ummedwārī, f., the state of being an applicant for service, apprenticeship, improvership.

-uncās or -unanācās, H., the numeral forty-nine.

-uṇdhā-e kū-e, inverted; muṇh -uṇdhā-e kū-e, with one's face turned the other way.

-uns, A., m., sociableness, society, companionship, affection.

-unglī, H., f. (v., -angulī), a finger or toe.

-alif -ākāra

-ā, H., the imperative singular, and the root-form of -ānā, to come.

-āb, P., m., water, lustre (of gems), temper (of steel), serenity (of countenance); in the metaphorical meanings it is feminine.

-ābād, P., inhabited, full of people, frequented, prosperous; as the last member of compounds it often means town.

-ābkhōra, P., m., a vessel for holding water, an ewer.

-ābdīda, P., with tears in the eyes, moved to tears.

-ābrū, P., f. (for -āb e rū, brightness of face), honour, self-esteem, reputation.

-ābī, P., watery, the name of a colour, also the name of a cup for holding water.

-āp, H., oneself; -āp se -āp, himself by himself, or myself, &c., or yourself, &c., according to the context; -āp is also used politely instead of 'tum,' and 'wuh,' i. q., your worship, or his worship. In the latter use, the genitive is -āpkā, and the objective -āp ko. In the former use, the genitive is -apnā ne, nī, and the

objective -apne ko or -apne ta-in (v. -apnā); e. g. -āp kā ghoṛā hai = it is your (worship's) horse, or his (worship's) horse; āp ko bahut ṣadma pahūṇā hai, he has (or you have) sustained a great calamity; but -āp -apne ghoṛe par sawār hon = kindly mount your horse; and -āp -apne ghoṛe par sawār hū-ā, he got on his own horse by himself.

-āpā, H., a respectful term for sister; -āpā jān, dear sister.

-āpas, H., s. f., kindred; as pronoun, themselves; -āpas kī bāt, a matter between ourselves, yourselves or themselves; -āpasmen, among themselves, mutually.

-ātaṣh or -ātiṣh, P., f., fire.

-ātmā, H., m. or f., the soul, individual consciousness.

-āṭā, H., m., meal. (gen. -āṭā kā or -āṭe kā.)

-āṭh, H., the numeral eight; -āṭh pahar, i. q. the twenty-four hours, i. e. all day and night, the twenty-four hours being divided into eight watches (pahar); -āṭhwān, eighth.

-āj, H., to-day; -āj kī rāt = last night; -āj kal, nowadays or in a day or two; -āj kal karnā, to procrastinate.

-ācār, H., m., pickles.

-ākhir, A., last, final, latter; s. m., end, issue; used adverbially, at last, after all (when all has been said), still; -ākhir kār, in the end, ultimately.

-ādāb, A., m. (pl. of -adab), respects; '-ādāb -arṣ kartā hūn' (I pay my respects), or merely '-ādāb,' is a form of salutation and of taking leave.

-ādam, A., m., Adam, man; -ādam zād, a descendant of Adam, born of man.

-ādmi, A., P., m. and f., a descendant of Adam, a man, a woman, a

person; after a possessive pronoun or a genitive it may mean a servant, a retainer, or a husband.

-ādmīyat, f., humanity, benevolence, good breeding.

-ādh, -ādhā, H., the numeral half; it may be inflected as an adjective as -ādhe khilaune, half of the playthings; -ādhi rāt, mid-night.

-ārāsta, P., prepared, arranged, adorned, decorated, arrayed.

-ārām, P., m., rest, peace, comfort, ease, health; -ārām karnā, to take rest (lie down); -ārāmgāh, a resting place; -ārām e dil o jān am, delight of my heart and soul.

-ārā-īsh, P., f., decoration, embellishment.

-ārzū, P., f., wish, desire, hope; -ār zūmand, desirous.

-ār, H., f., an obstacle, a screen, cover, protection.

-ārā, obstructive, transverse, cross; -ārē hāthōn lenā, to hold in a cross grip.

-ārhat, H., f., mercantile agency, the business of an -ārhatiyā or broker, the commission charged on such business, brokerage.

-āzād, P., free, unfettered, uncontrolled, independent.

-āzmānā, H., from P., v. t., to test.

-āsāmī, a common but incorrect form of -asāmī, q. v. (lit. names), persons entered on any list or roll, clients, tenants, burgesses, &c.; also used as singular.

-āsān, P., easy, smooth, convenient.

-āsā-īsh, P., f., ease, tranquillity, comfort, enjoyment.

-āspās, H. (reduplication of pās), near, round about.

-āstāna, P., m., threshold, entrance; -āstāna bosī, kissing the threshold, paying one's respects.

-āstīn, P., f., a sleeve.

-āsrā, H., m., *asylum, shelter, support, protection.*
 -āsmān, P., m., *the sky, heaven;*
 -āsmānse bāteṅ karnā (to hold words with the sky), *to be very tall or elevated.*
 -āsmānī, *celestial, sky-blue;* of a calamity, &c., *unforeseen.*
 -āsūda, P., *contented;* -āsūdahāl, *in comfortable circumstances, well off.*
 -āseb, P., m., *misfortune, trouble caused by an evil spirit.*
 -āshnā, P., m. and f., *an acquaintance, a friend.*
 -āghāz, P., m., *beginning.*
 -āfat, A., f., *pest, bane, disaster, misery, misfortune.*
 -āftāb, P., m., *sunshine, the sun.*
 -āftāba, P., m. (for -āb tāba), *an ewer, a waterpot.*
 -āg, H., f., *fire, flame, metaph. jealousy, hunger;* -āg lagānā, *to set on fire, metaph. to sow discord, to make mischief.*
 -āgāh, P., *informed of, acquainted with;* -āgāhī, f., *intelligence, information.*
 -āgrā, H., *the town of that name.* The Persianised form is -āgra with final a short.
 -āge, H., *in front of, formerly, in the future, next.*
 -ālū, H. and P., m., *the potato; the plum.*
 -ām, H., m., *the mango.*
 -āmāda, P., *prepared, ready, alert.*
 -āmad, P., m. and f., *arrival, access, income;* āmad-āmad, *news of arrival;* -āmad o raft and -āmad o shud, *coming and going;* -āmad o kharā, *receipts and disbursements.*
 -āmdanī, P., f., *income, revenue, expected profit.*
 -ānā, H., v. n., *to come, to approach* (the opposite of jānā); *to become,* e. g. -ājiz -ākar, *having become*

submissive, being reduced to submission; shām hone -ā-i, *it is close upon evening;* of accomplishments, *to come to one, i. e. to be acquired;* -ā-e din, *the day that has come, i. q. any day or every day;* -ā-e ga-e, *come and gone, a casual guest.*

-ānā, H., m., *a copper coin, of which sixteen go to a rupee, an anna.*
 -ānsū, H., m., *a tear, tears.*
 -ānknā, H., v. a., *to value, to appraise.*
 -ānkh, H., f., *the eye.*
 -āwāz, P., f., *sound, the voice, a call, echo, a noise, fame.*
 -āward, P., *unnatural, artificial, affected* (lit. *what is brought, opp. to -āwad, what comes naturally*).
 -āh, P., H., f., *a sigh, the sound -āh.*
 -āhā, *an exclamation, signifying either sorrow, astonishment, admiration or delight.*
 -āhista, P., *slow, tardy, gentle, soft;* used also adverbially, *slowly, gently, silently,* and as an exclamation, *hush!*
 -āhan, P., m., *iron;* -āhani, *made of iron.*
 -āyanda, P., *coming, the future, adv. in future.*
 -ā-ina, P., m., *a mirror, a looking-glass, a pane of glass, used by servants of Europeans for a glass window.*
 -ā-ina sāz, m., *a mirror-maker, glass dealer.*

-alif -ikāra

-ijād, A., m., *creation, production, contrivance, invention;* -ijād karnā, *to originate, to design.*
 -izā, A., f., *annoyance, vexation, distress, injury.*
 -imā, A., f., *a sign, nod, hint, suggestion.*

-imān, A., m., *belief, faith, religion, conscience, trustworthiness, integrity.*
 -imāndār, *faithful, religious, conscientious.*
 -imāndārī, f., *fidelity, conscientiousness.*
 -imān dharm se, i. q. *by all that is sacred, i. e. by -imān (faith), which is the first principle of Islām, and by dharm (duty) which is the first principle of Hinduism.*
 -inṭ, H., f., *a brick;* -inṭse -inṭ bajānā, *to make one brick ring against another, metaph. for utterly destroying a brick building, to bring to utter destruction.* (Bricks are tested by their ring before they are used in building.)

-alif -ūkāra

-ū, *interjection or exclamation = Oh!*
 -ūpar, H., *upwards, above, over, on, upon, in addition to;* -ūpar-ūpar, *independently;* -ūpar tale, *in succession, one after another;* -ūpar se or -ūpar ki -āmdanī, *income from extraneous sources, perquisites, peculations, bribes.*
 -ūparī, adj., *upper, outer, extra, other, superficial.*
 -ūjar, H., *ruined, demolished;* 'ūjar nagari, sūnā des', *ruined township, empty fields,* a proverbial expression for desolation.
 -ūdā, H., *purple, any dark colour in which a tinge of red or blue may be recognized.*
 -ūdā qand, *the name of an imported cotton stuff.*
 -ūkh, H., f., *sugar-cane.*
 -ūn, H., f., *wool.*
 -ūnt, H., m., *a camel.*
 -ūncā, H., *high, lofty, eminent, steep, loud* (of a voice), the opposite

of nicā; -ūncā sunnā, *to hear* (only what is) *loud,* is a common phrase for being deaf.

-ūnghtā, act. participle of -ūnghnā, *to be drowsy, to doze, to nod;*
 -ūnghtā -udās, *dull and stupid;*
 -ūnghte ko ṭheltā, (some one) *giving a push to, (some one) nodding;*
 -ūnghte ko ṭhelte kā bahāna, *the excuse of a man who jerks his neighbour's head when it is nodding from drowsiness, i. e. the excuse of irresistible provocation or temptation.*
 -ūnī, H., from -ūn, *made of wool, woollen.*

-alif -ekāra

e, properly e, (1) the Persian particle called -izūfat or 'annex,' which is used to denote that the word it follows has the limitation of its meaning increased or qualified by the next word, e. g. rāh = *road;* rāhe najāt, *road of salvation;* khu dāwand, *lord;* khudāwande karīm, *the bountiful Lord;* munāsib, *suitable;* munāsib e hālat, *suitable under the circumstances.*

e, (2) a Persian particle implying particularity or singularity as in ba sharte ki, *on the condition that.* N.B. In modern Persian the pronunciation of these particles is 'i' or 'i.'

-e -e lo, H., an exclamation, i. q. *Oh! come now.*

-ek, H., the numeral one; as subst. or adjective, *one, single, alone, the same, unique,* sometimes, but rarely, used as an indeterminate article like our 'a'; -ek -ek ki cār cār jā lagā-i, (she) *went and told four (lies) for each item (of truth).*

-ekā, H., m., *unity;* -ekā kar ke, *in unison, putting together.*

- alif -aikāra
- ai, H. and P., vocative particle, O ;
-ai hai, an exclamation, *Oh! dear*.
-aiyām or -ayyām, A., m. (pl. of yaum), *days, time*.
-aisā, H., *like this, such*, expressing the relation of quality, as -itnā does of quantity; -aisā waisā or -aisā taisā, *a man who is what he is*, i. q. no better than he should be, *a man of no account*.
-aiñ, H., an exclamation of surprise, interrogation, or disapproval.

-alif -okāra

- o, properly o (it is really the consonant w pronounced with a vowel before it, and occasionally it takes the sound of wa), P., the Persian conjunction = *and*; -āb o hawā, *water and air = climate*. N.B. In modern Persian it is pronounced u or -a.
-o, -o-i, H., an exclamation.
-oṭhana, the pl. of -oṭha or -oṭh, the old form of honṭh, *the lips*.
-oṭhnā, H., v. n., *to wear, to be wrapped in, to put over oneself* (always used of a shawl, blanket, veil, or covering sheet, whereas pahinnā, which also means *to wear*, is restricted to things made to fit); the causal of -oṭhnā is -uṭhnā.
-oṭhnā, H., f., *a veil, anything put on to cover or conceal the person*.
-os, H., f., *dew*.

-alif -aukāra

- aur, H., (i) *other, more*; -aur kyā, *what else? i. q. certainly*; -aur ko-i, *any one else*; yih bāthī -aur hai, *this is altogether a different question*; (2) as conj. *and*, in this sense the initial - is dropped.

- ausān, H., m., *courage*.
-ausar, H., m., *time* (in singing).
-ausāf, A., m. (pl. of waṣf), *praises, laudable qualities*.
-auqāt, A., m. (pl. of waqt), *times, life, age, circumstances*; -auqāt ba sar kaṛnā, *to pass the time*; -auqāt basarī or basar e -auqāt, *employment, means of employing one's time*.
-aulād, A., f. (pl. of walad), *children, family*.
-auliyā, A., m. (pl. of walī), *the saints*; as an epithet, *of the saints, saintly*; -auliyā masjid, *a mosque named after a famous saint called nizāmu d dīn -auliyā*.
-aune paune, H., from -ā-unā (for -ānā, *to come*), and pā-unā (for pānā, *to get*), a phrase i. q. *for whatever they will fetch*.

b (be) -bakāra

The sound of b is common to the Arabic, Persian, and Hindi languages. It does not differ from that of the English b.

- ba, P., a particle, having the meanings of *by, with, to, in*; ba -iqtizā-e sardārī, *by the demands of a princely nature*; ba tadrīj, *by degrees*; ba jā, *in place*; ba khūbī, *with excellence*; ba sar, *to an end*; ba ṭaur, *by way of*; ba qadr e zarūrāt, *to the extent of necessity, sufficient for an emergency*; ba mūjib, *by cause (of)*; ba nisbat, *in comparison (with)*; ba har ḥāl, *in every case or in any case*; ba hama ṣifat maṣūf, *endued (or qualified) with every (good) quality*.

bi, A., a particle meaning *by, with, in, on*. In 'bismi l lāhī r raḥmānī r raḥīm' (*In the name of God, the merciful, the compassionate*), bismi is a contraction for bi-ismi;

bi kull, *in the whole, entirely, thoroughly, completely*; bi llāh, *by God, a form of oath*; bi l farz, *on the supposition, granted*; bi l fe-l, *in the act, at present, now*.

bā, P., *with, possessed of* (the opposite of be); bā khudā, *pious*; bā zābiṭa, or bā qā-ida, *according to rule*; bā muḥāwara, *idiomatic, opposed to be muḥāwara, unidiomatic*; bā murād, *with one's object (attained), successful*; bā mana, *tasteful*; bā wujūd, *with the existence (of)*, i. q. *notwithstanding*; bā wafā, *faithful*; the opposite of be wafā.

bāb, A., m., *a door, a chapter, a section, heading*; -uske bāb men, *in reference to that*.

bābā, H. P., m., *father, grandfather, sir*, used as a title of affectionate respect, and from courtesy applied to aged men or beggars; the servants in European families use it in addressing their master's children, and hence it has come to mean *child*.

bābat, P. (from bāb), f., *account, head, item*; used as a post-position, taking ke or kī, = *about, in the matter (of)*.

bābū, H., m., *a title of respect*; in the eastern provinces, i. q. ṣāhib; thence a term for clerks (especially those writing English in an office); also a Bengālī.

bāp, H., m., *father*; bāp dāde, *male ancestors on the father's side*.

bāt, H., f., *speech, a word, a sentence, conversation, talk*; *what is talked about, a subject, a thing, a matter*; *the result of conversation, an agreement, a betrothal*; also, *what is thought of before it is spoken, an idea, a notion, the meaning of*

an action, e. g. yih kyā bāt hai? *what is the meaning of this? or what are you up to now?* bāten banānā, *to make words, i. e. excuses*; bāt cheṛnā, *to broach a topic of conversation*; yih bāt ṭhaharī, *this conclusion was arrived at*; bāt rahī, *the agreement is maintained*; wuh bāt rah ga-i, *that matter was left out of discussion*; sac bāt hai, *it is a true saying*; bāt kā saccā, bāt kā pakkā, *a man whose word may be relied on*; bāt kaṭnā, *to interrupt (a man) when he is talking*; bāt kaṭna, *to be interrupted*; '-ek bāt kahī (main ne), I said a word only (implying that nothing serious was meant by it); bāt khul ga-i, i. q. *the cat is out of the bag*; bāt lagānā, *to traduce*; bāt mānnā, *to agree to what is said*; bāt men bāt honā, *one topic to arise out of another*; bāt kī bāt men, i. q. *in less time than it takes to describe it*. N.B.—bāt ko kahnā, *to talk about a subject*, differs from bāt kahni, *saying a word*.

bāṭ, H., f., *a road, a track*.

bāj, P., m. f., *a tax, a toll*; H. for P. bāz, *a hawk*.

bājā, H., m., *a musical instrument, music*; bājā gājā, *music of different kinds*.

bājra, H., m., *a small millet* (Panicum spicatum), the cheapest grain in Upper India.

bājī, *elder sister* (a 'Turkish word'); bājī -ammān (lit. *mother sister!*) is said by a younger to an older sister.

bāch, H., f., *distribution or division, the slit or dimple at the corners of the mouth*; bāchon khilnā, or khil jānā, *the corners of the mouth to expand* (with joy, or intense amusement).

bād, P., f., *wind*.
 bādām, P., m., *an almond*.
 bādāmī, *almond-shaped, almond-coloured*.
 bādshāh, for pādshāh, P., m., *a king*; bādshāhī, *royal*.
 bādal, H., m., *a cloud*.
 bādī, P., f., *rheumatism, flatulence, an evil humor*.
 bār, H. P., f., *time, turn, occasion*; bār bār, *time after time*; ka-i bār, *several times*; bār hā, *many times*.
 bār, P., m., *a load, burden, weight, fruit*; bārdardārī, *means of conveyance, transport, freight, transit charges*.
 bārnā or bālnā, H., *to light (a candle, &c.)*; bāri, *having lit*.
 bārah, H., *the numeral twelve*.
 bāre, P., *(one time), after a time, at last*.
 bārī, H., f., *a time, a turn (for duty)*.
 bārīk, P., *slender, thin, fine, minute*.
 bāz, P., *back, again*; bāz -ānā, *to return from, to desist*; bāz purs, *repeated inquiry, cross-examination*; bāz rakhnā, *to restrain*; bāz rahnā, *to abstain*; bāz yāft, *recovery, or recovered*.
 bāzār, P., m., *a market, a market place, a street lined with shops*; bāzār kā nirkh, *the price current of the market*; bāzār garm honā, *the market to be hot, i. e. the competition brisk*; a metaphor for anything being in great demand or very fashionable; rishwat kā bāzār garm thā, *the place was a hotbed of bribery, or bribery was the rage*; haize kā bāzār garm hai, *cholera is all over the place*; bāzārī (log), *people who hang about the market, people brought up in the streets, vulgar*.

bāsū, P., m., *the arm, the wing (of a bird), hence—side, flank, supporter*; quwwate bāsū, *(a man's own) strength of arm*; bāsū band, *an armband*.
 bāzī, P., f., *play, sport, a game of chance, a wager*; bāzī jiltā, *to win at play*.
 bāsū, H., *a man's name*.
 bāsī, H., *smelling, fusty, stale, anything left after a meal*.
 bāshanda or bāshinda, P., *a resident, residing at*.
 bātil, A., *false, unreal, futile, useless, void*.
 bāṭin, A., m., *hidden, the interior, the secrets of the heart, opposed to gāhir*.
 bā-ig, A., m., *occasion, cause, reason, motive*; used as a post-position with ke.
 bāgh, P., m., *a garden, an orchard, (in India generally a mango orchard)*; bāgh bāgh honā, *to be greatly rejoiced*; bāghbān, P., *a gardener (H., māli)*; bāghāt, *gardens, orchards, pleasure grounds*.
 bāghī, A., m., *a rebel*.
 bāf, P., *weaving*; used as last member of compounds.
 bāqī, A., *remaining, lasting, everlasting*; bāqī paṛnā, *arrears to accrue*; bāqī baṭā, *the rest was saved*; bāqī rahā, *in conversation, i. q. I have not yet mentioned*; bāqī mānda, *remaining, all the rest*.
 bāk, P., m., *fear, apprehension*.
 bāg, H., f., *a rein*; bāgdor, *the rope and halter (with which horses are led by their grooms)*.
 bāgh, H., m., *a tiger*.
 bāl, H., m., (1) *a child, usually in the phrase bāl baṭā*; (2) *a hair, a crack (in china or glass)*; in the plural, *the hair of the head*; bāl

banānā, *to do the hair (includes cutting, shaving, trimming, combing, &c.)*; bāl banwānā, *to get the hair done*; bāl bāl, *every hair*.
 bālā, P., m., *the top, the upper part*; adj. *high*; adv. *above, upon*; bālā -e ṭāq, *upon the shelf*; bālā bālā, *over one's head*; bālā bālā khatt bhejā, *sent a letter unknown to any one*; bālā khāna, *an upper chamber*.
 bālā, H., m., *a large earring*; v. bālī.
 bālā-i, P., from bālā, *anything above or extra*; bālā-i -intūgām, *general supervision*; s. f., *cream*.
 bālū, H., f., *sand*; bālū sāhi or bālū shāhi, *a sweetmeat, so called from the sandy appearance of the sugar sprinkled on it*.
 bālī, H., f., *a small earring*.
 bānāt, H., f., *woollen broadcloth*.
 bāntnā, H., v. a., *to divide, distribute, make into shares*.
 bāndhnā, H., v. a., *to bind, to tie, to fasten, to fix, to join*; metaph. *to construct*; maṅṅūba bāndhnā, *to form a design*; maṅmūn bāndhnā, *to compose a sentence or paragraph*.
 bāns, H., m., *the bamboo-tree, a bamboo, a rod, a ten-foot measure*; bānsphor, *a bamboo splitter*.
 bāng, P., f., *a voice, a shout, the call of the mu-azzin, the crow of a cock*.
 bānh, H., f., *the arm, from the elbow to the shoulder*; bānh pakarnā, *to hold the arm of, to protect, to support*.
 bānī, A., m., *a builder, founder, originator*.
 bāwā, H., m., = bābā.
 bāwujūd or bāwujūde ki, *notwithstanding*; v. bā.
 bāwar, P., m., *belief*; bāwar k., *to believe*.
 bāwarāī, P., T., m., *a cook*.

bāwarāīkhāna, *a kitchen*.
 bā-olā, H., *mad, crazy*.
 bāhar or bāhir, H., *outside, without, out of doors*; bāhar baitho, i. q. *sit (or wait) outside*; bāhar ki naukari, *service away from home*.
 bā-is, H., *the numeral twenty-two*.
 bā-en, H. (infl. from bāyān), *to the left*.
 but, P., m., *an idol*; butparast, *an idolater*; but khāna, *a temple*.
 batāshā or batāsā, H., m., (1) *a bubble*; (2) *a small sweetmeat, something like a ratafia cake*; (3) *a kind of firework*.
 batānā, H., v. t., *to describe, to explain, to point out, to show, to say*; 'mahājan batā jā-egā,' p. 102, line 5, *appears to mean (if) the banker notifies the credit*.
 ba tadrij, *by degrees*.
 bātūl, A., f., *a virgin, a proper name*.
 battī, H., f., *the wick of a lamp, now used for candle, as in mom ki battī, a wax candle, and also a stick of sealing wax*.
 baṭ, H., m., *a twist*.
 baṭnā, H., baṭ denā, v. a., *to twist, also n. to be twisted*.
 baṭwā or baṭū-ā, H., m., *a bag with divisions or folds in it, a purse*.
 baṭornā, H., v. t., *to glean, to gather together, to collect, to accumulate*.
 biṭhānā, H., v. t. (causal of baiṭhnā), *to seat, to give a seat to, to settle, to put a thing into its hole or socket, to lay (as dust, &c.), to allay, to set (asa watch or guard), to impress (upon the mind), to cause to sink*.
 baṭaiyā, H., m., *a twister of silver or gold thread and silk for making kalābattūn*.
 bajā, P., *in place (pronounced as one word with the accent on ba), correct, just so, precisely*; bajā lānā, *to perform*; bajā karnā, *to act*.

rightly, the opposite of be jā karnā, to do amiss.

ba jā-e, P., in the place of; ba jā-ekhud, in its own place.

bajānā, H., v. a. (causal of bajnā), to cause to sound, to knock together, as in tāli bajnā, to clap the hands, whence the proverb, tāli-ek hāth se nahīn bajti, a clapping is not made with one hand, implying that there are two parties to every act.

bijli or bijuli, H., f., lightning.

bijli, H., f., diminutive of bij, a small seed, the kernel of a mango seed, an earring made in the shape of a mango kernel.

bajnā, H., v. n., to be sounded, to be struck (as a gong), to strike (as a clock); hence -ek bajā, it has struck one; do baje, it has struck two; -ek baje (ke waqt), one o'clock; do baje, two o'clock; sawā do baje, a quarter past two; sāṛhe do baje, half-past two; paune tin baje, a quarter to three, &c.

bajins, bi jinsi hī, P., A., in kind, in its kind, exactly, in detail.

bujhānā, H., v. t. (causal of būjhnā), to cause to know; samjhā ke bujhā ke, having exhorted and convinced.

bujhānā, H., v. t., to extinguish (a fire or light) or to quench (thirst).

baḍā, H., m., and baḍā, P., the young of any creature; child, chicken, lamb; baḍōṅ kī sī bāten karnā, to talk like a child.

biḍārā (for P. beḍārā), helpless, often interpolated, like our poor creature, or poor thing.

biḍārnā, H., v. t., to consider.

baḍānā, H., v. t. (causal of baḍnā), to save, to rescue, to protect, to defend, to give room to (in riding, driving, &c.), to save expenditure; kisi kī āṅkh baḍā ke kuch karnā, to do something without attracting the attention of some one.

baḍpan, H., m., childhood, infancy.

baḍst, H., f., surplus, balance to one's credit, savings. The English word 'budget' assumes this form in vernacular newspapers.

baḍnā, H., v. n., to escape, to be spared, to be safe, to survive, to remain over, to be saved (of money), to get out of the way (of horses or carriages); baḍ jānā, to be safe, to be out of danger.

biḍhānā, H., v. t., to spread (a carpet, or bedding, or cushions upon a divan); and hence also used for setting out a row of chairs, where these take the place of cushions; to lay flat on the ground (in wrestling).

baḍhrā, H., m., a calf, a heifer.

biḍhnā, H., the intransitive form of biḍhānā, to be spread or laid out (a carpet, sheets, cushions, chairs, &c.), to become prostrate, to lie flat; biḍhī jāti hai, she is always most affable or humble.

biḍhaunā or biḍhā-ona, H., m., bedding, bedclothes, a horse's bedding; biḍhaunī, f., is a diminutive form.

baḍherā, H., m., a colt.

baḥs, A., f., debate, discussion, dispute; baḥs karnā, to argue; -is men kyā baḥs hai, i. q. there cannot be two opinions about that.

baḥr, A., m., a sea, a gulf; f. metre, rhythm.

bukhār, A., m., vapour, mist, fever, inflammation.

bakht, P., m., portion, fortune, luck; generally in a good sense; bakhtā war = fortunate.

bakhsh, P., giving, forgiving, used as last member of compounds.

bakhshish, P., f., a present, a gratuity, forgiveness; bakhshish k., to give, to forgive.

bakhshnā, H., a hybrid verb formed from the above, to give, to forgive

used probably only in the past participle bakhshā, or in the form bakhsh denā.

bakhshū, a man's name, abbreviated from some name containing the syllable bakhsh.

bukhl, A., m., parsimony, stinginess; bakhil, a miser.

ba khūbi, thoroughly well, finely, capitally.

bakhya or bakhiya, P., m., stitching, quilting.

bad, P., bad; badtar, comp. worse.

bad-ihtiyāti, carelessness, want of attention.

bad-intigāmī, bad management.

bad bakh, unlucky.

bad ḥawāss, bewildered, stupefied.

bad khwābi, suffering from want of sleep.

bad dimāgh, discontented.

bad gāt, a rascal; badgūti, rascality.

bad raftār, a bad goer (of a horse).

bad rang, of a bad colour.

bad zabān, foul-mouthed, abusive.

bad salīqa, ill-trained; badsalīqgī, want of training.

bad shakl, ill-formed, unshapely.

bad shugūni, inauspiciousness, spoiling a happy day or event.

bad shauqī, want of interest in.

bad sūrat, ugly.

bad -amālī, misgovernment, misconduct.

bad kār, an evil doer; badkārī, wickedness.

bad gumāni, mistrust.

bad maza, distasteful; badmazgī, distastefulness.

bad mizāj, cross-tempered.

bad ma-āsh, of bad livelihood.

bad nām, disreputable.

bad waḡ-, ill-bred, evil-disposed.

badar rau, P., f., an outlet, a drain, a sewer.

bidarsāz, H., P., m., a maker of the work called Bidri, i. e. vessels of a

mixed metal (copper, zinc, and tin), plated with silver by beating; a bidri maker.

badalnā (H. from A. badal), v. n., to be changed; whence badlānā (causal), to change, and badalwānā, to get exchanged; kaprā badlānā, to change one's clothes.

badli, f., a change, transfer.

badle, postp., in exchange for.

badan, A., m., the body.

badan or badana, H., the face.

badaulat, P., by the good fortune of, in the name of, by means of, or in virtue of; sometimes used substantively in the sense of delegated authority; e. g. it may be said of two officers in different grades of the civil service; -ek hī badaulat hai = it is the same by permission, i. e. their authority is ultimately derived from the same source; and 'mā badaulat' (we the authority) was an expression used by the Emperors of Delhi to denote their own undelegated power. Hence khud badaulat, p. 156, line 12, is i. q. the empress in person.

baddhi, H., f., a chain of flowers, for hanging over the body, a belt or sash, a weal or mark made by the stroke of a cane or whip.

badī, P., f., badness, wickedness.

bides, H., m., a strange land; bidesī, a stranger.

buddhā (often spelt budhā), H., aged, old, an old man.

bar, P. (subst. breast); also prep. upon; barsar ekār, at the head (Eng. centre) of affairs, i. q. (1) on the spot; (2) in the swim.

burā, H., bad (of its kind), opposed to acchā and bhalā.

barābar, P. (lit. breast to breast), parallel, level, equal.

barābarī, f., equality, equilibrium, par, level, congruity.

barāt, H., f., the procession of the bridegroom to the house of the bride, the company in the procession.

barāṭī, an individual in the bridegroom's procession, a marriage guest.

barādar or birādar, P., m., a brother. birādari, brotherhood, relationship, connexion.

barā-e, P., for the sake of; barā-e nām, for the name of the thing.

burā-i, H., f., badness, wickedness, harm, vice, defect.

barbād, P. (lit. to the wind), thrown away, wasted, gone, undone, ruined; barbād karnā, to let a thing go to waste, to ruin. On account of the rhyme, barbād is often contrasted with -ābād.

bar pā, P., on foot, erect; bar pā karnā, to set afoot, to start, to cause, to excite; bar pā honā, to be set up, to be started, &c.

bartā-o, H., m., use, practice, usage, treatment, conduct, character.

baratnā, H., v. n. and t., to meditate, to reflect, to practise, to adhere to, to employ; perfect tense is bartā.

bartan, H., m., a vessel, dishes, plates, &c., used in cooking.

barkhāst, P., f., rising up, the closing of a court when the judge has risen, breaking up of proceedings, dismissal from office.

barkhurdār, P., prosperous, an appellation given by parents to their sons and daughters.

bardār, P., carrying, used in compounds.

baras, H., m., a year (named after the rainy season); barasdin, or barasroz, a whole year; barason, for years.

barsāt, H., f., the rainy season.

barsānā, H., v. t. (causal of barasnā),

to cause rain to fall, to shower down.

barasnā, H., v. n., to rain.

baraswān -en -in, H., annual; baraswēn din, (on) the day that comes (only) once a year.

barakat, A., f., increase, blessing, inherent prosperity; in answer to a beggar, barakat hai, here is a blessing (for you), i. q. I have no money to give you.

barham, P. (lit. one on the other), jumbled together, offended, angry. biryānī, P., f., the name of a dish, made of meat and rice.

barā, H., large, big, great, old, very; barā-ādmi, a great man; barā bol, big talk; barā din, a great day, a high festival; barā kārkhāna, a vast establishment; barā bhā-i, an elder brother; barī bī, an elderly lady; barē miyān, the master of the house, or old gentleman; -apne barē, one's seniors or ancestors.

barā, H., m., a dish, made of ground pulse formed into lumps and fried in ghī, or oil.

barā-i, H., f., greatness; barā-i choṭā-i, difference in age; barā-i mārā, to boast, to exalt oneself.

barbar, H., f., muttering; barbarānā, to mutter.

burhā, H., for burhā or budhā, old.

burhāpā, H., m., old age. barhānā, H., v. t. (causal of barhnā), to increase, to enlarge, to magnify, to put forward, to move on; qadam barhānā, to step out, to take long steps.

barhā-i or barha-i, H., m., a carpenter.

barhnā, H., v. m., to increase, to grow large, to swell (as a stream), to go on, to get beyond, to surpass. barh carh kar, in excess.

burhiyā, H., f., an old woman.

bazzās, A., m., a cloth merchant.

buzurg, P., great, venerable, aged, illustrious, respectable; a term for the ancestors or elders of a family.

bas, P., enough, plenty; adv., suffice it to say, in short, in a word; (exclamatory), enough! stop! that will do; bas honā, to be sufficient; bas karnā, to desist, to make an end; bas ki, conj., although, since.

bas, H., m., power, the upper hand, control; kiśike bas men honā, to be under any one's authority or influence; jahān tak bas cāltā hai, as far as one's power goes.

bisāt, A., f., what is spread out, extent, stook, means, age and experience; bisāt bamūjib, p. 119, l. 19, considering (her) age and previous acquirements.

basānā, v. a., to cause to dwell, to settle, to colonize.

basar karnā, to bring to an end, to pass (time), to finish; basar honā, to come to an end, to be passed, to be finished; basar, like bajā, is pronounced as if it were a single word; the accent being on the ba.

bisarnā, H., v. n., to be forgotten, also to be unmindful.

bismillāh, A., v. bi, In the name of God (often i. q. with God's blessing); a formula uttered upon commencing any undertaking; bismillāh kī shādi, the ceremony of teaching a child to pronounce the name of God, a preliminary to his or her further instruction by tutors. The proper time for its performance is when the child is four years four months and four days old.

basnā, H., v. n., to settle into a house, to dwell; of the house or place, to be inhabited; (hence bastī is an inhabited place, a village).

baswānā, A., to get a dwelling-place inhabited, to get a village, &c. founded.

bashārat, A., f., good news, an announcement in a dream or vision, a revelation.

bashāshat, A., f., cheerfulness, alacrity.

bashar, A., m., mankind, man.

ba sharte ki, P., on the condition that.

ba taur, by way of.

ba-d, A., adv. and postp., after, subsequently.

ba-z ba-ge, A., some, several, a few; ba-z -auqāt, sometimes, occasionally.

bughāra, P., m., a breach (in a wall), a hole, a gap.

bughóí, bughóiya, P. T., a little bundle; a lady's reticule or work-bag.

baghal, P., f., the side, the space between the arm and the side, the armpit, an embrace, a gusset; baghal men, alongside of; baghal men mār, thrusting under (her) arm.

baqar, A., m. f., a bull, or cow, or ox; baqar-id, the feast held (on the 10th zihijja) in commemoration of Abraham's readiness to sacrifice his son; (according to Arabic tradition, the son was not Isaac, but Ishma-el). baqar-id ke agle din, the day after the feast, i. e. the 11th zihijja.

bikā-ū, H., on sale.

bak bak, chatter-chatter; v., baknā.

bakrā, m., bakri, f., H., a goat.

bikri, H., f., sale.

bakas, E., m., box; bakaswālā, a boxman, a pedlar, a hawker (of European goods).

baknā, H., v. n., to prate, to jabber.

biknā, H., v. n., to be sold, to be purchaseable.

bakwās, H., f., talkativeness; m., for bakwāsi, a great talker.

bikwānā, H., to get a thing sold (by some one else); 2nd causal of beknā.

bakherā, H., m., complication, diffi-

culty, worry, encumbrance, disturbance, wrangling.

bigār, H., m., deterioration, spoiling, injury; breach of friendship.

bigārnā, H., v. a. (causal of bigarnā), to spoil, to mar, to cause mischief in or between.

bigarnā, H., v. n., to be changed for the worse, to go bad (of food, &c.), to lose one's temper (of men), to be spoilt (of things).

baghār, H., m., a term in cookery, browning, flavour.

baghārnā, H., v. a., to brown onions with spices in oil or ghi, to give a high flavour to.

baghī, H., f., a one-horse conveyance; Anglice, buggy.

balā, A., f., trial, affliction, calamity, evil genius, devil, curse; balā kā, kī, awful, tremendous; balā-en lenā, to take away curses, a phrase generally coupled with du-ā-en denā (to give blessings), and implying certain gesticulations significant of good-will; merī balā, the evil part of me, i. q. what is not me; hence merī balā se (so. kām hai), it is a concern with my evil, is i. q. for all I care, or I don't care; tumhāri balā se, i. q. it is no concern of yours; -ab merī balā chipā-e, now my evil genius (not I) may conceal it, i. q. I don't care who knows it.

bilā, A., prep. without; bilā tawaqquf, without delay; bilā shakk, without doubt; bilā zarurat, without necessity; bilā nāgha, without intermission, without fail; bilā wajh, without reason.

bulānā, H., v. t. (causal of bolnā), to cause to speak, of a parrot, &c., e. g. *ṭoṭe ko -angrezi bulā-ūn yā hindustāni, shall I teach the parrot to speak English or Hindustani?* *khudā mujhe jhūṭh na bulā-e!*

God keep me from lying! hence, to cause to answer, to call, to summon, to invite, to challenge. When used thus, the original meaning is not forgotten, e. g. *main bulātā hūn, tum bolte nahīn!* is often used where the English idiom would be, *I call you, and you don't come!*; *bulā bhejnā, to summon by a message.*

bulāwā or bulā-o, H., m., an invitation, a summons.

bulbul, A., f., a nightingale, a shriek.

bilbilānā, H., v., to cry, to whine, to sob; bilbilā -ūṭhī, burst out crying (of a woman).

balqīs, A., f., a woman's name, said to have been the name of the Queen of Sheba.

balki (bal, A. = but, yet; ki, P.), but, moreover, nay rather, on the contrary. It is used either to amplify, or to correct, a previous expression.

baland or buland, P., high; baland nazari, f., the quality of having high views of things.

bulwānā, H., v., to get called (or summoned, or made to speak) by some one else.

billī, H., f., a cat (the usual word for a domestic cat, but the male is also called billā, bilār, or bilā-o).

billimāron kā muḥalla, the name of a fashionable quarter in Delhi, lit. as now pronounced, the cat-killer's quarter, but the first word is probably ballimār, the origin of which depends on the meaning assigned to ballī; ballī is lit. a long pole, and is used for punt-pole, and also for a pole with a noose (or stick-lime) at one end used for catching birds, and especially refractory pigeons. As pigeon-flying has always been a favourite amusement in Delhi, and

the quarter in question is at the further extreme from the river, birdcatchers seems a better explanation of the name than punts-men. Mohallas in Indian cities are often named from the occupation of their original residents.

bamba-i, H., f., the city of Bombay.

bamūjīb, P., A., by reason (of), in pursuance (of), in accordance with; dastūr bamūjīb, or dastūr ke bamūjīb, in accordance with custom.

bin, H. (also binā), without; bin kahe, without speaking; bin dāmon kī launḍī, a slave girl (obtained) without cost.

ban parnā, to fall out well or in good shape, to be achieved, to happen as well as can be expected under the circumstances.

banā, m., and bani, f., part of bannā, q. v., decked out, a bridegroom and bride; banī ṭhanī, of a girl dressed in her best, washed and combed and made smart.

binā, A., f., building, foundation, origin; binā ḍālnā, to lay the foundation of anything, to found.

binā bar (-iske), the ground being upon this, with this intent; the Persian phrase is binā bar-in.

banānā, H., v. a., to make, to shape, to form, to construct, to fabricate, to adjust, to mend, to adorn; bhes banākar, assuming the dress and character of; banā rakhnā, to make for future use, to keep ready.

banāwat, H., f., manufacture, fabrication, fiction, pretence; banāwat kī bāt, a made-up story.

band, P., m., binding, a band or bond, hindrance, grip, trick (in wrestling and by metaphor); a dam or embankment; band karnā, to shut; band honā, to be shut.

banda, P., m. and f., a slave, a servant; banda-e khudā, a human

being. In complimentary language banda (a slave), i. q. I, and banda parwar or banda nawāz (cherisher of slaves), i. q. you; banda zāda, slave-born, i. q. my son.

banda-ālī, a servant of -ālī, proper name.

bandagī! my service to you!

bandagī o beḍāragī, prov. service and helplessness (go together), i. q. servants have no choice or servants must obey orders.

banda nawāzī, s., f., the kindness of a superior to an inferior.

bandobast, P., m., arrangement, system, organization, administration; the technical term for the land settlement.

bandhnā, H., v. n. (vide bāndhnā), to be tied, to be fastened, to be continuous, to be fixed, to be formed or composed.

bandī, P., feminine of banda, a slave; also used by women for a pronoun of the first person.

bandī, P., a fastening, a stop, prevention; rakhnā bandī, a stopping up of chinks or holes.

bans, H., for bāns; banslochan, bamboo manna, a white substance found in the hollow of bamboos.

bansphor, a bamboo splitter.

banisbat, P., in comparison with, in relation to.

banafsha, P., f., the violet.

bangalā, H., m., a thatched house, a cottage or summer-house; saiyid firūz kā bangalā, the name of a quarter in Delhi.

bannā, H., v. n. (intransitive form of banānā), to be made, to be produced, to be invented, to act the part of; -usko mā banā-i, aur khud beṭī banī, she made her act the mother, and herself acted the daughter; to be done (of the hair, &c.), to be cooked (of articles of

food), to be finished or mended (of articles ordered, or sent for repair), to be in thorough order, repair, or health, e. g. bane raho, i. q. take care of yourself, said at parting with a friend; lit. keep on being (as good as you can be) made.

banī banā-ī (diz), ready-made, of superior workmanship.

bunnā or binnā, H., v. t., to weave, to plait, to braid, to make lace, &c.

banno, H., f., a girl's name.

banwānā, H., or banwā denā, to get made, mended, dressed, &c.; vide bannā and banānā.

baniyā, H., m., a man of the trading or money-lending class, a merchant, shopkeeper, grain-dealer. In India money-lending and grain-dealing go together, because the money is ordinarily advanced upon the promise of payment in grain.

banēthī, H., f., a wand about six feet long, bound at each end with cotton or tow soaked in oil; when these are lighted, the wand is grasped by the hand in the middle, and whirled round the head, or in front of or behind the body, with great rapidity and dexterity, so that the performer appears to be a gyrating wheel of fire; banēthī phenknā, to twirl a banēthī, is used metaphorically for flourishing a cane or instrument of punishment.

bū or bo, P., f., odour, scent, flavour; bībās, flavour.

bū-ā, H., f., sister; a term of address like bhā-ī which is not restricted to relations.

boṭal, f., for the English bottle; boṭalkhāna in an Anglo-Indian's house is a kind of pantry.

būṭā, m., and būṭī, f., H., a flower or sprig (particularly when represented on paper or in embroidery), also a bush or flowering shrub; the

feminine form is the diminutive of the masculine.

boṭī, H., f., a slice or morsel of flesh; giniṭ boṭī, napā shorba, supposing the slices have been counted, the broth (you can make from them) has been measured.

bojh, H., m., a load, a weight, especially a head load; metaph. an incumbrance, responsibility, burden, obligation; bojhal, heavily laden, heavy.

būjhnā, H., v. and t., to understand; jān būjh ke, knowingly and wittingly; paheliyān būjhnā, to work out riddles or conundrums.

būrānī, P., f., fried brinjāl soaked in milk.

būṛhā, H., m., an old man; būṛhāpā or burhā pā, old age.

būṛhiyā, H., f., an old woman.

bol, H., m., speech; bol cāl, conversation, idiom, dialect; baṛā bol, big words.

bolnā, H., v. n., to speak, of men and animals; to bid (at an auction); bol-uṭhnā, to call out (to speak when not spoken to).

bolī, H., f., speech, a language or dialect, conversation, idiom; a bid at an auction.

bonā, H., v. a., to sow.

būnd, H., f., a drop, a speck.

bahādur, P., brave, a hero, used as a proper name, and also as a title of respect.

bahādur shāh, the last king of Delhi; his title in full was -abu l mugaffar sirāju d dīn muḥammad bahādur shāh, and his takhalluṣ or nom de plume gaffar, q. v.

bahār, P., f., spring, prime, bloom; the blossom upon an orchard, any beautiful prospect, charm, delight.

bahānā, H., causal of bahnā, to cause to float.

bahāna, P., m., excuse, pretence, pretext.

bahut, H., much, many, used as adjective, as substantive, and as adverb; -itnā bahut hai (lit. so much is a great deal), i. q. that will be plenty, or that will be quite enough, in reply to mainī -itnā hī de saktā hūn, I can only give so much.

bihtar, P. (comp. of bih, good), better; adv. very well, used in reply to instructions, &c.

bahuterā, H., adj. and adv., much, many, a strengthened form of bahut.

ba har hāl. P. (pronounced as one word, with the accent on ba), in every case, at all events.

bihaiḥ, P., f., paradise, any delightful place.

bihaiḥī, an inhabitant of paradise, a blessed person, a man whose profession it is to provide drinking water, a water-carrier.

bahkānā, H., v. a. (causal of bahaknā), to intimidate, to mislead, to seduce, to beguile, to lead astray.

bahaknā, H., v. n., to be frightened, to go astray, to wander, to be cajoled; bahak cālā, i. q. he was carried away or led astray.

bahlānā, H., v. a. (causal of bahlānā), to amuse, to divert, to cheer.

bahlā-o, H., m., pleasure, entertainment.

bahalnā, H., v. n., to be diverted or amused.

baham or baham dīgar, P. (lit. different things together), together, one with another; baham pahun cānā, to bring (or get) together, to procure, to collect; baham pahun cānā, to come together, to be obtained or obtainable.

bahin, H., f., a sister.

bahnā, H., v. n., to flow, to float;

bahte pānī men hāth dhonā, to wash (one's) hands in the flowing water (i. e. while it flows), i. q. to make hay while the sun shines; kahīn kī bahtī bahātī, drifting by choice or compulsion from somewhere or other.

bahnō-ī, H., m., a sister's husband.

bahū, H., f., a son's wife, a bride; bahū beṭī or bahtī beṭiyān is an inclusive term for married girls until they become mothers. A girl is not known by her own name outside her father's house; to her husband she is the daughter of so and so, until her first son is born, and then she is mother of so and so; to outsiders she is known as the 'bahū' in such and such a house, and as there may be more than one bahū in a house, by her husband's name, or by some distinguishing epithet.

bihwār, H., m. (for be-ohār or byohār, the ordinary mode of spelling), trade, business; the relation between a banker or money-lender and his clients, or between a tradesman and his customers; be-ohār karnā, to transact business, to deal with.

bahorā, H., m., food sent by the bride's family for the bridegroom and his friends, when the bride is sent to her new home; the ceremony of sending the bride to the bridegroom's house.

bahī, H., f., an account-book. Every tradesman has a rokaḥ bahī (or roznāmā), i. e. a cash-book, in which every transaction is entered in order of its occurrence, and a khāta bahī (or bahī khāta) or ledger in which the various receipts and payments are entered under their respective heads.

bī, H., f., lady.

be, P. and H., a privative particle, used either as a prep. requiring ke, or as a mere prefix, e.g. be sab kī ṣalāh ke, *without the conivance of all*; be pūche, *without asking*. be-ihtiyāt, *without due care*; be-ihtiyāti, *carelessness*; be-ikh̄tiyār, *without choice, involuntarily*; be-adab, *ill-behaved*; be-adabī, *incivility, rudeness, unmannerliness*; be-aṣl, *groundless, baseless*; be-i-tibārī, f., *unimportance, unreliability*; be-imān, *without any conscience, unprincipled, faithless, dishonest*; the opposite of diyānatdār or imāndār; bebāq, *not in arrears, paid up*; bebāk, *fearless*; bebākī, *fearlessness, audacity*; bebarakati, *the state of unblestness*; bebas, *without power, helpless, weak*; bebahā, *without price, invaluable*; beta-ammul, *without hesitation*; betahāshā, *recklessly, headlong* (lit. without using the word 'hāshā,' which is i. q. take care!); betadbīr, *without forethought*; betadbīrī, *want of proper precaution*; betaqṣīr, *blameless*; betakalluf, *ceremony apart, frank or frankly*; betakallufī, *unconventionality*; betamīz, *without discrimination, undiscerning*; betamīzī, *inexperience, lack of discernment*; be jā, *out of place, improper*; becāra, *without any remedy, with no resource, helpless, unfortunate*; becaragī, *the state of being without resources*; beḥisāb, *out of calculation, immoderate, inconsistent, incalculable, unregulated*; bekhabr, *ignorant of, careless, heedless*; bedām, bedāmon, *unpaid for*; bedil, *diseprited*; bedilī, *dejection*; berāh, *astray*; berahm, *merciless*; berahmī, *hardness of heart*; berozgārī, *the being out of employment, being without*

any means of livelihood; besabab, *without cause*; beshughl, *unoccupied*; beshughli, *the absence of occupation*; be shakk, *without a doubt*; be shumār, *without number*; beṣabr, *without patience*; be sabri, *impatience*; be zarḍrat, *without necessity*; be ṭarāh, adj., *ill-mannered, ungoverned, unshapely*; adv., *abruptly, rudely, offensively*; be-izzat, *disgraced*; be-izzatī, *disgrace, dishonour*; be-aql, *without common sense*; be-aqlī, *stupidity*; beghairat, *without spirit* (ghairat is the indignation excited in an honourable mind by a base or unchivalrous action); beghairatī, *indifference to all honourable impulses*; be fā-ida, *of no advantage, useless or uselessly*; befikr, *without anxiety*; befikrī, *relief from all anxiety*; beqarār, *without rest or resolution*; beqarārī, *incertitude*; bekār, *without employment, useless*; bekārī, *the state of being of no use*; bekas, *a nobody, a person of no consideration*; begunāh, *without sin, innocent*; belāg, *without stain, lit. without anything that sticks*; beluṭfi, *the absence of anything pleasant, insipidness, ungraciousness, ineptitude*; bemurawwat, *ungenerous*; be maṭlab, *unmeaning*; be maza, *tasteless, displeasing*; be mihri, *unfriendliness*; beniyāz, *wanting in nothing, self-contained, independent, absolute*; be wajh, *without reason*; be wafā, *faithless, perfidious, ungrateful*; bewaqarī, f., *disesteem, want of respect*; bewuqūf, *without understanding, stupid, an idiot*; behunar, *having no skill or accomplishment, untaught*; behunārī, *unskillfulness, want of education*; behosh, *without one's senses, stupefied, faint, delirious, intoxicated.*

bayān, A., m., *declaration, explanation, description, story*; bayān karnā, *to relate, to give an exposition of.*

biyāh or byāh, H., m., *marriage*; biyāh denā, *to give in marriage*; biyāh karnā, *to marry*, spoken of the bride, the bridegroom, or their parents; biyāh lānā or lenā, *to take in marriage.*

biyāhnā, H., v. n., *to be married*; biyāhe hū-e, *married*; biyāhe piḥe, *after marriage.*

bibī, H., f., *a lady*, especially the lady of the house; hence *the wife*, in the common phrase miyān bibī, *husband and wife.*

beṭā, H., m., *a son.*

baiṭhnā, H., v. n., *to sit, to be seated, to be unemployed, to sink into, to subside*; zamin baiṭh ga-i, *the ground has sunk*; to abate, to desist from, to give in, especially in the phrase baiṭh rahā; baiṭhe biṭhā-e expresses a state of inaction or leisure or unpreparedness, in opposition to khare khare (lit. standing) which implies hurry, exertion, and expectancy.

beṭī, H., f., *a daughter.*

bić, H., m., *the midst, an interval*; bić men, *in the middle*; bić nadi, *mid-stream*; bićon bić, *at the very centre*; bić (with men suppressed) is used after ke for *in*, or *in the middle of*; bić bićā-o (or bić bacā-o) karnā, *to interpose between two combatants.*

bećnā, H., v. a. (causal of biknā), *to sell.*

bedār, P., *awake, watchful, vigilant*. bedārī, f., *watchfulness, wakefulness.*

ber, H., m., *the jujube-tree, the fruit of the jujube*: those which are cultivated bear a fruit the size of a large damson.

ber, H., f., *time, turn.*

biṛā, H., m., *a leaf of pān folded up with a preparation of spices, lime, and the areca nut inside it, which is put into the mouth and retained there for some time, avowedly, as an aid to digestion. It necessitates the use of spittoons, colours the saliva a deep red, and when used in excess makes the gums spongy. It is a luxury indulged in by both sexes, and its presentation has a part in every ceremony. To accept a biṛā from any one is a token of friendship, and, upon certain occasions, of a pledge or engagement to perform a duty; biṛā ḍālnā is i. q. to throw down the gauntlet, and biṛā -uṭhānā, i. q. to pick up the gauntlet, i. e. to undertake a challenge to some arduous enterprise.*

berā, H., m., *a raft, a boat*, especially a ferry-boat; and by a favourite simile of the poets, the ark of the soul crossing the stream of life; hence, berā pār honā, *the boat to be on the other side*, is i. q. *the soul to be saved*, and has become a common phrase for being extricated out of any difficulty; kiśī kā berā pār karnā, *to help any one out of his difficulties*. The refrain of a popular song is '-auron kā berā pār kar, terā bhī berā pār hai,' *'help thou thy brother's boat across; and lo! thine own has reached the shore.'*

bīs, H., the numeral *twenty.*

besan, H., m., *the meal of pulse, especially of gram, used in cooking, but also as a substitute for soap.*

besh, P., *more, superior*; beshqimat or beshbahā, *of great price or value*; beshqarār, *trustworthy, durable.*

behtar, P. (comp. of *beṣh*), *more*; adv., *for the most part*.
 bai-, A., f., *sale*; bai-*karnā*, *to sell*;
 bai-*honā*, *to be sold*; bai-*nāma*,
deed of sale.
 beg, P., m., *lord, master*; used by
 the Mughals in the same way as
khān is used by the Pathāns.
 begam, P., f., *a lady*; used among
 Mughals as *khānam* among Pa-
 thāns.
 bel, H., f., *any climbing plant, a*
creeper; bel maṇḍhe caṛṇā, *a*
creeper to climb to the roof;
 metaph. *for a design succeeding*.
 bail, H., m., *a bullock*; bail gārī, *a*
bullock-cart.
 bimār, P., *sick, ill*; bimārī, *illness*;
 bimārdārī, *attendance on the sick*.
 benā or bainā, H., m., *a small plate*
of gold with enamel work, worn by
women on the forehead.
 bewā, H., for bewa, P., *a widow*.
 biwi, vulgar for bibī, *lady*.
 behūda, P., *absurd, senseless, silly*.

bh bhakāra

The bh is a sound peculiar to
 Hindī; it is pronounced like the
 English bh in the word abhorrence.
 In transliteration into Persian it is
 represented by the two letters *b* and
h. In prosody the bh counts as a
 single letter, the word cubhānā, *to*
prick, being of exactly the same
 measure as the word cābānā, *to chew*.

bhābhi, H., f., *brother's wife*.
 bhāt, H., m., *a hereditary bard, a*
family genealogist; a member of
 the caste whose original occupation
 was that of rehearsing the exploits
 of great families; used disparagingly
 for a flatterer.
 bhādon, H., m., *the fifth month of*
the Hindu calendar corresponding
 to the latter half of August and

first half of September, a time when
 the rainy season is usually at its
 height.

bhārī, H., *heavy, massive, unwieldy,*
bulky; metaph. *weighty, important,*
difficult; of the voice, *hoarse,*
deep; of the mind, *dull*.

bhāg, H., m., *portion, share, lot,*
luck, especially in the plural; billi
 ke bhāgon, *for the better luck of*
the cat; vide chīnkā.

bhāgnā, H., v. n., *to run*; generally
to run away; bhāg jānā, *intensive*
of bhāgnā.

bhālnā, H., v. a., *to see*; generally
 in combination with dekhnā.

bhānā, H., v. n., *to be pleasing or*
agreeable.

bhāñjī, H., f., *sister's daughter*;
sister's son is bhāñjū.

bhāñjī, H., f., *interruption, hind-*
rance, obstruction; bhāñjī mārnā,
to meddle, to make mischief.

bhāñḍā, H., m., *an earthen pot or*
vessel.

bhāwaj, H., f., *brother's wife*, same
 as bhābhi.

bhā-i, H., m., *brother, cousin, kins-*
man, comrade; as a mode of ad-
 dress it is applied to any man,
 and in familiar intercourse to per-
 sons of either sex; bhā-i bandhu,
 or bhā-i band, *kinsmen, kith and*
kin.

bhatijā, H., m., *brother's son*; bha-
 tiji, *brother's daughter*.

bhūtṭā, H., m., *the spike of the*
maize or Indian corn. These are
 roasted while they are fresh grown
 and tender, and are esteemed a
 delicacy.

bhatiyārā or bhatiyārā, H., m.
 (fem. bhatiyārin), *a man (or wo-*
man) who looks after the needs of
travellers at a sarā-e.

bhaṭa-i, H., f., *the avocation of a*
 bhāt; *fulsome adulation*.

bhijwānā, H., v. a., *to get sent (by*
some one else); vide bhejnā.

bhar, H., *full, complete*; e.g. din
 bhar, *all day long*; ser bhar, *a*
whole seer; -umr bhar, *all one's*
life. Also *single*, as in dam bhar,
a single instant. bhar pānā, *to*
receive in full; bhar pūr, *quite*
full.

bharā, H., *filled*; bharā purā, *very*
wealthy.

bhurburā, H., *dry, crisp, short (as*
pastry ought to be).

bharnā, H., v. n. and a., *to be filled*
 (spoken nearly always of the con-
 tents, not of the containing vessel,
 e.g. 'the cup is full of water' is
 expressed piyāle men pāni bhar
 gayā); and so bharnā, a., *to fill*,
 means rather to pour into a vessel
 until it is full, e.g. hauz men pāni
 bhar do, lit. *fill water into the bath*,
 is i. q. *fill the bath with water*;
 -āh bharnā = *to heave a sigh*; hāmi
 bharnā, *to breathe an emphatic yes*,
 i. q. *to assent, to abet*; gawāhī
 bharnā, *to give oral evidence*;
 -ugāhī bharnā, *to pay in the land*
revenue (the one phrase being often
 barely distinguishable from the
 other, in the mouths of villagers);
 -ānsū bharīn, *tears welled up (into*
the eyes); jī bhar-āyā, *the heart*
swelled; rang bhar denā, *to fill in*
the colour (into a picture, &c.);
 -ānkḥ bhar kar dekhnā, *to stare at,*
to treat with insolence or disdain.

bharosā, H., m., *hope, trust, reliance,*
assurance; bharosā denā, *to en-*
courage.

bhir or bhirṭ, H., f., *a wasp, a hor-*
net; bhirṭon ke chatte men hāth
 dālā, *to put one's hand into a*
hornet's nest; sotī bhirṭon ko jagānā,
to rouse sleeping hornets.

bhirānā, H., v. a., *to bring together,*
to bring into collision.

bhirā-i, H., f., *contact, collision, a*
quarrel.

bharḁānā, H., v. a., *to startle, to*
scare, to ignite (so as to produce a
 blaze accompanied by a crackling
 sound); the neuter verb bharḁānā
 is used of a horse shying, of a
 vessel cracking, of the eyelid
 twitching, of a flame blazing up,
 and of a man getting into a
 passion.

bhugatnā, H., v. t., *to enjoy, expe-*
rience, go through with. It is
 used of time-expired convicts; qaid
 bhugat ga-e or sazā bhugat ga-e,
they have completed their term
of imprisonment or punishment.

bhigonā, H., v. a. (causal of bhīgnā),
to wet, to soak, to steep.

bhalā, H., *good, sound, healthy*;
 bhalā mānus, i. q. *a good man and*
true, but sometimes used ironically;
 bhalā burā kahnā, *to speak unre-*
servedly, generally meaning *to*
abuse. bhalā! well! an exclamation
 having the force of 'Very fine,
 but.'

bhulānā, H., v. a. (causal of bhūlnā),
to cause (something) to be forgotten
 or (some one) *to be forgetful*.

bhulāwā, H., m., *deception*.

bhantā, H., m., *the egg-plant*, also
 called baingan and in Persian
 brinjāl.

bhanak, H., f., *a hum or buzz*;
 bhanak paṛī hai, *there is a hushed*
or indistinct noise; metaph. *there*
are half-suppressed rumours.

bhanga, H., *broken, destroyed*.

bhopāl, a State in Central India.

bhojband, H., m., *some kind of*
armlet.

bhūk or bhūkh, H., f., *hunger*;
 bhūkhon marnā, *to die of hunger*.

bhūkhā, H., *hungry*.

bholā, H., *natural, simple, guileless,*
silly; ghar kā bholā, *a home made*

innocent, i. e. brought up to be silly.
 bhūlnā, H., v. n., to be mistaken, to be in error, to be forgotten, to be forgetful.
 bhūl kar bhī, even by inadvertence.
 bhaun, H., f., the eyebrow.
 bhūnnā, H., v. a., to broil, to fry.
 bhondū, H., a man's name, a noodle.
 bhaunri, H., f., curliness; a defect in a horse.
 bhī, H., also, even, still, besides, likewise; kuch bhī nahin, nothing whatever; sometimes bhī is used as a sign of interrogation.
 bhayā, bhayo, bha-i, H., old forms of hū-ā and hū-i.
 bhejnā, H., v. a., to send; bhejnā bhijwānā (lit. to send and get sent), to do all the sending, with reference to the custom of sending round trays of sweetmeats, &c. on feast days.
 bhed, H., m., a secret; bhed pānā, to find out a secret; bhed rakhnā, to keep a secret; bhed denā, to divulge.
 bhīr, H., f., a crush, a crowd.
 bhes, H., m., appearance, guise, garb, dress, especially a made-up costume.
 bhignā, H., v. n., to be wet or moist; bhig jānā, to get wet, to be drenched, to be soaked.

p (pe)

pakāra

The p is a consonant unknown to the Arabic language, but common to Persian and Hindi. It is pronounced as in English.

pā, P., m., the foot, the leg; pāband, tied by the leg, encumbered, bound by rules; pābandi, f., restraint; pā posh, f., a slipper; pāyāb (lit. where the foot can reach), fordable.
 pāpar, H., m., any thin crisp sub-

stance, the dried skin of a blister, a flake, a thin crisp cake made of pulse flavoured with herbs.

pāt, H., m., a leaf.

pāji, H. and P., low, contemptible, poor (of its kind), mean.

pār, H., across, on the other side of, used substantively (m.) for the opposite shore (of a river), and then for both shores, e.g. -is pār rahūn ki -us pār jā-ūn? shall I remain on this side or go to that side? pār -utārnā, to put across; pār -utārnā, to alight on the other side; pār karnā, to put across, also to pierce right through; pār honā, to be across, also to be through.

pār, P., last past, or next succeeding, e.g. pār sāl in 1899 is either 1898 or 1900.

pārṇā, H., v. a. (really a causal of paṛṇā), to let fall, to cause (and collect) a deposit of lampblack (kājal) by holding a metal plate or dish over a lamp.

pāzeb, P., an ornament worn on the ankles, consisting of a chain with small bells attached to it.

pās, H., at the side of, near, in the possession of; pās paṛos, neighbours.

pās, P., m.; watching, observing, respect; pās e -adab, regard for good manners; pās e khātir, consideration for feelings; pās ma ḥabbat, observance of the duties of friendship.

pāsang, P., m., a make-weight, what is added to the lesser of two nearly equal weights in order to measure the difference.

pāk, P., pure, clean, holy, free from.

pākiza, P., diminutive form of pāk, clean, wholesome, neat, nice, select, pretty.

pākizagī, f., delicacy, refinement, neatness.

pāg, H., f., syrup.

pāgal, H., mad.

pāgnā, H., v. a., to dip into syrup, to crystallize with sugar.

pāiki, H., f., a covered litter, borne on the shoulders of four or more men, a palankeen.

pālnā, H., v. a., to protect, to rear (of children); to keep (of tamed animals); v. palnā.

pān, H., m., a leaf, restricted to the leaf of the Piper betel or Pan, anglice Pawn (v. birā); pāndān, m., a box in which pān leaves and the other ingredients of a birā are kept, otherwise called 'pān khāne ki piṭāri'. (NB. pāndān, differently derived, also means a foot-rest, a footstool, and hence the space in a dogcart, &c. where things can be placed.) pān banānā, to prepare pawn for use; pān khilānā, to give pawn to eat; pān zarde kā kharc (the cost of pawn and dry tobacco), i. q. pocket-money. pān or pāni, is also an old H. word for the hand, as in the line 'prāna pāna kari -āpane; pāna dhare mo pāni,' 'by placing a pawn (leaf) in my hand, she made an acquisition of my life for herself,' in which the first pāna (from pānā, to get) is sometimes taken in the sense of hand, as well as pāni. In the modern language pāna and pāni are both pronounced pān without any final vowel. pān, in the phrase pān sau, five hundred, stands for the numeral pānō, five.

pānā, H., v. a., to get, to receive, to attain, to gain, to find; with inflected infinitives of verbs it is used intransitively in the sense of being allowed, e.g. main dekhāne nahin pāyā, I was not permitted to see.

pānō, H., the numeral five; pānōwān

(f. pānōwīn obl. pānōwēn), the fifth.

pānw, H., m., pl. pān-on, the foot, the leg; basis, foundation.

pāni, a., m., water; sometimes used for rain; the lustre or water of a gem, the temper of steel, brightness, honour. (The original meaning is that which can be drunk.)

pā-o, H., as a numeral = the fourth part of; pā-o ser, the quarter of a seer ($\frac{1}{4}$ lb.); pā-o -ānā, the fourth part of an unna = one pice; pā-o ghanṭā pā-o gharī, &c. As subst. m., a quarter, i. e. a measure about equal to half a pound avoirdupois.

pāwaka, H., holy.

pā-e, P., m. (= pā), a foot, a leg; pā-edār, lasting, durable, strong; pā-edāri, permanency, durability; pā-ejāma, trousers or drawers; pā-eca (dim. of pā-e), a leg of a pair of trousers; pāyantī or pā-entī, the foot of a bed.

pāya, m., the foot (of anything inanimate as well as animate), the foundation (of a building); the base (of a column), a step, rank, dignity, degree.

pāyāb, P., fordable.

patī, H., a lord, a husband.

patā, H., m., a mark, a token, a trace, a clue, an address.

patibrata, H., the vow of a wife to her husband, womanly goodness, chastity, the respect due from men to women, the sanctity of womanhood.

patā, H., m., a leaf (of a tree), an ornament worn in the ear, a card.

patlā, H., thin, slender.

putil, H., f., a puppet; the pupil of the eye.

patthar, H., m., a stone, rock; a hailstone.

patilā, m., and patilī, f., H., a copper pan.

paṭākhā, H., m., a cracker (fire-work).
 piṭārā, m., and piṭāri, f., a box (generally of wickerwork covered with leather); piṭārā means a large box, and piṭāri a small box.
 piṭnā, H., v. n., to be beaten.
 paṭwā or paṭū-ā, m., a maker of fringe and ornamented thread, a stringer of beads, pearls, &c.
 paṭṭi, H., f. (anything flat), a tablet, the board which in schools is a substitute for a slate; paṭṭi paṭhānā, to explain a lesson to, to exam or coach.
 paṭiyāla, an independent State in the Panjāb.
 paśās, H., the numeral fifty.
 paśtānā or paśhtānā, H., v.n., to regret, to repent, to rue, as in the proverb, 'binā bicāre jo kare, so pāche paśhtā-e,' 'what any one does without thinking he will repent of afterwards.'
 paśtāwā or paśhtāwā, H., m., regret, remorse.
 piṅhlā, H., behind (in space or time).
 paśōham, H., m., the west.
 paśōhamī, western.
 puḥwānā, H. (second causal of pūchnā), to get a question asked; puḥwā bhejnā, to send some one for an answer to an inquiry.
 pukhta, P., cooked, baked, ripe, shrewd, i. q. pakkā; pukhtagī, ripeness, maturity, firmness.
 padar or pidar, P., father.
 pazir, P., accepting, susceptible of, in compounds; hence pazirā, acceptable.
 par, H., other, remote, used as first member of compounds, as pardes, another country, abroad.
 par, H., postpos., on, upon.
 par, H., conj., but, yet.
 par, P., m., a wing, a feather, a quill.

pur, P., full of.
 purā, H., short for pūrā, in the phrase bharā purā.
 purānā, H., ancient, old, worn out.
 parāyā, H., belonging to another, the opposite of -apnā; fem. parā-i, pl. parā-e.
 prabhu, H., lord.
 prabhutā, f., lordship.
 partau (partav), P., m., light, a ray, splendour, enlightenment. At page 73 it apparently means hue or complexion in a metaphorical sense.
 parōhānwā, H., m., a shadow, image, reflexion, the influence of an evil spirit.
 pardākhṭ, P., f., performing, finishing, cherishing, favouring, caring for.
 pardādā, H., m., father's father's father.
 parda, P., m., a curtain, a screen, a veil; metaph. modesty, seclusion, secrecy, shelter, pretext.
 pardanishīn, a woman who remains screened or veiled, lit. sitting (behind a) curtain.
 pardes, H., m., a foreign country. adv. abroad, away from home.
 pardsē, foreign, a stranger. The word pardses (a far country) is in all probability a very distant relation of our 'paradise.'
 purza, P., m., a scrap, a bit; kil purze, 'the small component parts of machinery.'
 pursish, P., f., inquiry.
 parson, H., the day before yesterday, or the day after to-morrow.
 parakhnā, H., v. a., to test, to assay, to examine.
 parlā, H., on the farther side; parle darje kā, of the highest degree.
 paramāratha, H., parama (first) -artha (object), the supreme end or object.

parwā, P., f., care, concern, anxiety.
 parwāna, P., m., an authority in writing, a warrant, letters patent, license, passport: any official communication addressed by a superior to an inferior officer.
 paros, H., m., neighbourhood; parosī, a neighbour.
 parwarigh, P., f., fostering care, protection, maintenance, nurture, patronage.
 pironā, H., v. a., to pierce, to fix meat upon a spit, or beads upon a string, to thread a needle, apparently also to darn.
 parhez, P., m., abstinence, abstemiousness, sobriety, moderation, self-discipline.
 parhezgār, a man who practises abstemiousness.
 parhezgārī, f., the practice of abstinence or temperance.
 pari, P., f., a fairy.
 parehān, P., dispersed, scattered (like the leaves of a fading rose), dishevelled (as hair), disordered, perplexed, bewildered, distressed.
 parehānī, f., dispersion, confusion, perplexity.
 parnā, H., v. n., to fall, to lie down, to be lying down, to be bedridden, to lie useless; hence to sponge upon; to happen, to befall.
 parosī, H., m., a neighbour; = parosī.
 parhānā, H., v. a. (causal of parhānā), to cause to read, to teach; parhānū likhānā, to teach to read and write; parhā-i, f., teaching, tuition, the fees for tuition.
 parhā, H., v. a., to read, to recite (especially the prescribed prayers, 'namāz'), but for to read out aloud, parh ke sunānā is the usual phrase; parhne wālā, a student.
 parhwanā, H., v. a., to get (a boy) taught to read.
 puriyā, H., f., anything. (but espe-

cially medicine) wrapped up in a paper or leaves; a powder.
 pas, P., after, behind. As conjunction at the beginning of a sentence, (i. q. after what has been said), hence, therefore. pas o pesh, behind and before, here and there, on every opportunity; pas o pesh karnā, to prevaricate, to shuffle, to hesitate, to be undecided.
 pas-andāz, m., savings, economy.
 pisā-i, H., f., (1) the occupation of grinding (corn); (2) a day's task of grinding; (3) the fee paid for a task of grinding; cf. parhā-i dhulā-i.
 past, P., low, humble, base, mean (the opposite of buland); past khayālāt, low or petty notions.
 pista, P., m., a pistachio nut.
 pasli or pasulī, H., f., a rib, the praecordia.
 pisanā, H., v. n. (neuter form of pisanā), to be ground (of corn), as in the proverb gehūnke sāth ghun pisā, the weevil has been ground with the wheat. to be pulverized or bruised.
 pasand, P., approved, chosen, acceptable; as subst. f., choice, selection; pasand karnā, to choose (as a customer at a shop), to approve of, to like; pasand-ānā (kisī kī or kisī ko), to please; pasandida, chosen, agreeable to.
 pasande, H. from P., chopped meat; pasandon kā kabāb, balls of chopped meat toasted on a skewer.
 pasū, H., an animal, a quadruped.
 pasīnā, H., m., perspiration.
 pusht, P., f., the back, a support, a protector, an ancestor, a generation; pusht ba pusht or pusht dar pusht, from generation to generation; pusht par likhānā, to endorse.
 pashm, P., m., wool, hair; pashmīna, (cloth) made of wool or camel's hair.

pashemān, P., *penitent, ashamed*;
pashemāni, f., *repentance, regret*.
pakkā, H. (the past participle of
 paknā, the k being doubled), *cooked*
 (of food), *ripe* (of fruit), *kiln-burnt*
 (of bricks), *mature, perfect* (of
 its kind), *hardy, shrewd, solid,*
lasting (of a dye); *sound, resolute,*
to be relied on, genuine, exact or
precise (of information), *thorough,*
up to the standard: in all its senses
 the opposite of kacāā; **pakkī-pakā-i**
 (rotī), *ready-cooked meals*; **pakkī**
sarak, *a macadamized road*; **pakkī**
dīwār, *a wall of masonry*; **pakkā**
badma-āsh, *a thorough scoundrel*;
pakkī kāghaz, *a sheet of paper*
stamped to the full amount required
for the matter engrossed upon it;
pakkī khabar, *authentic information*;
pakkā ser, *a full seer by the*
standard weight.
pukārnā, H., v. t., *to bawl, to shout,*
to call; **pukār ke kahnā** (t.), *to say*
out loud, to exclaim.
pakānā, H., v. t., *to cook, bake, ripen,*
mature.
pakarṇa, H., v. t., *to catch, to lay*
hold of, to hold, to apprehend, to
acquire, to catch (a person in the
 act of doing anything), *to find out*
 (faults).
pakarwānā, H., v., *to get* (something)
caught or held (by some one else).
pakshi, H., *winged, a bird*.
paknā, H., v. n., *to be cooked, to*
ripen, to come to a head (of a boil,
 &c.), *to be inflamed*.
pakwān, H., m., *cooked food,*
victuals.
pakwānā, H., v., *to get* (something)
cooked (by some one else).
pagrī, H., f., *a turban*.
pal, H., f., *the eyelid*; **pal mārte**, (in)
the twinkling of an eye; hence **pal**
 = *a moment*.
pul, P., m., *a bridge*.

palā palāyā (from **palnā**; a com-
 prehensive form), *carefully nur-*
tured.
pallā, H., m., *a receptacle made by*
twisting or knotting an article of
clothing. It applies to a single
 cowry tied in the corner of a turban,
 or to a weight of 3 maunds (480
 lbs.) of grain, molasses, &c., rolled
 up in a blanket. A **palladār** is a
 man engaged to distribute goods
 imported in bulk to the merchants
 in a bazar; his sheet or blanket
 (which serves the place of an over-
 coat) is converted for this purpose
 into a sack; hence the word **pallā**,
 like *sack*, is adopted as a measure of
 capacity and an estimated weight.
 The word also means one scale of a
 balance and one fold of a door, and
 hence one part of anything that
 exists in duplicate, hence the edge
 or border of a garment; it also has
 the meaning of *pocket*, and of any-
 thing borne about with a person;
jiske palle men kauṛī nahīn, i. q.
who has not a cowry to bless him-
self with; mere **palle bāndhe detā**
hai, i. q. *he puts into my pocket,*
i. e. wants me to take (ready money)
to close a bargain.
pilānā, H., v. a. (causal of **pinā**), *to*
give to drink, to suckle.
pulā-o, P., m., *a dish of rice and*
meat.
palnā, H., v. n. (neuter of **palnā**), *to*
be reared or nurtured.
palang, H., m., *a bedstead*.
pallū, H., m., *the edge or side of any-*
thing, the hem or border of a gar-
ment.
pilwānā, H., v. a., *to cause liquid*
to be given to some one by some one
else, e. g. milk by a wet-nurse to a
child, or physio to a patient by a
nurse, or refreshment to a guest by
a servant.

puni, H., *next, then, immediately*
after.
panā or **pan** or **pā**, H., an affix indi-
 cating state, as in **laṣakpan**, *child-*
hood; **buṛhāpā**, *old age*.
pannā, H., m., there are four distinct
 words, = (1) *a beverage*; (2) *gold*
leaf; (3) *an emerald*; (4) *the upper*
part of a shoe; **pannā mal**, as a
 proper name, is probably derived
 from Nos. 2 or 3.
panāh, P., *protection, shelter, an*
asylum.
panj, P., *five*; **panjsūre**, *five sūras of*
the Qur-ān engraved upon a stone
(used as a charm).
panjīrī, H., f., *a confection used by*
women. In Platt's dictionary said
 to consist of five ingredients, but Dr.
 Herklotz, in the 'Qānūn e Islām,'
 gives a receipt with nine, viz. flour,
 2 lbs.; sugar, 2 lbs.; dill seed,
 gum, raisins, almonds, and dates,
 each 4 oz.; poppy seed and cocoa-
 nut, each 8 oz.
pandrah, H., the numeral *fifteen*;
pandrahwān (-en, -īn), *fifteenth*.
pansarā, H., adj., *weighing five seers,*
sold at the rate of five seers to the
rupee; subst. m., *a five-seer weight*.
pankhā, H., m. (lit. *a wing*), *a fan,*
a large fan, as distinguished from
pankhī, f., *a little fan*.
panwāri, H., m., *a seller of pān* or
betel leaves.
potā, m., **potī**, f., H., *a son's son* or
daughter.
potrā, H., m., *a baby's clout*; **potarōn**
kā -amīr, *a nobleman or a rich*
man from his infancy.
potnā, H., v. a., *to smear or wash*
with mud or plaster, to whitewash.
poṭ, H., f., *a bundle, a package*.
poṭī, H., f., *a small bundle, a parcel*.
poṭ, P., *empty, worthless, unsound,*
unmeaning.
pūchnā, H., v. a., *to ask, to inquire*;

the thing inquired about takes 'ko,'
 the person from whom information
 is asked takes 'se,' the question
 (sawāl) does not take 'ko.'
pūrā, H., *full, complete, entire*;
pūrā partā or **pūrī partī hai**, *it is*
enough.
pūrab, H., m., *the east*; **pūrbī** in the
 North-Western Provinces means
 an inhabitant of Bengal, or the
 country east of Benares, and **paṭ**
ṣhāmī, *a native of Kābul* or of the
Panjāb.
paun or **paune**, H., a numeral mean-
 ing *one-fourth less of the number*
or aggregate to which it is joined,
 e. g. **paune -ek = ¼**; **paune do**, 1 ½;
paune san, 75; **paune do sau**, 175;
paun -ānā = 3 paisas or 9 pies (there
 being 12 pies or 4 piece in one anna);
paun rupiya = 12 annas; **paune do**
baje = a quarter to two o'clock.
pahār, H., m., *a mountain, a hill,*
a steep journey, used as a simile
 for anything burdensome, long,
 tedious, or arduous.
pahārā, H., m., *the multiplication*
table, the system of mental arith-
metic.
pahcānnā, H., v. a., *to know* (by
 sight), *to distinguish* (one thing
 from another), *to recognize, to*
identify, to examine critically.
pahōinwānā, H., v. a., *to get* (some-
 thing) *recognized* (by some one),
to make known to; **harf pahōin**
wāyā (-us se) = lit. *got a letter*
 (of the alphabet) *recognized by*
him, i. q. *taught him to know a*
letter by its shape.
pahar, H., m., *a division of time,*
a watch = 3 hours; **-āṭhōn pahar**,
 i. q. *the whole 24 hours*; **do pahar**
 (din ke), *midday*; **do pahar** (rāt ke),
midnight; **pahar din cārhe**, i. q.
nine a. m.; **pahar din bāqī**, i. q.
three p. m.; **pahar rāt ga-e**, i. q.

nine p.m.; pahar rāt rahe, i. q. *three a.m.*
 pahrā, H., m., a turn of duty on guard. A guard or sentinel (also pahrewālā).
 pahlā, H., first, previous, chief; pahle, adv., at first, before; pahle pahāl, first of all; -isse pahle, before this.
 pahlū, P., m., a side; pahlūtihi (leaving your side unguarded), neglect, shirking.
 pahlwān, P., m., an athlete.
 pahnā, P., broad.
 pahinānā, H., v. a. (causal of pahinnā), to cause some one to wear, to put (a dress, or any article of clothing) upon (some one).
 pahunḡānā, H., v. a. (causal of pahunḡā), to cause to arrive, to convey, to escort, to cause to reach, to bring to (such a) pass.
 pahunḡā, H., v. n., to arrive, to come, to reach (as far as); yih naubat pahunḡī, i. q. (matters) came to this pass, lit. this turn arrived.
 pahunḡī, H., f., a bracelet, anything worn on the wrist or forearm (pahunḡā).
 pahinnā, H., v. a., to put on (clothes, shoes, &c.), to wear, to be clothed in.
 pahinwānā, H., v. a., to get anything worn (by some one else), or any person dressed or clothed (by some one else).
 pahiya, H., m., a wheel, especially of a cart or carriage.
 paheli, H., f., a riddle, a conundrum.
 pai, P., m. (contraction of pā-e), the foot; pai dar pai, in succession; dar pai, in the str:p (or track) of; pairavi, f., following after.
 piyāda, P., m., a footman (or foot-soldier), a messenger; piyādapā, on foot, dismounted.

piyār, H., m. (sometimes f.), affection, love, fondness; piyār karnā = to love, and also to caress.
 piyārā, H., beloved, loveable.
 piyāz, P., f., an onion; piyāzī, of the colour of an onion.
 piyās, H., f., thirst (lit. desire to drink), an illness so called.
 piyāsā, H., thirsty.
 piyāla, P., m., a cup; piyāli (H. dim.), a little cup.
 peṭ, H., m., the stomach, the belly, the womb, metaph. the inner or hidden capacity of anything; peṭ bhar, to one's satisfaction; peṭ ki -āg, hunger; peṭ ki bāten, bosom secrets; peṭ ke wāṣṭe, for the sake of a living.
 pīṭnā, H., v. a., to beat, to punish, to beat the breast or head, as a sign of woe or repentance.
 piṭh, H., f., the back; piṭh piṭhe, behind the back; piṭh ke piṭhe paṛnā, to take refuge behind or to harass one's rear; piṭh laguā, the back (of an animal) to be galled (by a saddle, &c.), to have a sore back.
 paiṭhnā, H., v. n., to enter (the opposite of nikalnā).
 peṭhā, H., m., a kind of gourd or melon, a sweetmeat made of the same, resembling the Turkish 'Lumps of delight.'
 peṭī, H., f., a small box or basket, i. q. portmanteau.
 piṭiye-, piṭiyegā, H., from piṭā (cf. dijiye from denā and kiṭiye from karnā), be pleased to drink.
 peṭ, P., m., a turn, a twist, a hitch, a trick in wrestling, a screw; peṭdār, twisted, crooked, intricate; peṭ parā, a difficulty has arisen; peṭ khānā, to be twisted.
 peṭīsh, P., f., contortion, perplexity, colic.
 piṭhā, H., m., the hinder part, the

rear; piṭhā karnā, to pursue; piṭhā na ḡornā, not to let go of, to persecute, to worry; piṭhe (adv.), behind; piṭhe paṛnā, to fall upon one's rear, to dun; piṭhe rahnā, to lag behind.
 paidā, P., born, created, manifest, acquired; paidā karnā, to create, to produce, to earn; paidā honā, to be born, to be created, to be self-evident, to be gained or earned; paidā as subst. (f.) = earnings, profit, income.
 paidā-ish, P., f., birth, creation, origin.
 pīr, P., m., an old man, a saint, a priest; as adj., old.
 pair, H., m., the foot, a footstep, a footprint; pairon paṛnā, to fall at one's feet.
 perāya, P., m., ornament, decoration.
 pairau, P. (v. pai), following, a follower; pairavi (f.), pursuit.
 perā, H., m., a sweetmeat made of curds.
 paizār, P., f., a slipper.
 paisā, H., m., a copper coin, the fourth part of an anna, therefore worth three pai or pā-i, of which twelve go to the anna.
 pīsnā, H., v. a., to grind (corn), to gnash (the teeth), to crush.
 pesh, P., s. m., the front, adv., in front of; pesh-ānā, to come in front of, to be encountered; pesh e nazar or pesh nazar, before the eyes; an object.
 peshāni, P., f., the forehead.
 peshā, P., m., a profession, trade, vocation.
 paighambar, P., m. (lit. a message-bearer), a prophet; also payambar.
 pīl, P., m., an elephant; pīl bān, an elephant driver or attendant.
 pīlā, H., yellow, pale.
 pelnā, H., v. a., to shove, to jostle, to

impel, to crush (especially of sugar-cane), to squeeze (the neuter is pilnā); haḡḡiyān pelna, to wear out one's bones by hard work.
 pinā, H., v. a., to drink, to inhale (smoke).
 pēnshān, the English pension.
 paiwand, P., m., junction, connexion, relationship, a patch, a join, a graft or layer.

ph phakārā

The ph is peculiar to the Hindi language. It is pronounced like the English ph in 'uphold.' It is represented in the Persian character by a p and an h, but some Hindi words in which it occurs have been Persianized by the substitution of f, e. g. phalsū (the name of a fruit) is written in Persian falsā.

phāṭak, H., m., a gate, a shutter, a barrier, a pound (for cattle).
 phārnā, H., v. a., to tear, to rend, to split.
 phānk, H., f., a mouthful, a slice, a hunk.
 phānknā, H., v. a., to chuk into the mouth, to swallow greedily.
 phitkār, H., m., a curse; saying 'phit,' an expression of contempt and aversion.
 phitkārī, H., f., alum.
 phuṭkal, H., miscellaneous.
 phuṭki, H., f., a splash, a speck, a blot, a lump.
 phatnā, H., v. n., to burst, to be cracked, to be curdled (as milk); phat jānā, intensive.
 phir, H., again, once more, back again, afterwards, after all, still; phir bhī, even then; phir -ānā, to return; phir -ā-īyo, come again! said to a departing guest.
 phirnā, H., v. n., to turn, to revolve

(as a top), to turn back, to be changed, to go backwards and forwards, to wander.

phirwānā, H., v. a., to get anything sent or given back.

pharaknā, H., v. n., to twitch, to throb, to be in convulsions, to yearn for; at p. 127 'pharak pharak kar' may mean, after much yearning (on the part of the mother), or it may be that Saḥīhan (who is uneducated) confuses the word with the Arabic word 'farq' and that she meant to say after a long interval or many delays.

phuslānā, H., v. a., to wheedle, to cajole.

phiknā, H., v. n. (int. of pheṅknā, to throw away or reject), to be refused; phikā phikā phirtā thā, went round from one to the other refused by all.

phal, H., m., fruit, produce, crop, profit, advantage, result.

phalī, H., f., a pod.

phānsnā, H., v. m., to be caught in a noose, to be hanged, throttled, suffocated (the active verb being phānsānā or phānsnā), to be caught or entrapped, to stick (as in mud), to be unable to get away.

phūphī, H., f., a father's sister or female cousin; phūphī zād bahin, a lady who is a cousin (to some one) in virtue of her being his father's sister's daughter.

phūṭnā, H., v. n., to burst, to be broken, to be shattered into pieces, to be spread or diffused; (of the eye), to be put out.

phornā, H., v. a. (causal of phūṭnā), to shatter, to break, to burst open, to split.

phūl, H., m., a flower, a blossom.

phūlnā, H., v. n., to bloom, to expand, to swell.

phūṅk, H., f., the act of blowing

(with the mouth or a bellows), a method of exorcising.

phūṅknā, H., v. a., to blow; ḥūhā phūṅknā, to blow up a fire in the cooking place; phūṅk phūṅk pinā, to drink after blowing repeatedly.

phūhar, H., uneducated, untidy, slovenly.

phuhār, H., f., drizzling rain, drops.

pher, H., m., turning, twist, coil, bend, curvature, circumference, ambiguity, change, difference; samajh kā pher hai, i. q. it depends on how you reckon it.

phernā, H., v. a. (causal of phirnā), to turn, to twist, to turn back or send away, to reverse, to turn inside out, to ward off, to give back to, to move (the hand) backwards and forwards, to stroke, to pass (a brush, &c.) over; hence (with rang) to colour wash.

pherī, H., f., a circumambulation, a circuit (of a pedlar, &c.).

phikā, H., sallow, pale, insipid, tasteless, thin, poor, dull.

phailānā, H., v. a. (causal of phailnā), to stretch, to expand, to spread abroad, to spread over (lit. and metaph.).

phailnā, H., v. n., to be spread, dilated, diffused, &c.

phēṅknā or pheknā, H., v. a., to fling, to throw (always away from one, or out of a thing, whereas ḍālnā is to throw down or into a thing), to throw about, to let (a hawk) fly, or (a horse) go at full speed, to brandish, to squander, to make light of, to slight.

t (te) takāra

The t is a sound common to Arabic, Persian and Hindī, and is more dental than the English t. In the Nāgarī alphabet the syllable ta is the

first character in the series of dentals, which are distinguished from the coronals by being pronounced with the tongue touching the teeth (not the gums above the teeth), whereas the coronals are pronounced by the tongue touching the roof (corona) of the mouth. The English dentals are ordinarily pronounced midway between these two places, and occupy the place of the Nāgarī palatals. Hence the tendency of our dentals to assume a palatal sound. The English word 'nature' is exactly reproduced in Hindustani as neḥar.

tā, H., is the old base of 'to,' that, which was a duplicate of wuh but adopted as the correlative of jo (itself a duplicate form of yih); it still survives in the expression tā men (lit. in that), meaning however, notwithstanding, still, which bears a curious likeness to the Latin 'tamen.'

tā, P., to, as far as, e. g. tā hayāt, for life; tā ba kai? until when? also, but generally with ki (in Hindustani), in order that.

tāb, P., f., heat, light, endurance, grief or anger.

tābi-, A., following, obedient, loyal, submissive; tābi-dār, an adherent; tābi-dārī, f., submissiveness.

tāpana, H., heat.

tāgir, A., f., making an impression on, influence, effect.

tāj, P., m., a crown.

tākhīr, A., f., delay.

tār, H. and P., m., thread, string, wire, series, succession; tār bāndh nā, metaph. to be continuous; vār barqī or simply tār, the telegraph; tārkash, a wire-drawer, maker of gold or silver wire; tār shumār (lit. count the threads), a kind of needlework.

tārā, H., m., a star.

tārikh, A., f., a date, the day of the month; a chronogram.

tārik, P., dark; tārikī, f., darkness.

tārnā, H., v. a., to perceive, to know by intuition.

tāza, P., fresh, tender, green, blooming, in good condition; tāzagi, f., freshness, &c.

ta-assuf, A., m., grieving, pining, regret.

tāsh, H., P., m., gold brocade. (Also playing cards.)

tāk, H., f., a look, a gaze, expectation, ambush; tāk men hū-i = was on the look-out.

tāknā, H., v. a., to gaze or stare at.

tākīd, A., f., corroboration, emphasis, a strict injunction, a reminder.

tālā, H., m., a lock; tālī, f., a key.

ta-ammul, A., m., deliberation, hesitation.

ta-in, H., after ke, i. q. ko, used esp. with -apne from -ēp, when -āp means oneself.

tānbā, H., m., copper.

tāhi, H., old form of tisko = -usko.

tāham, P., still, for all that.

tab, H., then, at that time: the opposite of -ab, and the correlative of jab; tabhī, then indeed.

tabāh, P., ruined; tabāhī, f., ruin.

tabdil, A., f., change, alteration.

tabarruk, A., m., looking for a blessing (from); a blessing, a congratulation; tabarrukāt, benedictions, is used for sacred relics.

tapāk, P., m., warmth, affection, cordiality.

tijārat, A., f., trade, merchandise.

tajriba, A., f., experiment, experience.

tajribakār, experienced; tajribakārī, f., practical knowledge.

tajnā, H., to abandon, throw away; tajau, the old form for tajo.

- tajwiz, A., f., approving, coming to a decision, a judgement, a resolution, a sentence or finding (in a Court of Justice).
- tahrir, A., f. (lit. setting at liberty), deliverance, a writing, a written statement, anything written or drawn.
- tahrir, A., f., putting in motion; nuzle ki tahrir apparently = the setting in of a cold.
- tahsil, A., f., getting, acquiring, collection of revenue.
- tahsildār, m., an officer charged with the collection of the land revenue over a certain area.
- tuḥfa, P., A., m., a present, a rarity, anything choice.
- tahqiq, A., f., verification, enquiry, the truth.
- tahsil, A., f., loosing, making lawful, digestion; tahsilhonā, to waste away; to be freed from the body.
- tahammul, A., m., endurance, patience, forbearance.
- takht, P., m., a throne, a raised seat, a platform, a marriage-bed.
- tukhm, P., m., seed.
- tadbir, A., f., forethought, plan, contrivance.
- tadrij, A., f., gradation.
- tagkira, P., A., m., remembrance, mention.
- tarāwish, P., f., trickling, oozing, exudation; tarāwish karnā, to ooze; ranjish tarāwish karne lagī (bāton men), a tone of bitterness began to be apparent.
- tar ba tar, P., all wet, wet through.
- tarbiyat, P., A., f., bringing up, education, culture; tarbiyat yāfta, educated, well-trained.
- tirpan bel, H., f., lit. fifty-three creepers, or tendrils, the name of a kind of embroidery.
- tarjuma, A., m (prop. tarjama), interpretation, translation.
- taraddud, A., m., watering, anxiety, exertion, culture.
- taraqqī, A., rising by steps, advancement, promotion.
- tarkāri, H., f., greens, vegetables of sorts.
- turkmān darwāza, the name of a gate at Delhi.
- tarkib, A., f., composition.
- tari, P., f., moisture (opposed to khushki); tari ki rāh se, i. q. by sea, or by water.
- tiriya, H., f. (corruption of stri), a woman; tiriyaḥat, woman's obstinacy; tiriya caritr, woman's ways. The latter word has special reference to an old proverb, tiriya caritr jāne ko? kḥasam mār ke satī ho! 'who can understand a woman's ways? after murdering her husband she burns herself with his corpse,' in which ko is the old form of kaun.
- tarḳā, H., m. (lit. breaking), the break of day; tarḳe, at dawn.
- tasbiḥ, A., f., the act of praying or praising; a string of beads or rosary; tasbiḥ e khāk e shifā, a rosary made of the clay of Karbalā.
- tasalli, A., f., consolation, comfort.
- taslim, A., f., saluting, obeisance, committing to the care of, surrender, assent; taslim karnā, usually to assent or admit.
- tasmiya, P., A., m., naming; wajh e tasmiya, the reason for naming, derivation of a word.
- tashitari, H., f., a small plate, a salver.
- tashrif, A., f., honoring; tashrif le jānā, to take away (one's) honour, and tashrif le -ānā or lānā, to bring (one's) honour, i. q. to go and to come.
- tishna, P., thirsty; tishnagi, f., thirst.
- tashnī-, A., f., disparaging, taunting, slandering.
- tashwish, A., f., confusion, disquietude, alarm.

- taḥdīq, A., f., verifying.
- taḥarruf, A., m., employment of, possession, expenditure, appropriation, misappropriation.
- taḥnif, A., f., composing, authorship (of a book; opposed to tālif, compilation); an author is muḥannif.
- taḥawwur, A., m., imagination.
- taḥwīr, A., f., a picture, a portrait or statue.
- ta-ālā, A., lit. He is exalted.
- ta-ajjub, A., m., wondering at, astonishment, admiration.
- ta-rif, A., f., explanation, definition, 'tariff,' reputation, praise, commendation.
- ta-til, A., f., rendering vacant, a holiday.
- ta-gim, A., f., magnifying, treating with respect.
- ta-alluq, A., m., hanging from, attachment, connexion, dependence.
- ta-lim, A., f., instruction in knowledge.
- ta-mir, A., f., building.
- ta-mil, A., f., performance, putting into force, or carrying out (an order).
- ta-wiz, A., f., an amulet.
- taghāful, A., m., negligence, indifference, shirking responsibility.
- taqāzā, P., A., m., exacting payment, dunning, demand, exigence.
- taqdīr, A., f., ordaining, fate, destiny, lot.
- taqrib, A., f., approachment, opportunity, occasion; taqribāt, occasions, festive occasions.
- taqrir, A., f., speaking, discourse (often contrasted with tahrir, a writing or essay).
- taqsim, A., f., division, distribution.
- taqṣir, A., f., fault or failure.
- tak, H., until, as far as, up to.
- takān, H., f. (for thakān), weariness.
- tukkā, H., m., a guess, a conjecture.
- takrār, A., f., repetition, controversy, dispute.
- takalluf, A., m., gratuitous pains, inconvenience, ceremony, elaborate preparation, formality; be takalluf = without ceremony, frankly, simply.
- taklif, A., f., ceremony, trouble, inconvenience, annoyance, worry, suffering; taklifdih, giving trouble.
- takiya, P., m., a pillow, a prop or support; the abode of a faqir.
- talāsh, P., f., search.
- talāfi, A., f., making amends, compensation, due recognition.
- talkh, P., bitter, unpalatable, acrimonious.
- talaf, A., m., perishing, ruin, loss, waste.
- talqīn, A., f., instruction (esp. religious): technically, pronouncing the creed (of Islam) in a dying man's ear, so that it may be the first sentence uttered by him at the resurrection of his body.
- talak, H., up to, as far as, i. q. tak.
- talnā, H., v. t. and n., to fry, to be fried.
- tulwānā, H., v. a., to get (something) weighed (by some one else).
- tale, H., adv., below; the inf. form of talā, m., which means the bottom.
- tum, H., you.
- tamāshā, P., A., m. (lit. walking abroad for recreation), entertainment, sight, spectacle, amusement, fun, anything curious; tamāshe ki ḥāten, extraordinary words or things.
- tamām, A., finished, complete, whole, entire.
- tamboli, H., m. (fem. tambolin), a seller of pān or betel leaf.
- tamtamā, H., m., a twinkle, a

sparkle, a flash; hawaske tamtame, *the flashes of desire*.
 tamannā, P., A., f., *a wish, longing, a prayer*.
 tumhārā, e, i, H., *your*.
 tamiz, P., A., f., *discernment, discrimination, discretion*; tamizdār, *discreet (a name)*; tamiz ganj, *a corn exchange so named*.
 tan, P., m., *the body*; tan e tanhā, *all alone*; tandurust, *healthy, in good health*.
 tanzeb, f. (lit. *adorning the body*), *a fine calico*.
 tankhwāh, f. (what the body wants), *wages, salary, an allowance*; tankhwāhdār, *salaried*.
 tang, P., *contracted, narrow, tight, scanty, distressed, dejected*; waqt tang hai, *the time is too short*.
 tanūr, P. and A., m., *an oven*; tanūr kī roṭī means *baker's bread*, i. e. *leavened*, the bread ordinarily eaten being unleavened and freshly cooked at home for each meal.
 to, H. (the correlative particle of jo = if), *then, in that case, at any rate*. It is to be noticed that in hypothetical assertions, the English idiom is to express the 'if' in the first clause, and omit the 'then' of the second; whereas the Hindustani idiom is to omit the 'if' (jo) and express the 'then' (to), e.g. tum -āte, to dekhte = *if you had come, you would have seen*; -ek dānā -ānāj kā bhī -usko miltā hai, to -āp nahīn khātī (hai), *if (or whenever) a single grain of corn comes to her, she does not eat it herself*; na denge, to muqaddama kharāb hogā, *if they will not give (bribes) their suit will be lost*. The use of 'to' in sentences of a single clause may generally be explained by supposing a second clause commencing with 'if' or 'if not,' e.g. main to jātā

hun, *I am going* (i. e. if nobody else is going I am); karo to, *well, do it* (i. e. if it is your business to do it).
 tawā, H., m., *an iron plate* upon which chupatties (the Indian bread) are baked.
 tauba, A., f., *repentance*. Like the formula -astaghfiru llāh (*I ask pardon of God*), 'tauba kartā hūn,' or simply 'tauba,' is used in conversation when anything has been said which the speaker desires to correct, i. q. 'I ought not to have said that,' or 'Mercy! what was I saying?' Similarly tauba karo is i. q. *you ought not to have said*.
 top, P. and H., f., *a cannon*.
 tawajjuh, A., f., *turning the face towards, attention, regard, countenance, favour*.
 tiwri or ti-orī or tewri, H., f., *the brow*; tiwri piṭnā, *to frown, to scowl*, lit. *browbeat*.
 tiwri piṭī, f., *supercilious*.
 torā, H., m., *a break, exhaustion, scarcity*; also, *a bag or purse of one thousand rupees*; also, *a gold or silver chain for the neck*.
 tornā, H., v. a., *to break, to tear, to interrupt, to stop or discontinue; to destroy; to change* (a rupee for smaller coin).
 tawaqqū, A., f., *expectation, hope, trust*.
 tawaqqūf, A., m., *stopping, pausing, delay*.
 tauqir, A., f., *honouring, reverence, veneration*.
 tawakkul, A., f., *trust (in God), resignation*.
 tolnā, H., v. a., *to weigh*.
 tawahhum, A., m., *thinking*; tawahhumāt, pl., *fancies*.
 tah, P., f., *floor, bottom, depth,*

stratum, a fold; tah kī (bāt), p. 74, *enigmatical, uncommunicative*; tah karnā, *to fold up* (clothes) or *to place in strata*; tah khāna, *a cellar*.
 tihā-i, H., f., *a third part*; tihā-e, in the phrase duhā-e tihā-e, means *three cries of hā-e*.
 tahzib, A., f., (*pruning*), *correcting, polishing, discipline or education, civilization*.
 tiya (for tiriya, a corruption of Sanskrit stri), *a woman*.
 taiyār or tayyār, P. (for A. tayyār), *ready, alert, prepared*; taiyārī, f., *readiness, preparation, arrangement*.
 tepōī, H., f., *a running stitch*; tepōī bharnā, *to put in running stitches, to tack*.
 tij, H., f., *the third day* (of a lunar fortnight; two of them occurring in the month); a festival held on the third day of the month Sāwan; tij te-ohār is often an aggregate term meaning festivals in general.
 tīr, P., m., *an arrow*; tīr kī tarāh, (straight) *as an arrow*.
 ter, H., only used in the phrase ter karnā, *to pass (time), to spend*; ter honā (of time), *to be spent*.
 terah, H., the numeral *thirteen*; terahwān, en, in, *thirteenth*.
 tez, P., *sharp* (in its various senses), *quick-tempered, keen-witted, swift* (of a horse), *high* (of the market price).
 tis, H., the numeral *thirty*; tiswān, en, in, *thirtieth*.
 tīsrā (fem. tīsri), *the third*.
 tel, H., m., *oil*.
 telī, H., m. (fem. telin), *an oil-maker or oil-seller*.
 teliyā, H., *oily*; of the colour of oil, *a dark brown*.
 tīn, H., the numeral *three*.

te-orī, H., f., *a contracted brow, a frown*.
 teo-hār, H., m., *a holiday, a festival*.

th thakāra

th, a purely Hindi letter, being the aspirate of 't,' pronounced like the conjunction of 't' and 'h' in the words 'met him,' with the tongue touching the teeth.

thā, m., the, m. pl., thī, f., thīn, f. pl., H., the verbal formula for past or hypothetical time, bearing the same relation to 'hai,' as the nominal formula 'wuh' does to 'yih.' Both 'hai' and 'thā' differ from the English 'is' and 'was' in being able to stand by themselves. Thus 'hai' means not only 'is,' but 'here is,' or 'it is here,' and 'thā' means not only 'was,' but 'there was,' or 'it was there.'

thālī, H., f., *a flat plate or dish*.
 thān, H., m., *a place*; a piece (of silk or cotton cloth).
 thānā or thāna, H., m., *a police station*; thānadār, *the head of a police station*.
 thappar, H., m., *a pat or slap with the open hand*.
 thapaknā, H., v. a., *to pat* (a child to sleep).
 tharrānā, H., v. n., *to shake, to tremble, to quiver*; tharrā-ūphā, *stood quivering* (with rage).
 thakān, H., f., *weariness, exhaustion*.
 thakānā, H., v. a., *to weary, to harass*.
 thaknā, H., v. n., *to be weary, to be fatigued*.
 thorā, H., *little* (opposed to bahut); often used ironically for 'not at all.'
 thailā, m., and thailī, f., H., *a (large or small) bag*.

‡ takāra

‡, a purely Hindī letter and the first consonant of the Nāgari class of coronals (or cerebrals) which are pronounced in the roof of the mouth with the tongue turned upwards and backwards. The sound of these, however, more nearly resembles the English pronunciation of the letters t and d than does the sound of the pure dentals. This is shown by the fact that the English 't' or 'd' in words which have been introduced into Hindustani are transliterated by the coronals rather than by the dentals, e. g. kalekṭar for 'collector,' magiṣṭar for 'magistrate,' miṣṭar for 'Mr.,' ṭikṭ for 'ticket,' ḍākṭar or ḍāḡḍar for 'doctor,' ḍigri for 'decree.' It is easier for an Englishman to pronounce the word sāṭh (= sixty) than the word sāṭh (= together) or sāṭ (= seven).

ṭāṭ, H., f., *canvas, sackcloth*; ṭāṭ bāf = a *sackcloth maker*; but ṭāṭbāfi (supposed to be a corruption of tārbāfi) means *embroidery*.

ṭāl, H., f., *passing over, evasion, subterfuge*.

ṭālnā, H., v. a., *to put off, to put by, to evade*; ṭāldenā has the same meaning.

ṭāṅknā, H., v. a., *to stitch*.

ṭāṅgnā, H., v. a., *to hang on to by a string, to hang up; to pull*.

ṭapaknā, H., v. n., *to drip, to exude, to be ripe* (of fruit).

ṭaṭolnā, H., v. a., *to touch, to finger, to feel, to test*.

ṭaṭṭi, H., f., *a screen*.

ṭaṭṭar, H., f., *chattering*.

ṭakā, H., m., *a copper coin equal to two pice or half an anna*; ṭakā sā jawāb, *a plain answer, a point-blank refusal*; ṭake ki -auḡāṭ, a phrase expressive of poverty, *a farthing to live on*.

ṭakkar, H., f., *striking against, jostling, competition, emulation, preponderance*; ṭakkar khānā, *to get a knock* (against anything), *to bump or be bumped against*; ṭakkar mārnā, *to knock*; barābar ki ṭakkar kā (-ādmi), *capable of vying with*.

ṭakrānā, H., v. a., *to knock together*; v. n., *to stumble*.

ṭukaṛ, ṭukrā, H., m., *a morsel, a scrap, a crumb*; kiṣi ke ṭukron par parnā, *to lie* (idle) *upon some one's crumbs = to sponge upon*.

ṭaknā, H., v. n. (n. of ṭāṅknā), *to be stitched*.

ṭikiyā, H., f., *a wafer biscuit, a wafer, a thin patch*.

ṭalnā, H., v. n. (n. of ṭālnā), *to be displaced, to give way, to pass off, to be evaded*.

ṭopī, H., f., *a skull cap, worn under the pagri, a* (made) *cover or cap of anything, a hat*; hence ṭopī walā is a term for *European*.

ṭoṭkā, H., m., *a charm, a spell*.

ṭūṭnā, H., v. n., *to be broken, cracked, damaged; to snap; to be dissolved* (as a partnership), *to break out*; ṭūṭ parnā (of crowds), *to break in upon, but also* (of a broken vase, &c.), *to lie in bits*.

ṭok, H., f., *questioning, challenging, usually in the phrase rok ṭok, which implies physical interference*.

ṭokrā, m., H., *a large, and ṭokri, f., a small basket*.

ṭoknā, H., v. a., *to challenge* (as a sentinel), *to question, to call to, to accost*.

ṭolā, H., m., *a ward or division of a town, generally inhabited by people of the same class, sect, or trade*.

ṭonā or ṭaunā, H., m., *a spell, enchantment*.

ṭahal, H., f. (walking to and fro), *attendance, waiting upon, service, household work*.

ṭahalnā, H., v. n., *to walk up and down* (the causal ṭahlānā is used of a groom leading a horse about while waiting for the rider).

ṭerhā, H., *crooked, awry, distorted*; metaph. *cross, obstructive, contradictory* (opp. to sīdhā).

ṭesū, H., m., *the blossom of the palās or dhak-tree* (Butea frondosa); it is of a brilliant red colour.

ṭikā, H., m., (1) *a mark, like a seal, made on the forehead and between the eyebrows of Hindus by a priest, denoting the sect to which the recipient belongs; also by other persons upon visits of ceremony, and at the ceremony of betrothal*; (2) *an ornament of gold or silver worn on the forehead by women*; (3) *a tattoo or other mark made on the body, and hence the conventional term for vaccination*.

‡ḥ ṭhakāra

‡ḥ, peculiar to Hindī; it is pronounced like the 'th' in St. Gothard or Thomas.

ṭhāṭh, H., m.; lit. *the framework or skeleton* (of anything that has an outer cover); *a scheme, the whole appearance of things, a set of furniture, effects in general, state, pomp, equipage, abundance*.

ṭhānnā, H., v., *to resolve upon, to determine*.

ṭhaṭhā, H., m., *fun, a jest, nonsense*.

ṭhatherā, H., m., *a brazier, a tinker*.

ṭhikānā, H., m., *a fixed spot, the right spot, certainty, a permanent residence, the goal or limit of anything*; -us kā kuṅṅ ṭhikānā nahīn, i. q. *one does not know what he is up to*; merā kuṅṅ ṭhikānā nahīn, i. q. *I have no certain abode or resources, or I am unable to make*

up my mind; ṭhikāne (se) rahnā (of things), *to be put in order, each in its right place*.

ṭhag, H., m., *a robber or cheat* (properly, one of a gang who live by imposing upon travellers and robbing them after having strangled or stupefied them).

ṭhagnā, H., v. a., *to rob or cheat*.

ṭhagni, H., the feminine form of ṭhag.

ṭhannā, H., v. n. (n. of ṭhānnā), *to be fixed*; banī ṭhani, (a woman) *dressed and set up*.

ṭhand, H., f., *cold*; baṛī ṭhand partī hai, i. q. *it is very cold*.

ṭhandā, H., adj., *cold, chilly; refreshed; extinguished* (of a fire, or passion), *allayed, calm*.

ṭhandak, H., f., *coolness, a refreshing sensation*; -āṅkhon sukḥ kaleje ṭhandak, *eyes' delight and heart's refreshment*.

ṭhanaknā, H., v. n., *to ring, to throb, to have a throbbing or shooting pain*.

ṭhūsā, H., v. a., *to cram, to stuff, to eat greedily*.

ṭhoknā or ṭhonknā, A., v. a., *to thump*; ṭhok bajā kar, *after striking and sounding* (by way of test). ṭhahrānā, H., v. a. (causal of ṭhaharnā), *to make to stand or stay, to stop, to establish, to settle, to put up* (a guest for a night or two).

ṭhaharnā, H., v. n., *to stand* (still and firm), *to be fixed, to be stopped, to stay* (in a house or place), *to last, to be fixed* (as a colour), *to be settled or determined, to be acknowledged* (as a basis for further argument); ṭhahar kar nhā-ṭngī, *I will bathe by and by, i. e. after waiting*; ṭhahri ṭhahra-i bāt, *a matter absolutely settled*; cālne phirne wāle ṭhahre, *are admittedly able to go about*.

ṭhik, H., adj. and adv., *stable, exact, certain, proper, true*; ṭhik ṭhāk, *all straight, quite right*; ṭhik banānā (kiśi ko), *to make right, i. e. to bring (one) to his senses.*

ṭhīkrā, H., m. a (large) *potsherd, an earthen vessel broken but serviceable, used contemptuously for a dilapidated house.*

ṭhīkrī, H., f., a (small) *potsherd or bit of earthenware or of a tile*; -ānkhon par ṭhīkrī rakhnā, *means to be wilfully blind (to shame or obligation).*

ṭhelnā, H., v. a., *to shove, to push, to jostle.*

s se

s, the fourth letter in the Arabic alphabet, is foreign to Persian and Hindi, and occurs only in words borrowed from the Arabic; its proper sound is that of 'th' in 'thin,' but in Hindustani it is not distinguished from 's,' except by purists.

sābit, A., *lasting, firm, established, proved, entire*; sābit honā, *to be proved*; sābit karna, *to prove*; hence wajh e gubūt is the legal term for evidence.

sālis, A., *a third person, an umpire*; sālisān, *thirdly.*

sānī, A., *second, a second*; -apnā sānī nahīn rakhā, *he has no one who can be compared with him.*

sābt, A., *permanence.*

garwat, A., f., *plenty, affluence.*

saqil, A., *heavy, indigestible.*

suls, A., *a third part.*

sawāb, A., *recompense, requital, the reward of virtue in a future state, and hence sometimes applied to an act which is likely to be rewarded in another world.*

j (jīm)

jakāra

j, a sound common to Arabic, Persian and Hindi; its pronunciation hardly differs from that of the English 'j,' and it is used to transliterate 'dge' in the word 'jaj' for 'judge,' but that it is not a composite sound is evident from the fact that it can be doubled.

In Hindustani the sound of 'j' is used in apposition with the sound of 't' (or 'w') to express the relation of identity, e. g. jab and tab express *identity of time*; jaisā and taisā or waisā, *identity of quality*; jahān and tahān, *identity of place*; jitnā and titnā (for which -itnā is more generally substituted), *identity in quantity*; jon and ton, *identity in manner*; jo and to, *identity of condition*; jo and so (for 'to') or wuh, *identity of matter*. The two sounds therefore serve to connect the two clauses of a sentence, which we call relative and antecedent, or protasis and apodosis, but the position which the clauses hold to each other in English is inverted in Hindustani; the relative clause coming first, and the antecedent second, e. g. wuh jo kahen, *so karo, Do that which they (wuh) say*; jinko dete ho, -unse māngo, *ask from those to whom you give*. Moreover in cases where either of the two expressions is dropped, it is usually the practice in Hindustani to drop the one which would not be dropped in English and vice versa. Hence it often happens that 'to' and 'so' in the second of two clauses must be translated into English by 'if' and 'as' in the first, e. g. doli mangwānī hai, *to mangwā do, if a doolie is to be ordered, order it*; nahīn, *to main mangwā dūn, if not, I will order it*; cāho, *so karo, do as you like, lit. you like, do so*; or

that the subject of the antecedent clause must be wholly supplied from the relative clause, e. g. jis bāt se dilon men farq pare, kyūn ki jā-e, *why should that thing (bāt) be done, from which dissension between hearts will arise?* (wuh bāt kyūn ki jā-e, jis se dilon men farq pare); jitnā wājibi thā, -ādhā -ādhā sab kā dediyā, *he paid to each half of the amount which was due.*

jā, P., f., *a place*; jā ba jā, *here and there*; jā be jā, *in place or out of place, right or wrong.*

jā, H., the imperative, and root form, of jānā, *to go.*

jārī, A. (for jārin), *running, flowing*; generally in H. in the metaph. sense, *current, proceeding from, in force (of a law or order)*; jāri rakhnā, *to keep going*; jāri karnā, *to issue, to set going*; jāri honā, *to be current, to be in force, to be in progress.*

jārā, H., m., *coldness; ague; the winter.*

jāsūs, A., m., *a spy*; jāsūsī, f., *spying.*

jāgnā, H., v. n., *to wake, to be awake, to keep awake, to be on the alert.*

jāl, H., m., *a net, network*; jāldār, *netted, filled with tracery*; jālā = a cobweb.

jālī, H., f., *network, a lattice window, lace.*

jān, P., f. m., *life, vitality, the soul, animation, vigour, the best part or essence of a thing*; (as an epithet, *best, or dearest*); -itnī sī jān! *so small a soul, i. q. so small a living being*; jān am, P., *my soul*; jān o dil se or dil o jān se, *with heart and soul*; jān khānā, *to worry.*

jān, H., the imperative and root form of jānnā, *to know*; na jān na pahcān, i. q. *without knowing (him) by name or by sight.*

jānā, H., v. n. (the past participle is gayā, except when used in composition with another verb, when it is jāyā, e. g. jāyā cāhnā, *to wish to go*; jāyā karnā, *to be in the habit of going*), *to go (opp. to -ānā to come)*; *to be lost, to disappear, especially in the form jātā rahnā*. With the past participle of a transitive verb it forms a passive, as mārā jānā, *to be beaten, or to undergo a beating (from mārnā)*; with the root form of any verb it forms an intensive, as in khā jānā (from khānā), *to eat up*; rah jānā (from rahnā), *to remain behind*; ho jānā (from honā), *to be finished*; with the present participle it forms a continuative, as -ātā jānā (from -ānā), *to be continually coming*; pukārtā jānā, *to go on calling (from pukārnā).*

jānīb, A., f., *a side, a party (in a suit, &c.)*; jānībdar, *taking (any one's) part, a supporter*; jānībān, A., *dual, both sides, or both parties*, jānōnā, H., v. a., *to inquire into, to test.*

jānnā, H., v. a., *to know, to form a judgement about, to believe*; jān paṛnā, *to become known or be the subject of a judgement or belief*; jān būjh ke, *knowingly (of malice aforethought).*

jānwar, P., m., *having life, an animal (generally exclusive of man)*; fig. *a blockhead.*

jānhār or jānihār, H., m., *about to go away, moribund (used as a term of contempt).*

jānī, P. (of the soul) *hearty*; when used of a friend, *dear*; when used of an enemy, *deadly.*

jāh, P., f., *dignity, high rank.*

jāhil, A., *ignorant, illiterate, uncivilized, foolish.*

jā-e, P., f., *place (= jā).*

jā-e dād, P., f., (lit. gave a place), an appointment, an assignment on land for the maintenance of troops, or for personal service, hence landed property in general—and hence property in general, an estate; j. manqūla is moveable (i. e. transferable) property, and j. ghair manqūla immoveable property, roughly (but not exactly) corresponding with our 'personal' and 'real' estate.

jāyā karnā, v., jānā, to be in the habit of going.

jā-iz, A., allowable, lawful, valid.

jabr, A., m., compulsion, force, violence.

jabran, adv., by force, under compulsion.

jatānā, H., v. a., to inform about, to apprise of, to warn or caution; jatā kar letī, she would take things after giving notice (of her intention).

jitnā, H., as much as.

judā, P. (sometimes, but wrongly, inflected, as if it were H.), separated, parted, separate, distinct; judā judā, each separately.

judā-ī, f., separation.

jur-at, A., f., boldness, courage.

jurm, A., m., a sin, a crime. (The technical word for an offence against the Penal Code.)

jurmāna, P., m., a penalty, a fine.

jar, H., f., a root, origin, foundation; jar se -ukherā, to tear out by the root; jar pakarā (of a tree or plant), to take root.

jarā-u, H., studded with jewels; from jarnā, v. a., to set (jewels).

jurnā, H., v. n. (n. of jurnā), to be joined together, to come to hand; to be got or had (like milnā).

jarīyā, H., m., a setter of jewels.

juz or juzw, A., m., a part (the opposite of kull = the whole); juzdān, a receptacle for odds and ends, a

scrap-book or portfolio for loose papers; juzvo kull = the particular and the general, i. q. altogether, leaving out nothing.

juz, P. (contracted from judā az), except, besides.

jazā, A., f., repayment, requital, balance; in grammar, harfe jazā is the particle introducing the apodosis, or complementary clause, like the H. 'to.'

jazīra, P., A., m., an island, a peninsula, loosely used for a tract of country in general.

jis, the oblique sing. base of 'jo,' as 'kis' is of 'kaun' (originally 'ko'), 'is' of 'yih,' 'tis' of 'so' (originally 'to').

just jū or justo jū, P., f., searching, looking everywhere (for a thing).

jistarāh, H. and A., in such manner as.

jism, A., m., body, a solid. (Mostly used of the human body.)

jagānā, H., v. a. (causal of jāgnā), to wake.

jagah, H., f., place, a place, space, room, metaph. occasion.

jilā, A., f., brightening, giving a lustre to, splendour.

jalāpā, H., m. (state of burning), jealousy, anger.

jalānā, H., v. a. (causal of jalnā), to set alight, to kindle (a fire), light (a lamp), to burn, to inflame, to vex, to cause jealousy to.

jilānā, H., v. a. (causal of jīnā), to cause to live, to raise from the dead.

julāhā, H., m., a weaver.

jald, A., quick, fleet, nimble, hasty, used also adverbially, quickly; jaldtar, more quickly.

jaldī, f., speed, haste, rashness; jaldī se, quickly; jaldī jaldī, adv. very quickly.

jalnā, H., v. n., to burn, to be kindled, metaph. to burn with envy, jealousy, anger, love, &c.

julnā, H., v. n. (v. jurnā), to be united, to meet (generally used as an expletive of milnā).

jamā-at, P., A., f., a company, a troop, a congregation; from this word is derived jamā-at dār (pronounced jemadār), the head of a company; jamā-at also means a 'class' in school.

jamāl, A., m., beauty, comeliness; jamāl-ārā, adorning beauty (a proper name).

jam-, A., f., collection, accumulation, aggregate, sum; addition; the plural; capital, a fund, the land-tax; jam-bandī, a rent-roll; jam-kharā, a statement of receipts and disbursements; jam-karnā, to collect; jam-honā, to be collected.

jam-ā, A., m., Friday (on which day there is an assemblage at the Mosque); jam-ā rāt or jam-e rāt is Thursday.

jamghatā, H., m., a dense crowd.

jumla, A. P., m., the whole; a sentence.

jamnā, H., v. n., to take root, to germinate, to crystallize, to be congealed, to become firm, to set (like jellies, &c.), to be united, to cohere, to stick, to accumulate; nigāh jamnā, the eye to rest upon; jam kar used adverbially means continuously; jam hī jam, thick as thick, abundant; also used fig. for non-existent.

jamīl, A., beautiful; jamīla (fem.), used as a proper name.

jin, the oblique base in the plural of 'jo.'

janāb, A., f., a side, a recess, a vestibule, a place of refuge, hence a title of respect. janāb-e-ālī, high entry or porch, is the original of 'Sublime Porte.'

janāza, P., A., m., a bier with a corpse on it, a bier, a funeral;

merā janāza nikle, i. q. carry me to my grave.

jins, A., f., genus, kind, gender, family, goods, commodities (especially grain); bi jinsi hi, in its very kind, exactly.

jangal, H., m., woody or grassy country (it is opposed to 'khetī, which means land sown with crops, and to 'maidān,' which means open level; it includes forest, but may only mean an unweeded corner of a garden); jangalī, adv., wild or uncivilized.

jannā, H., v. n., to be born, also to have given birth to; v. a., to bring forth, to bear, to beget.

jo, H. (1) A relative pronoun = who or which; the base in the sing. is jis, in the pl. jin; it may be used substantively or adjectively. Its original correlative was 'to,' which was converted into 'so' (e. g. jo hū-ā, so hū-ā, i. q. the past is past), but with its genitive and other forms on a base 'tis' (e. g. tis kā, tis ko) and pl. tin, but in modern Hindustani these forms are very often superseded by the demonstrative 'wuh,' 'usko,' &c. (2) A conjunction = if (followed by 'to'), or as when followed by the conjunction 'so.'

jū-ā, H., m., a yoke.

jū-ā, H., m., play, gambling; dice.

jawāb, A., m., an answer, reply, response, generally an unfavourable answer or refusal, and hence a dismissal (of a suitor, &c.); a counterpart; -ek kā jawāb -ek, the one is the counterpart of the other.

jawāb dih, responsible; jawāb dihi, responsibility.

juwāri or ju-āri, H., m., a gambler.

jawān, P. and H., young, but full grown; jawān mard, a brave young man; jawān mardī, f., manliness,

courage, generosity; jawānī, f., *the time of (adult) youth*.
 jawāhir, A. (pl. of jauhar used as a sing.), m., *jewels, jewellery*.
 jotnā, H., v. a., *to yoke (oxen to a cart or plough)*; also, *to plough*.
 jūti, H., f., *a shoe*; jūti paizār, *a fight with shoes (the Indian shoe is made to be taken off easily and is always removed indoors, it is therefore the handiest weapon in any quarrel)*; jūtiyān sidhi karnā (kisi ki) is 'to put the shoes straight for a person to insert his foot into them,' a very menial service, and hence the phrase is used generally to denote humbling oneself; jūti mārṇā, *to give a shoe-beating to, is considered the highest affront possible*; jūtiyon men dāl baṭna, *a pea to roll about in (one's) shoes, i. q. to be made uncomfortable, to be on bad terms with one's people at home*.
 joṛ, H., m., *junction, pairing, an equal match*; it also means *addition*; at page 173 it means *an ornament for the fingers*.
 joṛā, H., m., *a pair*; *one of a pair, a fellow*; *a pair of shoes, a suit (of clothes)*.
 joṛband (of a horse), *joints and sinews*.
 joṛnā, H., v. a., *to join, to unite, to accumulate, to invent or concoct*; hāth joṛ kar, *putting the hands together (in the attitude of prayer)*; dil se joṛ kar, *making up (a story) out of her own head (lit. heart)*.
 joṛī, H., f., *a pair, a couple*; joṛī hāṅknā, *to drive a pair (of horses)*.
 josh, P., m., *boiling, ebullition, effervescence, excitement, passion, zeal*; josh denā, *to boil (active)*; josh khānā, *to be boiled*; josh men ānā, *to begin to boil*; josh e maḥabbat, *a burst of affection*.
 joshan (from A., jaushan, *a cuirass*),

a gold or silver ornament worn on the upper part of the arm.
 jogiyā, H., m., *the colour of jogis (religious mendicants, who smear themselves with yellow ochre), a reddish yellow*.
 jon, H., as. jon jon... ton ton (lit. as as, so so), *the more, the more*; jon ton, *as before, or anyhow*; jon ton kar ke, *somehow or other*; jon kā ton rahnā, *to remain just as (it was)*.
 jonhīn or jonhī, *exactly as if, as soon as ever*.
 jauhar, A. (P. gauhar), m. f., *a gem or pearl; the essence, or essential property of anything; excellence; the wavy mark in a well-tempered sword*; jauhar e beshbahā, *a jewel of great price*.
 jauhari, m., *a jeweller, a lapidary*; jauhari bazar, *a street so named*.
 jahāz, A., m., *a ship*; jahāzī, *of a ship, a sailor*; at page 14, line 1, apparently = *imported*.
 jahān, P., m., *the world*.
 jahān, H., *in which place*; jahān tak as far as; jahān tahān (there where), i. q. *in some few places or in every place*.
 jihat, P., A., f., *direction (i. e. the six opposite points in three dimensions), cause, reason, motive*.
 jahaz, P. (from A. jahāz), *a bride's outfit, a trousseau*.
 jī, H., m., *life, soul, spirit, heart (sometimes i. q. health)*; used as a form of address (= Sir or Madam), and as a form of assent, or answer; jī hān, *yes, Sir or Madam*, and jī nahīn, *no, are also used*; jī bahlanā, *to amuse oneself*.
 jai, H., *as many as*; the correlative 'tai' does not exist, the only other pronominal expression of this form is 'kai?' *how many?*
 jītnā, H., v. a. and n., *to conquer, to*

be victorious, to win; opposed to hārnā, *to lose*.
 jeṭh, H. (1) adj. and subst. m., *elder*; especially the (husband's) elder brother (the younger brother being called dewar). (2) *The second month in the Hindu calendar, corresponding to May-June*.
 jaisā, H., *like us*; jaise ko taisā expresses *measure for measure or tit for tat*.
 jemis, the English word *James*.
 jinā, H., v. n., *to be alive*; jite raho may you remain living, i. e. *live long*; jite jī or jite jī men, *during (one's) lifetime*.
 jh jhakāra
 jh, a purely Hindi letter, pronounced like a combination of 'j' and 'h' in English.
 jhār, H., f., *sweeping, cleaning*; jhār ponch, *sweeping and wiping (a housemaid's duties)*; jhār phūnk, *methods of exorcising, hocus pocus*.
 jhārṇā, H., v. a., (1) *to sweep*; (2) *to shake (trees, carpets, &c.)*.
 jhārū, H., m., *a broom*; jhārū denā, *to sweep a floor*; metaph. *to make a clean sweep of anything*.
 jhānsī, H., a fortified town, the headquarters of a district of the same name, in the central part of India, but included in the N.W.P.
 jhā-in jhā-in, p. 116, is apparently a coined word imitative of the noise of scrubbing brass vessels with sand.
 jhap, H., m., *a spring*; jhap jhap or jhap se, *quickly*.
 jhapetā, H., m., *a spring, a rush, a swoop, a gust (of wind), the pouncing or seizure of an evil spirit*.
 jhat, H., *instantly, at once, in the nick of time*.

jhajjar, H., a town 35 miles west of Delhi.
 jhar, H., m., *a shred, a tatter*; jhar kar dālā, *tore to shreds*.
 jhar berī, H., f., *a wild ber or jujube tree*.
 jhak, H., m., *babbling, foolish talk, foolish action*; jhak mārṇā, *to be silly, to act (or talk) foolishly*; jhak jhak, *wrangling, nagging*.
 jhukānā, H., v. a., *to bend downwards*.
 jhuknā, H., v. n., *to be bent down, to stoop, to bow, to hang down (like the branches of trees laden with fruit)*.
 jhagrā, H., m., *quarrelling, strife, a brawl, a dispute*.
 jhagarnā, H., v. n., *to wrangle*.
 jhalnā, H., v. a., *to swing or move backwards and forwards (a fan)*.
 jhumkā, H., m., *a tassel, the pendant of an earring*.
 jhoprā or jhopprā, H., m., *a hut, a shed*.
 jhūṭā, H., m., *what is left of food, leavings, food which has been touched and not eaten*.
 jhūṭh, H., m., *a lie*.
 jhūṭhā, H., *lying, false, fictitious*.
 jhoknā or jhonknā, H., v. a., *to throw, to toss (into), to put (fuel) into (an oven), to heat an oven*.
 jhol, H., m., *a pucker, crease or rumple (in clothes)*; jhol dālṇā, *to make a crease*; jhol nikālnā, *to take out a crease*.
 jholī, H., f., *a bag, a pouch, a sack, a wallet*; jholī bharnā, *to fill (into) a wallet*.
 jhūmar, H., m., *an assembly; an ornament consisting of a number of chains, attached to the top-knot of a woman's hair, and falling over the forehead*.
 jhelnā, H., v. a., *to endure, to submit to*.

ó (óe)

óakāra

ó, a sound common to Persian and Hindi, but unknown in Arabic. The letter ó is called the Persian jim (j). It is pronounced like the English 'ch' in 'cherry,' and like the 't' in 'nature.' It is not a composite sound, but can be doubled.

óí, P., an interrogative, *what?* Also used as an interrogative or exclamatory particle, as 'óí *khush!*' 'how fine!'

óā or óā-e (from the Chinese), f., *tea*.

óāt, H., f., *licking, a relish (for)*; óāt lagga-I (-unko), *they had acquired a taste for*.

óātnā, H., v. a., *to lick, to eat with avidity* (hence applied to locusts and white ants), *to devour*; óāt jānā, intensive, *to lick up*.

óādar, P., f., *a sheet, a tablecloth, a calico wrap for the person, anything resembling a sheet*; (a broad and smooth cascade of water is so called).

óār, H., and P., the numeral *four* (in P. generally óahār); óār-ādmī, *four men*, is used indefinitely for several men; óāron ṭaraf, *all four sides*.

óār, P., m. (contracted from óāra, v., *bedāra*), *a remedy*; óār nā óār, *help or no help*, i. q. *perforce*; *vide nācār*.

óārpā-I, H., f. (lit. *four-legged*), *a bedstead*; it is made of four legs, into the upper ends of which are fitted two side pieces and two end pieces. A thick tape (called niwār) or common string is interlaced from side to side and end to end to form the surface for lying upon. The cheapest kind are procurable for about eight annas = one shilling.

óārdiwāri, H., f., *an enclosure of four walls*.

óāhni, P., f., *taste, flavour*; a combination of *sweet and sour*; a sample; óāshnidār, *having a sweet and sour taste* (like sweet chutney).

óāk, P., m., *a rent, a fissure*; óāk karnā or kar ḍālnā, *to rend, to tear*.

óākar, P., m., f., *a servant, an attendant*; óākārī, f., *service*.

óāl, H., f., *motion, gait, carriage, pace* (in a horse), *a move* (at chess), *procedure, method, fashion, conduct, tricks* (of habit), *rhythm* (of an air); bārī óāl kī-ādmī, *a woman of great resources*.

óālā, H., m., *a departure, chiefly used in the plural óāle, the visits* (which custom prescribes) *of a newly married bride to her mother's house*; óālon kā riwāj, *the established custom of such visits*.

óālāk, P., *active, alert, nimble, dexterous, clever* (often in the sense of *too clever*).

óālāki, f., *smartness, agility, dexterity, sharp practices, trickery*.

óālnā, H., is really the causal of óālnā, and is used actively in the sense of *sifting* or *shaking*; but placed in apposition with bolnā it is neuter, and means *conducting oneself*. bolnā óālnā, in fact, is a verb manufactured from the compound substantive bol óāl, which means lit. *speech and gesture*, and hence *conversation, demeanour in society*.

óālis, H., the numeral *forty*; óālis wān (-in, -en), *the fortieth*.

óānd, H., m., *the moon*; cārṭhe cānd, *the waxing moon*; to a Musalman, *the first half of a month*, but the months in the Hindū calendar commence from the *full moon*.

óāndni, H., f., *moonlight, anything white, and shining, and broad, a white cloth* (resembling damask) *spread over a carpet in the centre of a room*; cāndni cāuk, m., *a wide handsome street, especially the famous street of that name in Dehli*.

óāndī, H., f., *pure silver*.

óānwāl or óāwāl, H., m., generally plural, *rice cleared of the husk and not boiled* (plain boiled rice is 'bhāt,' and plain rice and millk 'khīr,' while rice still in the husk is 'dhān').

óā-o, H., m., *liking, fondness*.

óāh, H., f., *wish, desire, inclination*.

óāh, P., m., *a well, a pit*.

óāhnā, H., v. a., *to wish, to desire, to want* (be without); with the past participle of other verbs it means *to be on the point of*, e. g. of a wall, girā óāhtī hai = *it is ready or likely to fall*.

óāhiye, H., a verbal form meaning (it is) *to be desired*; tum ko yon karnā óāhiye = *you ought to do thus*; tum ko yon karnā óāhiye thā = *you ought to have done thus*; but tum ko -aur kuch óāhiye? = *do you require anything else?*

óā-e, f. (v. óā), *tea*; óā-e dān, *a tea-caddy or teapot*. The common word for teapot with servants is óāpodī.

óābānā, H., v. a., *to gnaw, to crunch* (as causal of óābnā = *to cause to chew*), *to bite the lip*; bāteṅ óābā óābā ke kahnā, *to mince one's words, to drawl, to dribble out sentences*.

óābūtārā, H., m., *a raised platform* (of earth or masonry), *a veranda*.

óābhonā = óābhānā, H., v. a., causal of óābhānā, *to stick into, to stab with*.

óāp, H., exclam. *hush!*; as subst. f.,

silence, stillness; as adj., *still, quiet, secret*; as adv., *silently*; óāp óāp, *very quietly*; óāp rah, i. q. *hold your tongue*; óāp ke, *silently*.

óāpātī or óāpāṭī, H., f., *a flat round cake of unleavened bread*: it is this which is always intended by roṭī (bread), unless the contrary is specified.

óāprās, H., m., *a badge, usually a band of edged cloth worn across the body from left to right* (whence possibly the name from P. óāp rāst) with a sliding plate of metal on it engraved with the employer's name or title; óāprāsī, *a badge wearer, a responsible messenger*.

óāpkā, H., adj., *silent*.

óāpnā, H., v. n., *to be silent*: the verb rarely occurs except in the form óāpke, but it has a causal óāpnā, *to make silent, to hush* (a baby).

óāitta or óāit, H., *thought, judgement*.

óāṭak, H., f., *brilliance, lustre, smartness, liveliness*.

óāṭkī, H., f., *a pinch*; *snapping the fingers*; óāṭkī bajānā, *to snap the fingers*; óāṭkī bhar = *as much as can be held between the finger and thumb, a pinch, anything taken as a perquisite, or given over*, e. g. a man who purchases a seer of meal gets a pinch of salt to season it gratis; óāṭkī lenā (kisi kī), *to pinch, to inflict a pinch upon*.

óāṭni, H., f., *a condiment*; *anglice, chutney*.

óāṭṭhā, m., and óāṭṭhī, f., H. (the former large and the latter small), *a certified or authentic statement*; óāṭṭhī, esp. *a letter*; also *a certificate, a note of hand, a draft*.

óācācā or óācācā, H., v. a., causal of óācācā, *a father's brother*; óācācācācā bhā-I, *a cousin on the father's side*.

óāragh, P., m., *a lamp, a tiny saucer*

of earthenware which is filled with oil or ghi, and has a wick of twisted cotton placed in it; sometimes a lip is made in the circumference for the wick to protrude in; sometimes the *dirāgh* has a handle and then resembles the Roman lamps; *dirāgh battī kā waqt*, the time for (lighting) lamps, a phrase for evening; *dirāgh gul honā* is the term for a lamp being extinguished; *dirāgh* is used as a simile of light, cheerfulness, and prosperity; *be dirāgh*, of a house (or family), means a house of which the natural heir is dead; of a village it means deserted or abandoned. *dirāghān* = illuminations.

dirānā, H., v. a., to steal; -*ānkh* *dirānā*, to steal a glance at any one; also to avoid the eyes of, to out.

dirācā, H., m., animated conversation, discussion, talk (as we say the talk of the day), rumour, gossip.

dirākhā, H., *dirākhā*, P., m., a spinning wheel, a reel; *dirākhā kātnā*, to spin.

dirā, H., m., a cock sparrow, any male bird, if its name is not known.

dirādirāpan, H., m., peevishness, irritability.

dirāhānā, H., v. a. (causal of *dirāhnā*), to cause to ascend or mount or embark (upon), to raise; to offer (upon an altar, &c.), to offer presents to a bride (of something placed upon her); to cock (the trigger of a gun), to fix on the top of (a bayonet, &c.).

dirāhāwā, H., m., things offered, presents to a bride from relations, as distinct from her trousseau.

dirāhnā, H., v. n., to get upon, to ascend, mount, climb (a mountain or a horse); to rise (as a river or as prices); to be offered (as a sacrifice);

to invade, to attack (of an enemy, or a fever, or an evil spirit); to be on the increase; *dirāh dirāh kar boltī thī*, she was talking louder and louder, i. e. her voice got louder as she talked.

diriyā, H., f., a hen sparrow, a bird in general; *dirō diriyāki kahāni yān* (stories of a cock and a hen), is a disparaging way of speaking of 'fables.'

dirāil, H. f., interpreted to be the ghost of a woman who has died in a state of (ceremonial) impurity; a hag, a witch, a female ghost.

dirust, P., brisk, active, ready for action, braced, lithe.

dirāsha or *dirāsha*, H., an eye; pl. *dirāshana*.

dirāshim, P., f., m., the eye, hope, expectation; *dirāshim e bad dūr*, far off be the evil eye, is an expression used, when one praises anything, to avert an ill-omen; *dirāshimposhī*, closing the eyes to (faults); *dirāshmak*, f., (1) winking; (2) spectacles; (3) looking askance at.

dirāghlī, P., m., an informer, a tale bearer; *dirāghlī*, f. backbiting, telling tales, slander; *dirāghlī khānā*, to tell tales of (the P. phrase being *dirāghal khurdan*).

dirāq, T., and P., f., a hanging blind made of reeds or thin strips of bamboo strung together horizontally, and capable of being rolled up, used to keep out the glare of the sun.

dirākānā, H., v. a. (causal of *dirāknā* and *dirāknā*), to finish, to complete; especially to settle up accounts or differences.

dirākattā, H., m., a round slice, a round discoloured mark or spot; *dirākattā bhārā* means to leave a mark of the teeth (upon the skin).

dirākaṭ, H., sticky, dirty, grimy.

dirāklā, H., round and broad, slab-shaped.

dirāknā, H., smooth, glossy, oily; rich (of food).

dirāknā, H., v. n., to have finished (doing anything), used with the root-form of verbs, e. g. -*ā dirāknā*, had already come; *ho dirāknā*, to have finished being, i. e. to be all done or to be all gone (of anything in store); *dirāknā* also means to fail; *dirāknā jānā*, to be exhausted (of anything in store).

dirāknā, H., m., anything settled, stipulated hire; a compact, an award, a final settlement of accounts.

dirāknā, H., v. a. (causal of *dirāknā*), to cause to taste, to let (a person) taste.

dirāknā, H., v. a., to taste, to eat with relish; *dirāknā jānā*, to eat up, to lick up.

dirāknā, H., f., a dainty, a titbit.

dirāknā, H., f., a hand-mill, a pair of mill-stones (each stone separately is called *pāt*).

dirāgnā, H., v. a., to pick up food, to peck; *dirāgnā jānā* (of birds), to destroy (a field) by eating up all the grain.

dirāgnā, H., v. a. (causal of *dirāgnā*), to set in motion; *dirāgnā jānā*, to put an order in force, to exercise authority.

dirāgnā (an intensive form of *dirāgnā*, in which *gnā*, an active verb, becomes intransitive), to go off, to leave, to take one's departure.

dirāgnā, H., v. n., to make a noise like a kite (*dirāgnā*), to scream, to shriek, to cry out.

dirāgnā, T., a washhand basin (of metal).

dirāgnā or *dirāgnā*, H., f., a hanging screen (the same thing as *dirāgnā*, q. v.), a venetian blind or lattice.

dirāgnā, H., m., going, course, gait,

conduct, currency (of money); often in the phrase *dirāgnā jānā* which means general conduct.

dirāgnā, H., v. n., to move, to be in motion, to go (as a watch), to run (on wheels), to run (as a stream), to blow (as wind), to work (as machinery), to pass (as coin), to start, to go on (well); *dirāgnā-jānā* and *dirāgnā-jānā*, to come on and to go on, are used respectively of customs, &c., that have continued happening up to date, and that will go on happening in future; *dirāgnā dūr ho*, i. q. 'get out of my sight, at once!'

dirāgnā, H., m., a dealer in skins, a tanner; *dirāgnā*, conduct befitting a dealer in skins; *dirāgnā*, a woman of the *dirāgnā* caste.

dirāgnā, H., m., (1) a tree noted for the scent of its flowers (*Michelia champaca*); (2) a kind of embroidery; *dirāgnā-i* or *dirāgnā-i*, f., the colour of the *dirāgnā* flower, a soft yellow.

dirāgnā or *dirāgnā*, H., and *dirāgnā*, P., m., a spoon.

dirāgnā, f., a little spoon.

dirāgnā, H., m., a hide, skin, leather.

dirāgnā, H., f., glitter, splendour.

dirāgnā, H., m., the sound 'dum', made to coax children or horses or dogs.

dirāgnā, H., v. a., to coax.

dirāgnā, H., v. n., to shine, to glow, to sparkle, to be well polished, to prosper, to flourish.

dirāgnā, P., m., a flower-bed, a flower garden.

dirāgnā, H., m., gram (*Cicer arietenum*). The young pods fried, and the ripe gram roasted, are considered delicacies; gram is the staple food of horses, but is much eaten by all classes of men: the meal of it is called 'besan.'

dirāgnā or *dirāgnā*, P., accord-

cānbeli or cāmeli, H., *the jasmine*;
 cānbeli kā jāl, *a kind of embroidery*.
 cāncāl, H., *restless*; cāncālā-i, *restlessness, mobility*.
 cānd or cānda, H., for cānd, *the moon*.
 cānd, P., *some, several*, as last member of compounds, i. q. *times*, as docānd, *twice or double*; si cānd, *three times*, &c; in Persian it is also an interrogative = *How much?*
 cānd dar cānd, *several*; cānd roz, *a few days*; cāndroza, *adj., lasting for a few days*; cānde, *a little while*; cānde . . . cānde, *at one time and at another time*; cānde -āftāb, cānde mahtāb, *now a sun and now a moon*.
 cāndanhār or cāndrahār, H., m., *a necklace*, composed of circular pieces of gold and silver (lit. *moon-wreath*).
 cānnā, H., v. a., *to gather, to pick, to select, to put in order*; cān lenā, *to pick out, to choose*.
 cāniyā, f., *a girl's name* (lit. *the female Amadavat, a pet bird*).
 cāupaṭ, H., *open all round, wide open, levelled, razed, destroyed*.
 cāuthā, H., *the fourth*; cāuthī, *the fourth day* (tārikh or nitī, which are both feminine, being understood), a ceremony observed by Musalmans on the fourth day after marriage, when the bride and bridegroom pay a visit to the bride's family.
 cōṭ, H., f., *a hurt, a bruise or blow, a shock, loss in trade*; cōṭ par cōṭ, *one blow upon another*; cōṭ lagī (kiśī ko or kiśī ki), (some one) *is hurt*.
 cōṭī, H., f., *a lock of hair on the top of the head*, which is braided or twisted, and is carefully preserved by Hindus even when the rest of

the hair (as is usual with men) is clean-shaved; hence *the hair generally*, and also *crest* (of a bird), *peak* (of a mountain), *apex, pinnacle*; cōṭīdār = *having a crest or peak*, (of a dish of rice) *piled up into a pyramid*; cōṭī karnā, *to do the hair*.

cōr, H., m., *a thief*; as *adj., secret, sly, treacherous*, often used in compounds as cōrbālū, *a quicksand*; cōrgalī, *a secret path*.

cūr, H., m., *powder*; *adj., broken to bits*.

cāurāhā, H., m., *the meeting of cross roads*.

cōri, H., f., *theft, stealth*; cōri kā māl, *stolen property*; cōri cōri, *stealthily*.

cāurā, H., *wide, broad*; laṅbā-i, cāurā-i, and gahrā-i are respectively *length, breadth, and depth*.

cūrī, H., f., *a ring or bangle* (of silver, but mostly of glass, or lac, worn (in great numbers) on the wrist and forearm by married women.

cāuserā, H., *adj., as epithet of khāṇḍ means selling at the rate of four seers to the rupee*.

cūk, H., m., *sorrel, sourness*; khattā cūk = *intensely sour*.

cūkṅā, H., v., in 'cūkne wālī -asāmī,' cūkṅā is i. q. cūkānā, v. a., *to settle*, and the phrase means a sound or paying client; but cūkṅā is also n., meaning *to blunder, to fall short of the mark* (from the same radical notion of 'finishing' with an implication of 'too quickly'). If cūkne wālī be taken in the latter sense, it can only mean *likely to belie her nature*. In the passage referred to the interrogative serves for a strong negative.

cāukhūṅṅ or cāukhūṅṅā, H., *four-cornered, square*.

cāugunā, H., *fourfold*.

cāugarā, H., m., *a box having four compartments* (ghar), for holding the ingredients of pān, or different kinds of perfumes.

cūlhā, H., m., *a hearth, a fireplace for cooking*.

cūmnā, H., v. a., *to kiss*.

cūn, H., f., *a low or suppressed noise*; cūn, P., the interrogative *why? wherefore?* From the first comes cūn na karnā, *not to make the slightest noise, not to murmur*, and from the second cūn na karnā, *not to say 'Why?'*—an almost equivalent expression.

cūnā, H., m., *white lime*.

cōnō, H., f., *the beak* (of a bird).

cōṅḍā, H., m., *the head*; a woman's *topknot of hair* (usually applied to the hair of an old woman, while that of a young woman is called jūrā); cōṅḍā muṅḍwānā, *to get one's head shaved*, i. q. *to suffer the utmost disgrace*; cōṅḍā dhūp men safed karnā, *to bleach one's hair in the sun*, i. q. *to be grey-headed without the experience of age*.

cāunsar or cāusar, H., m., *a game played with dice*.

cāunk, H., f., *a sudden start*.

cūṅki, P., *since* = H. kyūṅki, but is used when the reason is introduced before the argument, whereas kyūṅki supplies the reason after the argument.

cāunkṅā, H., v. n., *to be startled*, cāunk-ūṅhā or cāunk parnā, *to start up, to wake up or be alive suddenly*.

cūhā, H., m., *a rat or mouse*; cūhe dattiyān (or simply cūhe), *bracelets made of bits of gold wire fastened together, and projecting, like rats' teeth*.

cāuharā, H., *fourfold or in sets of four*.

cīhra, P., m., *the face, the countenance, the distinctive marks of a*

man or woman; thus cīhra likhānā is *to have one's descriptive roll written, to enlist*, and cīhra likhānā is *to make a descriptive roll, to enlist* (in the active sense); cīhra shāhī, is the epithet of the Queen's coin which bears the portrait of the Queen.

cāhitā (for cāhitā), *beloved, spoilt*; fem. cāhītī, *a darling, a spoilt girl*.

cōcāk, P., f., *the small-pox*; (H. sītālā or mātā); cōcāk rū, *marked with small-pox*.

cīrnā, H., v. a., *to tear, to split, to saw, to cut open, to lance*; cīr nikalnā, *to cut one's way through* (a crowd).

cūz, P., f., *a thing*.

cūl or cūlh, H., f., *a kite* (Falco cheela).

cōcāk, H., m., *a disciple, pupil, or apprentice*.

cāin, H., m., *ease, comfort, relief, tranquillity, recovery after illness*; cāin se, *at ease*.

cīngā, H., m., *the young of a bird*; cīnge bacce, *young brats or bantlings*.

cīnī, H. (lit. Chinese), (1) *chinaware, porcelain*, or the English imitation of it; (2) *coarse sugar*.

ch chakāra

ch, a consonant peculiar to India; the pronunciation is like the combination of 'ch' and 'h' in 'teach him.'

cha, H., *the numeral six*.

cāpā, H., m., *a stamp, a print, a seal, an edition* (of a printed work); cāpe khāna, *a printing office, a press*.

cāpnā, H., v. a., *to print, to stamp*.

cāṭī, H., f., *the breast, the chest*.

cācch, H., f., *buttermilk*.

cāliyā, H., f., *betel-nut* (the fruit of the areca palm).

śhānā, H., v. a., to sift, to strain, to filter.
 śhān mārā, to rummage.
 śhipā, H., hidden, secret.
 śhipānā, H., v. a. (causal of śhipā), to hide, to secrete, to veil; śhipā-e baiṭhnā, to sit hiding or concealing, as a hen her brood.
 śhappar, H., m., thatch; a thatched roof; śhappar phāṅke denā, to burst through the roof and give, said of presents that come, as we say, 'down the chimney.'
 śhaparkhaṭ, H., m., a bedstead with tester and curtains.
 śhapkā, H., m., a splash, a net; śhapke ke bāle, a kind of earring, apparently having a network covering.
 śhipnā, H., v. n., to be hidden, to lurk; to set (of the sun); but generally in the phrase, din śhipā, the daylight has set.
 śhattā, H., m., a beehive, a wasp's nest, a group of houses, a stack (of wood or road-side metal).
 śhatgiri, H., f., a ceiling cloth, an awning. (śhat is roof or ceiling; in bungalows [i. e. thatched houses of one storey] the ceiling is generally a cloth stretched across from cornice to cornice, tightly secured to the rafters and whitewashed.)
 śhaṭānk, H., f., the sixteenth part of a 'ser,' about two ounces, the ser being 2 lb.
 śhutpan, H., m., childhood.
 śhaṭṭā or śhaṭhā, H., the sixth; śhaṭṭī (tārikh or mitī), the sixth day after the birth of a child, on which the mother and child are bathed and friends are invited.
 śhuṭṭī, H., f., leave, release, permission, leisure.
 śhuṭṭkā, H., m., liberation, emancipation, bursting or spouting (as water out of a broken pipe).

śhuṭnā, H., v. n. (n. of śhornā), to go off, to be discharged (as a gun), to be loosed, to be acquitted (of a charge), to escape, to be omitted.
 śhadām, H., six dāms, equal to about sixteen cowries; śhadāmi or śhidāmi lāl, a man's name.
 śhuri, H. f., a knife; a large knife is śhurā.
 śhurānā, H., v. a. (causal of śhornā), to cause to let go, to liberate, to rescue; śhurā lenā, to snatch away from.
 śhirnā, H., v. n. (n. of śhernā), to be touched, to be played on (as a stringed instrument), to be molested; to be originated; yih bāt śhipi hai, this matter has been broached; vide śhernā.
 śhurwānā, H., v. a., to get (some one) released (by some one else).
 śharī, H., f., a rod, a wand, a switch, a walking-stick or light cane; śharīyā; pl., an embroidery representing twigs.
 śhaserā, H., in 'śhasere śānwāl' = (rice) selling at the rate of six sers (12 lb.) the rupee.
 śhakrā, H., m., a two-wheeled bullock-cart, a hackery; jahaz ke śhakre, cart-loads of dowry.
 śhallā, H., m., a plain ring (of gold, silver, &c.), worn on the finger or toe.
 śhilmā, H., v. n.; to be excoriated, or peeled, or rubbed; vide śhilmā.
 śhoṭā, H., small, young, insignificant (opp. to baṛā); śhoṭā-ī, juniority; baṛā-ī śhoṭā-ī means the relative ages.
 śhūṭnā, H., v. n. (is the same as śhuṭnā), to go off, to be abandoned; śhūṭe hī, p. 73, as the words dropped (from his mouth).
 śhornā, H., v. a., to let go, to loose, to set free; to leave alone, to give up, to abandon, to lay aside (rakh

śhornā, to put by for future use), to aid and abet, and hallā karnā, to raise a shout (by an attacking party).
 śhornā, to put by for future use), to except, to discharge (a gun, &c.), to pour (water into a vessel).
 śhokrā, H., m., a boy; śhokrī, a girl.
 śhipī, H., m., a cloth-stamper, a stamper of chintz, bed-coverlets, or of floor cloths (the stamps, made of wood, are of many different shapes; and several are used, one after the other, in producing a pattern).
 śher, H., f., touching, handling, annoying, provoking, stimulating; śher śhar, an interchange of compliments (generally malicious); śherkhānī, quizzing or provoking language.
 śhernā, H., v. a., to touch, to molest, to disturb, to introduce or broach a topic of conversation, to irritate, to vex, to stimulate, to strike a chord.
 śhilmā, H., v. a., to skin, to peel (an onion, &c.), to erase, to scrape.
 śhinkā, H., m., a string net or basket, slung to the rafters of a house, to keep things in, a hanging bag or basket. They are used in houses for holding food or other things required to be put out of the way, but within easy reach; billi ke bhāḡon śhinkā ṭūṭ parā, (prov.). The reel has broken, for luck of the cat, i. q. It's an ill wind that blows nobody good.
 śyūṅṭī or śi-ūṅṭī, H.; f., a small ant, red or black; the larger kinds are called śyūṅṭā, m.

ḥ (he)

The ḥ is peculiar to the Arabic alphabet and occurs in no words of Hindi or Persian origin. It is however merely a strong 'h,' and it is said to have been employed by Persian scribes in writing two phrases which are essentially of Hindi origin; hāmī bharnā (to breathe an emphatic 'yes'),

to aid and abet, and hallā karnā, to raise a shout (by an attacking party).
 ḥātim, A., m., the name of an Arab chief famed for his generosity; ḥātim zamānī (begam), a lady's name.
 ḥājat, P., A., f., want, need, necessity, poverty; ḥājatmand, needy, indigent.
 ḥājjī for ḥājji, A., one who has performed the pilgrimage (ḥājj) to Mecca.
 ḥāshā, A., let (him) set (it) aside, said of anything which is not likely to happen, or which ought to be avoided; take care!; also used merely in the sense of except.
 ḥāsil, A., resulting; as subst. m., product, outcome, produce (of land), revenue, profit, the inference or deduction from an argument, the result of a sum in arithmetic; ḥāsil karnā, to acquire; ḥāsil honā, to be acquired.
 ḥāzīr, A., present, in attendance, ready; at the service of (hence the person waited upon is ḥuṣūr); ḥāzīrī, f., presence, used instead of the Arabic mā ḥāzara (what is at hand) for an extempore repast, and hence appropriated to the European 'breakfast'; śhoṭī ḥāzīrī, the little breakfast, a cup of tea taken by early risers.
 ḥāfiḡ, A., keeping, guarding; khudā ḥāfiḡ, i. q. Good-bye (God be with you); as a subst. m., a protector, a guardian; one who has committed the whole of the Qur-ān to memory, one who can quote or recite passages of scripture; quwwat e ḥāfiḡa is the faculty of memory; vide ḥifḡ and ḥifāzat.
 ḥākīm, A., exercising authority; s. m., a ruler, a judge, a magistrate, any one in command.
 ḥāl, A., m., the present state of any-

thing, condition, circumstance, predicament; hāl men, at present.

hālat, P., A., f., state, condition, general circumstances; hālat (pl. of hālat), states, circumstances, facts, changes.

hālim, P., for H. hālam, m., cress, watercress.

hubb, A., f., love; hubbu l waṭan, love of one's native country.

ḥabshā (properly ḥabashā, A.), the feminine of ḥabash, (the country of) Abyssinia or Ethiopia; ḥabshī is the Indian term for a negro.

hattā l maqdūr, an Arabic phrase meaning as far as (one's) power (goes); similar phrases are hattā l-imkān (as far as possibility); hattā l wuṣ- (as far as capacity). The final ā is shortened before the l.

ḥajj, A., m., the pilgrimage to Mecca.

ḥijāb, A., m., a veil, a curtain, modesty, bashfulness, reserve.

ḥajjām, A., m. (lit. a scarifier), a barber (who also undertakes ordinary bleeding or cupping); hence ḥajāmāt, P., shaving.

ḥujjat, P., A., a plea, an argument, an objection (to what has been urged in argument); bilā ḥujjat, i. q. nemine contradicente.

ḥajjan (an Indian-made feminine of ḥājī, q. v., on the analogy of dhoban from dhobī, mālin from māli, telan from telī, &c.), a female pilgrim. A man who has performed the pilgrimage prefixes the word 'ḥājī' to his name as a title of respect, and is often called by that alone. In the same way the 'ḥajjan' of the story adopted that name as a convenient incognito.

ḥadd, A., f. (pl. ḥudūd), a limit, a boundary, an extremity, a bar or

obstruction, a definition (of a term). At the conclusion of letters addressed to an equal or superior it is customary to write 'ziyāda ḥadd e-adab,' i. e. beyond this is the limit of good manners; ḥadd se bāhar = outside the limits; ḥadd bāndhnā = to fix limits.

ḥarām, A., forbidden, prohibited, sacred from intrusion; especially used of things forbidden by ceremonial law, e. g. the flesh of unclean animals, or of clean animals improperly killed, (the opposite term is ḥalāl); also of things forbidden by natural law; hence na makḥarām = a man who is treacherous to his host or guest, or faithless to his benefactor; ḥarām khori = eating the bread of idleness, or enriching oneself by speculation or malversation; ḥarām zāda, misbegotten, a rascal.

ḥarj, A. P., prop. ḥaraj, inconvenience; kuḥ ḥarj nahīn, it is no matter.

ḥarira, A., at p. 60, means written (an unusual word in Hindustani).

ḥira, A., f., desiring eagerly, greed, avarice.

ḥarf, A., m. (lit. altering), a particle (in language), a syllable, a single letter (i. e. a consonant with its possible vowel), an utterance, a word, especially a word of exclamation or complaint, hence blame; ḥarf ba ḥarf, letter by letter, used for lafz ba lafz, word for word; do ēār ḥarf (a few letters) at p. 113 stands for a little knowledge.

ḥarakat, P., A., motion, gesture, action, improper or inconvenient action; ḥarakāt o sakanāt (motions and pauses) = behaviour¹.

ḥaram, A., forbidden, sacred; s. m., the sacred territory of Mecca; s. f., a woman belonging to a family, women's apartments (the English harem).

ḥurmat, P., A., reverence, respect (for that which should be inviolable), sense of honour, chastity; be ḥurmat, without the sense of honour, disreputable, infamous.

ḥisāb, A., m., numbering, calculation, arithmetic, accounts, a bill, measure, proportion, standard; estimation; ḥisāb kitāb, prop., written accounts, but applied to an account in general; ḥisāb rakhnā, to keep accounts; ḥisāb samjhnā, to explain an account; ḥisāb la gānā, to calculate; ḥisāb denā, to give an account.

ḥasb, A., m., computing, used adverbially; ḥasb e-ādāt, according to habit; ḥasbul-irshād, according to (any one's) desire; ḥasb e ḥāl, according to present circumstances, &c.

ḥasad, A., f. m., envy, malice.

ḥasrat, P., A., f. regret.

ḥusn, A., m., goodness, beauty; ḥusn-ārā, a proper name. ḥusnā is an abbreviation of ḥusn-ārā.

ḥusainī, a man's name, probably an abbreviation of ḥusain bakhsh.

ḥiṣṣa, P., A., m., a portion, a share.

ḥazrat, P., A., f., presence, object of resort or attendance, a title of reverence applied to living persons or historical characters (especially saints or prophets) of eminence, or to venerated relations, but also used insincerely, and sometimes ironically.

ḥuṣūr, A., m., presence, the title by which the highest person present is addressed, and spoken of.

ḥifāzāt, P., A., f., preservation, custody, guardianship, protection, safety.

ḥifz, A., m., preservation, care, retention (in the memory); ḥifz karnā, to commit to memory; ḥifz e marātib, remembering the various degrees (of guests, &c.), etiquette.

ḥaqq, A., truth, justness, right, The Truth, i. e. God, especially in the phrase ḥaqq ta-ālā, also right, title, privilege, claim, due; ḥaqq men (-us ke) in respect of; ḥaqq ḥuqūq, dues, vested interests, perquisites; at page 52 ḥaqq ḥuqūq wāle, means all the people of the muḥalla who had any claim to 'bakhshish,' or, as we should say, 'to be remembered.'

ḥaqārat, A., generally pronounced ḥiqārat, f., contempt, disdain.

ḥuqqa, P., A., m., a hookah, an apparatus by which tobacco is smoked through water.

ḥuqūq, A., pl. of ḥaqq, q. v. rights, claims.

ḥaqīr, A., despicable, contemptible.

ḥaqīqat, P., A., f., reality, truth, the fact (about anything).

ḥaqīqī, A., real, true; ḥaqīqī bhā-i or bahin, an own brother or sister as contrasted with a first or second cousin, who is also called bhā-i or bahin (the H. word is sagā).

ḥakkāk, A., m., a cutter and polisher of precious stones, a lapidary.

ḥukkām, A., m. (pl. of ḥākim), rulers, judges, magistrates.

ḥikāyat, P., A., f., a story, a narrative.

ḥukm, A., m., an order, a judicial decision, a sentence, a decree, a precept, a category; ḥukm nāma, a written order or authority.

ḥikmat, P., A., f., knowledge, science, philosophy, cleverness, ingenuity, device; ḥikmat e-amālī, practical skill, tact (savoir faire).

ḥakim, A., m., a sage, a philosopher, a physician. Among Muslims the

¹ This phrase also means technically 'consonants' in motion (i. e. having a vowel) and at rest.

title is one that is much respected. The rich often qualify themselves as doctors, in order to prescribe gratis for the poor.

halāl, A., *allowable, lawful* (opp. to harām); halāl khōr, *a man of low caste* (who may eat anything).

halwā, A., m., *sweetmeats*; halwā sohan (named after a man called Sohanlāl), *resembles toffee*.

halwā-i, P., m., *a sweetmeat maker, a confectioner*. (Sweetmeats are largely consumed as food by people who are on a journey, or who, for other reasons, are unable to cook their own daily meals.)

hammām, A., m., *a (Turkish) bath*.

himāyat, P., A., f., *protection, support, assistance, patronage*.

hamd, A., f., *praise, restricted to the praise of God*.

hamla, P., A., m., *an assault, an attack*.

hamīda, f. of hamīd, A., *praised or praiseworthy, a proper name*.

hawwā, A., f., *Eve*.

hawāss, A., m., pl., *the senses*.

hawāla, P., A., m., *delivery to, commitment, charge, custody, authority*; hawāla denā, *to give as a reference, to quote as an authority*; hawāla karna, *to deliver* (goods), *to give in charge*; hence hawālāt is the technical term for the custody of persons not admitted to bail pending their trial.

hūr, A., f. (properly a plural), *houris, a beautiful woman*.

haṣṣala, P., A., m., *stomach, crop* (of a bird), *capacity, ambition, courage, resolution*.

hauz, A., m., *a reservoir or tank, a vat, a swimming bath*.

haweli, P. (derived from hawālā), *a house or mansion, a dwelling-place*.

hayā, A., f., *shame, modesty, deli-*

oacy; behayā = *impudent or shameless*.

hayāt, A., f., *life, used as a proper name*.

haisiyat, P., A., f. (lit. *universality*), *the general character or reputation of a man, status, personality*.

hairān, A., *bewildered, confounded, perplexed, astonished*.

hairat, P., A., f., *astonishment, amazement, perplexity*.

haif, A., *pity, the pity of it! alas!*

hīla, P., A., m., *evasion, shift, artifice, pretence, pretext*.

haiwān, A., m., *an animal, a brute*.

kh (khe)

kh, a sound belonging to the Persian and Arabic languages, but not to Hindi. It occurs, however, in words which are now in the commonest use among the people, e.g. *khair* salāh, *khābar*, *khāna*, *khārc*, *khafā*, *khūb*, *khush*; the best method of acquiring the pronunciation of this letter and of the ghain (gh), is to go through the rest of the series of simple and aspirated sounds in pairs, beginning with 'b' and 'v' and 'p' and 'f,' and working backwards thus, -aba, -ava, -apa, -afa, -ada, -adha (the sound in other); -ata, -atha (the sound in nothing); -aza, -azha (the sound in azure), -asa, -asha, -aga, -agha, -aka, -akha. The voice, trained by the previous exercise, will, of itself, produce the required sounds.

khār, P., m., *a thorn*.

khārij, A., *outside of, excluded, external* (the opposite of dākhlī).

khārijan, adv., *outside*.

khāṣṣ, A., *distinct, peculiar, special, private, choice, pure*; khāṣṣ lahor kā banā hū-ā, i. q. of *real Lahore*

manufacture; khāṣṣ bāzār, a street so called at Delhi (now demolished), because it was close to the palace, and supposed to be under royal patronage; khāṣṣ dān, *a box to hold one's special belongings*; khāṣ kar, *especially*.

khāṣṣa, P. from A., *special, particularly good* (of its kind); khāṣṣī is an Indian made feminine.

khāṣṣiyat, P. from A., *peculiar property* (of a thing), *speciality*.

khāṣṣīr, A., f. (that which passes in the mind), *inclination, affection, thought, feelings*; used as a prep., *out of regard for* (taking kī); khāṣṣīr jam-, *self-collected, reassured*; khāṣṣīr khwāh, *agreeable, to the heart's content*; khāṣṣīr dārī, *regard for a person's feelings*; khāṣṣīr men -ānā, *to come into one's thoughts*; khāṣṣīr men lānā, *to bring into one's thoughts, to give favourable consideration to*.

khāk, P., f., *dust, ashes, nothingness*; often used after an interrogative, with which grammatically it is in apposition, when the latter implies a strong negative, to make it more emphatic¹; khāk -urānā, *to throw dust about, and khāk chānā, to sift dust, are expressions for useless or idle effort*; khāk siyāh karnā, *to make black ashes of = to ruin*; khāk men milānā, *to mix with the dust, to spoil or to demolish*; khāk e shifā, *dust of healing, i. e. sacred earth brought from a shrine, especially from the plain of Karbala*; khāk milā, *ruined*.

khākā, P., m., *a plan, a draft, an outline, a tracing*; also a *caricature*.

khālā, H., khāla, P., f. (from A. khāl), *a maternal aunt, a mother's sister*; there is a proverb, khālā kā rutba māke barābar, *a mother's sister ranks with a mother*; khā lazād bhā-i, *a cousin who is the son of a maternal aunt*.

khālū, *the husband of a khālā*.

khālī, A., *empty, void, hollow, unoccupied*; adv. *only, merely, unaccompanied*; khālī kā cānd (i. q. *the empty month*) is an expression for the tenth month (shawwāl) of the Musalmān calendar which commences with the -īdu lfiṭr, the great feast-day after the Ramaṣān, but has no saint's day such as all the other months have.

khām, P., *raw, unripe, uncooked, immature, unsolid, unsound*. It is the Persian equivalent of H. kaṣṣā, as pukhta is of H. pakkā.

khān, P., m., *master, the common adjunct to names of Afghāns or Pathāns, as 'heg' is to the names of Mughals*.

khāna, P., m., *house, dwelling-place, compartment, pigeon-hole* (of a desk), *square* (of a chess-board), *place for an entry*, (in a tabulated statement); khāna dārī, *house keeping or house management*; khāna shumārī, *a census*; khāna-e rawān, *a moving house*; khāna toy, *a kind of embroidery*; khāna is much used as the last word in compounds, e.g. bāwardīkhāna, *kitchen*, from bāwardī, *cook*, hence the

¹ The English expression 'how on earth' may sometimes render the meaning of 'kyā khāk' but only as a coincidence. E.g. karhā-i kyā khāk pakāti? 'How on earth could she cook a curry?' 'On earth' here means 'under mundane conditions of experience.' But 'khāk' implies that the result would be dust and ashes if it were anything at all.

hybrid word *gymkhāna* for *gymnasium*.

khāndān, P., m., *family, household, lineage*; **khāndānī**, *hereditary, of good family*.

khānsāmān, P., m., *master of the stores (in a household), a butler or steward*.

khānam, P., the feminine of **khān**, a Pathān or Afghān lady.

khāwānd (in India generally **khā** wind), P., m., *a lord; a master, a husband*.

khābar, A., f., *knowledge, information, news, tidings, notice, care, heed*; **khābardār**, *duly informed, cautious, also be cautious! be on your guard*; **mujhko -apni khābar tak bhī nahīn rahtī hai** = *I don't even know how to take care of myself or what I am about*.

khātm, A., m., *a seal, end, conclusion, termination*; **khātm karnā**, *to conclude, to complete*.

khāśācar, H. (for **khāśācar**), *a mule*.

khud, *vide khwad*.

khudā, P., m., *God*. (Also *master*, but chiefly in compounds, as **nākhudā**, *captain of a ship*; **katkhudā**, *master of a house*); **khudā na khwāsta**, i. q. *God forbid*; **khudā khudā kar ke**, i. q. *with great difficulty* (after many ejaculations for assistance); **khudā kī sanwār**, *divine correction*, **khudā kī mār**, *divine vengeance, ejaculations of the nature of curses, the former being a minimized substitute for the latter*; **khudā kī qasam**, *God's oath, an imprecation of Divine vengeance on falsehood*.

khudāwānd, P., m., *owner, lord, master*; **khudāwānd e karīm**, *the gracious Lord, an epithet of God*.

khudā-i, P., *universal nature, the universe, the attribute of Godship*.

khidmat, P., A., f., *service, ministra-*

tion, function, employment; **khid mat gār**, *a personal servant (among Europeans always a table servant)*; **khidmatguzār**, *ready to serve*; **khidmat guzārī**, f., *willing service*.

khārāb, A., *ruined, spoiled, deserted, miserable, bad, worthless (of its kind), vicious*; **khārābī**, f., *badness*.

khurāk, *vide khwurāk*.

kharrād, P., f., *a lathe*; **kharrādī**, m., *a turner*.

khārbuza or **khārbuza**, P., m., *a melon*.

khārc, P. (for A. **khārc**), *outgoings, expenditure, expenses, the means of meeting expenses*; **bibi khārc kī rāh dekh rāhī hai**, *the mistress is waiting for (or expecting) a remittance (from her husband)*.

khīrad, P., f., *understanding*.

khīradmand, *wise*.

khurd, P., *small*; **khurdsāl**, *of tender age*.

khurda, P., *fragments*; **khurda farosh**, *a retailer or vendor of small wares*.

khurfā, P., m., *purslain (Portulaca oleracea)*.

khārīd, P., f., *purchase*; **khārīd o farokht**, f., *buying and selling, commerce*; **khārīdār**, *a purchaser, a buyer*; **khārīdārī**, f., *buying*.

khārīdnā, H., v. s., *to buy*.

khizāna, P., A., m., *a treasury, a granary, a magazine (of arms), treasure*; **khule khizāne**, H. (*open treasures*), *a phrase denoting the utmost facility for theft, a thieves' paradise*.

khizāncī, P., m., *a treasurer*.

khissat, P., A., f., *meanness, stinginess, avarice*.

khush, *vide khwash*.

khāshkhāsh, A., *a poppy, poppy-seed*; **khāshkhāshī**, H., f., *name of a colour*.

khushk, P., *dry, withered*; *plain* (i. e. without butter or sauce); **khushkī**, f., *dryness, drought, dry land (opp. to tari)*.

khūsus, A., m., *particularity*; **khūsusān**, adv. *especially, particularly*.

khūsusīyat, P., f., *peculiarity, singularity, speciality*.

khatt, A., m., *a line, writing, a written character, handwriting, a letter*.

khāṭā, A., f., *a fault, a mistake, a failure*.

khīṭāb, A., m., *a speech, an address, the title of a person addressed, the mode of addressing any one*.

khāṭra, P., A., m., *danger, apprehension of danger*.

khūtūt, pl. of **khatt** q. v., *letters*; **khatt khūtūt**, *correspondence*.

khāṭā, H. for **khāṭā**, P., *displeased, vexed, angry*.

khāṭāgī, P., f., *anger, displeasure*.

khāṭif, A., *light, insignificant, frivolous*.

khūfiya, P., A., *concealed, disguised, secret*; also adv., *secretly, clandestinely*.

khulāsa, P., A., *essence, extract, substance, gist, abstract, summary*.

khilāf, A., m., *the contrary, opposition, hostility*; adv. (after **ke**), *in opposition to, contrary, against*; also in the Persian construction with the *-izāfat* sometimes omitted; also as a member of a compound, e. g. **ḥukm ke khilāf**, *contrary to orders*; **khilāfe-aql**, *contrary to reason*; **khilāf wa-da**, *against one's promise*; **khilāfō-i**, *lying*.

khālā-iq, A., f. (pl. of **khālq**), *created things, creation, people*.

khālīsh, P., f., *pricking, pain, anxiety, suspicion, misgiving*.

khilāt, P., A., f., *a dress of honour*.

khālq, A., f., *creating, created beings*.

khilqat, P., A., f., *creation, people; natural constitution*.

khālal, A., m., *a breach, a gap, interruption, disorder, confusion, disturbance, ruin*; **khālal-andāz**, *introducing confusion, meddling*; **khālal dānā**, *to interrupt, to disturb, to interfere mischievously*.

khāliyā, H. (from **khālā**), *mother's sister*; **khāliyā sās**, *mother-in-law's sister*.

khālifa, P., A., m., *a successor, a Caliph* (i. e. successor of Muhammad); *a monitor* (in a school), *the son of a master or tutor*, at page 117 **khālifa-on**, in the sense of *the schoolmistress's children* is an Indianized oblique plural of **khālifa** for **khālifa**, on the analogy of **rājā** which has the oblique pl. **rājā-on**.

khāmīr, A., m., *leaven*; **khāmīri**, *leavened*.

khānjārī, P., f., *a small tambourine*.

khāndaq, A., f., *a ditch, a moat*.

khō or **khū**, P., f., *nature, temper*; **khū bū**, *moral atmosphere*; **khogār** or **khogīr**, *habituated, tractable*.

khwāb, P., m. (pronounced **khāb**), *sleep, a dream*.

khwāja, P., m., *Lord, master, gentleman*, a title given to saints, and in common life to rich merchants.

khwāsta, P. (pronounced **khāsta**), *desired, wished for, having desired*; in the phrase **khudā na khwāsta** there is an ellipsis of **bāshad**. 'May God not have wished!'

khwān, P., m. (pronounced **khān**), *a tray*.

khwāh, P. (pronounced **khāh**, the imperative or stem form of **khwāstan**, *to wish*) used in compounds, e. g. **khāir khwāh** (*wishing well*) *a well-wisher*; **tan khwāh** (*required by the body*) *salary or wages*; **khwāh . . . khwāh** = *either . . . or* (i. e. *which you please*);

khwāh ma khwāh (pronounced **khūm khāh**), *like* (it) or *dislike* (it), *perforce, inevitably, as a matter of course, inconsiderately.*
khwāhān, P. (pronounced **khāhān**), *wishing, desiring.*
khwāhish, P., f. (pronounced **khāhish**), *a wish, a request, a demand.*
khūb, P., *beautiful, good, fine, excellent; khūbshūrāt, handsome; khūbshūrātī, f., beauty (of face and form); khūbi, f., beauty, merit, virtue, excellence.*
khwad, P. (pronounced **khud**), *self; khud ba khud, of one's own accord, spontaneously; khud badaulat, 'in (her) own person'; khudpasand, self-complacent; khud rau, growing of itself, wild (of plants); khud mukhtār, self-authorized, uncontrolled; khud maṭlab, self-interested, self-seeking, all which adjectives have corresponding substantives ending in -ī, denoting the abstract quality.*
khwūr or **khōr**, P., *eating* (in compounds).
khwūrāk, P., f. (pronounced **khūrāk**), *food, aliment, diet, board; khūrāk o poshāk, food and clothing.*
khwash, P. (pronounced **khush**), *good, healthy, wholesome, prosperous, delightful, pleasing, charming, cheerful, merry, contented, willing; khushāmād, flattery; khushāmādī, m., a flatterer (or as s. f. = khushāmād); khushbū, fragrance (or fragrant); khushrang, of a pleasing colour; khush zā-īqā, delicious to taste; khushkhatt, m., a calligraphist; khushkhattī, f., calligraphy; khushdīlī, happiness; khush qismat and khush naṣīb, fortunate; khush guzrān, in easy circumstances; khushā, interjection, *How good! how blessed!**

khwashī, P., f. (pronounced **khushi**), *happiness, joy, delight, cheerfulness, consent.*

khāuf, A., m., *fear, dread.*

khūn, P., m., *blood, slaughter, murder; khunākhūn, all bloody; -apnā khūn kar dālūngī, I will shed my blood upon you, meaning that she will kill herself to spite her husband.*

khayāl, A., m., *reflection, consideration, concept, imagination; khayāl bāndhnā, to form a conception, to frame an image of, to imagine.*

khayālī, adj., *is generally fanciful, as opposed to real.*

khayālāt, A., m. pl., *thoughts, ideas; also fancies or imaginations.*

khīyānat, P., A., f., *unfaithfulness, treachery, breach of trust* (the opposite of *amānat*).

khair, A., f., *good, welfare, prosperity; as an adverb, well, sometimes used as a polite refusal, or to introduce a new topic into conversation; khair-andesh, well meaning, used as a proper name; khair ṣalāh, pronounced, and now often written, khairṣallā, a phrase like our 'All's well!' used as a formula for periodical reports, by sentries, village watchmen or inspecting officers, also in sending verbal messages to friends or relations, and in winding up letters; khair ṣalāh pūchnā, to ask if all's well; khair ṣalāh kahnā, to report all's well; khairkhwāh, a well-wisher, opposed to badkhwāh, an ill-wisher; khair o-āfiyat, health and happiness.*

khairāt, A., f., pl., *good deeds, charity, alms; khairātan, a woman's name.*

khairiyat, P., A., f., *welfare, happiness; 'khairiyat hai?' is all well? a question asked when some-*

thing the reverse of well is apprehended, and generally answered by 'khairiyat to hai,' *all is well, before the bad news is communicated.*

khema, P., A., m., *a tent; khemagāh, a camping place, an encampment.*

d (dāl) dakāra

The sound of d is common to Arabic, Persian and Hindi. It differs from the English 'd' in being softer and more dental. In pronouncing it the tongue should be flat in the mouth and the tip should touch the teeth, not the gums above the teeth.

dābnā, H., v. a., *to press down, to suppress or repress, to restrain.*

dākhil, A., *entering, arriving in, entered, included, inserted; -age baḥ kar namaḥ ḥarāmī men dākhil hai = what goes beyond that comes under (the head of) treason.*

dād (1), P., f., *a gift; dādsitad = H. lenden, giving and taking, commerce, or trade, or the business of a money-lender.*

dād (2), P., f., *law, justice, equity, redress; dād denā, to do justice to, to appreciate; dād ko pahūnōnā, to arrive at, i. e. to obtain, redress, or appreciation.*

dādā, H., m., *a paternal grandfather.*

dār, A., m., *abode, dwelling, generally in phrases like dāru s saltānat, a royal capital; daru sh shifā, a hospital; dāru l-ilm, a college.*

dār, P. = *holding or hold, used in compounds as khabardār, q. v. dār o gir = capturing.*

dārogha, P., m. or f., *a superintendent.*

dāstān, P., f., *a story.*

dāgh, P., m., *a brand, a stigma, a*

spot or stain (e. g. the spots on the moon), *a scar, a wound, a sore, hence a grievous sorrow, a calamity.*

dākh, H., *a vine, a grape.*

dāl, H., f., *split pease* (it may be used of a single half of a pea, as in the phrase *dāl ke barābar, no bigger than half a pea*, or of any quantity of split pease); *a dish made of split pease, ghi, and spices, eaten with boiled rice or chupatties; dāl bhāt = rice and dāl; dāl roṭī, chupatties and dāl; dālen, in the plural, means pulses of different kinds, of which there is a considerable variety; dāl men kuch kālā hai, i. q. there is a flaw somewhere, lit. there is something black in the dāl.*

dālān, P., m., *a hall, an ante-chamber, a saloon.*

dām, H., m., *money* (originally a 40th part of a rupee, but an expression used only like the American cent—for purposes of calculation), *value, cost, price; dām dām bhar pāyā, received in full every farthing, a form of receipt; be dāmon kā, unpriced, gratuitous.*

dām, P., m., *a net, a spare.*

dāma, A., lit., *has lasted, used as optative, may last! dāma-iqbālūhu, may his prosperity be lasting! dāma luṭfu hu, may his kindness be lasting! dāma mulkuhu, may his kingdom endure! for hu, his may be substituted hā, hers, hum, their, m. or hunna, their, f.*

dāmād, P., m., *a son-in-law; a bridegroom.*

dāman, P., m., *the skirt of a garment, the foot of a mountain, metaph., protection; dāman pakarnā, to cling to (one's) skirt for protection or for redress.*

dān, H., m., *giving, a present, especially what is given by her*

father to a bride, or what is given to brahmins, or for charity.
 dān, P., in compounds, a *receptacle*, also from a different root (dānistān), *knowing*.
 dānā, H., dāna, P., m., *grain, a grain, a seed, a bead*; dāna pānī, *meat and drink*.
 dānā, P., *knowing, wise* (the opposite of nādān); dānā-i, f., *knowledge or wisdom*.
 dānt, H., m., a *tooth*; dānt pīsnā, to *gnash the teeth*.
 dānist, P., f., *knowledge, opinion*.
 dānish, P., f., *knowledge, science, learning*; dānishmand, *learned, wise*.
 dāhina, H., *on the right hand*.
 dā-i, H., dāya, P., f., a *wet-nurse, a nurse in general*.
 dā-ira, P., m., a *circuit, circumference, circle*.
 dābānā, H., v. a. (causal of dabnā), to *press down, to keep under, to restrain, to make a layer* (in gardening), to *shampoo* (the legs and feet).
 dabā-o, H., m., *pressure, superior influence, constraint*.
 dabkiya, H., m., a *man who flattens silver-wire for embroidery, a silver-wire flattener*.
 dabgar, H., m., a *maker of leather bottles or scales*.
 dublā, H., *lean, thin, weak*; dublā pan, *weakness, emaciation*.
 dabnā, H., v. n., to be *pressed down, to be trodden under foot, to be buried, to be suppressed, hushed, awed or quelled*; dabi-āwāz, an *undertone*.
 dibyā, H., short for debī, a *man's name*.
 dattiyān (vide ōhe), dattī is a *diminutive of dānt*.
 dakhī, A., m., *entry, admission, access, possession, inclusion, intrusion*; dakhī denā, to *interfere*.

dakhīlkār, P., A., a *person who is in possession, an occupant* (who cannot be ejected except by process of law and for breach of contract).
 dar, P., m., a *door, prep. in*; dar pesh, *in front of*; dar-ānā, to *come within*; dar kinār, *on one side*; dar guzar, *in passing*; darguzar karnā, to *pass over, to overlook, or forgive*; dar parda, *in secret*.
 darāz, P., *long, stretched out*.
 darbār, P., m., a *court, a levee*.
 darbān, P., m., a *doorkeeper*.
 dar pai honā, to be *on the track of, to be in pursuit of*.
 darja, P., A., m., a *step, a degree*.
 darakhī, P., m., a *tree*.
 darkhwāst, P., f., a *desire, an application, a petition*.
 dard, P., m., *pain, ache, affliction, pity*; darde sar, a *headache, worry*, darde shikam, *stomach ache*; darde dil, *heartache, sympathy*.
 darzi, P., m., a *tailor*.
 dars, A., m., *reading, a lesson, a lecture*.
 durust, P., *right, straight, correct, safe, well*; durustī, f., *the being right* as in tandurustī, *good health*.
 darkār, P., *necessary, useful*.
 darguzar; see dar.
 darmān, P., m., *remedy, medicine*.
 darmāhā, P., m., *monthly, a monthly allowance*.
 darman, shortened form of darmān.
 darmiyān, P., *in the midst, between, meanwhile*.
 darwāza, P., m., an (open) *door, a doorway*, sometimes used for door, but the door itself is generally called kiwār.
 darogh, P., m., a *lie*; also *adj. lying*.
 darwesh, P., m., a *poor man, a mendicant, a dervish*.
 darham barham, P., *intermixed, confused, topsy-turvy*.

daryā, P., m., *the sea, a large river*.
 daryāft, P., m., *discernment, knowledge, information, discovery*; daryāft karnā, to *obtain information, to inquire*.
 daribā, H., m., a *market for betel leaves*, the name of a quarter in Dehli.
 daregh, P., m., *denial, grudging, disinclination, regret, vexation*; dareghā, *interj. alas!*
 dīres, for the English *dress*, means cloth of European manufacture such as is used for ladies' dresses.
 das, H., the *numeral ten*; daswān en, in, *tenth*.
 dast (1), P., m., *the hand*; dastbasta, *with folded or clasped hands*; dast band, f., a *string of pearls worn on the wrist*; daste shafaqat, a *tender hand*; dastkhatt, a *signature*; daste ghaib, a *hidden hand, magic, Providence*.
 dast (2), P., m., *diarrhoea*.
 dastār, P., f., a *sash or piece of fine muslin wrapped round a turban*; dastār band, a *turban-maker*. (A turban ought to be tied, but some people wear turbans ready tied and stitched for them.)
 dastar khwān, H. from P., a *table cloth*.
 dastkār, P., m. (from dast), a *craftsman, a manufacturer, proficient, expert*.
 dastgīr, P., *taking by the hand, protecting*; dastgīrī, f., *protection*.
 dast nigār, P., *looking to* (some one's) *hand, needy, in want of aid*.
 dastūr, P., m., a *rule, a custom, practice*; dastūrī-rāmāl, a *rule of conduct, a manual, a code*.
 dassarā, H., *of ten seers, weighing ten seers, priced at ten seers the rupee*; s. m. a *ten-seer weight*.
 daswān, *tenth*; vide das.

dushwār, P., *difficult*; dushwārī, f., *difficulty*.
 du-ā, A., f., a *prayer, a blessing*; du-āgo, *one who invokes a blessing, a well-wisher*.
 da-wat, P., A., f., a *invitation, an entertainment, a banquet*; da-watī, m., a *guest*.
 da-wā, A., m., or da-wī, P., f., a *claim, a lawsuit*; da-wā karnā (kisī ōz kā kisī shakhṣ par), to *make a claim* (of something, against some one). In legal phraseology da-wā is *the claim*; mud da-ī, *the claimant* (plaintiff); mudda-ā, *the relief claimed*; mud da-ā-ālahī (pronounced mudā lih), *the defendant* (lit. upon him is the onus of relief).
 daghā, P., f., *deceit, imposture, cheating*; daghābāz, m., a *cheat, an impostor*; daghābāzī, f., *deceitfulness*.
 daftar, P., m., a *roll* (of paper), a *volume, a bundle of documents tied together in a cloth, a record, a record office*.
 daf-a, P., A., f., *one time or turn*, in the pl. *times*; daf-atan, *adv., suddenly or occasionally*.
 diqq, A., m., a *hectic fever, worry, bother*.
 dukān, P., f. = dūkān, a *shop*.
 dukh, H., m., *pain, sorrow, unhappiness*, the opposite of sukh.
 dikhānā, H., v. a. (causal of dekhnā), to *show, to exhibit*; dhūp ko ko-i ōz dikhānā, to *show something to the sunlight*, or kisī ōz ko dhup dikhānā, to *show the sunlight to something*, i. q. to *put in the sun, to air*; hākimon ko shūrat dikhā-o, *let the authorities see you*.
 dikhā-i denā, to *give an appearance, to let oneself be seen*, is a phrase supplying the place of dikhnā, the old neuter form of dekhnā.
 dakkhīn or dakkhān, H., m., *the*

South, the Deccan; as adj., southern.

dukhnā, H., v. n., to be in pain, to be in grief.

dugnā for dogunā, H., twofold.

dil, P., m., the heart, metaph. mind, soul, courage; dili, of the heart, heartfelt; dilcasp, alluring, engaging, interesting; dilsoz, heart-burning, ardent, pathetic; dilsozi, f., warmth of feeling, affection, compassion; dilshikasta, broken-hearted.

dallāl, A., m., a broker.

dilānā, H., v. a. (causal of denā), to cause to give.

dilbardāshṭa, P., discouraged.

dil jam-i, f., collectedness of heart, peace of mind, consolation.

dil jo-i, f., studying the heart, seeking to please.

dildār, captivating the heart; dildār jahān, a girl's name.

daldār, H. P., solid, fleshy, pulpy, thick (of leaves).

dilshikani, P., f., disappointment, discomfiture.

dulhā, H., m., a bridegroom.

dulhan, H., f., a bride.

daliyā, H., m., coarsely ground meal.

diler, P., bold; dileri, f., boldness.

dalil, A., m., an argument, demonstration, evidence.

dam, P., m., breath; life, a single breath, hence—an instant of time; energy; vigour, spirit, strength, the edge (of a sword), the temper of steel; dam kar denā, to blow upon by way of infusing life; dam denā (in cooking) is to put hot cinders upon the cover of a pan while it is on a hot fire, so that the moisture may be evaporated, the last process before serving; dam qadam, breath and motion, energy; dam bhar men, in one second; dam mārā, to utter a word; dam men dam hai, i. q.

there is still some life; dam nāk men -ānā, a phrase for being distressed or exhausted, unable to breathe through the mouth; merā dam nāk men -āgayā hai = my patience is exhausted.

dum, P., f., a tail.

dimāgh, P., m., the brain, intellect, spirit, fancy, pride.

dumchallā, H., m. (lit. the tail of a paper kite), a child at the heels of its mother.

damrī, H., f., a denomination of money, about one-eighth of a paisā or a thirty-second part of an anna.

din, H., m., a day, daylight; din bhar, all day; din cāphe, the daylight growing; din chipe, the daylight hiding; din chale, the daylight declining, said of morning, evening and afternoon respectively; din phireng, the days will change, i. q. a better time is coming.

dang, P., astonished, amazed.

dunyā, A., f., the present world, the present life, the world (often contrasted with dīn, faith in the world to come), people, worldly goods; dunyādāri or dunyā sāzi, worldliness, affected civility; dunyāwī, adj.; of this world, transitory.

do or du or dū, H. and P., the numeral two: In compounds the o is generally short, as in do-annī, a two-anna piece; dosāla or dusāla, two years old; dobara or dubāra, twice over; dopaṭṭā or dupaṭṭā, a sheet or cloth of two breadths (i. e. sold double like English blankets); dopahar, noon (or midnight); doshālā, a double shawl; dugnā for dogunā, twofold; dolā-i or dulā-i, a quilt; donāli, double-barrelled (a gun); dohattar, two handed (a blow or push with both hands, or a weapon held in both hands).

do, H. for de-o (pl. of de, give), vide denā.

dawā, A., f., medicine, a remedy.

dawāt, P., A., f., an inkholder, an inkstand.

dwārā, H., m., a door.

dopaṭṭā, H., m., vide do.

dośand, P., or duśand, twice as much.

dūdh, H., m., milk; dūdh kā jalā, one whose mouth has been scalded with hot milk. (In India milk is always boiled at once in order to preserve it.)

dūdh ūṭhā-i, H., f., a ceremony at the weaning of a child.

dūdhiyā, H., f., a colour (milk-white).

dūr, P. and H., far from; dūr ho, get away! away!; subst. f., distance, remoteness; kitnī dūr hai? how far off is it? dūr -andesh, far-seeing, provident, used as a man's name; dūrdarāz, stretching very far, long, tiresome.

daura, P., A., m., a (single) revolution, a turn; a tour (especially a Governor's tour in camp), a circuit, a session.

daur, H., f., running, galloping, a race, a course, an attack or raid, range, reach, compass.

daurānā, H., v. a. (causal of daurnā), to cause to run or gallop, to send in haste; (of thought, reason, or fancy) to let go, to indulge in speculation.

daurnā, H., v. n., to run, to travel quickly.

dos for doṣh, H., m., a fault; blemish, defect, guilt, blame.

doṣṭ, P., m. (in Prosody the 's' and 't' are considered as a single letter), a friend; doṣṭī, friendship; dos tāna, adv., in a friendly manner.

dūsrā, H., second, other, next.

doshālā, vide do.

dogunā, vide do.

dolā-i, H., f., a coverlet made of two different coloured cloths stitched together; vide do.

daulat, P., A., f., good fortune, prosperity, riches.

daulatmand, P., rich, prosperous.

dolattī, H., f. (the o short); a kick with both (hind) legs (generally of a horse or mule, and when used of human beings expressive of the same kind of action).

dūlhā, H., m., a bridegroom.

dūlhan, H., f., a bride.

dūnā, H., double.

daunā or dona, H., m., one or more broad leaves folded so as to make a cup or basket for holding things, especially groceries.

donon, H. (pl. of do, in all the cases), the two, both.

dohrā (or doharā, vide dāuharā), H., double, in duplicate; s. m., a distich.

duhā-i, H., f., a cry for justice, an appeal for help to one's neighbours, or to the nearest authority (lit. do hā-e, two 'ah!'s); duhā-i tihā-i karna, to cry repeatedly (i. e. twice or thrice) for help.

duhlānā, another form of dhulānā, to cause washing to.

dihli or dilli (the latter being a familiar term used by residents to each other), the city of Dehli, wrongly spelt in English Delhi.

dahī, H., m., Curds; dahī bāre (vide barā);

dai kara, dai is a contraction for dayā, H., benevolence, generosity; kara is an old form of the genitive particle kā.

diyā, H., m., dī; f. (the past tense and participle of denā), in old H., diyo.

diyā, H., m., a light or lamp; diyā salā-i; a lucifer match.

diyānat, P., A., f., *honesty, integrity*, a woman's name (for diyānatu n nisā); diyānatdār, *honest, high-principled*; diyānatdārī, *conscientiousness, strict honesty*.

dībāja, P., m., a relative noun from dibāj, the Arabic form of P. dibāh (= dev + bāst), *having a gold edging, a frontispiece, a preface*.

dijiye, a form of the verb denā, to give. The original signification appears to have been to be given, but it is used as a polite imperative, *Be so kind as to give*. Compare cāhiye, kijiye, rakhiye, &c.

did, P., past tense of didan, to see = has seen or saw.

dida, P., m., *the eye*; didabosī, *kissing the eyes*.

dida, P., *having seen*; dida-o dānista, i. q. *knowingly and wilfully*.

der, P., *long, of long standing, old, also late*; s. f., *length of time, lateness*; derī, f., *delay*.

des, H., m., *country*; desī, *indigenous, home-made*, opposed to wilāyatī, *foreign*.

dekhā dekhī, H., i. q. *in imitation* (of).

dekhat bhūlī (lit. *she was amazed as she looked*), a maze or labyrinth, an intricate embroidery work on net or muslin.

dekhnā, H., v. a., *to behold, to see, to perceive*; dekhnā bhālnā, *to look at carefully*; dekhā dekhī, *looking at each other, being face to face* (with a thing, as well as with a person); dekho! *look here*, i. q. *attend to me*.

deg, P., f., *a caldron*; degā, or H. degā, m., *a small caldron*; degō, f., *a smaller vessel* such as is used for ordinary cooking purposes, serving as kettle, saucepan, stewpan, &c. They are made of copper, and washed periodically inside and

out with tin. This tin-washing (qala-i) must be carefully renewed at least once a month. Degohis are priced (whether old or new) by their weight at the current value of copper.

dimak, H., f. (P. divak), *the white ant*.

din, A., m., *faith, religion* (especially the religion of Islām); dindār, *religious* (the opposite of dunyā dār).

denā, H., v. a., *to give, to grant*; with the inflected infinitive of another verb, *to permit*, e. g. -āne do, *let (him) come*; jāne do, *let (it) go*; rahne do (let be).

deva or de-o, H., m., *a deity, divine presence or manifestation*.

diwār, H., diwāl, P., f., *a wall*; hence diwālgir, *a bracket or wall lamp*.

diwāla or diwāla, H., m., *bankruptcy*; diwāla nikālnā, *to declare a bankruptcy*. The term is connected with the 'diwālī' or feast of lamps, held on the new moon of Kārtik (October, November), on which date all mercantile accounts are made up and balanced.

diwān, P., m., *a royal court, a council, a minister* (especially a finance minister), *a man who has control of the accounts of a large estate*.

diwānī, adj., as opposed to faujdārī, is *the civil court* (-adālat) as opposed to the criminal.

diwāna, P., diwānā, H., *mad, insane*.

deh, H. (f. or m.), *the body*.

dehāt (P. dīhāt), f., an Arabioized plur. of dih or dih, P., *villages, the country*, as opposed to the town, *outlying estates*.

dehrā, H., m. (derived from deva griha), *a temple*.

dh dhakāra

dh, a purely Hindī sound. It is pronounced like the 'dh' in 'adhere,' but is softer and more dental.

dhārnā, H., v. a., *to pour forth, to cast* (metal in fusion), *to roar, to bellow*; na mār na dhār, *without beating or violence*; dīu dhāre, *in the heat of the day*; dhār, s. f., or dhārā, m., is *the main current of a river, the line in which the current is strongest*; it also means *a crowd or a gang of robbers*.

dhān, H., m., *rice, when growing, or still in the husk*; dhānī, *the colour of the rice plant* (when young), a light and very brilliant green.

dharm, H., m. (lit. *what is to be held fast*), *a statute* (in the sense of that word as used in the Psalms), *duty* (especially the duty of a man in the state of life in which he is born, i. e. his caste); hence *piety, religion, virtue, right conduct*. To a Hindū it is what dīn or -imān is to a Musalmān.

dharnā, H., v. a., *to plate* (securely), *to hold* (firmly).

dhulānā, H., v. a. (causal of dhonā or rather of dhulnā which is neuter of dhonā), *to cause washing to*.

dhulā-i, H., f., *a washing* (of clothes), the price paid for a washing.

dhulnā, H., v. n., *to be washed*.

dhulwānā, H., v. a., *to get washed by*.

dhamkānā, H., v. a., or dhankī denā, *to threaten, to scold*;

dhun, H., f., *a buzzing sound*; a *persistent desire*.

dhandhā, H., m., *employment, occupation*.

dhaniyā, H., m., *coriander seed*.

dhū-ān, -en, H., m., *smoke, vapour*.

dhobī, H., m., *a washerman, fem. dhoban*.

dhūp, H., f., *vapour, the dazzling heat and light of the sun*; dhūp denā kapron ko, *to atr clothes*.

dhotar, H., f., *a kind of coarse cloth*.

dhotī, H., f., *a sheet of calico, which is wound round the waist and tucked in between the legs, worn by Hindūs*.

dhokā or dhokhā (the latter more correct), H., m., *deceit, delusion, illusion* (e. g. a mirage, or a scarecrow); dhokā denā, *to deceive*; dhokā khānā, *to be deceived*.

dhūm, H., f., *noise, bluster, bustle*; bare dhūm dhām se, *with great noise and pomp*.

dhonā, H., v. a., *to wash*; dho dhānū, *to wash thoroughly*.

dhiyān or dhyān, H., m., *meditation, contemplation*.

dhelā for -adhelā, H., m., *half a paisa*.

dhimā, H., *tardy, slow, gentle, soft* (of the voice), *faint* (of colour), *slight* (of fever, &c.); dhime dhime, *softly or slowly*.

ḍ ḍākāra

ḍ, a sound peculiar to Hindī, but resembling the English 'd.'

ḍā-irekṭar, *the director* (of public instruction, N. W. P.), an official title.

ḍārhī, H., f., *a beard*.

ḍāk, H., f., *the post* (for conveyance of letters), *the mail, a relay* (of horses or runners); ḍāk bahangī, *parcel post*; ḍāk khāna, *post office*; ḍāk gārī, *mail cart, post carriage* (still used where there is no railway).

ḍālnā, H., v. a., *to throw* (down, or into, or upon), frequently used in forming intensives, as *kāṭ ḍālnā, to*

out through; tor dālnā, to break into pieces; mār dālnā, to kill.

dāli, H., f., a branch, a twig, a basket made of small branches, an offering of fruit, flowers, &c., presented in such a basket; a present of any kind given to propitiate favour.

dānwāṇḍol, swinging or rocking about, unsettled, restless.

ḍubānā or ḍubonā, H., v. n. (causal of dūbnā), to cause to sink.

ḍar, H., m. f., fear, dread.

ḍarāwā, H., m., frightening, intimidation.

ḍarnā, H., v. n., to fear, to be afraid of (kisi se).

ḍafali, H., f. (from P. daf; A. daff), a tambourine.

ḍiggi for dighi, H., f., an oblong tank or pond.

ḍalwānā, H., v. a. (from dālnā), to get (something) thrown or laid down (by some one else).

ḍālī, H., f., a (small) lump, a sweetmeat, a betel-nut prepared in a particular manner.

ḍandā, H., m., a staff; ḍandī, f., a small rod, a stalk (of a flower), the tube of the corolla of the hārsinghār (Nyctanthes arbor tristis) used for dyeing.

ḍūbnā, H., v. n., to sink (in water), to dive, to be drowned.

ḍor, H., f., ḍorā, m., ḍorī, f., a thread, a string, a cord.

ḍolī, H., a litter swung from a pole which is carried on the shoulders, a dooly.

ḍerā, H., m., a tent, a (temporary) dwelling-place.

ḍerh, H., the numeral one and a half; ḍerh pā-o, three-eighths (generally of a seer); ḍerh rupiya, one rupee eight annas; ḍerh baje, half-past one; ḍerh san, a hundred and fifty; ḍerh -īnāḥ kī masjid banānā,

to make a mosque (for oneself) out of a brick and a half, i. q. to be narrow-minded and conceited.

ḍīng, H., f., pride, boasting; ḍīng ki lenā, to boast.

ḍe-orhī or ḍewarhī, H., f., the threshold or porch of a house, or ante-chamber of a room.

ḍh ḍhakāra

ḍh is also a purely Hindi sound; 'ḍha' being the fourth character in the Nāgari series of coronals. It is pronounced like the 'dh' in the name Todhunter.

ḍhāk, H., m., a tree (the Butea frondosa), which in the early spring, and before its leaves come out, is covered with yellowish scarlet blossoms, when 'it presents a striking spectacle, like fire on the horizon.' The leaves are large and used as plates, and instead of paper. A yellow dye is made from the flowers, and a gum (collected as kino) exudes from the bark.

ḍhānā, H., v. a., to break down, to shatter, to demolish; ḍhā denā, intensive.

ḍhāṅknā, H., v. a., to shut, to put a cover on.

ḍhā-i, H. = -aḥā-i, the numeral two and a half.

ḍhab, H., m., shape, form, style, knack, method, opportunity, manners, conduct, address; ḍhab par ḍaḥnā, to be moulded according to (some one else's) will.

ḍhaknā, H., m., a cover, a lid.

ḍhaknā, v. n. (neuter of ḍhāṅknā), to be covered.

ḍhakoṣlā, H., m., stuffing, padding, bombast, pretence, deception.

ḍhakelnā or dhakelnā, H., v. a., to

shove, to push, to thrust away; ḍhakel denā, intensive.

ḍhugdugi or dhugdugi, H., f., palpitation; the hollow in the throat below the Adam's apple; a jewel worn in that particular spot, so named from its rising and falling with the action of the heart.

ḍhalnā, H., v. n., to sink by gravitation (as water), to incline, to decline; din ḍhale = the afternoon; ḍhal jānā, intensive.

ḍhaliyā, H., m., one who casts metal, a founder.

ḍhanā, H., v. n. (neuter of ḍhānā), to be demolished, to tumble down; ḍha jānā or ḍah jānā is the intensive.

ḍha-i, H., f. (probably from ḍhanā), in the phrase ḍha-i denā means forcing oneself upon any one as a guest.

ḍhanḍhorā, H., m., proclamation by beat of drum, or by the public crier.

ḍhang, H., m., characteristic manner, behaviour, quality.

ḍholī, H., f., a bundle of (about 200) pan-leaves (packed for transport).

ḍhonā, H., v. a., to carry a load.

ḍhūḍhnā, H., v. a., to search, to seek for.

ḍher, H., m., f., a heap, a large quantity.

ḍhilā, H., loose, slack, lazy, careless, weak.

ḍhelā, H., m., a clod of earth, a lump (of clay, molasses, &c.).

ḍ (ḍāl)

The ḍ is common to Arabic and Persian, though rare in the latter, and is unknown to Hindi. The correct pronunciation is that of the 'th' in 'other,' only more dental, but in Hindustani it is pronounced like 'z.'

ḡāt, A., f. (in Arabic the feminine of ḡū, meaning 'possessed of' and used with substantives to construct epithets of quality), in P. as subst. essence, nature, substance, personality, self, and in Hindustani being confounded with jāṭ (birth), it means hereditary nature or 'caste' or species; ḡaurat ḡāt (p. 130) is i. q. womankind, or it might be translated by woman in italics.

ḡā-īqa, P., A., m., the sense of tasting, the palate, taste, flavour.

ḡakhīra, P., A., m., treasure, store, capital.

ḡarra, P., A., or zarrā, H., a mote, an atom, a grain; ḡarra ḡarra, a very little; ḡarra kī ḡarra leṭ gayā, lay down for a minute or two; ḡarī sī ōiz, a tiny little thing; ḡarra is also used adverbially, and in requests it often means no more than just, or please.

ḡarī-ā, P., A., m. (in H. often inflected as if ḡarī-ā), means of access, medium, instrumentality, interest, favour, intervention; ḡarī-ā rakhnā, to have interest; kisi ke ḡarī-ā se, through the intervention or instrumentality of some one.

ḡikr, A., m. (lit. remembrance), mention (in conversation), relation, recital, praise (of God); vide maḡkūr. ḡikr -āyā (kisi kā), mention was made (of some one).

ḡillat, P., A., f., baseness, meanness, abasement, humiliation, disgrace, insult.

ḡallī, A., contemptible, disgraced, insulted.

ḡimma, P., A., m., responsibility, suretyship, trust, charge, burden (of proof, &c.); ḡimma dār or ḡimma wār, responsible.

ḡauq, A., m., taste, enjoyment.

zihn or zahn, A., m., *intellect, natural acuteness.*

zahin, A., *intelligent, sagacious.*

zī, A. (the genitive of zū, *vide zāt*), *possessor of; zī -ikhūyār, having authority; zī hijja or zī l hijj, the twelfth month of the Musalmān calendar; zī qa-da, the eleventh month; zī haqq, having a legal claim; zī rutba, having rank.*

r (re) rākāra

r, a sound common to Arabic, Persian, and Hindi. It is pronounced as the 'r' is pronounced in Scotland and in France; and never has the sound given to it in such words as 'poor,' 'fire,' 'theatre,' 'firm,' &c., in England. There is therefore no letter, in the pronunciation of which a (southern) Englishman is more likely to make himself unintelligible to a native of Hindustan. The two rules to remember are: (1) that the 'r' is never slurred over or pronounced as a vowel; (2) that it never alters the character of a preceding vowel.

rā, P., a distinctive particle, answering to the Hindustani 'ko;' only used in Persian.

rāt, H., f., *night; rāt din, night and day; rāton rāt=all night long, or in the middle of the night; -ādhi rāt, midnight.*

rāj, H., m., and rājā, H., m.; *a king, a master; rāj, except in composition, is now restricted to the meaning of rājimīstrī, i. e. a master builder; its oblique plural is rājon and the oblique plural of rājā, rājā-on.*

rāj, H., m., *a kingdom, a realm, dominion.*

rājput or rajput, H., m. (lit. *a king's*

son). A caste of Hindus, including many different families and tribes, who claim to be descended from ancient Aryan kings or warriors, and to represent the military prowess of the nation.

rāhat, P., A., f., *quiet, ease, relief, pleasure, delight.*

rāz, P., m., *a secret; rāzdār, a confidant.*

rāst, P. (in poetry the 'st' is regarded as a single letter), *right* (opposed to *cap, left*); *true, correct, upright, honest, straight.*

rāstā, H., rāsta or rasta, P., m., *a road; a path, a way, a manner; rāsta batānā, to show the way; rāsta pakarnā, to keep to the path; rāsta dekhnā (kisi kā), to look for some one coming, to wait for.*

rāzī, P., A., *pleased; contented, satisfied.*

rākh, H., f., *ashes.*

rāg; H., m. (lit. *colour*), *a musical mode or theme, a melody or air.*

rām or rāma, H., m. (lit. *beautiful*), the name of the most celebrated incarnation of Vishnu, the hero of the rāmāyana. The object of adoration in the purest forms of modern Hindu religion, rāmkahānī, H., f., *the story of Rāma, a disparaging term, meaning a long story.*

rām, P., *tamed, tractable, obedient.*

rānī, H., f., *a queen, the wife of a rājā.*

rāh, P., f., *a road, a path, a means of access, a journey; progress, method, custom; rāh par -ānā, to come (back) on to the (right) path; rāh e najāt, the way of salvation (name of a tract); rāho rasm, ways and customs; (when two families are said to be connected by rāh o rasm, the meaning is that they are in the habit of calling and exchanging complimentary presents, and*

attending each other's social functions); rāh dekhnā (*vide rāsta dekhnā*), *to wait for, to expect* (a guest or a letter); rupiyekī rāh lagā denā, *to hit on some method of (procuring) money.*

rā-i, H., f., *mustard-seed of a very small kind; the mustard grown for oil is called sarson.*

rā-e or rāy, A., f., *belief, opinion, advice.*

rā-ij, A., *customary, prevalent.*

rabb, A., m., *lord, master; rabbul -ālamīn, Lord of the worlds; rabbanā, our lord; rahbī, my lord.*

rabṛī, H., f., *thickened milk, hasty pudding.*

rabṭ, A., m., *binding, uniting, connection, bond, friendship, intimacy; rabṭ zabṭ, organization; be rabṭ, disconnected, irrelevant.*

rub, A., m., *a fourth part.*

rupe for rupa-e, P., H., *rupees; the H. word is rupayā or rupiyā (a silver coin), forming in the plural rupa-e; the Persianized form is rupiya (final a short) in the singular, and rupe or rupiye in the plural; but rupiya is also used as a quasi-plural in the sense of 'money.'*

rutba, P., A., *a step, station, rank, distinction.*

rajab, A., m., *the seventh month of the Musalmān calendar. A man's name.*

rajistārī, E., *registered (a letter).*

raḡnā, H., *to make, to create; raḡyo is the old form of the perfect.*

rihl (prop. raḡl), A., *a book-rest (for the Qur-ān).*

rahm, A., m., *mercy, pity; rahmdil, tender-hearted.*

rahmat, P., A., f., *mercy, a girl's name.*

rukhsat, P., A., f., *leave, permission to depart, euphemistic for dismissal.*

rakhna, P., m., *a breach (in a wall), a hole, a chink; rakhnabandī, a patching up of holes, metaph. a thorough reform.*

radd, A., m., *returning, rejection, refutation (in argument); radd o kadd, altercation, persistent opposition; radd badal, chopping and changing.*

raddī, *rejected, thrown away (as un-serviceable).*

rizq, A., m., *means of subsistence, daily food; whence razzāq, the Supplier, is one of the names of God.*

risāla, P., A., m., *an epistle (from the same root as rasūl, an apostle), a tract or pamphlet; also a troop of horse, whence risāla dār, a cavalry officer.*

rasta, *vide rāstā.*

rasm, A., f., *manner, custom; rusūm, pl., customs, usages, customary fees.*

ruswā, P., *dishonoured, ignominious; ruswā-i, f., ignominy, disgrace.*

rasūl, A., m., *a messenger, an apostle.*

rishta, P., m., *thread, a series, relationship; rishta dār, a relation.*

rishwat, P., A., f., *a bribe, bribery; rishwat sitānī, demanding bribes.*

riḡā, A., f., *contentment, consent; riḡāmand, i. q. rāḡī.*

raḡā-i, P., f., *a quilt, a coloured coverlet (for a bed).*

ri-āyā (prop. ra-āyā), A., pl. of ra-iyat, *subjects, the people (generally) of a place.*

ri-āyat, P., A., f., *guarding, care of, attention to, partiality.*

ra-iyat, P., A., f., *a subject, a peasant (Anglicized as ryot).*

raghbat, P., A., f., *desire, liking.*

raft, P., f., usually in the phrase -āmad o raft, *coming and going.*

raftār, P., f., *motion, gait, conduct*.
 rafta rafta, P., *gradually, by degrees*
 raf-, A., m., *raising, bearing up against; throwing off; raf-e fasād, avoidance of strife*.
 rafū, P., m., *darning; rafūgar, a sack or tent-maker*.
 rafīq, A., m., *a comrade, a friend, used as a proper name*.
 ruq-a, P., A., m., *a scrap (of paper), a note*.
 raqam (prop. raqm), A., f., *a mark, writing, notation of numerals, an item (of account); raqam karnā, to write*.
 rikābi, P. from A., f., *a flat dish, a plate*.
 rak-at, P., A., f., *bowing in prayer*.
 ruknā, H., v. n. (neut. of roknā), *to stop, to flutter, to hesitate*.
 rakhnā, H., v. a., *to keep, to preserve, to maintain, to deposit, to put by, to keep back, to have; rakhā rahnū, to remain where it was placed; rakh ḥorṇā, to put or stow away; rakh denā, to put down; rakh lenā, to take up (and keep), to keep to oneself*.
 rakhīye. This form is believed to be an old future participle now used as a precatory imperative, i. q. *be so good as to keep*. It may be addressed to one's own self, as at page 98, line 9.
 rag, P., f., *a vein or artery, also a tendon, a sinew*.
 ragarnā, H., v. a., *to rub, to grate*.
 rulānā, H., v. a. (causal of ronā), *to cause to weep*.
 ramazān, A., *the month of fasting, which is the ninth in the Musalmān calendar; used also as a man's name*.
 ramaq, A., m., *the last breath (of a dying man); metaph. the least bit*.

ranj, P., m., *trouble, sorrow, distress, pain, annoyance*.
 ranjish, P., f., *grief, grievance, offence, displeasure*.
 ranjīda, P., *grieved, offended, vexed; ranjīda khāṭir, sore at heart*.
 rang, P. and H., m., *colour, paint, hue, complexion (lit. and metaph); pleasure, amusement; nād rang means dancing and other performances; rang ba rang, of different colours or sorts; rang dhang, general appearance or style*.
 rangriz for rangrez, P., m., *a dyer*.
 rangsāz, P., m., *a paint-maker*.
 rangānā, H., v. a., *to cause to be dyed or coloured; rangā-i, dyeing, or the price paid for dyeing*.
 rangnā, H., v. a., *to colour or dye*.
 rangin, P., *painted, gaudy, ornate, elegant*.
 rū, P., m., *the face, countenance, aspect, surface; barū-e, for the sake of, by way of; rū barū or rū dar rū, face to face*.
 rawā, P., *going, current, lawful, right*.
 rawāj, A. (H. riwāj), m., *currency, prevalence, custom, practice*.
 ro-ān-en, H., m., *the hair of the body, down; ro-en ro-en se du-ā nikaltī hai, a blessing issues from every hair of (my) body*.
 rawān, P., *going, moving, flowing; s. m., life*.
 rawāna karnā, *to despatch, to send*.
 rūbarū, P., *face to face, in the presence of*.
 rūpiya, same as rupiya. q. v.
 roṭī, H., f., *a cake of bread, a chuppatty, bread*. The English loaf is called dabal (*double*) roṭī from its having a top and bottom; bakers' bread is *khamirī roṭī* or *tanfirki roṭī*.
 rūh, A., f., *the soul or spirit, life; rūhul lāh, a man's name*.

roz, P., m., *a day, adv., daily; roz o shab=din rāt; roz ke roz, day after day; -ā-e roz, any day*.
 rozgār, m., *time (as it passes), the means of earning one's daily bread, service (especially of Govt.), employment*.
 rozmarra, *daily, customary, usual; (of language), idiomatic, as it is spoken*.
 roznmāda, m., *a diary, a daybook; roznmāda navīs (in a court), a man who keeps an index or list of all current business*.
 roza, P., m., *fasting, a fast; roza rakhnā, to keep a fast; roze se honā, to be fasting*.
 rozī, P., f., rozīna, P., m., *daily food, daily work, daily wages*.
 roshan, P., *bright, shining; roshanī, f., light, brightness*.
 rok, H., f., *prevention, restraint, hindrance; rok tok, stopping and questioning, interference (especially that of a policeman or a sentry)*.
 rokaṭ, H., f., *cash; rokaṭ bahī, a cash-book*.
 roknā, H., v. a., *to stop, to check, to challenge (as a sentry), to hinder, forbid or resist*.
 rūkhā, H., *dry, harsh, rough, not made nice (as food) or genial (as conversation)*.
 rūmāl, P., m. (lit. face-wipe), *a pocket-handkerchief, a towel*.
 ronā, H., v. n., *to weep, to lament; ro dho kar appears to mean, after weeping and wiping the eyes; ro pit kar, after weeping and beating (the breast)*.
 raunaq, A., f., *lustre, splendour, beauty, grace*.
 rūngṭe or raungṭe, H., m., pl., *the hair of the body; rūngṭe khare hote hain, the hair stands on end (from cold, fear or astonishment)*.
 rūnumā-i, P., f., *the ceremony of a*

bride's unveiling herself for the first time in her father-in-law's house.
 rū-i, H., f., *cotton, after it has been carded, cotton-wool; before carding it is called kappās; rū-i kā katrā, the cotton market*.
 rahnā, H., v. n., *to stay, to remain, to exist, to be left, to reside, to last, to endure; rah jānā, to be left behind, to fail, to be left out; dekhte rah jāte hain (lit. looking are left behind), i. q. fail to get anything; rahā sahā, what is left over; rahi sahī barakat, the little prosperity that remains; 'rahā yih' or 'rahi yih hāt' in conversation means, I still have to mention; rahne walā, an inhabitant*.
 re, m., rī, f., H., *a particle of exclamation; 're' to a male, 'rī' to a female; wāh rī-asgharī, i. q. bravo! Asgharī*.
 ra-is, A., m., *a head, a headman, a person of authority, a nobleman or gentleman, a landed proprietor, a ruler; pl. ra-ūsā*.
 riyāsāt, P., A., f., *the condition of a ra-is, dominion, province, nobility*.
 riyāzāt, P., A., f., *discipline, exercise, training, austerity, religious discipline*.
 riyāzī, A., *disciplinary*. Subst. m. (-ilm being understood), *mathematics, the exact sciences*.
 rīt, H., f., *mode, fashion, custom, rite*.
 rijhnā, H., v. n., *to be delighted, to rejoice; rijh ga-i, was in ecstasies*.
 rez, P. (at the end of compounds), *pouring, scattering, shedding*.
 reza, P., m., *a fragment, a scrap, a fling, a crumb, small coin*.
 rīs, H., f., *emulation, competition, rivalry, imitation, devotion to fashion*.
 resham, P., m., *silk thread; resha mi or reshmi, made of silk*.

rel, H., f., a crowd; rel pel (from relnā and pelnā), jostling and hustling, in great quantities.
 rel, E., the English railway; relgārī, a railway carriage; rel khulga-i = the train has started.
 renren, H., f., a scraping or creaking sound; renren kā carkha is used metaphorically for the monotonous grind of school-girls' lessons.
 rindhā, H., v. a., to cook (food).

r and rh rakāra, rhakāra

The r is a sound peculiar to Hindi, and probably to the aboriginal element in the Hindi language. There is no character for it in the Nāgarī system, but it is represented by the 'ḍa,' and 'rh' by the 'ḍha.' Neither 'r' nor 'rh' appear at the beginning of words. The sound is that of a heavy 'r,' and it is pronounced like the coronals, with the tongue curled back into the roof of the mouth.

z (ze)

The z is a sound common to Arabic and Persian, but foreign to Hindi. Many of the words in which it occurs, however, are now of common use among Hindus of all classes, and some have long been adopted as proper names. The sound is that of the English 'z'; sometimes the sound of 'j' is substituted for it, as in jin for zīn, a saddle.

zāda or zād, P., at the end of compounds = son, as -ādam zād, son of Adam; pari zād, son of a fairy; shāhzāda, prince; shāhib zāda, young master; banda zāda, i. q. my son, in the mouth of a person who speaks of himself as 'banda.' f., zādī, H. zār, P., m., a groan; zār qīṭār, adv., with great lamentation, piteously.

zabān, P., f., the tongue, a language; zabān zad, constantly on the lips; zabān saṅbhāl ke bolnā, to be careful what one says; zabānse nikalnā, to escape the lips; zabān kholnā, to speak out; zabāni, by word of mouth, without the assistance of notes.

zabardast, P., having the upper hand, powerful, oppressive—the opposite of zerdast. zabardasti, f., high-handedness, oppression, compulsion; adv., perforce, violently; -aisī kyā zabardasti hai ki (p. 79), i. q. it would be doing violence to one's reason to suppose that.

zakhm, P., m., a wound.

zada, P., in compounds = struck.

zar, P., m., gold; zarbāf, m., brocade; zar doz, m., an embroiderer in gold; zar dozi, f., gold embroidery; zar kob, m., a gold beater; zargar, m., a goldsmith.

zirā-at, P., A., f., sowing, tillage, agriculture.

zard, P., yellow.

zarda, P. (from zard), (1) a sweet pulū-o, coloured yellow with saffron (or some imitation of saffron), without meat; (2) dry tobacco, used only for chewing; (3) the yolk of an egg.

za-farān, A., f., saffron; za-farāni, adj., saffron-coloured.

zakāt, A., f., alms; a fixed portion out of the profits or increase of each year, which ought to be devoted to charity.

zulf, P., f., a curling lock of hair; zulfan, a girl's name.

zamān, A., zamāna, P., m., time, period, season, the age, the world, fortune, destiny; zamānasāz, m., a time-server; zamāna sāzi, f., time-serving, sycophancy, also yielding to necessity.

zamzam, A., m., the name of a celebrated well at Mecca, called Hagar's well; zamzami, f., a bottle filled with the water of Zamzam, brought home by pilgrims.

zamīn, P., f., the earth, the ground, land, floor, groundwork, the ground of a picture, the outline of a poem; zamīn -āsmān kā farq, as wide asunder as heaven and earth; zamīn men gar jānā, to sink into the ground (from shame, &c.).

zan, P., f., a woman; also 2nd pers. imperative of zadan, P., to strike; mazan, P., don't strike.

zanāna, P., female; s. m., women's apartments (in contrast to mar-dāna).

zanjīr, P., f., a chain.

zindagi, zindagāni, P., f., life, existence.

zinda, P., being alive, living.

zor, P., m., strength, power, force, exertion, violence, used as adj. or adv. for very or much; zorshor se, with much ado, with great pomp.

zahr, P., m., poison; zahr muhra, m., bezoar, an antidote to poison.

zihe zihī, P., intjn., How good! well done!

ziyāda, P., A., more, too much.

ziyādātī, P., f., superfluity, excess, violence.

ziyārat, P., A., f., visiting a shrine, pilgrimage; also, inspecting things brought home from a pilgrimage.

zeb, P., f., ornament, grace; zeb dih e maḥfil, ornamenting the assemblage.

zebā, P., becoming, befitting, lending grace to.

zer, P., under; zer o zabar, topsyturvy; zer karnā, to subdue, to humiliate; zer e sāya, under the shadow, ('under the wing of' is the

English phrase); zer nazār, under observation.

zira, P., m., cummin seed; the pollen of a flower.

zəwar, P., m., ornament, jewellery, jewels.

zh (zho)

The zh is a purely Persian letter pronounced like the English 's' in 'leisure,' 'pleasure,' 'occasion.' It is of rare occurrence in Hindustani.

zhāla, P., m., dew or hoarfrost, also hail.

s (sīn) sakāra

The s is a letter common to Arabic, Persian, and Hindi. It resembles the English 's,' except that it never stands for 'z.

sā, se, sī, H., P., an adjectival suffix meaning like; it is affixed to substantives, as laṅkā sū, boyish; to pronouns, as mujh sū, like me; to adjectives, as kālā sū, blackish; choṭā sū, smallish; and to the genitives of substantives and pronouns, as bacōn kī sī bāten, talk like children's talk; merā sū, like mine.

sābiq, A., preceding, former; sābiq men, in times past.

sāt, H., the numeral seven; sātwañ en, in, the seventh.

sāth, H., m., company, companion, concomitant; adv., in the company (of), with, along with, in connexion with; sāth -is ke (introducing a sentence) = besides, or notwithstanding; sāthwālā, a companion; sāthī, m., a companion, an accomplice.

sāth, H., the numeral sixty.

sājhā, H., m., *association, partnership, share* (in trade).
 sājhi, H., m., a *partner* (in trade), a *colleague*.
 sāḍaq, T., the *feast at the bridegroom's house on the day before the wedding, when presents are exchanged*.
 sādā, H., sāda, P., *plain, unadorned, simple*; sādakār, m., a *plain worker in metal, one who makes articles in the rough, which are subsequently polished and ornamented by others*; sādī cā-e = *tea without milk*.
 sārā, H., *all, the whole*; bahut sārī nārāngiyān, a *whole lot of oranges*; sārā ḥāl, *the whole matter*; sārī rāt, *the whole night*.
 sārhe, H., a *numerical particle signifying one-half more than the numeral it is immediately joined to, e.g. sārhe tū = 3½; sārhe dār, 4½; sārhe bis, 20½; sārhe sau, 100½; but sārhe -ek sau (1¼ × 100) is the same as deḥ sau, viz. 150; and sārhe do sau, either 200½, or 250, according to the context or circumstances*.
 sās, P., in compounds = *making, preparing*; also s. m., *apparatus, arms, instruments* (musical and other), *harness, furniture*; also *harmony or concord*; sāzgār, *harmonizing with*; sāzgāri, f., *concord, agreement*.
 sās, H., f., a *mother-in-law*.
 sā-at, P., A., f., *time, an hour, a minute, the right time*; also, a *watch or clock*.
 sākin, A., in a *state of rest; an inhabitant* (of a place); for the pl., sākinān, P., or sukunā, A., are generally used.
 sākh, H., f., m., *evidence, witness, guarantee*.
 sāg, H., m., *herbs, greens, spinach*.

sāl, P., m., a *year*; sāl ba sāl or sāl dar sāl, *year by year; sālāna, yearly, annual*.
 sālā, H., m., *wife's brother*; sālī, f., *wife's sister*.
 sālān, H., m., *sauce, whatever is cooked to eat with bread or rice, in order to give it a flavour*.
 sāmān, P., m., *furniture, baggage, articles, appliances, materials, circumstances*; sāmān e bālā-i, *household furniture*.
 sāmhnā or sāmānā, H., m., *confronting, opposition, facing*; sāmhnē, adv., *in front of, opposite, in the presence of, within the cognizance of*.
 sān, H. and P., f., a *whetstone, a grindstone, a hone*; sāngar, m., a *cutter or seller of whetstones*.
 sānp, H., m., a *snake*.
 sāns, H., f., *breathing, a breath*; -ulṭī sāns lenā, *to draw in the breath, to gasp*.
 sānwan or sāwan, H., m., *the fourth Hindū month, corresponding to July, August*; sānwanī, f., *the Sāwan holiday, beginning on the full moon of Sāwan (i. e. about July 15 when the rainy season has set in)*. This is the slack time of the year, when the dispersed members of a family are able to assemble under the paternal roof. It is the custom for children (especially girls) to indulge in swinging at this time, and fiancées are presented with swings by the parents of their future husband. The freshness of the early rains after the intense heat of May and June produces a general sense of happiness from the joy of survival, like an English spring.
 sāh or sāhū, H., m., a *banker, a man of credit*; sāhū kār (*anglice, sow-car*) has the same meaning.
 sā-is, A., m. (in India generally pro-

nounced sa-is), a *groom, a horse-keeper* (*anglice, ayce*).
 sāya, P., m., *shadow, shade*; ham sāya (*having the same shade or roof*) = a *neighbour*.
 sab, H., *all, entire, every*; sab ko-i, *everybody*; sab kuch, *everything*; sab log, *all people*; sab ḥāl, *the whole matter*.
 sabab, A., m., a *cause*.
 sūbhāna lāh, an Arabic phrase, meaning *God be praised or I extol the perfection of God, said when anything excites admiration*.
 sabz, P., *green, fresh, verdant*; (of horses it means *grey*); sabzī, f., *verdure, vegetables, greens*; sabzī maḍī, f., *the vegetable market, a village outside the walls of Delhi*.
 sabāq, A., m., a *lesson* (lit. *the previous lecture repeated by the student at the next; vide sābiq*).
 subuk (correctly *sabuk*), P., *light* (in weight), *unburdened, nimble; light* (in esteem), *frivolous, unsteady*; subuk doḥ (*a light shoulder*), *free of care*; subuk doḥī, f., *freedom from care*; subukī, f., *levity, contempt, littleness*.
 sabil, A., f., a *road, a way, manner, means of access*; conventionally, *water supplied by the roadside gratis to thirsty travellers*.
 sipāh, P., f., *soldiery, an army*; sipāhī (*anglice, sepoy*), a *soldier*; also used for a *policeman or a messenger of a court of law*.
 supurd or sipurd, P., f., *charge, trust, delivery to*; kiā ke supurd honā, *to be entrusted to some one*; kiā ko supurd karnā, *to entrust to some one*.
 sitāra, P., m., a *star*.
 satā-is (prop. *sattā-is*), H., the numeral *twenty-seven*.
 satānā, H., v. a., *to torture, distress, harass, persecute, annoy*.

sitad, P., *taking*.
 sattar, H., the numeral *seventy*.
 satrah or satrah, H., the numeral *seventeen*.
 suthrā, H., *neat, elegant, beautiful, clean*.
 satyānās, H., m. (lit. *destruction of vital power*), *total destruction, ruin*; satyānās karnā, *to spoil utterly*.
 sitpīṭānā, H., v. n., *to be astonished or amazed, to be anxious and restless*.
 sajnā, H., v. n., *to be prepared, or equipped, or arranged* (for use).
 saḍ or saḍḍ, H., *true, genuine*; s. m., *truth*; adv., *in truth, really*; saḍ kaho, often i. q. *are you joking? or be serious*; saḍ muḍ, *in very truth, in earnest*.
 saḍḍā, H., *true, real, genuine, truthful, sincere*. (saḍ and saḍḍā are the opposites of jhūṭh and jhūṭhā.)
 saḍḍt, P., *hard, rigid, firm, strong, solid, obdurate, harsh, difficult, troublesome, grievous, severe*; adv., *intensely, violently, excessively*.
 saḍḍtī, f., *hardness, firmness, severity, harshness, grievance, hardness*.
 saḍḍhī, A., *liberal, generous, bountiful*.
 sadā, H., *always*; sadā ki kambukḥt (of a woman), *always fated to go wrong*.
 sidhārnā, H., *to start* (with the blessings of those left behind), *to take one's departure*; 'sidhāriye,' to a friend or relation, is generally, i. q. *go and prosper, or go with my blessing*. The word is used by Hindūs of Brahmīns and persons of eminence much in the same way as tashrif le jānā is used by Musalmāns.
 sar, P., *sir*, H., m., *the head; top, end, tip, origin, chief*; sār ā pā, P., *sir se pānw tak*, H., *from head to foot*; sar e bāzār, *in the middle of the street*; sar ba muhr, *sealed up*; sarposh, a *cover*.

or lid; sare dast, at the point of the hand, ready to hand, immediately; sarzor, headstrong; sarzori, f., refractoriness; sare shām, at the beginning of the evening; sare nau se or -azsar enau, over again; sir -ānkhon se (ba sar o cāshm), i. q. with the greatest pleasure; sir bojh, a head load; sir ke bal, head-long; sir parnā, to be a burden upon; sar ho jānā (kisi ke), to set upon one, to bathe.

sura, H., the sun, also a hero.

sarā or sarā-e, P., f. (lit. house), a traveller's home, a caravansarai, an inn. A square building of one story surrounding a large court with a well in the centre. The four sides are divided into small rooms for the accommodation of ordinary travellers, and there is often an upper story over the gateway for persons of rank or wealth.

sarāsar, P., entirely.

surāgh, P., m., a sign, mark, trace, clue, track.

sartāj, P., m., a crown, a chief.

surkh, P., red, of a good colour; surkh rū, of a ruddy countenance, generally metaph. for honourable, unabashed.

surkhāb, P., m., the ruddy goose or Brahmani duck (called in India śakwā); surkhāb kā par, a feather of the surkhāb (in one's cap), used ironically for a mark of distinction.

surkhrū, see surkh. donon jahān men surkhrū, may (her face) be bright in both worlds.

sarkhaṭṭ, P., m., an agreement, a lease.

sard, P., cold; sardi, f., coldness, a chill, the winter weather.

sardār, P., m., a chief, a leader, a man in high position; sardāri, f., the rank of a chief, high rank.

sarda-i, H., f. (from P. sarda, a melon), melon colour, a greenish yellow.

sar rishta, P. (lit. the end of a thread), a head office; sarrihtadār, m., the superintendent of a head office. In Anglo-Indian Courts the chief of the vernacular department. (N. B.—The word is often spelt sarishta with a single 'r,' and derived from the P. verb sarishtan, prop. sirihtan, to compose.)

sarzori, P., f. (v. sar), perverseness, contumacy.

sarsām, P., m., inflammation of the brain, delirium.

sarsari, P., summary, cursory; adv., carelessly.

sarqūlī, P., f., a portion of the rent paid in advances upon receipt of the keys of a house.

sarkār, P., m. (lit. the head of the business), superintendent, supervisor, a respectful title (anglice, 'Circar'); s. f., the court (of a king), the government (of a country); sarkāri, adj., of or belonging to the government or to any public authority; but servants use the terms sarkār and sarkāri of their employers and the property belonging to their employers. sarkār -angrez, the English Government.

sirka, P., m., vinegar.

surma, P., m., antimony, used in India for applying to the eyes; surma-i, of the colour of antimony.

sarmāya, P., capital, stock in trade, assets, material; sarmāya-e -aiṣh, the source of all happiness.

sire se, from the beginning; -ek sire se dūare sire tak, from one end to the other.

sarak, H., f., a high road.

sazā, P., f., retribution, punishment

(lit. what one deserves); sazāwār, deserving, fit, meritorious.

sust, P., languid, heavy, dull, out of spirits.

sastā, H., cheap.

sasur or susar, H., m., a father-in-law; sasurī or susrāl, a father-in-law's house.

saṭr (usually pronounced saṭar), A., f., a (ruled) line, a line of writing, a row, a rank.

sa-ī or sa-y, A.; f., endeavour, exertion; sa-ī o sifāriṣh, interest and recommendation.

sifāriṣh, P., f., recommendation, introduction; sifāriṣhī (khatt), a letter of introduction or recommendation.

safar, A., m., journeying, a journey, a voyage, travels; safar men, i. q. away from home.

safed, P. (often pronounced sufed), white; safedi, f., whitewashing. Also the white of an egg, and the white light of dawn.

safihan, a woman's name (a Hindū-ized feminine of the Arabic safih = stupid).

saqqā, A., m., a water-carrier; the Indian 'bihishti,' anglice, 'Bheetie.'

sakat, H., f., strength.

sakar dādā, H., m., great-great-grandfather on the father's side.

saknā, H., v. n., to be able; commonly annexed to the root form of a verb, like the English 'can,' e. g. main kar saktā hūn, I can do; main nahin kar saktā hūn, I cannot do. The effect of placing 'nahin,' in the last sentence, between 'kar' and 'saktā,' is to throw an emphasis upon 'kar.'

sakanāt, A., f., pl., pauses or rests.

sikanjabin, P., f., oxymel, vinegar or lime juice mixed with sugar or honey.

sukūt, A., f., silence, quietness, peace; sakūt, adj., silent, quiet.

sukh, H., m., happiness, comfort, ease, prosperity (the reverse of dukh).

sikhānā, H., v. a. (causal of sikhnā), to teach.

sukhānā, H., v. a. (causal of sūkhnā), to dry.

sukernā, H., v. a., to contract, to compress, to tighten.

sagā, H. (lit. born of the same mother), own; e. g. sagā bhā-ī = own brother, as distinguished from bhā-ī, in the sense of first or second cousin; sagā bhatijā, own nephew (i. e. brother's son), as distinguished from a first cousin's son, who is also called bhatijā.

sigarā, f., sigari, H., all.

salām, A., m., Peace! a Muslim's salutation; salām o paighām, salutations and messages of inquiry.

salāmat, P., A., f., safety, salvation, health, repose; adv., in safety, safe and sound, securely.

silānā, H., v. a. (causal of sinā), to cause to sew.

sulānā, H., v. a. (causal of sonā); to put to sleep, to put to bed.

silā-i, H., f., a task of sewing; the wages for a certain amount of sewing; silā-i kā sinā, to sew for one's living; silā-i also means a seam or hem.

salā-i, H., f., a bodkin or probe; the instrument used for applying antimony to the eyelashes.

sultān, A., m., a ruler; the English Sultan; sultāna, fem., sultāna begam, a lady's name.

saṭanāt, P., A., f., dominion, empire.

sulaf (from A. salaf), money advanced for merchandise; usually in the phrase saudā sulaf, marketing.

sulgānā, H., v. a. (causal of sulagnā),

to kindle, to light (a fire or lamp).
 sulagnā, H., v. n., to ignite, to catch fire, to be lighted.
 sallamahā līlāhu ta-ālā, may the most high God preserve her in peace!
 salma, P., m., a band (of embroidery); salma sitāra, stripes and stars; salmasitārawālā, a maker of embroidery so-called.
 sulmatī, a girl's name.
 silnā, H., v. n. (neuter of sinā), to be sewn (of a seam); sil kar taiyār hū-ā (kappā), was sewn and completed.
 silwānā, H., v. a., to get (something) sewn (by some one else).
 sulūk, A., m., behaviour, treatment, generally kind treatment; sulūk karnā (kisi se), to behave towards (ill or well).
 salonā, H., salted, tasteful, nice; of the face, intelligent and bright.
 salis, P., easy, simple, not abstruse.
 saliqa, P., A., m., natural disposition, genius, tact, skill, discretion; saliqa shi-ār, discreet, capable.
 samā, H., m., time, season, the best season, opportunity, condition.
 samājat, P., A., f. (usually coupled with minnat), earnest entreaty (lit. abasing one's self).
 samānā, H., v. n., to be contained in, to fit into; zamīn men samānā, to sink into the earth.
 simiṭnā (vide sametnā), to be rolled together, to be attracted by a magnet; simiṭi kai = simiṭi kar.
 samajh, H., f., understanding, comprehension, judgement, opinion.
 samjhānā, H., v. a., to make (any one) understand, to explain (accounts, &c.), to impress upon the mind, to exhort, to expostulate with, to instruct.
 samajhnā, H., v. n. and n., to under-

stand, to suppose, to settle accounts with; dūsrī jagah samajh lūngī, I will make it right (i. e. take account for it) in some other way.

samdhī, H., m., and samdhan, H., f. (from sam, i. q. con- or co-, and dhī = daughter), are the names given by the father and mother of a bride to the father and mother of a bridegroom and vice versa.
 samdhiyāna, H., m., the relationship between the parents of a bridegroom and the parents of a bride; the home of either family in its relation to that of the other.
 samundar, H., m., the deep sea, the ocean.
 samūcā, H., entire, whole, full, complete.
 samūsa or samosa, P., m., a pastry puff of a triangular form containing minced meat.
 sametnā, H., v. a., to accomplish, fulfil, to roll together, to fold up, to crumple up, to rake together, to contract, to condense; jawāb dihi sametnā, i. q. to pile up responsibility.
 sinn, A., m., age, period of life.
 sunār, H., m., a goldsmith.
 sunānā, H., v. a. (causal of sunnā), to cause to hear; parh ke sunānā = to read out loud; qissa sunānā, to tell a story; -apne bāp ki āmad sunā rakhi thi = had given notice of her father's coming, i. e. had taken care to mention it in the hearing of the family.
 sunnā, H., v. a., to hear, to listen; kam sunnā (to hear little) or -ūncē sunnā (to hear only high notes) = to be rather deaf; sun pānā, to overhear, to get knowledge of; the neuter of sunnā is sunā-i denā (i. q. to lend itself to the ear). To express 'I don't hear what you say,' the words 'tumhārī bāt sunā-i

nahīn deti hai' must be used. 'māin nahīn suntā hūn' would mean I am not listening.
 sanbhālnā, H., v. a., to support, to hold a thing (in such a way as to prevent its falling or coming to pieces), to sustain, to maintain, to restrain, to manage (anything difficult); zabān sanbhālnā, to control one's language; -orhni sanbhāl sanbhūl, having adjusted her wrapper (which acts as a veil).
 sanbhālnā, H., v. n., to be sustained, to be able to stand upright and self-contained, to recover oneself after a slip or stumble, and metaph. to recover one's temper or reason, to pull oneself together.
 sankhiyā, H., m., arsenic.
 sang, P., m., a stone, a rock, a weight; sangtarāsh, m., a stone-cutter, stone-mason; sangin, stony, made of stone; heavy.
 singhārā, H., m., the water-chestnut, the fruit of a water-plant (Trapa bispinosa) which when roasted resembles roasted Spanish chestnuts; unroasted, it is one of the articles of diet permissible to a Hindū when keeping a religious fast.
 sannātā, H., m., consternation, dead silence, gloom; the oppressive feeling of loneliness and insecurity produced by a gathering tempest, or by a desolate city, or any unnatural silence.
 sanwār, H., f., preparation, rectification, correction; khudā ki sanwār, God's correction! a milder form of exclamation than khudā ki mār, God's judgement! in denouncing a person's conduct.
 sunwānā, H., v. a., to get (stories, &c.) rehearsed.
 so, H., (1) as a pronoun, the correlative of jo, e. g. jo hū-ā, so hū-ā,

what has been has been; jo cāho so karo, do what you like. The genitive and other cases are formed from the base 'tis,' for which however in modern Hindustani '-us' is generally substituted. (2) As a conjunction, also the correlative of jo (= as), it has precisely the meaning of the English 'so,' but like the H. 'to' it is expressed where in English it would be omitted, e. g. cāho, so karo = do as you like (lit. you like, so do); 'so-i' for 'so hī' is the emphatic form.

so, H., the root form of sonā, to sleep.
 sau, H., the numeral one hundred.
 so-ā, H., m., dill, fennel.
 sawā, H., a numerical term meaning one quarter more, e. g. sawā do = 2½, but sawā sau, 125.
 siwā, P., A., besides, except; it is constructed either with ke, or with the Persian -iqāfat, or with both.
 swāratha, H. (from -artha, meaning), one's own meaning or aim.
 swāsana, pl. of swāsa, H., desires, wishes, lit. one's own breath.
 siwā-i, f., perquisites or extras.
 swāda, H., sweet; swāda sarada, a musk melon.
 sūt, H., m., thread, string.
 sūjhnā, H., v. n., to be visible to; to have eyesight; nahīn sūjhtā hai (kisi ko), i. q. he is blind.
 soś (sometimes sonō), H., m., thought, reflection, consideration, anxiety.
 sočnā, H., v. a. and n., to think, to ponder over, to imagine, to reflect, to be anxious.
 sūd, P., m., advantage, utility, profit, interest on money; sūdmand, profitable.
 saudā, P., m., goods, trade, petty purchases, fairings, money given to children to spend on sweets.

saudāgar, m., a merchant; saudū gari, mercantile business, trade.
 sūra, P., A., m., a chapter of the Qur-ān.
 sūrākh, P., m., a hole, perforation, orifice.
 sūraj, H., m., the sun.
 soz, P., as last member of a compound, burning, exciting.
 sozan, P., f., a needle; hence sozani, f., quilting, embroidery, an embroidered cloth for spreading over an ottoman or seat of state.
 sosan or sūsan, P., f., the lily, the iris, used as a woman's name.
 sūkhā, H., dry, parched, emaciated, supless.
 sūkhnā, H., v. n., to dry up, to be parched.
 solah, H., the numeral sixteen; solahwān (en, in), sixteenth.
 sūnā, H., empty, hollow, deserted.
 sonā, H., m., gold; some kā chapar khaṭ a gilded bedstead.
 sonā, H., v. n., to sleep; so rahnā, so jānā, to go to sleep; so sulā rahe, i. q. (they) retired for the night.
 sonpnā, H., v. a., to intrust, to give in charge.
 sonṭh, H., f., dry ginger.
 sonó, H., another form of só, q. v.
 sūnghnā, H., v. a., to smell.
 sū-i, H., f., a needle.
 so-o kā sāg, H., leaves of the fennel.
 siwaiyān, H., f., pl., a preparation of wheat flour resembling vermicelli, eaten with milk and sugar; the standard dish on the -idu l fir.
 sawere, H., in good time, early (the reverse of -awere).
 saharā, H., m., assistance, help, a prop, something to rest on.
 sahnā, H., v. a., to endure, to suffer, to bear patiently.
 sihnā, H., to shake, to cause shivering to, to shake a smoking torch so as to make it burn.

suhāl, H., m., thin broad cakes fried in ghī or oil.
 sahl, A., easy, smooth.
 sahamnā, H., v. n., to be afraid; dil sahnā jātā hai, (her) heart is trembling with fear.
 sahnā, H., v. a., to bear, to tolerate, to put up with, to get accustomed to; rahnā sahnā, i. q. (in modern speech), to survive in one's environment. From this word apparently is derived the common adverbial expression 'sahī' (i. e. bāt sahī main ne, tum ne, &c.), which means all right, just so, so be it, I agree, it can't be helped; e. g. yih na ho, to wuh sahī, if this can't be, that must do; -ā-o to sahī = come then if you must come; suno to sahī, listen then if I must speak; i. q. just come, just listen. No doubt the original meaning of the word has been affected by its similarity in sound to the Arabic saḥīḥ = correct, which is used adverbially as an affirmative, and in the phrase 'saḥīḥ karnā,' meaning to attest, to make sure, to sign (a document). At all events 'sahī karnā' occurs in the text, in the conventional expression 'tamānāca sahī kiya,' i. q. imprinted a slap, where, according to Platts, the word is really saḥīḥ.
 sahī, sahī karnā, H., vide sahnā.
 sahelī, H., f., a woman's female companion (e. g. a maid of honour to a princess); one of a coterie of women.
 se, H., postposition, has the meaning of from, out of, by means of, with, and than; kiśī se kahnā = to say to.
 siyāl koṭ, the name of a military and civil station in the Panjab.
 siyānā, H., mature (in years and understanding), grown up, intelligent; also aged and wise; (lit. knowing).
 siyāh, P., black, dark, sombre, unfortunate.

si pāra, P. (si = thirty), one of the thirty sections of equal length into which the Qur-ān is divided.
 sikh, P., f., a skewer; sikh kā kabāb, small pieces of meat placed on a skewer, with green ginger and flakes of onion between them, and then roasted.
 saiyyid, A., m., a lord, any male descendant of Muḥammad (the H. feminine is saiyyidānī); saiyyid firūz, a proper name.
 sidhā, H., straight, upright, even, right, correct, straightforward; sidhā sādihā, simple and genuine, guileless; sidhā banānā, to make straight, to correct (implying punishment).
 ser, P., full, satisfied; sercāshṁ (full-eyed), generous.
 ser, H., m., a weight, almost exactly equal to a lb. avoirdupois; ser bhar = one ser or a whole ser; ser do ser = one or two seers.
 sair, A., f., moving about, perambulation, a stroll, ramble, excursion, tour, recreation, scenery; the enjoyment of all that is seen by a person on tour; the perusal of a book, or inspection (of a museum or art gallery).
 sirat, P., A., f., way of life, conduct, disposition, moral qualities; when contrasted with ṣūrat, which means the outward appearance of any person, sirat means the inner nature.
 siṛhī, H., f., a stair, a ladder.
 saikrā, H., m., an aggregate of a hundred.
 sikhnā, H., v. a., to learn.
 sinā, H., v. a., to sew.
 saintī, H., a spear; the stick of a torch bound at one end with cotton rags steeped in oil.
 sendūriya, H., of vermilion colour, or of the colour of a mango named

after vermilion; sendūr = vermilion.

sinī, P., f., a small tray.

sew, sev or seb, P., m., an apple.

se-o, H., f., a kind of sweetmeat.

sh (shīn)

shakāra

The sound of sh is common to Arabic, Persian, and Hindi; it is the same as that of the English 'sh' in 'shall' and 'should.' In the Nāgarī alphabet there were two characters representing the syllable 'sha,' one classed with the coronals and the other with the palatals. The former is now used indifferently to denote 'sha' or 'kha,' and the latter, which occurs only in Hindī words, is indifferently pronounced 'sha' or 'sa.'

shābāsh, P. (derived either from shād bāsh, 'be joyful,' or from shāh bāsh, 'be a king'), i. q. bravo! well done!

shād, P., joyful, pleased, glad, happy.

shādī, f., happiness, rejoicing, festivity, a festive ceremony, especially a wedding (but vide bismillāh), and hence very generally used for marriage.

shāṭir, A., sharp, clever, astute, sly, mischievous; shāṭir badmā-āsh means a thorough-paced scoundrel.

shā-ir, A., m., a poet.

shāqq, A., difficult, distressing, grievous.

shākīr, A., thankful, grateful.

shākī, P., A., complaining.

shāgird, P., m., a scholar, apprentice, disciple, pupil.

shāl, P., f., a shawl; shāli, adj., made of shawl stuff.

shām, P., f., evening; **shāmon shām**, the same evening or as soon as evening arrived.

shām, A., m., Syria; whence **shāmi** (Syrian) the name of a kabāb.

shāmat, P., A., f., ill-luck, misfortune, disgrace.

shāmil, A., including, connected with; joined to, accompanying; **shāmil e hāl**, similarly circumstanced; **shāmil rahnā**, to live in partnership; **shāmil karnā**, to include, to mix; **shāmil honā**, to be included.

shān, A., f., state, condition, importance, dignity, grandeur.

shāh, P., m., a king; a title assumed by faqirs; **shāh tāra ki galī**, a street in Dehli so called; **shāh zāda**, a king's son; **shāh zādī**, a king's daughter, a princess; **shāh zamānī**, a woman's name.

shāyad, P., it may be, perhaps.

shāyista, P., proper, befitting, worthy, honourable.

shab, P., f., night; **shabe barāt** (the night of record), the night preceding the fourteenth day of the month **sha-bān**, which pious Musalmāns spend in prayer, since it is believed that the actions of mankind for the ensuing year are then placed upon record by the angels; **shabāna**, nocturnal, by night; **shabāna roz**, night and day, the whole twenty-four hours. N.B.—The Musalmāns reckon the twenty-four hours from sunset to sunset; so that a night is named after the day (of the week) which succeeds it; not, as in Europe, after the day which precedes it; hence **jum-erāt** (the eve of Friday) is the name for Thursday; and 'jum-erāt ki rāt' is what we should term Wednesday night.

shubha, P., A., m., doubt, uncertainty, suspicion, scruple.

shakhs, A., m., a person, an individual.

shuda shuda, P. (i. q. rafta rafta), gradually.

shiddat, P., A., f., stress, pressure, severity, intēnaity, rigour, distress, affliction.

shadīd, A., intense, severe; the substantive 'tashdīd' is used of the mark denoting that a consonant is to be doubled.

sharāb, A., f., spirituous or fermented liquor, wine; **sharābkhōr**, a wine-bibber.

sharārat, P., A., f., wickedness, mischief, depravity, perversity.

sharāfat, P., A., f., nobility.

sharbat, P., A., m., a draught, a beverage, sherbet; 'sharbat ke piyāle par nikāh paṛhnā,' 'to recite the marriage vows over a glass of sherbet,' is a phrase for a wedding without any of the customary and expensive accessories.

sharṭ, A., f., a condition, stipulation, bargain, wager, bet; **sharṭ bāndhnā**, to lay a bet.

shurafā, A., m. (pl. of sharif), persons of high rank or good birth; **shurfā parwarī**, f., consideration for men of good birth (on the part of a ruler).

sharm, P., f., shame, bashfulness, modesty, feminine delicacy.

sharmānā, H., v. n. and a., formed from **sharm**, (1) to feel shame, to be bashful; (2) to put to shame; **sharmāte sharmāte**, very bashfully.

sharmanda or **sharminda**, P., ashamed, abashed; **sharmandagi**, f., the state of being ashamed, shame, disgrace.

shurū-, A., m., beginning, commencement; **shurū-** karnā, to begin (i. q. lagnā); **shurū-** honā, to be begun.

sharīf, A., eminent, noble, well-born; as the conventional epithet of the Qur-ān it has been translated 'holy'; **sharīf zādī**, a nobleman's daughter.

sharīk, A., m., a partner, a comrade, an accomplice; adj., joined with.

shusta, P. (lit. washed), pure, chaste, neat.

shaṭranj, A. (but derived through Persian from the Sanskrit), chess.

shaṭranjī, P., f., a chequered carpet or mat.

shē-r (A. shī-r), m., poetry, a verse.

shughl, A., m., occupation, employment.

shifā, A., f., recovery from sickness, healing, convalescence; **shifākhāna** is the ordinary name for a hospital or dispensary.

shifā-u d dāula, a man's name.

shaftālū, P., m. (lit. the rough plum), a peach; the colour of peach-blossom.

shafaqat, P., A., f., affection, kindness, tenderness (often pronounced **shafqat**).

shakk, A., m., doubt, hesitation, incredulity; **shakk paṛna** (kisī ko), to be doubtful or uncertain.

shikāyat, P., A., f., complaint, accusation.

shukr, A., m., thanksgiving, gratitude; **shukrguzārī**, returning thanks.

shakar or **shakkar**, P. and H., sugar.

shukriya, P., A., m., gratitude.

shikast, P., f., breaking; **shikasta**, broken.

shakl, A., f., semblance, appearance, shape, form, manner.

shikanja, P., m., a bookbinder's press, a vice, a rack, an instrument of torture.

shakwa, P., A., m., complaint, upbraiding.

shakil, A., shapely, comely; **shakila**, fem., a girl's name.

shaljam or **shaigham**, P., m., a turnip.

shamātat, P., A., f., rejoicing at the distress of another.

shumār, P., f., counting, numeration, calculation.

shamāl or **shimāl**, A., m., the north; **shimāli**, northern.

shamshīr (pronounced in India **shamsher**), P., f., a sword.

shanākht, P., f., acquaintance; recognition; **shanākht karnā**, to know by sight, to recognize.

shokh, P., bright, spritely, whimsical, capricious, petulant, saucy, rude; **shokhī**, f., petulance, rudeness.

shor, P., m., noise, clamour, renown; **shor karnā** or **maṭnānā**, to raise an uproar.

shorbā or **shorwā** (corrupted to **shurwa** or **surwa**), P., m., soup.

shauq, A., m., desire, longing, eagerness, delight, alacrity.

shahr, P., m., a city, a town.

shuhrat, P., A., f., notoriety, publicity, fame, celebrity.

shai, A., f., a thing.

shekh (A. **shāikh**), m., an elderly man, a chief; **shekhī**, f., swagger, boasting.

sher, P., m., a lion, a tiger (metaph. a brave man).

shaitān, A., m., Satan.

ś

śakāra

A character in the Nāgarī alphabet said to have had a sound between those of 's' and 'sh.' It is only used in writing words of Sanskrit origin. Since the 'mir-ātu l-ārtis' was written in the Persian character this letter naturally does not occur in it.

ş (şād)

ş represents the Arabic şād or şwād, which is foreign to Persian and Hindi. In Hindustani its pronunciation is hardly distinguishable from that of the 's' (Arabic sīn), but it really bears the same relation to 's' as 't' does to 't' and 'q' to 'k.'

şāhib, A., m., companion, associate, friend; possessor, master, gentleman (especially an English gentleman); a title of courtesy = Sir or Mr. (in the latter case always placed after the name). şāhib zāda, m., şāhib zādī, f., are used of the children of gentlemen.

şāf, P., A., pure, clean, clear, bright, sincere, plain, downright; şāf jawāb, a flat refusal; şāf kar denā, to clean, to clear, to clarify. (şāfi = a filter.)

şālih, A., good, right, honest, sound; used as a man's name.

şubḥ, A., f., dawn, daybreak, morning; şubḥ-uṭḥ, i. q. the first thing in the morning.

şabr, A., m., f., patience, endurance, resignation.

şuḥbat, P., A., f., companionship, society.

şihḥat, P., A., f., health, soundness, accuracy, validity.

şāhīḥ, A., healthy, sound, genuine, accurate, sure, certain.

şad, P. (orig. sad), a hundred; şadhā, P., pl., hundreds.

şadqa, P., A., m., alms, a propitiatory offering, a sacrifice; şadqe jānā, to offer oneself as a sacrifice for another. The phrase also describes the common action of moving round a person, which is intended to express affection and devotion.

şadma, P., A., m., a shock, a blow, concussion, misfortune, calamity.

şadi, P., f. a century.

şurāḥī, P., A., f., a long-necked flask, serving as a jug.

şarrāf, A., m., a money-changer.

şarf, A., m., turning, changing, spending, using; şarf karnā, to spend or use; şarf honā, to be expended.

şirf, A., pure, mere; as adverb, only, merely.

şafā, A., f., cleanness, cleanness; şafā karnā, to cleanse.

şafā-i, P., f., cleanness, perspicuity, cleanness; the technical word for conservancy.

şifat, P., A., f., description, quality, attribute; in grammar, şifat mauṣūf = the qualification and the qualified, i. q. adjective and substantive; şifat is nearly always used of good qualities.

şafḥa, P., A., m., a page or leaf (of a book).

şalāḥ, A., f., goodness, the right course, good advice, propriety, advice, counsel.

şalāḥ kār, P., adviser, counsellor.

şulḥ, A., f., agreement, conciliation; şulḥ kār, peacemaking; şulḥkārī, f., amicableness; şulḥe kul (lit. perfect peace), adj., sweet-tempered, desirous of being friends with all.

şila, P., A., m. (lit. union), recognition of services, a present, a reward, remuneration.

şallā, A. = may (he) bless; şallā l lāhu -alāihī, wa sallama l may God send a blessing upon him, and keep (him) in peace! N.B.—The final 'a' of sallama is not pronounced in this phrase, in accordance with a rule by which vowels are dropped at the end of a sentence, and the 'ā' of şallā is shortened before the following 'l.'

şandūq (properly şundūq, A.), m. and f., a box, chest, coffer.

şandūqā, m., and şandūqī, f., a small box.

şan-at, P., A., f., work, a work of art.

şawāb, A., m., the right, rectitude, virtue, merit.

şūrat, P., A., f., form, shape, appearance; şūrat dār, having a (good) appearance.

şaiqal, A., m., polishing; şaiqalgar, P., a polisher or burnisher (especially of steel weapons or tools).

z (zād)

z represents the Arabic zād, which is foreign to Persian and Hindi. Its pronunciation in Hindustani does not differ from that of the 'z.' In Arabic it is now pronounced like a strongly articulated 'd' or 'dh.'

zā-i-, A., perishing, abortive, fruitless, wasted, lost.

zabṭ, A., m., restraint, control, regulation, preservation, confiscation; zabṭ karnā, to control, to check, to confiscate.

zidd, A., f., the contrary (of), contrariety, opposition, perverseness, obstinacy, naughtiness (in a child).

zarar, A., m., harm, injury, damage, loss.

zarūr, A., necessary, urgent, unavoidable, essential, imperative; adv., necessarily, indispensably, certainly.

zarūrat, P., A., f., necessity, constraint, need.

zarūrī, needful, requisite.

zu-ī, A., m., weakness, feebleness, decrepitude, unsoundness.

za-if, A., weak, feeble, old, infirm, faint, unsound, insignificant.

za-ifī, f., the state of weakness, or emaciation, or old age.

zil- or zila-, A., m. (lit. a side), a

district; in the North-West Province the technical term for the territorial jurisdiction of a magistrate and collector.

şiyāfat, P., A., f., an entertainment, a banquet, hospitality.

t (to-o)

t represents the Arabic to-o, which is the letter that in Greek became theta. To this day a Hindustani scribe will use it by preference in transliterating the English name Thomas. In Hindustani it has the same sound as the 't,' but a diminutive 'to-e' is used by those who adopt the Persian character to distinguish the 't' and other coronal letters from the 't' and other dentals, written in Persian.

tāq, H. (der. from Persian tāk), m., an arch, an arched building, the apex of an arch, a niche in the wall of a house serving the purpose of a shelf, hence bālā-e tāq, i. q. upon the shelf; also as an adj., single, unique, unmatched; tāq o juft, i. q. odd and even, single and paired (as the apex and two sides of an arch).

tāqat, P., A., f., capability, power, energy, strength, power of endurance.

ṭab-, A., f., stamping, printing, impression, nature, idiosyncrasy.

ṭabī-at, P., A., f., nature, disposition, constitution, temperament, bent of mind.

ṭabī-ī, A., natural, intrinsic.

ṭarḥ and ṭaraḥ, A., f. (lit. throwing), position, plan, design, manner, condition; ṭaraḥ ba ṭaraḥ, in various ways or of various sorts; ṭaraḥdār, graceful, modish.

ṭarz, A., f., *form, shape, style, manner.*

ṭaraf, A., f., *extremity, side, direction, border, region; ṭarafdār, taking a side, a partizan; ṭarafdūri, partizanship; barṭaraf, on one side, out of the question; ṭarfain (A. dual) = the two parties to a suit &c.*

ṭariqa, P., A., m., *a road, way, course of action, rule of conduct, religious discipline.*

ṭa-na and ṭa-n, P., A., m., *taunting, chiding, scoffing, derision.*

ṭufail, A., m. and f. (lit. a parasite) *instrumentality, favour; generally in the phrase 'kiṣi ke ṭufail se' used in ascribing one's good fortune to the merits of some one else.*

ṭalāq, A., f., *divorce.*

ṭalab, A., f., *search, quest, desire, demand; a summons; pay, wages, salary; ṭalab karnā, to seek, to summon, to claim.*

ṭalbi, P., f., *a summons, e. g. tum hāri ṭalbi hoti hai, i. q. you are wanted (by some one in authority).*

ṭamānā, P., m., *a slap on the face.*

ṭama-, A., f., *covetousness, greed, avarice; ṭama- denā, to tempt, to excite cupidity; ṭama- karnā, to covet.*

ṭūr, A., m., *a mountain, especially Mount Sinai.*

ṭaur, A., m., *state, condition, quality, sort, manner.*

ṭotā, P., for totā, H., m., *a parrot.*

ṭauq, A., m., *a collar (of gold, or of iron).*

ṭūl, A., m., *length.*

ṭuwī, P., A., f., *a hem, a border.*

ṭai, A., m., *folding; ṭai karnā, to fold up; (also 'to bring to a conclusion'); ṭai honā, to be folded up, to be wound up, to be finished.*

ز (zo-o)

z represents the Arabic zo-o, which correctly has the sound of the 'th' in 'other,' more strongly articulated than the similar sound of z (zāl). In Hindustani the pronunciation does not differ from that of 'z.'

zālim, A., *cruel, oppressive, tyrannical.*

zāhir, A., *outward, exterior, visible, evident, manifest; zāhirdār, specious, plausible; zāhirdāri, f., ostentation, formality; zāhiran, A., outwardly, evidently.*

zafar, A., m., *victory, triumph, the poetical nom de plume of the last King of Dehli.*

zūlm, A., m., *wrong, injustice, oppression.*

zūhr, A., m., *the time immediately after the declining of the sun; zūhr ki namāz, the midday prayer.*

zūhūr, A., m., *appearance, manifestation; zūhūr men ānā, to become manifest, to come into (visible) existence; zūhūr men lānā, to bring into existence, to bring to pass.*

ز (zain)

z represents the Arabic zain, which bears the same relation to the -alif or hamza (-) as 'h' does to 'h.' This consonant is the parent of the European vowel 'o,' in the same way as the -alif is the parent of the vowel 'a.' This is proved by the fact that the numerical values of alpha and omicron in Greek correspond with those of -alif and zain in Arabic and Hebrew. As 'y' is the semivowel of 'i,' and 'w' of 'u,' so is -alif the semivowel of 'a' (as pronounced in 'abundance') and zain the semivowel of 'o' (as

pronounced in 'oratorical'). Natives of India find the same difficulty in pronouncing this English sound of 'o,' as they do in pronouncing the consonant -ain. An Englishman who has once realized that there is such a sound as that denoted by the -alif or hamza (-) will be able to pronounce the -ain at least as well as it is pronounced in India. The latter sound is simply stronger and more guttural than the former.

-ājiz, A., *lacking power, impotent, helpless, unequal to, humble.*

-ājizī, P. and H., f., *helplessness, submissiveness, humility.*

-ādāt, P., A., f. (pl. -ādāt), *habit, custom, practice.*

-ādil, A., *just.*

-ār, A., f., *disgrace, shame, bashfulness.*

-āriyat, P., A., f., *lending, a loan (when the thing itself, and not its value, has to be returned).*

-āfiyat, P., A., f., *health, soundness, safety.*

-āqibat, P., A., *the end, futurity, future life.*

-āqil, A., *intelligent, wise, a man's name; -āqila, A., fem.*

-ālim, A., *learned, knowing.*

-ālam, A., m., *the state of one's surroundings, the world, the universe.*

-āli, P., A., *high, exalted, eminent; -ālishān, of high estate; -ālihimat, of high courage or generosity; -ālihimati, f., magnanimity; -āli jāh, of high rank; -āliya, fem., a girl's name.*

-āmm, A., *common, general, universal, unrestricted; the reverse of khāss.*

-abd, A., m., *a slave, a servant.*

-ibrat, P., A., f., *admonition, warning.*

-ajab, A., m., *wonder, astonishment; -ajab nahīn ki, i. q. very likely.*

-ajīb, A., *wonderful, surprising, extraordinary, rare.*

-adālat, P., A., f., *justice, equity, a Court of Justice.*

-adāwat, P., A., f., *enmity, resentment, malice.*

-adad, A., m., *a number, an unit or item of enumeration; -ek -adal cā-e ke lawāzim, i. q. one set of apparatus for making tea.*

-azāb, A., *punishment, pain, torture, torment.*

-uzr, A., m., *excuse, apology, objection.*

-arab, A., m., *Arabia.*

-arabi, A., *an Arabian.*

-arṣa, P., A., m., *an area, a space, a period of time; -is -arṣe men, i. q. meanwhile.*

-arṣ, A., m., *breadth; -arṣo tūl, breadth and length.*

-arṣ, A., f., *representing, a representation, petition, address; -arṣ karnā, to make a representation, is often used merely for kahnā, to say.*

-arṣī, f., *a paper containing a petition.*

-araq, A., m., *sap, juice, expressed liquor, sweat; -araq e na-ṭnā-, A., mint vinegar; -araqrezi, P., f., sweating, hard labour or exertion.*

-arūs, A., f., *a bride.*

-arīza, P., A., m., *a humble petition, a letter from an inferior to a superior.*

-izzat, P., A., f., *honour, respect, esteem, reputation.*

-azm, A., m., *determination, resolution, purpose, aim.*

-azīz, A., *esteemed, valued, beloved, worthy, a dear friend, a relation; -aziza, fem.*

-ishq, A., m., *love; exclusive and passionate devotion to a single object.*

-aqr, A., m. (lit. *time*), the time of the afternoon prayer, between 4.30 and sunset.

-ifr, A., m., essence (of fragrant flowers or roots), perfume; hence the English 'ottar' or 'otto' of roses.

-agmat, P., A., f., greatness, haughtiness, used as a proper name.

-aḡim, A., great, enormous, excessive.

-aqd, A., m., a knot, marriage.

-aqī, A., f., intelligence, wisdom, reason; -aqīmand, wise.

-aqīq, A., m., a cornelian; -aqīqu l baḥr, Mocha stone.

-aqīla (fem. of -aqīl, A. = wise), a girl's name.

-aks, A., m., the reverse or converse (of anything), the contrary, the counterpart, a reflection (in a mirror or water), the negative of a photograph.

-alā, vide -alāi.

-ilāj, A., m., medical treatment, a remedy, a cure; -ilāj wilāj is merely a rhyming synonym.

-alāḥida, vide -alāi.

-alāqaband, A. P., m., a maker of fringes, edging, or braid.

-alāwa (prop. -ilāwa), besides, in addition to.

-illat, P., A., f., an infirmity, a defect, an excuse, generally used for cause, but in a bad sense.

-ilm, A., m., knowledge, learning.

-ulwī, A., high; -ulwī khān, a proper name.

-alī, A. (lit. eminent), the name of Muḥammad's son-in-law, the fourth Caliph, and hence very commonly adopted as a proper name; -alī naqī, a proper name.

-alāi or -alā, A., on, upon, above, hence -alāiḥi, upon him; -alāikum, upon you; -alāiḥida or -alāḥida (lit. on separation), apart, alone,

separate, one by one; -alā l ḥisāb, upon account (of money paid in part); -alā qadr (s), according to the value or size (of); -alā ḥāza l qiyās, upon this analogy, similarly.

-alīm, A., very wise, a wizard.

-umda, P., A. (lit. staying), important, great, noble, essential; -um datu l mulk means a pillar of the State.

-umr, A., f., life, age; -umr bhar, for (a man's) whole life time; -umr darāz! may your life be long!

-amal, A., m., work, a deed, action, operation, practice, a charm or spell; -amal karnā, to act.

-amālī, practical; ḥikmate -amālī, practical wisdom, tact.

-amla (prop. -amala), A., pl. of -āmīl (lit. workers), officials, functionaries, the staff of a collector's vernacular office.

-ammū, P., A., m., a paternal uncle; -ammū jān, a proper name.

-umūman, A., commonly; opposed to *khushūsan*, specially.

-unnābī, the colour of the jujube, (A. -unnāb), deep crimson.

-ināyat, P., A., f., favour, bounty; pl. -ināyāt; -ināyat karnā, to bestow; -ināyat honā, to be granted.

-aurat, P., A., f., a woman, a female.

-iwaḡ, A., m., a substitute, exchange, compensation, retribution; -iwaḡ men, instead (of).

-iwaḡī, P., officiating (in the place of another); s. m. an officiating appointment; -iwaḡī denā (of an official going on leave), to provide a substitute; -iwaḡī karnā, to act as a substitute, to hold a temporary appointment.

-uhda, P., A., m., an engagement, obligation, duty, office, trust, appointment; -uhdādār, m., an office-holder, an official.

-iyādat, P., A., f., visiting (a sick person), making (repeated) inquiries about the health of any one.

-aib, A., m., a fault, vice, defect.

-īd, A., f., a periodical festival. The two great feasts called -īd are the -īdu l fir on the day after the ramazān (i. e. the first of shawwāl), and the -īdu z zohā, which commemorates the rescue of Ishmael (not Isaac) from sacrifice, held on the 10th of zī ḥijja.

-īdgāh, f., an enclosed space outside a town, where the Musalmāns assemble for prayer on the -īd, the mosques not being sufficiently large for such a concourse.

-īdī (belonging to the -īd), presents made on the -īd.

-isawī, A. (from -isā, Jesus), Christian; after a date, i. q. A. D.

-aiḡh, A., m., life, enjoyment, pleasure, sensuality.

-ain, A., m., the eye, the exact spot or centre of anything; -ain waqt, the very time; -ain main, exactly, precisely.

gh (ghain)

gh denotes the letter ghain which is common to Arabic and Persian, but foreign to Hindī. Its pronunciation bears the same relation to 'g,' as that of 'kh' to 'k,' 'f' to 'p,' 'v' to 'b,' &c. vide *kh*.

ghār, A., m., a cave, a pit, a hollow.

ghārat, P., A., f., a raid, foray, plunder, havoo; ghārat karnā, to plunder, to devastate or ruin; ghārat honā, to be devastated, &c.

ghāfil, A., negligent, thoughtless, indolent, senseless.

ghālib, A., overcoming, victorious, excelling, probable; ghāliban, most probably.

ghā-ib, A., absent, concealed, invisible; ghā-ib honā, to disappear, to vanish.

ghabn, A., m., cheating, fraud.

ghadr, A., m. (pronounced ghadar in H.), perfidy, mutiny, rebellion; the term generally used of the mutiny of 1857.

gharaḡ, A., f., an object, aim, end, desire, purpose; adverbially, in short, to sum up.

gharūr (prop. ghurūr), A., m., pride, self-conceit, haughtiness.

gharīb, A., remote, foreign, a stranger, poor, destitute, humble, meek, gentle (of a horse); gharību l waḡān, far from one's home; gharīb ghurabā, the poor (in general); gharīb parwar or gharīb nawāz (lit. cherishing the poor), a form of address to a superior; gharīb khāna, the poor man's cottage, i. q. my house; gharībī, f., poverty, strangeness, meekness, gentleness.

ghuḡl, A., m., ablution, a bath; ghuḡl khāna, a bath-room; ghuḡl karnā, to bathe; ghuḡl denā, to give a bath to.

ghuḡṣa, P., A., m. (lit. choking), anger, rage.

ghaḡab, A., m., passion, rage, fury, outrage; anything awful, excessive, or tremendous; as an adverb it answers to our awfully or too much.

ghafīat, P., A., f., negligence, carelessness, inattention, indolence, unconsciousness.

ghul, P., m., noise, clamour, disturbance.

ghilāf, A., m., a covering, a sheath, a pillow-case, a quilt.

ghulām, A., m., a young man, a slave, a servant who gets his clothes

and food but no wages. (The most common meaning is slave.)

ghalaṭ, A., m., *mistake, error*; ghalat samajhnā, *to misapprehend*.

ghaltī, P., f., *a mistake, a fallacy, inaccuracy, a fault*.

gham (for A. ghamm), *grief, mourning, sadness, unhappiness*; fulāne ghar men gham hu-ā, i. q. *there has been a death in such and such a house*; gham khā-o, *eat your grief*, i. q. *wait a bit or don't be impatient*.

ghamgusār, P., *remover of grief, consoler*.

ghanīmat, P., A., f., *plunder, spoil*, anything acquired without labour, *a boon, a Godsend, a gain* (however small).

ghaur, A., f., *deep thought, reflection, consideration, close attention*.

ghota, P., A., m., *diving, a dip, a plunge*; metaph. *deep thought*; ghoṭa lagānā or mārṇā, *to plunge into*; ghoṭa khānā, *to be submerged*.

ghaib, A., m., *invisibility, a mystery*; adj., *hidden*; ghaib dān, *skilled in mysteries*.

ghibat, P., A., f., *evil speech in the absence of the person spoken of, backbiting, tale-telling*.

ghair, A., *other, different, unfamiliar*; as an adverb, *without*; as prefix, *the reverse of*; e. g. ghair ḥāzīr, *absent*; ghair dākhīl, *excluded*; ghair munāsib or ghair wājib, *improper*.

ghairat, P., A., f., *jealousy, sensitiveness, a keen sense of honour*; ghairat mand, *sensitive, high-minded*; beghairatī, *insensibility to shame*.

f (fe)

f is a letter common to Arabic and Modern Persian, having the same sound as the English 'f.' It is not

represented in the Nāgarī alphabet, but in modern Hindustani is of common occurrence, appearing even in words which seem to be of indigenous origin like 'fāṭnā,' the common term among kahars and coolies for *an odd or extra man*.

fa, A., a conjunction = *and, and so, therefore*, as in the word faqat, i. q. *and that's all*.

fāṭiḥa, P., A., f., *commencement*; the opening chapter of the Qur-ān used as a prayer or invocation; fāṭiḥa parhnā, *to recite the fāṭiḥa*. This is done upon all solemn occasions, and signifies entire resignation to the will of God.

fārsī, P., *Persian, the Persian language*.

fārigh, A., *free from care, quit, at leisure*.

fāṣila, P., A., m., *separation, interval, space, distance*.

fāzil, A., *abundant, excellent, superior, accomplished, erudite*, used as a proper name.

fāṭima, P., A., f., the name of the daughter of Muḥammad, who was wedded to -alī; mahre fāṭima is the dowry which Fatima received on her wedding, viz. 10 dinars; *vide mahr*.

fāqa, P., A., m., *fasting* (from want, not as a religious duty), *going a day without food*; -ek fāqa, do fāqa, tūn fāqa, &c., are used of the number of days since the last meal.

fāl, A., f., *an omen*; fāl gosh, *an omen taken from a chance speech, the first words that reach the ear*.

fālsa, for H. phālsā, m., *a shrub bearing a slightly acid fruit, much esteemed for making cooling drinks* (Grewia asiatica); fālsa-ī, of the colour of the fālsa fruit, *purple*.

fānī, P., A., *transitory, perishable, mortal*.

fā-ida, P., A., m., *profit, advantage, use, value*; the moral or lesson of a story, *an inference*; fā-ida mand, *profitable*.

fā-iq, A., *superior, pre-eminent*.

fath, A., f., *an opening, a start; victory, conquest, triumph*; fathul lāh (generally pronounced fatihul lāh), a man's name; fath pūr or fatih pūr, the name of several towns and villages; fath pūrī appears to be the name of some mosque in the vicinity of Dehli.

futūr, A., m., *languor, weakness, defect, discord*.

fuhsh, A., m., *grossness, unbecoming language or action, ribaldry*.

fakhr, A., m., *glory, excellence, distinction*, (legitimate) *pride*; also *boasting*.

farāghat, P., A., f., *freedom from business, leisure, repose*; freedom from anxiety, *ease, affluence, abundance*.

fard, A., *single, sole, odd*; as subs. f., *an individual, an unit, a single line* (of a couplet), *a single sheet* (of paper), hence *a charge sheet, a list* (of contents), *an extract, &c.*; fard bashar, *an individual of the human race*.

farsh, A., m., *spreading, a carpet, paving, a floor cloth, the surface of the earth*; farsh furūsh, *the carpeting* (in general) of a house.

firights, P., m., *an angel*.

furqat, P., A., f., *a time, opportunity; leisure, ease, recovery* (from illness or other strain).

farz, A., m., *an obligation, a duty, a responsibility; an assumption or hypothesis*; farz karo, i. q., *suppose*; hence farzī has the double meaning of *obligatory or impera-*

tive, and also of *hypothetical, fictitious, unreal*.

farq, A., m., *separation, distinction, distance, deterioration, difference or misunderstanding*.

farmān, P., m., *order, mandate, a royal command*; farmānbardār, *subject to orders*; farmānbardārī, f., *allegiance, loyalty*.

farmānā, H., v. a. (derived from farmān), *to order*, commonly used with reference to a superior, instead of karnā, *to say*, and also instead of karnā, *to do*, when the latter is added to any noun in order to construct an active verb; e. g., for -ārām karnā, *to rest*, -ārām farmānā, &c.

farmāyish or farmā-ish, P., f., *an order* (as for goods to a tradesman), *will, pleasure, requisition*; farmāyish kar ke banwāyā, *got made to order*.

firni, P., f. (spelt firinī in the text), *a dish made of ground rice, milk and sugar*.

farokht (prop. firokht), P., f., *sale, the act of selling*.

faryād, P., f., *exclamation, complaint, a cry for redress*.

fireb, P., m., *deception, fraud, trick*.

firefta, P., *deceived, beguiled, fascinated*.

fasād, A., m., *corruptness, wickedness, disorder, mischief*.

faṣl, A., f., *division*; a season (of the year), *a section* (of a book); *the harvest or crop* (of a season).

faḡl, A., m., *superabundance, exuberance, bounty, grace, great natural ability or wisdom*.

fuzūl, A., m., *excess, redundance, superfluity*; fuzūl khārcī, f., *inordinate expenditure, extravagance*.

faḡhat, P., A., f., *disgrace, ignominy*.

fazilat, P., A., f., *superiority*, used as a proper name.
 fitr, A., m., *breaking (a fast)*; hence -idu l fitr, *the feast of breaking*, the first day after the ramazān.
 fitrat, P., A., f. (lit. *creation*), *nature, shrewdness, a scheme, plot or contrivance*.
 fē-l (for A. fī-l), m., *an action, a deed*. (In grammar, the verb.)
 faq, H. (derivation uncertain), *lost, faded (as colour from the face), faint, blank, astonished*.
 faqat, A. (lit., *now stop*), *only, simply*; often used at the conclusion of a document or paragraph to prevent any subsequent addition to the text, and at the end of a book, like 'finis.'
 faqir, A., *poor, destitute*; s. m., *a poor man, a beggar, a religious mendicant*; also used as a pronoun, meaning the first person.
 fikr, A. (both f. and m. in India), *thought, reflection, anxiety, care, solicitude, sorrow*.
 fulānā fulānī, H. (from A. fulān), *an indefinite pronoun, such and such (a person or thing)*.
 fann, A., m., *a craft, an art, skill, sagacity*.
 fanā, A., f., *mortality, frailty, decay*; fanā honā, *to vanish, to pass away*; -unkā dam fanā hotā thā, i. q. *their hearts used to fail them*.
 fauran, A., *quickly, immediately*.
 fihrist, P., f., *a list, catalogue, inventory*.
 fahmīda, P., *intelligent*.
 fī, A., *in*; fil jumla, *in short*; fil haqiqat, *in truth*; fil wāqī-, *in reality*; fil faur, *in haste, immediately*. N.B., the 'i' is shortened before the 'l'.
 firūza, P., m., *a turquoise*.
 firīnī, *vide firnī*.

faisala, P., A., m., *decision, determination, judicial sentence, decree, settlement of a dispute*.
 fil for pil, P., m., *an elephant*; filbān, *an elephant-driver*.

q (qāf)

q represents the Arabic qāf, which is a guttural duplicate of the kāf (k), bearing the same relation to that letter as the 't' to the 't' and the 's' to the 's.' Some notion of its sound may be gathered from the fact that the domestic turkey is supposed to say the words -aq, -aql.

qāb, P., f., *a large dish*, used for serving rice, &c. in, at a meal, or for kneading dough in.
 qābil, A., *receiving, capable of, able, competent, deserving, worthy of*.
 qābū, P. (prob. Turkish), m., *opportunity, grasp, control, power*.
 qādir, A., *potent, mighty*; al qādir, *the Almighty*; -abdu l qādir, *servant of the Almighty, a proper name*.
 qārūn, A., m., *the name of a rich cousin of Moses, proverbially applied to misers*.
 qāzī, P., A., m., *a judge*.
 qā-ida, P., A., m., *basis, rule, regulation, formula, custom, practice*.
 qānūn, A. (from the Greek), *a canon, an act (of the Legislative Council), a law, the law*.
 qā-il, A., *saying, assenting, admitting, being convinced or confuted in argument*.
 qā-im, A., *standing, erect, firm, fixed, steadfast*; qā-im maqām = *locum tenens*.
 qabāhat, P., A., f., *baseness, turpitude, crime, harm, wrong, inconvenience, detriment*, often used in the phrase '-is men kyā qabāhat hai?' *what harm is there in it?*

qabr, A., f., *a grave, a tomb*.
 qabza, P., A., m., *clutch; power, possession*.
 qabl, A., *in front, before, anterior to*.
 qibla, P., A., m., *the direction to which the face is turned in prayer*.
 qabūl, A., m., *accepting, acceptance, favourable reception, concession, confession, avowal*; qabūl karnā, *to accept*; qabūlnā, H., i. q. qabūl karnā.
 qabila, P., A., m., *a man's family, especially his wife*; qabiladār, *a married man*.
 qaḥḥ, A., m., *drought, famine, scarcity*.
 qadd, A., m., *height, stature, figure*.
 qadr, A., f. (H. qadar), *importance, size, worth, value, measure*; qadar dān, *appreciating merit (a patron)*; qadardānī, f., *appreciation of merit*; -is qadar, *so much*; kisi qadar, *a little*; be qadar, *of no estimation*; be qadrī, f., *want of appreciation*.
 qudrat, P., A., f., *power, authority, divine power, the creation, nature*.
 qadam, A., m., *the foot, a step, a pace*; the phrase 'dam qadam' means *life (breath) and motion or growth*; do qadam par, *two paces off*; qadambāz, *nimble*.
 qadīm, A., *preceding, ancient, old*; qadīmu l khidmat, *an ancient servant*.
 qarār, A., m., *dwelling, resting, fixity, permanence, constancy, quietude*; qarār pānā, *to be agreed upon, to be laid down as a rule*; qarār denā, *to adjudge, to admit as correct*; qarār -ānā kisi ko, *rest or repose to come to any one*.
 qur-ān, A., m., *the sacred book of the Musalmāns*.
 qurb, A., m., *propinquity*.
 qurbān, A., m., *a sacrifice*; qurbān

jānā kisi par or kisi ke, *to devote oneself for any one (as a vicarious sacrifice), to be at any one's mercy*.
 qarḥ, A., m., *debt*; qarazdār, H. *a debtor*; qaraz khwāh, *a creditor*; qaraz dārī, f., *indebtedness*.
 qarḥa, P., A., m., *a debt, a loan*.
 qarīb, A., *near (in time, place, or family connexion)*; as adv., *nearly*.
 qisṭ, A., f., *a portion, an instalment*; qisṭ bandī, f., *an arrangement to pay a debt by instalments*.
 qasam, A., f., *an oath, a pledge of abstention*; qasam ho jānā, *to be under a ban*; qarḥ kē lenā qasam ho gayā, *'borrowing money was absolutely prohibited'*; here 'qasam' means 'the subject of a curse,' i. e. something which the family were under a curse not to do; qasam khānā = *to take an oath*; qasam dilānā or khilānā, *to administer an oath*; qasam denā (kisi ko) or qasam lenā (kisi se), *to require an oath, to adjure*.
 qism, A., f., *division, species, kind, sort*.
 qismat, P., A., f., *portion, lot, fate, fortune, destiny*.
 qaṣā-i, H. (from A. qaṣṣāb), m., *a butcher*.
 qaṣṣāb, A., m., *a butcher*.
 qaṣd, A., m., *intention, purpose, attempt, design, will*; qaṣdan, adv., *of set purpose, wilfully*.
 quṣūr, A., m., *failure, deficiency, default, error, fault*.
 qiṣṣa, P., A., m., *a tale, a story*.
 quṭb, A., *an axis*; quṭbu dīn, *a proper name*; quṭb shāhib, *the minaret at old Delhi (about eleven miles from the present city), commenced by the Slave Emperor Qutbu dīn -aibak, and completed by Altamish in the early part of the thirteenth century; the locality in which the minaret is situated*.

qaṭṭ-, A., f., *cutting; a section, cut* (in tailor's language); *interruption, bringing to an end; hence, traversing* (a road); qaṭṭ- karnā, *to cut out* (a garment), *to cut short* (a speech, &c.), *to traverse* (a road); qaṭṭ- hona, *to be out, &c.*; qaṭṭ- e taṭ-alluq, *breaking off relations, abandonment, desertion, complete separation*; qaṭṭ- e nazar (lit. *cutting off the view*), *leaving altogether out of consideration, without reference to*; qaṭṭ- an, adv., *definitely, absolutely*; qaṭṭ- i, *final, absolute*; hukm qaṭṭ- i, *an order from which there is no appeal.*

qafas, P., qafaṣ, A., m., *a bird's cage, a coop.*

quḍ, A.; m., *a padlock, a lock.*

quḍī, P., f., *a mould* (for ice, jelly, &c., whence quḍī, the ordinary term in Anglo-Indian households for ices); pl: quḍīyān, *a present of saucers filled with khīr, sent during the Mohurrum to a family with which a marriage has been arranged.*

quḷāqand, H., m., *a kind of sweetmeat.*

qilṭ-a (prop. qalṭ-a), P., A., m., *a fort, a castle*; as used of the Fort of Dehli, before 1857, it was equivalent to 'palace.'

qalaṭ-ī, H., f. (derived from A. qalṭ-, *a mine, tin; a coating of tin* given to culinary vessels, which are made of copper; hence any other kind of coating — as whitewashing; &c.; qalaṭ-ī karnā, *to coat vessels with tin, to whitewash*; qalaṭ-ī kholnā, metaph. *to lay bare, to expose, to unmask*; qalaṭ-ī khulnā, *to be exposed or unmasked*; qalaṭ-ī gar, m.; *a tinner of pots.*

qalaq, A., m., *restlessness, fretfulness, agitation, keen regret.*

qalam, A., m. and f., *a reed, a reed pen; cuttings of trees, &c.*; qalam

band, *written down*; qalamband karnā, *to take down* (a deposition, &c.) *in writing, to reduce to writing*; qalantarāsh, f., *a pen-knife*; qalamdān, *a pen* (and ink) *holder*; qalam karnā, (of a tree) *to prune.*

qalamī, P. (applied to baṛe, s. m. pl.), *pastry made of pulse and cut into long slips*; qalamī also has the meanings of *manuscript, and grafted* (of trees, &c.).

qulī (origin doubtful), m., *a labourer, a coolie.*

qallī, A., *small.*

qaliya, P., A., m., *anything fried or browned.*

qamar, A., m., *the moon*; qamar -āstānī, i. q. *like a moon on the threshold*; *a name.*

qanā-at, P., A., f., *contentment.*

qand, A., m., *white crystallized sugar, also f., a kind of cloth, Turkey red.*

quwwat, P., A., f., *strength, power, faculty*; quwwat e bāzū, *the strength of one's arm, i. q. one's own right hand*; quwwat e ḥāfiẓa, *the faculty of memory.*

qormā (a Turkish word), *a brown stew highly seasoned.*

qaul, A., m., *a saying, speech, dictum, compact*; qaul qarār, *a mutual agreement.*

qahr, A., *anger, vengeance*; 'qahr e darwesh bar jān e darwesh,' *the poor man's wrath (falls) on his own soul, i. e. hurts no one but himself*; *a proverb.*

qiyās, A., m., *conjecture, guess.*

qiyāfa, P., A., m., *physiognomy, countenance, mien*; qiyāfa shīnās, *a physiognomist.*

qiyāmat, P., A., f., *the resurrection, the last day*; metaph. *any great calamity or disturbance*; as adv., *awfully*; qiyāmat nāma, *a treatise or letter on the resurrection.*

qaid, A., f., *a shackle or fetter, imprisonment, a prison, a restriction or regulation*; qaid karnā, *to imprison*; qaid honā or rahnā, *to be imprisoned*; qaidī, m., *a prisoner.*

qimat, P., A., f., *price, value*; qīmatī, *costly.*

k (kāf)

kakāra

k is a letter common to Arabic, Persian, and Hindi, and its pronunciation does not differ from that of the English 'k.'

The sound of 'k' is a sign of interrogation and sometimes of negation; when prefixed to nouns it denotes the absence of the quality predicated by the noun, e. g. kapūt means *one who is not a true son (pūt) to his parents*; kapurush, *one who is not a man (purush)*; kukāṭh, *wood that is not capable of being used as timber* (a term in forestry).

ki, P., *who?*

ki, P., H., a conjunction very similar to the French 'que.' It is used to introduce explanatory or subordinate sentences; to express wishes or suppositions, and to state alternatives, and very frequently it serves the purpose of inverted commas.

kā, ke, ki, H., a postposition; the sign of the genitive case.

ka-ī, H., an indefinite pronoun = *several, some.*

kābulī darwāza, *the Cabul gate* (of Dehli).

kātnā, H., v. a., *to twist, to spin* (thread).

kāṭnā, H., v. a., *to cut*; metaph. *to pass* (time), *to interrupt* (a person talking); kāṭ ḍalnā, *to cut off, to hew*; kāṭ khānā, *to bite.*

kāṭ kabār for kāṭh kabār (kāṭh = *wood*), *wooden articles of furniture.*

kāj, H., m., *business, work.*

kājal, H., m., *lamp black* (used for the eyes).

kār, P.; m., *act, operation, business, affair, use.* kār-āmad, *serviceable*; kārbār or kār o bār, m., *affairs, business*; kārkhāna, *a place of work, a manufactory, an extensive establishment*; kārkhāna jāri karnā, i. q. *to set something going*; kārgar, *efficient, an artisan*; kārguzār, *skilful*; kārguzārī, f., *good services.*

kārcōbī, P., f., *embroidery* (lit. *framework*).

kāran, H., m., *cause, motive*; as an adverb, *on account* (of); *for the sake* (of); -apne kāran, *of your own motion.*

kārī, P., *operating, effectual*; zakāḥm e kāri, *a penetrating or mortal wound.*

kāriḡar, P., m., *a craftsman, a skilful workman*; kāriḡarī, f., *artistic work.*

kārhnā, H., v. a., *to draw* (as a sword from its sheath), *to draw* (figures), *to work figures on cloth or in lace, to make* (a cap upon a block).

kāghaz, P., m., *paper*; kāghazī, m., *a paper-maker.*

kāfūr, P., m., *camphor*; kāfūrī, *white.*

kāfi, P., A., *sufficient.*

kākrezi, P., *dark purple.*

kālā, H., *black*; kālā pānī, *black water*, is used of the sea; kālā pānī bhejnā, *to send* (across) *the sea*, the familiar term for 'transportation.'

kām, H., *action, work, performance, duty, job, business, use, object, purpose*; kām -ānā, for kām men -ānā, *to be of use or of service*; kām kā honā, *to be fit for use, or to be fit for work*; kāndār, *a man of busi-*

ness; kāmāni, f., embroidered muslin; kāmāniwālā, a maker of embroidered muslin.
 kām, P., m., desire, wish; kāmyāb, obtaining one's wish, successful; kāmyābī, f., success.
 kāmīl, A., perfect, entire, complete, learned, proficient, a saint; a proper name.
 kān, H., m., the ear; an angle or corner; kāṇon kān sunnā, to overhear (of information that comes without being sought); kān jhāle, jewelled rings, worn in the upper part of the ear.
 kāntā, H., m., a thorn, a fork, a hook, the bone (of a fish); kāṇṭon meṇ ghasitnā, to drag among thorns; metaṇh, for distressing any one by excessive compliments.
 kāhī, P., grass green; kāhī qand, apparently coarse green cloth.
 kabāb, P., m., roasted meat.
 kabāb ḥīnī, H., cubeb, jungle clove, cassia buds.
 kabhī, H., ever; kabhi kabhār, occasionally.
 kapās, H., f., the cotton plant, cotton (uncarded); kapāsi, the colour of the cotton flower (light yellow).
 kappā, H., m., cloth, clothing, clothes; (the singular is generally used for clothes, and the plural for cloths or different articles of clothing).
 kuttā, H., m., a dog.
 kitāb, A., f., a book; kitāb khāna, a library.
 katarnā, H., v. a., to clip, to pare, to trim; katarnī, f., a pair of scissors, for which the more usual term is 'qainḥī,' a Turkish word.
 kath or katthā, H., m., catechu, an astringent extract of the Mimosa catechu eaten with betel-leaf.
 kaṭṭar, H., addicted to biting (of a horse).
 kaṭrā, H., m., a plot of ground en-

closed and let out to traders in any particular article (something like our exchanges, e. g. Corn Exchange, &c.).

kaṭnā, H., v. (neuter of kāṭnā), to be cut; to be passed (of time); to be interrupted (of speech); to be extracted (of colour).

kuṭnī (prop. kuṭṭānī), lit. a procuress, but applied generally to a woman of bad character, a thief, a cheat.

kaṭwānā, H., v. a., to get out (by some one else).

kaṭorā, H., m., a cup or bowl of metal, for drinking out of.

kagrāt, P., A., f., abundance, excess, majority, the greater part, frequency; kagrato rā-e, a majority of votes.

kaṣīr, A., many, much, plentiful.

kaj, P., crooked; kajrā-e, wrong-headed; kajraftār, perverse.

kujā, P., where?

kaḥḥā, H., raw, unripe, uncooked, unburnt (of bricks), crude, unmetalled (of a road), unstamped (of paper used for recording business transactions), unskilled, immature, imperfect, the opposite of pakkā; kaḥḥī biryānī, a dish made of alternate layers of meat and rice allowed to simmer.

kaḥrā, H., m., an unripe melon.

kiḥār kiḥār, H., gritty, nasty (of food).

kaḥaurī, H., f., a small cake (or fritter) made of flour and pulse fried in ghee or oil.

kuḥ, H., an indefinite pronoun, some, something; kuḥ nahīn, nothing; kuḥ na kuḥ, something or other.

kaḥahri, H., f., a public office, a court (Anglo, Cutcherry).

kaḥhoḥhā, the name of a town in the Faizabad district of Oudh, in which

is the tomb of Saiyid Ashraf Jahāngir, noted for the cure of afflicted persons.

kadd, A., f., importunity, persistence, insistence, worry, labour; radd o kadd, argumentation (mutual contradiction and pertinacity).

kidhar, H., whither?

kara, H., m., the hand; kara tāri, the palm of the hand.

karārā, H., hard, firm, crisp; new (of coin).

karānā, H., v. a., to cause to do.

kirāya (infl. form in H., kirā-e), P., m., hire, fare, rent; kirā-e par, on hire.

krita, H., a deed, a work.

krita kṛitya, H., having finished a work.

kurtā, m., and kurtī, f., H., P., a jacket, a bodice.

karatāra, H., mod. kartār, a maker, doer, creator.

kursī, A., f., a chair.

kirīrī tāsh, H., f., a kind of brocade.

karam, A., m., generosity, liberality, nobleness, grace, favour; karam farnā, gracious.

karnā, H., v. a., to do, to perform, to act, to accomplish. It may be added to almost any noun to make an active verb, just as honā may be added to any noun to make a passive verb, e. g. paidā karnā = to create; paidā honā, to be created; kharā karnā = to erect; kharā honā, to stand; farz karnā = to suppose; qaid karnā, to imprison; shurū-karnā, to begin; band karnā, to shut; bayān karnā, to narrate; and so with English words, 'boil' (pronounced 'bail'), karnā, to boil, &c. With the past participle of another verb, karnā is used to form frequentatives, e. g. kabā karnā, to be in the habit of saying; kiyā karnā, to be in the habit of doing.

karan phūl (prop. karn phūl), H., m., an ornament for the ear.

karanjo-i, H., f., a brown colour, obtained from a nut called karanjo.

karwānā, H., v. a., to get (something) done or made (by some one else).

karwaṭ, H., f., lying on the side; karwaṭ badalnā, to alter one's position from lying on one side to lying on the other.

karelā, H., m., a bitter vegetable of the cucumber species; the art in cooking it is to remove its excessive bitterness.

karīm, A., noble, generous, liberal, benevolent, merciful, forgiving, the Merciful.

karā or karārā, H., m., a ring, a bracelet or anklet of gold or silver.

kaṭkarānā, H., v. n., to crackle (as oil or ghī when boiling); v. t., to cause to crackle.

karwā, H., bitter, acrid, pungent.

kaṭhā-i or kaṭhāhī, H., f., a pan for frying or boiling in; kaṭhā-i ḥāḥānā, to put the pan on the fire.

kuṭhnā, H., v. n., to be vexed, to be grieved or distressed, to pine, to fret.

kisān, H., m., a peasant, a cultivator.

kasar (prop. kasr), A., f., breaking; in arith., a fraction; loss, damage, deficiency, flaw.

kasak, H., f., pain.

kasnā, H., v. a., (1) to draw tight, to tighten, to pull together, to fasten; (2) to assay, to test.

kaserā, H., m., a vendor of metallic vessels, a brazier, a coppermith.

kishṭī (prop. kashṭī), P., f., a boat; a small vessel, a tray.

kishmish, P., f., a (sultana) raisin, raisins.

kashīda, P. (lit. drawn), needlework, embroidery; kashīda khāṭir, displeased.

kashīdagī, P., f., vexation, sullenness.

ka-ba, P., A., m., a cube; the square temple inside the mosque at Mecca.
 kifāyat, P., A., f., sufficiency, making the most of things, thrift, economy. kifāyat nisā and kifāyatullāh are proper names.
 kal, H., to-morrow or yesterday.
 kal, H., f., a machine.
 kul or kula, H., family; race; kula kāni, the respect due from an individual to the traditions of his family.
 kull, A., m., the whole, every; in Arabic a substantive taking the genitive case, as kullu shai-in, everything; in Hindustani used also as adjective.
 kalābattū, H., m., silk thread covered with gold or silver, silk and gold or silver thread twisted together, fringe made of thread so twisted.
 kalām, A., m., speech; a sentence; 'is men kyā kalām hai?' i. q. can anything be said against it?
 kalān, P., great, elder, larger (the opposite of *khurd*).
 kalāwa, P., m.; a raw thread as it is wound from the spindle, yarn, a skein.
 kilwānā, H., v. a. (from kilnā, to drive a nail); to get (nails) driven into (the floor of a house by a wizard), in order to avert the influence of evil spirits.
 kalla (prop. kala), P., m., the head, the crown (of the head); the top.
 kulhiyā, H., f., a small earthen cup.
 kalī (pl. kaliyān), H., f.; a bud; a gusset, a piece put into a garment to enlarge it.
 kullī, A., universal.
 kalejā, H., m., the liver, the vitals; kalejā thandā honā, i. q. the heart to be content; kaleje men -āg lagnā, to be on fire inside (from thirst, or from sorrow); kaleje se lagānā, to keep close to one's heart.

kam, P.; less, little; adv., rarely, seldom; kam kar ke denā, to give less than the full quantity; kam se kam, at the very least.
 kam -iltifātī, f., want of special interest in.
 kam bakht, unfortunate.
 kambakhtī, f., misfortune.
 kamzor, weak.
 kam-aql, deficient in sense.
 kam-ilm, deficient in knowledge.
 kam-umr, too young or very young.
 kamgō-i, f., taciturnity.
 kamāl, A., m., perfection, consummateness; kamāl (e) shauq, the utmost delight or desire.
 kamānā, H., v. a., to earn; kamāke khānā, to live by one's own earnings.
 kamā-u, H., earning a living, a breadwinner, a worker.
 kamā-i, H., f., earnings, gains.
 kumbā or kunbā or (Persianized as) kumba, H., m., a family.
 kamar, P., f., the loins, the waist; kamar bādhnā, to gird up the loins; metaph. to prepare for action or duty, to be alert.
 kammāl, H., m., a blanket.
 kimmū, for karīmū, for karīm bakhsī, a man's name.
 kumhār, H., m., a potter.
 kamī, P.; f., deficiency, scarcity; kamī beshī, fluctuation, less or more.
 kamīna, P., mean, base, low, vulgar.
 kinār (prop. kanār), P., m., side, margin; dar kinār, setting aside, not to speak of.
 kināra, P., m.; side, edge, border, bank, shore; kinārakash, retiring (to private life).
 kunbā, H., m., a family; vide kumbā.
 kanthī, H., m., a necklaoe.
 kunjā or kunjārā or (Persianized as) kunjara, H., m., a green-grocer.

kunjī, H., f., a key.
 kancānī, H., f. (a female kancān), a dancing girl; kancānī galī, a street so called in Delhi.
 kandlāgar, H., P., m., a maker of gold or silver wire.
 kunda, P., m., curds.
 kandhā, H., m., the shoulder.
 kundī, P., f., bluntness, blunting.
 kanḍā, H., dry dung used for fuel.
 kankar, H., m., a nodule of limestone, a lime pebble; a stratum of kankar is very commonly found under the clay soil in the North-West Provinces; when burnt it makes excellent lime, and it is the material of most of the metalled roads.
 kanghī, H., f., a small comb; kanghī karnā or kanghī cōṭī karnā, to dress the hair.
 kanghisāz, a comb-maker.
 kunwā or kū-ān, H., m., a well.
 kanī, H., f., an atom, a crystal; a hard uncooked grain of rice; when rice is boiled, some grains resist the process longer than others.
 ko, H., an old form of the interrogative kaun.
 ko, H., a distinctive or determinative particle, often used as the sign of the objective case. It may be translated by *at, to, for*, and sometimes by *about*. Sometimes it may be rendered in English by *the*, and sometimes it is untranslatable.
 ko-i, H., an indefinite pronoun = *some, any*.
 kuwārpanā or kunwārpanā, H., m., bachelorhood or maidenhood.
 kiwār, H., m. (pl. kiwāren), a door.
 kautuk, H., m., eagerness, a festival, sport, tricks, pranks.
 koṭwāl, P., m., the chief officer of police in a town.
 koṭwālī, f., the chief police station.
 koṭhā, H., m., (1) a house of brick

or stone roofed with stone slabs or cement; (2) the flat roof of such a house; an upper chamber.
 koṭhri, H., f., a small room (in a house); a store-room.
 kūba, P., m., a narrow street, a lane.
 kor, H., f., a point or tip; kor kasr, f., unevennesses, defects.
 kaurī, H., f. (anglice, cowry), a small shell used as money; from sixty to eighty go to the paisā according to the rate of exchange.
 kos, H., m., a measure of length, differing in different parts of India, but generally recognized as equal to two miles; a 'pakkā' kos is always at least two miles; a 'kaccā' kos varies from one-and-a-quarter to two miles.
 kosnā, H., v. a., to curse.
 koshish, P., f., striving, exertion, attempt.
 koṭta, P., bruised; pounded meat made into balls like rissoles.
 koka-i, H., lotus colour, slate colour.
 kūknā, H., v. a., to wind up (a watch or musical box).
 kokh, H., m., f., the abdomen, the womb; kokh kā khālā, a (fanciful) disease acquired before birth.
 kaulā, H., m., an armful, an embrace.
 kaun (orig. ko, like jo and so), who? which? kaun sā, what like?
 konā, H., m., an angle, a corner.
 koh, P., m., a mountain, a hill; koh e tūr, Mount Sinai.
 kahān, H., where?
 kahānī, H., f., a story.
 kahāwat, H., f., a proverb.
 kahlānā, H., v. a., to cause to say; kahlā bhejūnā, to send a verbal message.
 kahnā, H., v. a., to say; kah guzarnā, to say and have done with, just to say; kah bharnā, to say all one

has to say; *kahnā sunnā*, to say and hear, is a comprehensive expression like *paṛhnā paṛhānā*, *baithnā biṭhānā*, *lenā denā*, &c.
kahin, H., anywhere, somewhere, perchance.
kai, H., interrogative, how many? to be distinguished from *ka-i* which means several.
kyā, H., for *kā*, what?
kījiye, H., from *karnā*, like *dijiye* from *denā*, be pleased to do.
kīḍar, H., m., mud, dirt.
kīrā, H., m., a worm, a maggot; *kīre paṛ ga-e* (of clothes), they have got moth-eaten, lit. moths or maggots have befallen them.
kaifiyat, P., A. (from A. *kaifa* = how?), f., quality, state, circumstances, report, particulars.
kīkaṛ, H., m., the *Acacia arabica*.
kīkari, H., f., edging (shaped like an acacia leaf).
kīl, H., f., a nail, a pin; *nāk kī kīl*, a small gold pin worn in the nose.
kīmiyā gar, P., A., m., an alchemist.
kyūn, H., how? *kyūnki*, because; *kyūnkar*, how?

kh khakāra

kh, a letter peculiar to Hindi, sounded like the 'k' in 'blockhead.'

khātā, H., m., an item of account extracted from a cash-book and copied into a ledger under its proper head; *khātā bahī*, f., a ledger-book. The act of collecting and arranging promiscuous items under separate headings is called *khatiyānā*.

khāl, H., f., the skin, a hide.

khānā, H., v. a., to eat, to swallow; *hawā khānā*, to take the air; *khānā* is often used metaphorically for to suffer, e. g. *ḍoṭ khānā*, to get

bruised; *mār khānā*, to suffer a beating; and it occasionally merely serves to turn a passive phrase, as *bal khānā* (of a rope, &c.), to be twisted; *gāli khānā*, to be subjected to abuse.

khānā, H., m., food, dinner, a meal, anything cooked for a meal.

khānḍ, H., f., coarse sugar.

khapānā, H., v. a., to destroy, to ravage; *ear khapānā*, to dash one's head against the wall or strike the head with one's hands, to worry oneself.

khapat, H., f., expenditure, consumption, demand, ready sale, appreciation.

khattā, H., acid, sour.

khatrāg, H., m. (lit. six melodies), discord, a Dutch chorus, wrangling; metaph. worry.

khatkā, H., m., rapping (at a door, &c.), clatter, a rattle, alarm, anxiety, secret misgiving, apprehension.

khajūr, H., f. (also m.), the date-tree, a date.

khīrī, H., f., a dish made of rice and split pulse boiled together, with *ghī*, spices, and burnt onions subsequently added; metaph. a miscellaneous mixture. The proverb, '*ghī kahān gayā? khīrī men, where is the ghī gone? why it's in the khīrī*', owes its expressiveness to the absorbing powers of hot rice when *ghī* is poured over it. The proverb implies that you get full value for money sunk in capital though you can't lay your hands on it.

khārā, H., upright, standing, stopping, waiting, ready; *khārā rahnā*, to stop; *khārā karnā*, to set up; *khārā honā*, to stand, to get up; *khārā khārā*, i. q. in haste, the opposite of *baithē baithē*.

khasoṭnā, H., v. a., to pluck, to pluck out, to scratch, to tear.

khisiyānā, H., angry, peevish, fretful.

khilānā, H., v. a. (causal of *khānā*), to cause to eat, to feed, to administer. N. B.—*khilānā* is also the causal form of *khelnā*, to play, e. g. *shikār khilānā*=to give some one a day's sport, and of *khilnā*, to blossom; bare *gul khilā-angī*=will send out big blossoms, i. e. will create a great scandal.

khilnā, H., v. n., to unfold (as a bud), to bloom, to blossom; metaph. to expand (with pleasure).

khulnā, H., v. n. (neuter of *kholnā*), to be open, to be untied (of a knot), to be uncovered, to be displayed, to be solved, to become clear (of the sky), or evident (of a fact); to get loose, to start (of a ship or railway train), to be open-hearted or familiar with; *khulā mausan*, open weather (i. e. after the rains are over).

khilāunā or *khilonā*, H., m., a toy, a plaything.

khālī, H., f., oil-cake; scented oil-cake is used as a hairwash.

khōṭā, H., false, counterfeit, debased, adulterated, insincere, deceitful, corrupt, depraved, bad.

khōj, H., m., search, inquiry, tracking, a clue.

khodnā, H., v. a., to dig, to carve; metaph. to search for, to investigate.

kholnā, H., v. a., to open, to loosen, to untie, to unravel, to display, to disclose.

khonā, H., v. a., to lose, to part with, to throw away, to waste.

khūnṭī, H., f., a small peg.

khet, H., m., ground, a plain surface, a field; *khetī*, f., agriculture.

khīr, H., f., rice and milk (the rice parboiled in water is again boiled

in milk). N. B.—It should be pronounced so as to rhyme with the French word 'rire' (to laugh). *khīr ḍatā-i*, giving a child a taste of rice-milk, a ceremony observed when a child is about six months old.

khel, H., m., play, a game, sport, amusement; *khel kūd*, m., gambols, antics, children's amusements.

khelnā, H., v. a., to play.

khenēnā, H., v. a., to pull, to drag, to draw, to absorb; -āh *khenēnā*, to heave a sigh; *khenē bulānā*, to drag, in response to a summons; *khenē bulāyā hai*, i. q. made (me) come all this way.

g (gāf) gākāra

g, a letter common to Persian and Hindī, but unknown to Arabic. Its sound is that of the English 'g' in 'gay,' 'get,' 'give.' The sound of 'j' is never substituted for it.

gā, *ge*, *gī*, H., an affix implying certainty or determination, used in forming the future tense from the aorist; e. g. from *-ā-ūn*, I may come, (suppose) I come, is formed *-ā-ūngā*, I will come; it is added also to the word 'hai' to emphasize it, thus while 'hai' means it is or there is, 'haigā' means it is certainly, there certainly is.

gājā, H., m., the sound of musical instruments (usually combined with *bājā*).

gājar, H., m. or f., a carrot; *gājar mūli*, carrots and radishes; metaph. for things of little worth.

gārad, for the English guard.

gārhā, H., coarse, thick, gross, muddy; as subst., a strong coarse cloth, generally dyed red.

gārī, H., f., a cart, carriage, or car.
 gāñh, H., f., a knot, a knob, a joint;
 a bundle, a purse.
 gānw, H., m., a village.
 gā-o, m., a bull; f., a cow, but for
 the latter gā-e is more used.
 gā-otakiya, m., a large pillow for
 supporting the back; gā-ozabān,
 f., a kind of fancy bread.
 gāthri or gāthri, H., f., a bundle,
 a packet, a parcel.
 gāchnā, H., v. a., to inquire (rarely
 used except as a rhyming addition
 to pūchnā).
 gucéhā, H., m., a cluster, a tuft,
 a knot, a tassel; gucéhadār, having
 tassels or knots, knotted or tas-
 selled.
 gudgudānā, H., v. a., to tickle.
 gadhā, H., m., a donkey.
 gaddi, H., f., a cushion, a seat,
 especially the chief seat, and hence
 i. q. throne.
 gaḍḍi, H., f., a bundle.
 guzār, guzārā or guzārā¹, P., m.,
 passing, crossing; metaph. getting
 through life, existence.
 guzar, P., m., passing by; guzar
 gāh, a passage, a thoroughfare;
 dar guzar karnā, to pass over (a
 fault), to excuse, to make allow-
 ances.
 guzarnā, H., v. a. and n., to pass;
 gayā guzrā, gone by, all over; auqāt
 tangi se guzregi, one's life will pass
 in poverty, i. q. it will be a hard
 struggle to live.
 guzashta, P., past, the past.
 girāmī, P., revered, beloved, precious.
 girān, P., heavy, important, difficult,
 expensive; girānī, f., dearth.
 girānā, H., v. a. (causal of girnā), to
 cause to fall, to let fall, to drop, to
 upset.

gard, P., f., dust; gard-ālūd or gard
 ālūd, dusty.
 gardan, P., f., the neck.
 giriftār, P., captured, taken, capti-
 vated.
 garm, P., hot, ardent, excited, brisk,
 eager; garmā garm, all hot, new,
 fresh; garm kaprā, warm clothes;
 garm mašālih, hot spices; garm
 suḥbat, close companionship.
 girnā, H., v. n., to fall, to tumble, to
 sink; metaph. to fall in esteem.
 giro (prop. girav), P., m., a wager,
 a stake, a pledge, a pawn.
 giravi or girwī, pledged, pawned;
 girwī karnā, to pawn.
 girih or girah, P., f., a knot, a
 purse.
 gari or giri, H., f., the kernel of any
 nut or seed, the pulp of fruit.
 gurez, P., f., flight, escape, avoid-
 ance, a digression, abstinence from,
 dislike.
 gir girānā, H., to beseech, to entreat;
 bahut girgirakar, with great solici-
 tude.
 garnā, H., v. n., to be fixed in, to be
 buried.
 garant, H., m., a ceremony performed
 to remove the influence of an evil
 spirit.
 gurīyā, H., f. (pl. gurīyān, as if from
 gurī), a doll.
 gaz, P., m., a bar, a rod, a yard;
 gaz bhar, one yard or a whole yard.
 guzarnā, &c., vide guzarnā.
 gazand, P., f., injury, hurt, a sting.
 guftogū or guftgū, P., f., conversa-
 tion.
 gul, P., m., a flower (especially the
 rose), the snuff (of a candle or
 lamp), a brand; gul karnā, to ex-
 tinguish (a lamp); gul honā, to be
 extinguished; gul khilānā, to make

flowers blossom (metaph. for ex-
 citing astonishment or being re-
 markable); gulcharre -urānā, to
 strew rose-flakes, metaph. to live
 luxuriously or extravagantly
 (charrā = an aggregate of small
 things, e. g. a charge of shot, a
 handful of gravel, &c.); gule
 -anār, pomegranate blossom; gule
 shaftālū, peach blossom; gulistān,
 a flower garden; gule gulāb or
 merely gulāb = a rose (lit. the rose-
 water rose).
 galā, H., m., the front part of the
 neck, the throat, the voice; the neck
 (of a bottle), &c.
 gulāb, P., m., rose-water; in India,
 both rose-water and a rose (tree or
 flower); gulāb also occurs as a
 proper name.
 gilās, the English word glass, which
 is used for a vessel of any material
 resembling an English tumbler in
 shape.
 galnā, H., v. n., to melt, to be dis-
 solved, to become soft by cooking, to
 waste away, to decay, to be frozen;
 dāl galnā, split pease to become
 soft (by boiling) is a proverbial ex-
 pression for things going smoothly;
 dāl galne nahīn pātā, i. q. the hard
 corners can't get rubbed smooth.
 gulū, P., m., the gullet; the voice;
 gulūband, m., a collar; an orna-
 ment for the throat.
 gilauri or gilauri, H., f., betel-leaf
 folded up with spices inside ready
 for chewing.
 gila, P., m., complaint, remonstrance,
 reproach.
 galī, H., f., a narrow street, a lane
 or alley.
 gum, P., lost, wanting, missing,
 astray; gumrah, on the wrong
 road, erring.
 gumān, P., m., doubt, suspicion, con-
 jecture, surmise, opinion, fancy.

gumnām, P., nameless, ignoble,
 anonymous.
 gun, H., m., a quality; in gunon
 ki, of these qualities; sab gunon
 pūri, perfect in everything.
 ginnā, H., v. a., to count, to enumer-
 ate, to include in one's reckoning.
 gunāh or gunah, P., m., a sin, a
 fault, an offence; gunahgār, a
 sinner; begunāh, innocent.
 ginti, H., f., counting, calculation,
 number, reckoning, muster; also
 used for the first day of a month
 (when pay is distributed).
 ganj, P., H., m., a store, a treasure-
 house, a granary, a grain market
 or corn exchange.
 gunjāyish or gunjā-ish, P., f. (lit.
 containing), space, capacity, capa-
 bility, room, profit; sine kā kām
 gunjāyish thā = the needlework was
 a source of income.
 ganjifa, P., m., a pack of cards, a
 game at cards.
 ganda, P., stinking, rotten, rancid;
 metaph. of the temper, sour, vile,
 offensive.
 gandhi, H., m., a seller or maker of
 perfumes.
 gandā, H., m. (lit. an aggregate of
 four cowries), a charm, esp. a
 charmed cord of different coloured
 threads knotted together, worn
 round the neck, wrist, or ankle.
 ginwānā, H., v. a., to get counted;
 rupiye ginwā diye, i. q. counted out
 the rupees to, implying that the
 giver made the recipient acknow-
 ledge each coin.
 gunahgār, P., a sinner; vide gunāh.
 go, P. (lit. say), although.
 gawārā, P., digestible, palatable,
 agreeable; gawārā karnā, to make
 a thing palatable to oneself, to put
 up with or submit to.
 gawāh, P., m., a witness; gawāhī, f.,
 evidence, attestation.

¹ N.B.—All these words are written indifferently with 'z' and 'z.' The latter spelling is now considered more correct.

got, H., f., *the border of a garment, edging.*
 gotā, H., m., (1) *gold or silver lace used as edging*; (2) *a preparation of coriander seeds, cocoonut, cardamoms, &c.*
 god, H., f., *the lap.*
 gorā, H., f., *fair complexioned, white, an European.*
 gosh, P., m., *the ear*; goshmāli, f., *twisting the ears, admonishment, chastisement.*
 gosht, P., m., *flesh, meat.*
 gokhrū, H., m., (1) *an anklet*; (2) *an ornament of fretted lace of gold thread.* (Both meanings are derived from a resemblance to the thorny seed of a plant called gokhrū.)
 gol, H., *round, circular, spherical.*
 goli, H., f., *a ball, a bullet, a pill*; goliyon kā kabāb, *balls of meat roasted.*
 gaun, H., f., *occasion, advantage, one's interest, profit*; as adj., *fit for.*
 gūndhnā, H., v. a., *to knead (dough).*
 goyā, P., *as if, as one might say.*
 goyā-i, P., f., *talk, utterance, power of speech.*
 go-i for go-i = go kar, *having purged.*
 The meaning is clear from the context; but the etymology is obscured by the license of Hindi poets in altering words to make them rhyme. There is a verb gohnā or gopnā or gowanā = *to hide*, and a verb godna or gopnā, *to weed*; either might become go-i for the sake of rhyme and metre.
 gahrā, H., *deep, profound*; *firm or deep (of colours), sound (of sleep), close (of intimacy), thick or strong (of liquids).*
 gahnā, H., v. a., *to catch hold of.*
 gahnā, H., m., *an ornament, jewellery*;
 gahnā pātā, m., *a bride's stock of jewels.*

gyārah, H. (for -igārah), *the numeral eleven*; gyārahwān, *eleventh.*
 gayā, past part. of jānā = *to go.* (In compounds the original form jāyā is used, e. g. jāyā karnā, *to be in the habit of going*; jāyā cāhnā, *to be on the point of going*; jāyā jānā, *to be gone [by].*)
 geṛī, H., f., *a boy's game (knocking a stick over a line by throwing another stick at it).*
 genda-I, H., *marigold colour.*
 gēhūn, H., m., *wheat.*

gh ghakāra

gh, a letter peculiar to Hindī, sounded like the 'gh' in 'ghost,' 'ghastly,' or the proper name 'Egham.'
 ghās, H., f., *grass.*
 ghabrānā, H., v. n., *to be confused, flustered, perplexed, dismayed or embarrassed.*
 ghatṭā, H., m., *a lump, a swelling in the joints, &c. from over-exertion.*
 ghatānā, H., v. a. (causal of ghatnā), *to decrease, to lessen, to diminish, to deduct (from), to abate*; ghatā denā, *intensive.*
 ghatnā, H., v. n., *to be lessened or diminished, to shrink, to subside, to be subtracted (from)*; ghatjānā, *intensive.*
 ghuṭnī, H., f., *the knee*; ghuṭniyon cālnā, *to crawl on the knees.*
 ghar, H., m., *a house, dwelling, abode, home*; *a room (in a house), a compartment, a pigeon-hole (in a desk)*; ghar bār, *a household*; gharwālā, *the man of the house*; ghar kā bhola, i. q. *a born fool*; ghar baithnā, *staying at home, (of a man) being out of employ*; ghar jānā, *to go home*; ghar sir par -uṭhānā, (1) *to undertake the management of the house*; (2) *to raise*

the whole household (by cries or disturbance); ghar kā ghar, *the whole household or every house.* The phrase 'ghar men' is often used of a wife, e. g. ghar men bimār hai, i. q. *my wife is ill*; ghar men ki khushī hai, *it is my wife's pleasure.*
 ghuraknā or gharaknā, H., v. a., *to scold, to threaten, to frown at.*
 ghirnā, H., v. n. (neut. of ghernā), *to be hemmed in, to be crowded*; (of clouds) *to be massed together, to gather.*
 gharā, H., m., *an earthen water-pot*; gharon pāni, *potfuls of water.*
 gharī, H., f., *the eighth part of a pahar (which is equal to three hours)*; *an indefinite period of time*; thus gharī bhar kā kām means *the work of a short time*, but gharīyon tak is i. q. *for hours*; gharī also means *a watch or clock.*
 ghisnā, H., v. n., *to be rubbed, to be worn by rubbing, to waste away*; ghis ghisā kar, i. q. *by use and wear.*
 ghusnā, H., v. n., *to thrust or push oneself in, to rush in*; ghusī rahā karti hai, *are always intruding.*
 ghasīnā, H., v. a., *to drag, to draw (along the ground), to trail.*
 ghamand, H., m., *pride, conceit.*
 ghin, H., f., *dislike, aversion, disgust*; ghin -ānā (kisi ko kisīse), *to be disgusted with anything.*
 ghanṭā, H., m., *a bell, a gong*; *a clock*; *an hour*; ghanṭā bajānā, *to strike a gong or ring a bell*; ghanṭā bajtā hai, *the gong is sounding or is being struck.*
 ghūrnā, H., v. a., *to stare at, to fix the eyes on.*
 ghorā, H., m., *a horse.*
 gholnā, H., v. a., *to dissolve, to mix a solid with a liquid.*
 ghūmnā, H., n., *to turn round.*
 ghī, H., m., *clarified butter.*

ghernā, H., v. a., *to surround, to encompass, to beset, besiege, blockade.*

l (lām) lakāra

The sound of 'l' is common to Arabic, Persian, and Hindī, and does not differ from that of the English 'l.'

l, the Arabic article; *vide -al.*
 lā, A., the Arabic negative, sometimes used in composition with Persian words, as in lācār, i. q. *nācār, helpless.*
 lā ḥaul, the initial syllables of the text, 'lā ḥaula wa lā quwwata -illā bi l lāhi,' *there is no strength nor power save in God*; 'lā yuḥibbu l lāhu,' *God does not love (the utterance of evil words, save from one who is oppressed), the beginning of the sixth sūpara of the Qur-ān.*
 lāḥāṣil, *profitless.*
 lāt, H., f., *a kick*; lāt mārā, *to kick.*
 lāṭ, a corruption of the English Lord. 'lāṭ ḡāhib' is a term applied to a Lieutenant-Governor of a province, to the Governor-General, to the Commander-in-Chief, and to a Bishop; in the last three cases respectively, the terms 'mulki,' 'jangī,' and 'pādre,' are prefixed for distinction.
 lāṭhī, H., f., *a stick, a cudgel, a staff of bamboo from four to six feet in length.*
 lāj, H., f., *shame, bashfulness.*
 lādnā, H., v. a., *to lay a burden upon, to load*; lāde phirma, *to carry (something heavy) about.*
 lāḍ or lār, H., m., *affection, fondness*; lāḍ piyār, *fondling, caressing, spoiling.*
 lāḍo, H., f., *a darling (of a wife or daughter), a pet.*

- lāzim, A., *necessary, requisite, proper.*
 lāzima, P., A. (H. pl. lāzime), *a necessity, a conventionality.*
 lākh, H., *the numeral a hundred thousand*; also used as a substantive for the aggregate of 100,000;
 lākhon, pl., *hundreds of thousands.*
 lāg, H., f., *that which attaches itself; affection, affinity; calumny, opprobrium.*
 lāgat, H., f., *expense, outlay, cost.*
 lāl, P. and H., *red.*
 lāl, H., *for lār, beloved; lālon kī lāl, the dearest of the dear.*
 lāla, H., m., *covetousness, desire; lālī, covetous, greedy, selfish.*
 lāla, P., m., *a tulip.*
 lāla, P., *for H. lālā, m., a title given to men of mercantile or sedentary pursuits, half-respectful, half-contemptuous.*
 lānā, H. (for le-ānā), v. a. (but in the past tense constructed intransitively, e.g. 'main rotī lāyā hūn,' not 'main ne rotī lā-ihai'), *to bring, to fetch.*
 lāhor, H., m., *the city of Lahore in the Punjab.*
 lā-iq, A., *fit (for), capable (of), worthy, able, congruous.*
 lipaṭnā, H., v. n., *to stick to, to cling to, to adhere (to), to be wrapped (in), to be implicated (in).*
 lapak, H., f., *a bound, a spring, a flash (of lightning, &c.).*
 lapaknā, H., v. n., *to spring, to dart, to move hurriedly.*
 lapeṭnā, H., v. a., *to roll up, to wrap, to envelop, to involve.*
 lat, H., f., *a trick, a habit, a whim; lat parṇā, a habit to be formed.*
 lat pat, H., *saturated, sticky, clammy.*
 lattā, H., m., *a scrap of cloth, often used as an unmeaning adjunct to kaprā.*
 liṭānā, H., v. a. (causal of leṭnā), *to cause to lie down, to lay flat.*
 luṭānā, H., v. a. (causal of luṭnā and lūṭnā), *to cause to be plundered, to cause to plunder.*
 laṭkānā, H., v. a. (causal of laṭaknā), *to suspend, to cause to hang.*
 laṭaknā, H., v. n., *to hang, to dangle, to be suspended.*
 luṭnā, H., v. n., *to be robbed, plundered, or defrauded; lut jānā, intensive.*
 luṭwānā, H., v. a., *to cause (some one) to be plundered (by some one else).*
 laṭṭū, H., m., *a spinning top; metaph. as adj., dazed, dizzy, enamoured of, fascinated by.*
 lajānā, H., *to cause shame to.*
 lajnā, H., *to be ashamed; laji hai is an old form of the future.*
 luḍā, H., *low, vicious, base, profligate, graceless; subst. m., a scamp, a libertine.*
 laḍar, H., *pliant, weak, feeble.*
 laḍā, H., m., *a skein, a necklace or bracelet of two or more rows of chain-work.*
 laḍāhan, H., m., *a distinctive mark, a token, sign, indication; laḍāhan pakarṇā or laḍāhan sikhnā, to learn manners (bad or good).*
 liḥāg, A., m., *attention, notice, glance, regard, consideration, respect.*
 liḥāf, A., m., *a coverlet, counterpane, or quilt.*
 laḍnā, H., v. n., *to be laden or loaded; laḍā laḍāyā, laden up, with a full load (on his back).*
 lizzat, P., A., f., *delight, enjoyment, deliciousness.*
 lagiz, A., *delicious.*
 larza, P., m., *shaking; the cold fit of an ague.*
 larā-i, H., f., *a fight, a quarrel, dissension, war, hostility.*

- larkā, H., m., *a boy.*
 larakpan, H., m., *childhood.*
 larki, H., f., *a girl.*
 larnā, H., v. n., *to fight, to struggle or contend with, to strike against, to collide, to compete; lar marnā, to die fighting.*
 lashkar, P., m., *an army; lashkari, a camp-follower (whence lasear).*
 luṭf, A., m., *elegance, beauty; pleasure, the point (of a jest or story); courtesy, kindness.*
 laṭif, A., *fine, delicate, elegant, beautiful, pleasant, nice (of food), good (of an anecdote), gentle, affable.*
 la-i, P. (for lāl), m., (1) *a ruby; (2) the male of the pet birds called amadavats (the female being called muniyā).*
 la-nat, P., A., f., *a curse, an imprecation, execration, reproach; la-nat malāmat karnā, to reprove sharply.*
 lifāfa, P., A., m., *an envelope, a wrapper.*
 laḥ, A., m., *an utterance, a word. (talaffuz is articulation or pronunciation.)*
 luqma, P., A., m., *a mouthful, a morsel (of food).*
 lakṛī, H., f., *wood, a staff.*
 likhānā, H., v. a. (causal of likhnā), *to cause to write, to dictate, to teach writing.*
 likhā parḥī, H., f., *the act of reducing some verbal agreement to writing.*
 likhnā, H., v. a., *to write; parḥī likhā hū-ā, or simply parḥā likhā, means a man of education.*
 likhwānā, H., v. a., *to get written (e.g. the copy of a letter by a clerk, &c.).*
 lakir, H., *a line (drawn by a pencil, &c.), a streak, a stripe; 'sānp nikal gayā, lakir piṭe hai,' the snake has escaped, they are beating his trail.*
 Prov.
 lagā tār, H., (lit. a continuous thread), *adv. successively.*
 lagānā, v. a. (causal of lagnā), *to cause to adhere, to apply, to attach (to), to fasten, to fix, to impose, to inflict, to adjust, to impute; bāzār men lagā -āū = would go and privately dispose of at some shop.*
 lagā-o, H., m., *attachment, connexion, contact, inclination, reference, application.*
 lagan, P., m., *a copper pan or basin.*
 lagnā, H., v. n., *to come into contact with, be attached to, be fixed in; to hit (a spot), to begin (action), to be invested (in, as money), to be engaged (in), to be imputed (to), to be closed (of doors), to be felt (of hunger, cold, &c.).*
 lillāh (for A. li lāhi, i.e. for God), *in the name of God; as adj. = dedicated; as adv., for God's sake.*
 lanbā or lambā, H., *long; lanbā caurā, long and broad.*
 lanbān or lambān, H., m. and f., *length.*
 lanḍan = London.
 langar, P., H., m., *an anchor; jahāz ko langar karnā, to anchor a ship; langar also means victuals distributed to poor people, hence langar khāna, m. = an almshouse, or rather what we should call a soup-kitchen.*
 lo, H., *the imperative of lenā = take, used as an interjection, Here! see!*
 lau, H., f., (1) *a flame; (2) ardent devotion or meditation; lau lagānā, to be absorbed in prayer.*
 lawāzim, A. (pl. of lāzim), *requisites, appurtenances; ḍā-eke la wāzim, tea equipage; lawāzima has the same meaning.*

liwānā, H., v. a. (causal of lenā), to cause to be brought; liwā lānā, to bring some one along with one.

loṭ, H., f., rolling about, generally in the phrase 'loṭ poṭ,' wallowing restlessly; loṭ honā, i. q. to be madly in love with.

loṭā, H., m., a round metal pot (one of the few articles which every individual, however poor he may be, must possess).

lūṭnā, H., v. a., to plunder, whence the English word loot.

loṭnā, H., v. n., to roll about, to sprawl.

lauṭnā, H., v. n., to turn (back), to return, to retreat; metaph. to go back from one's word.

lauz, A., m., an almond; lauzāt, f., sweetmeats made with almonds.

lok or loka, H., the people, the world.

log, H., m., people, folk, sometimes used to denote plurality or generality, as hamlog, we; mardlog, men-folk; auratlog, women-folk; but is itself used with plural terminations as in the vocative logo! oh people!

lauṇḍā, H., m., a boy, a brat (it differs from laṛkā, in being used disparagingly).

lauṇḍī, H., f., a girl, a servant-girl.

laung, or long, H., f., a clove.

lohā, H., m., iron.

lohār, H., m., an iron-worker, a blacksmith (fem. lohārin).

lohū, lahū or luhū, H., m., blood; lahū luhān, covered with blood, all bloody.

lahar, H., f., a wave, a billow; lahriya, wavy, watered (silk), wave-like (embroidery).

lahū, vide lohū.

le, imperative and root-form of lenā, to take.

li, fem. of liyā from lenā.

liyāqat, P., A., f. (lā-iq), fitness, congruity, capability, merit, dignity.

lepnā or lipnā, H., v. a., to plaster, to smear (especially the walls and floor of a mud-house, with an earthen wash carefully prepared from the best clay mixed with cow dung. This is an operation performed weekly or fortnightly for the whole house, and daily for certain parts of it, by the women of the household, and is of the greatest sanitary use; lipnā potnā is merely a duplicated expression.

letnā, H., v. n., to lie down, to be in a recumbent position.

le jānā, H., v. a. (but with neuter construction, vide lānā), to go away with, to take away.

lijiye, a form of lenā, like dijiye from denā = be pleased to take.

lekin, A., but, on the other hand.

limū or limūn, H., m., a lime, a lemon.

lenā, H., v. a., to take (opposed to denā, to give), to accept, to acquire; to purchase, the full phrase is—mol ko lenā, to take for a price, or simply mol lenā.

len den, H., taking and giving, commerce, the profession of a banker or money-lender; len den karnā = to be a banker or money-lender; len den honā (kisi se, kisi ko), to have commercial or banking transactions with any one; len den band karnā, to stop traffic or money dealings.

lewā, H., m., a taker; nām lewā, one who takes one's name, an heir.

liye, inflected form of liyā, participle of lenā, taken, having; as an adv., on account of, or for the sake of; -us ke liye, for him; -is liye, for this reason; kis liye, why?; kis liye ki, for; (lit. for why? because).

m (mīm) makāra

The 'm' is a letter common to Arabic, Persian, and Hindī, and has the same sound as that of the English 'm.'

mā or mān, H., f., a mother; mā bāp, parents.

mā, A., a relative pronoun, used in some Arabic phrases, as mā bain, what is between, an interval; mā siwā, what is besides; mā shā' l lāh, what God wills! (may happen), an expression of admiration or astonishment; shā' is for shā-a.

mā, P., we.

mā-i, for mā = mother.

māp, H., f., measurement; māp tol, measure and weight.

māt, P., amazed, confounded, conquered, reduced to the last extremity (whence the English 'mate' in chess); māt karnā, to beat (in the sense of being victorious), to surpass.

mātam, P., A., mourning.

māthā, H., m., the forehead.

mājarā, P., m. (from A. mā jarā, what has happened; vide mā), an accident, event; the relation or narrative of an event.

mādar, P., f., a mother.

mādda, P., A., m., matter.

mār, H., f., beating, a blow, punishment; mār piṭ, f., an assault; mār khānā, to get a beating, to be beaten. At page 115, line 26, 'ma-mūli mār' means the same dull repetition, i. e. the mechanical pronunciation of the same syllables.

mārnā, H., v. a., to strike, to beat, to kill, to ruin, to destroy; often used with a noun merely to denote action of a violent kind, as ghoṭa mārnā, to dive; dam mārnā, to breathe. mār dānā, intens. = to kill.

māre, H., by reason of; lit. forcedly.

as in dar ke māre, for very fear or driven by fear.

māstar, the English word master, used for 'schoolmaster' in the Government schools.

mā shā' l lāh, vide mā, A.

māl, A., m., riches, wealth, property, possessions, goods.

ma-āl, A., m., outcome, issue, event, consequence; ma-āl-andesh, P., prudent, far-seeing, a proper name.

mālā, H., f., a wreath, a garland, a necklace.

māldār, P., having wealth, rich; māldārī, f., wealthiness.

mālik, A., m., a possessor, proprietor, master, employer, ruler.

māli, H., m., a gardener (fem. mālin).

māmā, P., f., mother; a respectful appellation of an old woman; a general servant or charwoman; māmāgari, f., the profession of a general servant.

māmatā, H., f., maternal (or paternal) fondness.

mān, for mā, H., mother.

mānā (ki), from mānnā, granted (that); ham ne or main ne is understood.

mānīhnā or mānīnā, H., v. a., to scour or polish (metal vessels with sand or ashes), to rub, to clean.

mānda, P., left behind, fatigued, languid, indisposed.

māni-, A., forbidding, prohibiting.

mānik cāndī, H., named after Manik Chund.

māngnā, H., v. a., to ask for, to beg, to be in want of, to desire, to borrow.

mānnā, H., v. a., to respect, to heed, to obey, to trust, to submit to, to acknowledge, to approve; kisi ki nahīn māntā hai (sc. bāt), he does not listen to any one; burā mānnā, to take ill, to dislike.

mānind (prop. mānand), P., f., like, resembling.

māni, H., f., a nurse, a housekeeper; māni jī is used as if it were a proper name.

māh, P., m., the moon, a month; māh ba māh, month by month, monthly; mähwār and mähwāri, monthly; the latter may also be used as subst. f. for stipend.

mā-i, mā-i jī, H., mother, a respectful mode of addressing a woman.

māya, P., m., source, principle, substance, capital, principal, wealth, stock.

mubāarak, A., blessed, fortunate, used as a form of welcome or congratulation; mubāarak bād, P., may (it) be blessed (to you); mubāarak bādī, f., uttering the formula of congratulation; mubāarak salāmat, congratulations and salutations.

mubālagha, P., A., m., exaggeration.

mubtadī, A., m., a beginner.

mubtalā, A., afflicted, involved in calamity; mubtalā-e muṣibat o ranj, overtaken by calamity and sorrow.

mat, H., a prohibitive particle, used either before or after an imperative, or an infinitive used as an imperative; e. g. mat bolo or bolo mat, mat bolnā or bolnā mat = don't speak.

mati or mata, H., the mind, the inclination, sense, prudence.

matā-, A., f., merchandise, goods, chattels.

matrūk, A., left, relinquished, obsolete, abandoned, omitted, discontinued.

muttasīl, A., contiguous, near.

muta-ajjīb, A., astonished at (i. q. ta-ajjub karne wālā).

muta-addid, A. (numbering many), numerous.

muta-alliq, A., hanging to, depending upon, attached, appertaining or relative to.

muttaqī, A., refraining (from evil), sober, devout, God-fearing.

mutawātir, A., successive, uninterrupted, continuous.

mutawajjih, A., favourably inclined to, attentive, countenancing.

maṭar, H., m., a pea, peas.

miṭhā-i, H., f., sweetness, sweets, molasses.

muṭṭhī, H., f., the fist, a handful; muṭṭhiyān bhar bhar ke, having filled both hands.

miṭṭī, H., f., earth, soil, clay; miṭṭī denā = to bury; miṭṭī karnā, to make earth (of), to ruin, to spoil; miṭṭī khānā, to eat dirt; miṭṭī men milānā, to level, to raze, to spoil.

miṣāl, A., f., likeness, similitude, analogy.

maṣal, A., f., a fable, a parable, an adage or proverb.

maṣalan, A., adv., for example, for instance.

majāz, P., H. (for A. mujāz), allowable, lawful.

majāl, A., f., place, room, scope, power.

majbūr, A., constrained, compelled, under compulsion; majbūrī, f., helplessness.

majlis, A., f. (lit. a place of sitting), an assembly, company, party, a ceremonial gathering or feast.

majantān, the dye called magenta.

majholā, H., intermediate (of size), middling.

majid, A., glorious; the common epithet of the Qur-ān.

muó, in saó muó, is merely a rhyming addition.

maóanā, H., v. a. (causal of maónā), to arouse or excite (a disturbance).

maónā, H., v. n., to be stirred up, to be raised (of a clamour or disturbance).

maóhli, H., f., a fish.

muhāl, A., impossible, absurd.

muhāwara, P., A., m., dialogue, idiom, current speech.

maḥabbat, P., A., f., love, affection, friendship.

muṭtāj, A., necessitous, indigent, wanting.

muḥarrām, A., sacred, the name of the first month in the Arabic year, and of the commemoration of the deaths of Hasan and Husain which is held during the first eleven days of the month.

mahrūm, A., excluded, debarred, denied, deprived of.

muḥsin, A., benefitting; a benefactor.

maḥṣūl, A., acquired, collected; subst. m., a duty or impost, tax, postage, toll, excise.

maḥṣ, A., unmixed, pure, sheer, absolute.

maḥfil, A., f., a place of assembly, a meeting, a party.

maḥfūz, A., guarded, protected, retained (in the memory); secure, safe.

maḥall, A., a place of alighting, an abode, a building, a palace; maḥallāt, residences, buildings; jhopre men rahnā, aur maḥallon ke khwāb dekhnā, to live in a hut and dream of palaces.

maḥalla (generally pronounced muḥalla), H., from A., a ward or division of a town.

muḥammad, A., praised, the name of the Arabian prophet, and hence commonly adopted as a proper name.

maḥmūda, fem. of maḥmūd = commended; a proper name.

miḥnat, P., A., f., toil, labour, effort, industry, diligence, trial, affliction.

mukḥātib, A., addressing; mukḥātib honā (kisī ki taraf), to turn (towards some one) in speaking; to address.

The person addressed is called mukḥātab (in Grammar the second person).

mukḥālif, A., contrary (to).

mukḥālafat, P., A., f., opposition, contrariety, mutual repugnance.

mukḥtār, A., m., elected, invested with power, an agent or attorney, independent; mukḥtār e kār, a general manager; mukḥtār e kull, invested with full powers; mukḥtārī, f., independence, the business of an agent or attorney.

mukḥtaṣar, A., abridged, concise, in brief, scanty.

makhfi, A., hidden, concealed, suppressed, secret.

madār, A., m., place of turning, axis, pivot, hinge; metaph. the point upon which any matter hinges or depends. The name of a saint (in full, bādī-ud dīn ṣhāh zinda maḍār ṣhāmī), the anniversary of whose death is kept on the seventeenth jumāda l-tilā, hence 'madār bhar,' page 119, line 6, means the whole of jumāda l-tilā.

mudārāt, P., A., f., courtesy, civility, politeness.

madāris, A. (pl. of madrasa); m., colleges, schools.

muddat, P., A., f., length of time, duration; muddaton, for ages, for a long time.

madḥ, A., f., praise.

madad, A., f., assistance, help, succour, reinforcements; a gang or relief (of labourers, &c.); madadgār, an assistant.

madrasa, P., A., m., a place of reading, a college, a school.

mudarris, A., m., a teacher, lecturer, professor or schoolmaster.

mudda-ā, A., m., the subject-matter of a plaint, object, desire, wish.

madīna, P., A., m., a city, the city Medina.

magkūr, A., remembered, mentioned, aforesaid; subst. m., mention.

mazammāt, P., A., f., censure.

maghab, A., m., way, a rule of conduct, religion; maghabi, pertaining to religion.

marātib, A. (pl. of martaba), m., steps, degrees, gradations of rank; circumstances, particulars.

murād, A., f., wish, intention, will, desire, purport, meaning.

murabbā, H., A., m., jam.

martaba, P., A., m., a step, a degree, rank, time, turn; ka-i martaba, several times; -ab ke martaba, this time or the (very) next time.

miré or mirí, H., f., pepper, the capsicum; black pepper is called kālī or gol miré; a green chilli, hari miré; a red ohilli, lāl miré; lon miré, salt and pepper, is used metaphorically for high flown or hyperbolic language.

marhamat, P., A., f., mercy, compassion, favour; marhamat karnā, to grant; marhamat honā, to be granted.

marhūm, A., one on whom God has had mercy, deceased (i. q. 'the late').

mard, P., m., a man, a male, a brave man; mard e -ādmī, i. q. my good sir; mard zāt, the male sex.

murdār, P., m., a corpse, carrion; a term of abuse.

mardāna, P., manlike, men's (apartments, clothes, &c.).

mardu-ā, H., m., a man; the affix u-ā implies a slight measure of contempt.

mardūd, A., rejected, a renegade, an outcast; a term of abuse.

murda, P., dead (the opposite of zinda).

maraz, A., m., disease, illness, malady.

marzī, A., f., pleasure, consent, choice; jaisī marzī ho, as you please.

murgh, P., m., a cook (of any bird); murghī, H., f., the domestic hen.

markaz, A., m., a fixed point, the centre of a circle.

markūz, A., fixed in; markūze khātir, fixed in one's heart, greatly desired.

murkī, H., f. (pl. murkiyān), a kind of earring.

mriga, H., an antelope.

marammat, P., A., f., mending, repairing; marammat talab, in want of repair; marammat karnā, to mend.

murmurā, H., crisp, crackling; as subst. m., (1) parched rice; (2) fringe.

marnā, H., v. n., to be beaten, to die.

muruwwat, P., A., f., boldness, generosity, fortitude, humaneness.

marornā, H., v. a., to twist.

marham, P., m., plaster, salve, ointment.

murid, A. (lit. desirous), a proselyte, a disciple.

mariz, A., ill, diseased, a patient.

mazā, H., for maza, P., m., taste, flavour, relish, enjoyment, fun, amusement; 'aur maza yih, ki,' and the best of the joke was, that.

mizāj, A., m. (lit. a mixture), temperament, constitution, temper, humour, disposition; mizājdar, haughty.

mazadār, P., tasty, enjoyable.

mazdūr (prop. muzdūr for muzd war), P., m., a hired labourer, a day labourer.

mazdūri, f., working for hire, esp. job work; labour; the money given for labour.

masā-il, A., m. (pl. of mas-ala), problems, questions, treatises, especially on matters of religion.

musāfir, A., m., a traveller, a tem-

porary sojourner; musāfarat, P., A., travelling, absence from home.

masāla, H., corruption of A. mash-al, a torch.

masān, H., m., a disease to which children are liable, ascribed to possession by an evil spirit, atrophy or rickets.

musāwī, P., A., equal, parallel.

musabbibul-asbāb, A., m., the Cause of causes; a term for the Almighty.

mast, P., intoxicated, elated, proud, delighted.

musta-idd, A., ready, prepared for, alert, on the look-out.

mustaqill, A., absolute, independent, permanent, fixed.

mastūrāt, A., f., pl. veiled women, ladies; a term used for the female sex in general.

masjid, A., f., a place of worship, a mosque.

mas-ūda, fem. of mas-ūd, A., prosperous, blessed; a proper name.

miskin, A., lowly, humble, poor.

muslim, A., professing the religion of Islām, a Moslem; a proper name.

masūrhe, H., m., pl. the gums.

masahri, H., f., a mosquito curtain.

masit, the Hindī corruption of masjid, a mosque; masitā, a proper name.

mashshāfa, P., A., f., a tire-woman, hairdresser, lady's maid. In India also a woman employed to arrange betrothals, a match-maker or go-between.

mashshāq, A., well practised, proficient, expert.

mashriq, A., m., the place of sunrise, the East. (vide maghrib.)

mash-al, A., f., a torch; mash-alāi, a torch-bearer, a scullion; (anglice, masalohee).

mashghūl, A., employed, busy.

mashq, A., f., a copy (for imitating).

an exercise, practice; mashq karnā, to practise, to write copies or exercises, to acquire proficiency (in any kind of exercise) by practice.

mushkil, A., difficult; as subst. f., a difficulty.

mashwara, P., A., m., consultation, counsel, advice.

mashhūr, A., public, notorious, famous, celebrated.

masāllih, A., m. (pl. of maslahat), (lit. things for the good of), necessaries, appurtenances; especially (1) spices in cooking; (2) edgings or flounces of gold and silver lace stitched on to a bride's robes.

misr, A., m., Egypt.

misra, A., m., orig. one fold of the hanging door of a tent (bait); one line of a distich or couplet (which is called bait).

masraf, A., m., expenditure, cost.

masrūf, A., expended, used; metaph. engaged or absorbed (in business, &c.).

misri, f. (lit. Egyptian), sugar, sugar candy.

maslahat, P., A., f., anything conducive to good, advisability, expedience, good policy, advice, counsel; maslahate waqt = the most prudent course under the circumstances.

musammam, A., determined, resolved, fixed.

musibat, P., A., f., disaster, misfortune; musibat māri (fem.), smitten with adversity.

magāmin, A., m. (pl. of mazmūn), contents (of a book or letter), writings, literature.

muḏāyaqa (sometimes written muḏā-ia), A., m., difficulty, importance; usually in the phrase 'kyā muḏā yaqa?' what does it matter?

maḏbut, A., fixed, fast, strong, firm, stable, valid.

muṣṭarab, A., agitated, perturbed, troubled.
 maẓmūn, A., m., contents, import, sense, signification, subject-matter, or (merely) subject; an article (in a paper).
 maṭlab, A., m., a request, a desired object, a purpose, meaning, intention; 'isse yih maṭlab nahīn ki,' that does not mean, that, &c.
 maṭlaṭ, A., m., the place of rising or appearance (of the stars, sun, &c.), the sky; maṭlaṭ-ṣāf, a clear horizon; metaph. of a clear prospect when obstacles are removed, or of a bare prospect when helpers fail.
 muṭlaq, A., freed, absolute, unconditioned.
 maṭlūb, A., required, desired, summoned.
 mutanjaṅ or mutanjaṅ, P., m., a kind of pulā-o.
 muṭī-, A., submissive, obedient, i. q. -iṭā-at karnā wālā.
 maḡlūm, A., oppressed, injured.
 ma-, A., with, along with.
 ma-āsh, A., f., means of living, livelihood, subsistence.
 mu-āf, A., forgiven, excused.
 mu-āfi, f., forgiveness; remission (of revenue), an estate of which the revenue has been remitted.
 mu-ālaja, P., A., m., medical treatment.
 mu-āmala, P., A., m., transaction of business, dealing, negotiation, affair, matter, a suit (at law); pl. mu-āmālāt, affairs, matters, dealings.
 mu-tād, A., f., the quantity requisite to produce an effect, efficacy, sufficient strength or quantity.
 mu-taqīd, A., believing (in), an adherent or follower.
 mu-tamad, A., relied upon, trusted.
 ma-zīrat or ma-garat, P., A., f., an apology, excuse.
 ma-zūr, A., excused, dispensed with,

excusable; ma-zūr rakhna, to hold excused.
 ma-sūm, A. (lit. preserved), innocent, an innocent (child).
 ma-qūl, A., intelligible, understood, reasonable, proper.
 ma-lūm, A., known.
 mi-mār, A., m., a builder, a mason.
 ma-mūl, A., established, customary, usual, practised; ma-mūli, customary, ordinary, common.
 ma-nī, P., A., f., meaning, signification, intention.
 mu-iṭā, A., m., a helper; mu-iṭā dīn, a helper of the faith, a proper name. Khwāja mu-iṭā dīn oīshṭī was a celebrated saint who died A. D. 1236 and is buried at Ajmīr; his anniversary is kept on the 10th jumādā l-ukhrā, hence that month is called after him.
 maḡrib, A., m., the place of setting, the west, sunset; maḡrib ki namāz, the prayer at sunset; maḡribī, western; mamālik maḡribī o ḡhimālī = the North-Western Provinces.
 maḡrūr, A., proud, arrogant, presumptuous.
 maḡz, P., m., the brain.
 maḡmūm, A., grieved, vexed.
 muḡhlānī, H. (from muḡhul, P.), the wife of a Moghul, a woman of the Moghul race; a needle-woman or sempstress.
 mufāraqat, P., A., f., separation, alienation.
 muft, P., gratuitous; adv. gratis, in vain.
 muftis, A., penniless, indigent.
 muftisi, f., poverty, inso vency.
 muftid, A., profitable, advantageous.
 muḡābala, P., A., m., the being face to face, contrast, comparison, encounter, contest, competition.
 maḡām, A., m., stopping, a place of rest, a residence, abode, place.

muqtaẓī, P., A., demanding, exacting.
 muqaddar, A., appointed, ordained; as subst. m., destiny.
 muqaddam, A., having precedence, first, most important.
 muqaddama, P., A., m., an affair, a lawsuit, proceedings; muqaddama pesh (lit. the case is on), used as an adjective, in the act of being settled.
 maqdūr, A., m., power, ability, capacity; ḡattal maqdūr, A., to the best of one's power.
 muqarrar, A., settled, fixed, agreed upon, prescribed, ascertained, certain, appointed; muqarrar karnā, to appoint (to an office).
 muqīm, A., stopping, residing, staying.
 mukāfāt, P., A., f., compensation, recompense, retribution, requital.
 makkār, vide makr.
 makān, A., m., a place, a dwelling, a house, a room; plur. makānāt, houses.
 maktab, A., m. (place of writing), a school, an elementary school.
 mukaddar, A., muddy, turbid; metaph. troubled, afflicted, vexed.
 makr, A., m., plotting, fraud, deceit; hence—makkār, fem. makkāra, a great deceiver.
 mukarnā, H., v. n. and a., to deny, to go back from one's word, to belie.
 makkhī, H., f., a fly.
 magari, P., f. if not, unless, except, but, perchance.
 magari, H., m., a crocodile; an ornament shaped like a crocodile, worn as a pendant to the earring called bālā.
 magn (orig. magna), H., drowned (in); metaph. charmed, enamoured, delighted.
 milāp, H., m., mixing, mingling,

meeting, association, agreement, concord.
 mallāp, A., m. (lit. very salt), a seaman, a sailor, a boatman.
 mulāqāt, P., A., f., encountering, an interview, a call, a meeting (between two friends), acquaintance-ship.
 malāḡiri, H., of (the colour of) sandal-wood; Malāḡir is the name of the range of mountains on the Malabar coast whence the best sandal-wood is obtained.
 malāmat, P., A., f., censure, reproof.
 milāwat, H., f., admixture, amalgamation, reconciliation; 'milāwat ki bāṭen' means pacifying language.
 multaṭī, A. (i. q. -iṭifāt karnēwāla), giving attention to, turning towards, having respect or regard for.
 multawī, P., A. (lit. bent), delayed, postponed, in abeyance.
 malḡūḡ, A., contemplated, viewed with respect; malḡūḡ rakhnā, to bear in mind.
 mulk, A., m., dominion, a kingdom, a country, a nation; mulkdārī, f., ruling a territory, administration of an empire.
 malik, A., m., a king; malika, f., a queen. The Queen's title in Hindustani is malika-e mu-azzama, qaiṣar-e hind.
 mulkī, A., of or belonging to an empire or country, imperial, national.
 milkiyat, P., A., f., proprietary right, property.
 mulamma-, A., gilding.
 mulamma-sāz, P., m., a gilder.
 malnā, H., v. a., to rub.
 milnā, H., v. n., to meet, to be joined, to be mixed, to be connected with, to be found, to come together, to coalesce, to agree, to correspond, to fit.

mamālik, A., m. (pl. of mamlakat), *countries, provinces, territories.*
 mumāna-at, P., A., f., *prohibition, restriction.*
 mumtāz, A., *chosen, distinguished;*
 mumtāz-ahmad, a man's name.
 mumkin, A., *possible, practicable.*
 mamnūn, A., *obliged, favoured.*
 man or mana, H., m., *the mind;*
 man māntā, *agreeable to the mind;*
 mana matha (*mind's madness*), *love;*
 man men -ānā, *to come into the mind, to occur (to).*
 man, H., m., *a maund, a weight equal to 40 seers, or 80 lb.;*
 manon, *maunds;* man men dhitānk, *two ounces in the maund, i. e. the 640th part.*
 min, A., *from;* min jānib, *from the direction of, on the part of;* min jumla, *out of the whole;* minhā, *out of it, deducted;* whence — minhā-i, f., *subtraction, deduction.*
 munāsib, A., *related (to), corresponding, suitable, proper, expedient, becoming.*
 manānā, H. (causal of mānā), v. a., *to cause to agree, to persuade, to propitiate, to pray, to invoke;* *khair manānā, to ask a blessing, to utter good words oneself (the idea being that as one speaks, so will one be dealt with);* 'beṭā, *khair, khair manā-o*' is really equivalent *to take care, my son, take care what you say (i. e. lest you should bring a judgement upon yourself).*
 manāhī, A., f. (pl. of manhī), *forbidden things, sins, crimes;* at page 166 it seems to be used for manhī.
 minnat, P., A., f., *a favour, an obligation, an entreaty for a favour;* minnat karnā, *to make a favour of, to ask as a favour;* minnat samā jat karnā, *to entreat humbly.*
 mantra, H., m., *advice, policy, prin-*

iple, creed, motto. In ancient India a mantri was an officer who, like the Lord-Chancellor, was supposed to keep the king's conscience.
 muntagīr, A., *waiting for, expecting.*
 muntagim, A. (i. q. -intigām karne wālā), *arranging, managing;*
 muntagim -ādmī, *a good manager.*
 minjānib, *vide min.*
 munḥaṣar, A., *restrained, restricted, limited, dependent.*
 munḍwānā, H., v. a., *to cause to be shaved, to get one's head shaved.*
 maṇḍhā or maṇḥā, H., m., *a temporary building, a framework;* maṇḍhe bāṣṭhī (of a creeper), *climbing up its support, a metaph. for succeeding.*
 manzil, A., f., *the place where one alights, an inn, a stage, a day's journey, a floor or story of a house, a place of destination;* manzil ba manzil, *stage by stage;* manzil kāṭnā, *to finish a journey;* manzil e maqsūd, *the goal of a desire.*
 munshī, A., m., *an author, a writer, a secretary, an amanuensis.* As a mere title of respect, 'munshī' implies an acquaintance with Persian, whereas 'maulavī' implies a knowledge of Arabic.
 maṇṣab, A., m., *post, office, station, place (in the sense of right);* tum ko maṇṣab nahīn hai kahne kā, *it is not your place to speak.*
 maṇṣūba, P., A., m., *determination, project;* maṇṣūba bāṇḍhnā, *to form a plan or resolution.*
 manṭiq, A., f., *rhetoric, logic.*
 mangūr, A., *viewed (favourably), approved, agreeable, acceptable.*
 man-, A., m., *prohibition, prevention, hindrance;* man- karnā, *to forbid;* man- honā, *to be forbidden.*
 mangānā, H., v. a. (causal of māngnā), *to send for;* mangā denā, *to procure for.*

mangnī, H., f., *a betrothal.*
 mangwānā, H., v. a., *to cause to be sent for, e. g. khānā mangwā-o, tell them to have dinner brought;* mangwā bhejnā, *to send a message for something to be returned by the bearer.*
 munawwar, A., *illuminated, splendid;* munawwara, f., *a conventional epithet of the city of Medina.*
 munh, H., m., *the mouth, the face;* munh bolā, *so called, self-styled, self-willed;* munḥzor, *headstrong;* munh par kahnā, *to say to one's face;* -apnā sā munh lekar rah jānā, *vide -apnā;* munh dar munh, *face to face.*
 manhiyār, H., m., *a man who makes (or sells) bracelets, beads, &c., of lac or glass.*
 mū, P., m., *hair;* mū ba mū, *hair by hair, minutely;* mūbāf, *a ribbon or net for the hair.*
 mū-a, H. (formerly used as past participle of marnā), *dead, lifeless;* a term of abuse, i. q. wretch; kyā mū-e kī ṭāqat hai? i. q. *has that wretch the audacity?*
 muwāfiq, A., *conformable, congruous, agreeing, suitable.*
 muwāfaqat, P., A., f., *conformity, agreement, congeniality.*
 maut, A., f., *death.*
 motī, H., m., *a pearl;* motina is an old form of the plural.
 motiyāpāg, H., m., *a kind of sweetmeat.*
 motā, H., *fat, stout, big, bulky, thick, coarse, palpable;* motā qalam, *a broad-nibbed pen;* motī bāt, *a palpable fact;* motā kaprā, *thick clothing.*
 mauj, A., f., *a wave, a billow, surge;* metaph. *a whim, a thrill, emotion.*
 mūjib, A., m., *cause, motive, reason.*
 maujūd, A., *in existence, present, ready to hand, available.*
 moṣī, H., m., *a worker in leather, saddler, shoemaker, cobbler.*
 moḍī, H., m., *a grain-dealer, a petty shopkeeper or money-lender.*
 moṛnā, H., v. a., *to twist, to turn, to plait;* moṛe hū-e gokhrū, *gold lace twisted.*
 mauzā-, A., m., *a site, a village, a township.* In the North-West Provinces a 'mauzā-' is the unit of geographical delimitation, like the English parish.
 mauqā-, A., m., *the place of occurrence, a place (in general), a fit place, an opportunity, an occasion;* mauqā-e wāridāt (in police language), *the scene of an accident or of a crime;* mauqā- dekhnā, *to wait for an opportunity;* mauqā-denā, *to give an opportunity or to make room for;* mauqā- mil gayā, *a chance has arrived, or there is room for.*
 mauqūf, A., *stopped, delayed, relinquished, dismissed (of a servant, &c.), restricted to;* -ādmī par kyā mauqūf hai? *need we stop at men? or it is not limited to mankind.*
 muwakkil, A., *one who appoints (or is represented by) a wakil (i. e. a pleader); a client.*
 mol, H., m., *purchase, purchase money, price;* mol (or mol ko) lenā, *to buy;* mol tol, *valuation;* mol (or mol ko) denā, *to sell.*
 maulā, P., A., m., *a lord, a master, The Lord;* maulan, probably short for maulā bakḥsh, a man's name.
 molnā, H., v. a., *to buy, occasionally used for mol lenā.*
 maulūd, A., m., *a son, nativity, a birthday;* maulūd sharif, *the honourable birthday (of Muḥammad).*
 maulavī, A., m., *a man learned in the (Arabic) law.*
 mūlī, H., f., *a radish.*

mom, P., m., wax; *mombattī*, a wax candle; *momraughan*, wax and oil mixed for polishing furniture; *momgar*, m., a worker or dealer in wax; *momgaron kā chhattā*; a quarter so named in Dehli.

mūngā, H., m., coral; *mūnge ke dāne*, coral beads.

mūnh, for *munh*, mouth.

mahā, H., great, usually as a first part of compounds; *mahā brata* (*vrata*), a vow of a high order of self-denial; *mahā brata dhāri*, one who has kept such a vow.

mahājan, H., m. (lit. a great man), a banker or money-lender.

mahārājā, H., m., a (great) king, a lord paramount, a form of addressing any Brahmin.

mahtāb, P., m., the moon, moonlight.

mahr, A., m., a wife's jointure or alimony, settled upon her by the husband. It has become a practice in India to fix the alimony at an amount beyond the husband's means, so as to prevent a divorce; but strict Musalmāns prefer to follow the precedent of the Prophet when he gave his daughter Fatima to Ali. The sum fixed in her case was ten dinars, equal to about one hundred rupees; '*mahr e fatīma*' therefore means a contract sanctioned by the example of Fatima.

mihr, P., f., love, affection; *mihr -alī shāh*, the name of some faqir.

muhr, P., f., a seal, a signet ring; *muhr khān*, a man's name.

mihrbān, P., friendly, kindly; *mihrbāni*, f., kindness.

muhr kan, P., m., a seal-engraver.

mahaknā, H., v. n., to exhale perfume, to be fragrant.

mihmān, P., m. and f., a guest; *mihmāndār*, a host; *mihmāndāri*, hospitality, hospitable, entertainment.

muhmal, A., left alone, not used, meaningless, senseless, absurd.

mahngā, H., high-priced, dear.

mahngī, H., f., dearness, dearth, scarcity.

mahinā, P. and H., m., a month; *mahinā bhar*, a whole month; *ma hine ke mahine*, month after month.

muhaiyā, A., prepared, ready.

miyān, H., m. (lit. friend, a mode of address); *master*, husband, gentleman; a schoolmaster.

methī, H., f., fenugreek, one of the spices used in making curry.

mīthā, H., sweet; as subst. m., a general term for sweet stuffs (as sugar, molasses, &c.); *mīthe dān wal*, a dish.

mīr, P., m. (contracted from -amīr), a chief, a title given to Saiyids or descendants of the Prophet. *mīrān jī*, a celebrated saint named Saiyid -abdu l qādir jilāni, also called *pirān* *pir* and *ghaṣu l -a-ṣam*, who lived in the twelfth century and is buried at Baghdad. The anniversary of his death is celebrated on the tenth rabī-uggāni, hence his name stands for that month.

merā, e, I, H., my.

mīran, for -amīran, a proper name.

mīraṭh, H., the name of a town and district in the North-West Provinces.

mez, P., f., a table.

mizān, A., f., a balance, a pair of scales, the balance in an account, the total in a sum of addition.

myassar, A., facilitated, easy, procurable, at hand.

maikā, H., m., the maternal home of a wife; *maike wāle*, a wife's blood relations.

mel, H., m., meeting, union, connexion, affection; *mel milāp*, intimacy.

mil, P., m., a mile.

mail, H., f., dirt, rust, tarnish; metaph. sadness, vexation.

mall, A., m., inclination, tendency, impulse, fondness.

melā, H., m., a concourse, a fair.

mailā, H., dirty, soiled, tarnished, turbid or muddy (of water); metaph. sad, vexed, troubled.

mem, corrupted from 'madam,' an English lady.

main, H., the pronoun I.

main, in the phrase '-ain main,' is merely a rhyming addition.

mīnā, P., m., the blue sky, blue enamel; *mīnā sāz*, m., an enameller.

mīnana, pl. of *mīna*, a fish.

mainā, H., f., a starling.

menh, H., m., rain, shower.

menhdī, for *menḍhī*, H., f., the henna plant; used by women for staining the hands and feet, and by men for dyeing their beards; '*rāt kī menhdī kholnā*' means stripping off the bandages containing henna which had been put on the previous evening; '*yahān -āte, kyā, -iske pān-ōn men menhdī laḡī hai?*' Are his two feet swaddled in henna (to prevent his) coming here? (lit. for coming here, has henna been applied to his two feet.)

mewa, P., *mewā*, H., fruit; *mewa tar*, fresh fruit; *mewa khushk*, dried fruit.

n (nūn) nakāra

n represents a sound common to Arabic, Persian, and Hindī. In the Nāgarī system of writing each series of consonants has its appropriate nasal, viz. guttural, coronal, palatal, dental, and labial, the latter corresponding to 'm.' The palatal and guttural nasals do not occur in the modern language except in combina-

tion with other consonants of their series, and they have generally dwindled to the sound denoted by 'n,' e.g. in *khēṇā khīṇwānā*, *māngnā mangwānā*. The difference between the coronal and dental 'n' is exactly the same in kind as that between the 't' and the 't,' but it has never been considered necessary even by Hindūs, when they employ the Persian alphabet, to mark the distinction; nor is there any danger of a foreigner being misunderstood from his confusing the two sounds.

n: the sign 'n' denotes a nasalization of the previous vowel, which does not add to its quantity, e.g. the name for mother is of the same quantity whether written 'mā' or 'mān'; the verb '*haṣnā*,' to laugh, is of the same measure as '*kasnā*,' to pull tight. The 'n' therefore never counts in the scansion of a line of poetry. It may be compared to the sound of the French 'n' in '*bon-bon*'; the combination 'nw' in '*pānw*,' a foot, is something like the middle sound of the French word '*ennui*.'

The consonantal sound of 'n' denotes negation in Hindustani as well as in English; but with this difference, that it is always used of time and not of space, that is to say, that it is coupled with the verb, and not with the noun. Such combinations as 'no one,' 'nothing,' 'nowhere,' 'no gentleman,' are unknown in Hindustani. If it is necessary to combine the notion of negation with a substantive, the interrogative particle denoted by the sound of 'k' must be used, e.g. 'it is no concern of mine' is expressed '*merā kyā wāṣṭā?*' 'no one else' is '*-aur kaun*.' 'This is of no use,' '*yih kis kām kā hai?*' Otherwise the negative is coupled with the verb, and such a phrase for instance as 'no

one told me' must be transposed into 'any one did not tell me.' The syllable 'na' is used as an interrogative, when the answer is expected to be in the affirmative, as 'wuhī hazāri mal na?' i. q. *it must be the same hazāri mal (who, &c.); 'yihī na, ki khāna dāri kī fikr karnī paregī,' i. q. it simply comes to this, that I shall have to undertake the cares of house-keeping.*

nā, P., a negative prefix.
 nā-ashnā, *unacquainted, unfamiliar.*
 nā-umed, *hopeless*; nā-umedi, f., *hopelessness.*
 nā ba kār, *good for nothing.*
 nāpāk, *unclean.*
 nāpā-edār, *unstable.*
 nāpasand, *unacceptable*; nā pasand karnā, *to disapprove of.*
 nātamām, *incomplete.*
 nāōār, *helpless.*
 nāōiz, *trifling.*
 nāhaqq, *unjust, unreasonable, without rhyme or reason*; used adverbially, and also as a quasi-substantive in the phrase 'nāhaqq kā,' which is the same as nāhaqq.
 nākhush, *displeased, unhappy.*
 nādān, *ignorant*; nādāni, f., *ignorance.*
 nādurust, *improper, incorrect.*
 nārāz, *dissatisfied, unwilling.*
 nāsāz, *indisposed, out of sorts*; nā sāzkāri, f., *disagreement, indisposition.*
 nāshukrī, *thanklessness, ingratitude.*
 nāfarmān, *disobedient*; nā farmāni, f., *disobedience.*
 nāgāh, *suddenly, inopportunistly.*
 nāgawār, *indigestible, unpalatable.*
 nālā-iq, *unworthy.*
 nāmurād, *unlucky.*
 nāmumkin, *impracticable.*
 nāmunāsib, *unbefitting, improper.*
 nāwāqif, *unacquainted.*

nāwāqifiyat, *want of knowledge.*
 nāwaqt, *at the wrong time, too early or too late, inopportune.*
 nāyāb, *unprocurable.*
 nā-ib, A., m., *a substitute, a deputy.*
 nāpnā, H., v. a., *to measure.*
 nātā, H., m., *relationship.*
 nāō, H., m. (*anglice, nautch*), *a dance*; nāō rang, *vide rang.*
 nāōnā, H., v. n., *to dance.*
 nākhudā, P., m., *the master of a ship (nā-o); a captain.*
 nākhun, P., m., *a nail (of the finger or toe).*
 nādi-ālī or nād-ālī, A., f., *a stone brought by pilgrims from Mecca, inscribed with a prayer beginning with the Arabic words 'nādi -ālī.'*
 nāranjī, P., *orange-coloured.*
 nārangi, H., f., *an orange.*
 nāriyal, H., m., *a cocconut, a cup or a hooka bowl made of cocconut shell*; nāriyalwālā, *a maker of such things.*
 nāz, P., m., *elegance, coquetry, pride.*
 nās, H., m., *destruction*; nās karnā, *to destroy (vide satyānās).*
 nāgir, A., m., *a spectator or eyewitness, an overseer or superintendent*; nāgirin, pl. *spectators, readers (of a newspaper or novel).*
 nāqis, A., *defective*; nāqisul-aql, of which the fem. plur. is naqisātu l -aql, *deficient in understanding, silly.*
 nāk, H., f., *the nose.*
 nāga, H., m., *a snake.*
 nālān, P., *lamenting, complaining.*
 nālīsh, P., f., *a complaint, especially a plaint or accusation in Court.*
 nālki, H., f., *differs from a pālki (or palanquin) in being open.*
 nām, P., m., *name, fame*; nām ba nām, *name by name, individually*; nām o namūd, *name and reputation*; nāmī or nāmwar, *famous.*

nāmlewā, m., *an heir, a perpetrator of the name*; generally in the phrase 'nāmlewā pānidewā,' the latter word meaning *one whose duty it is to offer (libations of) water to the ashes of a parent.*
 nāmūs, A., f., *reticence, preservation of one's honour and good fame, also shame or disgrace.*
 nānā, H., m., *a maternal grand-father.*
 nāni, H., f., *a mother's mother.*
 nibāh, H., m., *accomplishment, fulfilment, completion, toleration, steadfastness*; nibāh karnā, *to carry through, to put up (with), to stay or last.*
 nibāhnā, H., v. n. (i. q. nibāh karnā), *to get on (with), to last, to manage*; nibāh denā, *intens. to put up (with)*; also v. a., *to carry on*; piāhī nām namūd, *go sab nibāhte hain, although they all try to keep up their ancient state.*
 napnā, H., v. n. (neuter of nāpnā), *to be measured.*
 nath, H., f. or m., *a nose ring.*
 natija, P., A., m., *offspring, issue, result, consequence, inference, conclusion.*
 nij, H., *native, indigenous, peculiar to oneself, one's own.*
 nijāt (generally pronounced najāt), P., A., f., *escape, deliverance, freedom, salvation.*
 niōornā, H., v. a., *to press or squeeze, to wring, to strain (in the sense of letting the moisture drain off)*; dhān kar -araq men cānwal niōor kar dāl diye, *after straining it (i. e. the liquor) we threw the rice into the liquor, having drained (the rice) off (from the water in which it had been boiling).* Here 'dhān kar' expresses getting rid of what is solid, and 'niōor kar' getting rid of what is liquid.

nadārad, P. (na dārad = *has not* or *has none*), words inserted in a tabular statement where an entry cannot be supplied from the information obtainable); hence *blank* or *nil.*
 nadāmat, P., A., f., *repentance, regret, shame.*
 nadi, H., f., *a river (anglice, nudee)*; nadi nada (lit. *masculine and feminine rivers*) is a *comprehensive term for all rivers.*
 nazr, A., f., *a vow, an offering, a present (to a superior), a fee (anglice, nuzzer).*
 nar, H., *a man*; naradeva, *a man-god*; nara nāha, *a king of men.*
 nirā, H., *sheer, mere, pure, single.*
 nirālā, H., *distinct, peculiar, rare, uncommon.*
 nirkh or nirkh, P., m., *the price current*; nirkhnāma, *a daily statement of the price current, furnished to the local authorities by the heads of the trading guilds.*
 nargis, P., f., *a narcissus (known to Indians only through Persian poetry), used as a proper name.*
 narm, P., *soft, smooth, tender, gentle, easy*; as subst., *the soft part of any thing.*
 narmi, f., *softness, smoothness, gentleness, want of firmness.*
 nazdik, P., *near, adjoining, almost, in the opinion of.*
 nuzla, P., m. (for A. nazlat), *a descent of humours, catarrh, cold in the head.*
 nisā, A., pl. f., *women, the female sex*, used in forming names, as zebun nisā, *the ornament of the female sex.*
 nisbat, P., A., f., *relation, reference, affinity, comparison, often used adverbially*; also *t betrothal, matrimonial alliance, relationship by marriage.*

nishān, P., m. (lit. *impressing*), a sign, mark, character, seal, stamp, trace, clue, address, badge, flag.
 nishānī, P., f., a distinctive mark, a token, a keepsake or memorial.
 nishṭar, P., f., a lancet.
 nishast, P., f., sitting; position, attitude; nishast o barkhāst, sitting down and rising up, deportment, good manners.
 naṣā-ih, A., f. (pl. of naṣīḥat), precepts, maxims.
 niṣf, A., m., half; niṣfāniṣf, half and half.
 naṣīb, A., m., portion, lot, fortune; naṣīb karnā, to allot; naṣīb honā, to be allotted, to come (to one) in the shape of luck.
 naṣīḥat, P., A., f., good advice, instruction, counsel.
 niṣām, A., m., order; niṣāmu d dīn, a man's name; sulṭān niṣāmu d dīn, whose proper name was shekh niṣāmu d dīn -auliyā, called sulṭān ul mushū-ikh, was a saint who died A. D. 1325 and is buried at Ghayāspur near Dehli.
 nazar, A., f., sight, vision, a glance, observation, inspection, view; the influence of the (evil) eye; nazar -ānā, to come into sight; nazar karnā, to look at; -is nazar se, from this point of view.
 nazar guzar, m., the effect of an evil eye.
 na-ṭ, A., f., description, celebration, the conventional word for praise of the Prophet, as distinguished from ḥamd, which is due to God alone.
 na-ḥ, A., m., a horse-shoe; whence na-ḥband, H., m., a farrier.
 ni-mal badal, A. (excellent is the exchange); s. m., compensation (esp. the consolation of the righteous).
 ni-mat, P., A., f., good, a blessing or benefit (from God), happiness,

comfort, delight, a delicacy or dainty.
 nafrat, P., A., f. (lit. *flight*), abhorrence, aversion, disgust.
 nafas, A., m., the breath, a moment.
 nafs, A., m., animal life, the soul, personality, the will (in opposition to reason), the passions; hence nafsāniyat, f., means sensuality or selfishness; bi nafsī hi, i. q. in propria persona or essentially.
 naf-, A., m., gain, profit; naf- nuqsān, the gain and loss, i. q. the merits generally.
 naqqāra, P., m., a kettledrum.
 naqd, A., m., ready-money, cash; naqd o jins, money and goods.
 naqsh, A., m., painting, carving, embroidering, stamping, or otherwise producing a design.
 naqsha, P., A., m., a delineation, picture, portrait, map, sketch, draught, figured statement, blank form, pattern, features, predicament.
 naqs, A., m., defect, flaw, harm.
 nuqsān, A., m., defect, loss, injury, harm, mischief.
 nuqṭa, P., A., m., a dot, a point.
 naql, A., f., removal from one place to another, transfer, transcribing, copying, a copy, mimicking, a play, a story; naql lenā, to take a copy; naql navis, m., a copyist.
 naqī, A., pure; -ali naqī, a man's name.
 nikāh, A., m., marriage, a wedding.
 nikālnā, H., v. a., to take out, to put out, to turn out, to produce, to issue, to discover, to accomplish, to steal.
 nuktī, H., f., a small sweetmeat.
 nukkuṭ, H., m., a projecting corner, the corner of a Street.
 nikalnā, H., v. n., to be taken out, to come forth, be produced, invented or accomplished, to turn out (good or bad), to find vent, to rise (as the sun), to go away, to depart.

nikalwānā, H., to get (something) turned out, &c. (by some one else).
 nikammā, H., useless, idle, good-for-nothing.
 nakkū, H., infamous, contemptible.
 naga, H., an old word for mountain; naga nāga, mountain snakes.
 nigāh, P., f., a look, regard; nigāh karnā, to look at; nigāhbān, a watcher, a guardian; nigāhbānī, f., custody, watchfulness, guardianship, protection.
 nagar, H., m., a town; nagarī, f., a small town, a village.
 nigalnā, H., v. a., to gulp down, to swallow.
 nigorā, H., crippled, helpless; used as a term of compassion, or endearment, to a child, and as a term of abuse to grown-up people.
 nigāhbān and nigāhbānī, shortened forms of nigāhbān and nigāhbānī.
 nagīna, P., m., a precious stone, especially when set in a ring; nagīna sāz, m., one who prepares precious stones for setting.
 nam, P., moist; namī, f., moisture.
 namāz, P., f., prayer. The five prayers prescribed to be said five times a day by Muslims; namāz parhnā, to say prayers. The five times of prayer are: (1) aṣ ṣubḥ, from dawn to sunrise; (2) aḥ ḥuḥr, after midday till 3 p.m.; (3) al -aṣr, between 4.30 and sunset; (4) al maghrib, immediately after sunset; (5) al -ishā, between 8 p.m. and midnight. Besides the prayers at these seasons, which are obligatory, devout persons make a practice of offering additional prayers called 'nafl' (i. q. a work of supererogation) at the following hours: (1) after sunrise or 7.30 a.m., called namāze -ishrāq; (2) between sunrise and noon, called namāze zuḥā; (3) at midnight or any time before

dawn, called namāze tahajjud (tahajjud = wakefulness); (4) during the month of Ramazān, or by very pious persons, every day, extra prayers are offered, called tarāwīḥ or rests, because the worshipper rests after every four genuflexions.
 numāyān, P., appearing, showing itself.
 numāyish, P., f., appearance, a show; numāyish gāh, f., an Exhibition.
 namāsh, P., m., a dish said to resemble syllabub or whipt cream.
 namak, P., m., salt; namak ḥarām, faithless to one's salt, disloyal, a traitor; namak ḥarāmī, f., disloyalty, treason.
 namūd, P., f., conspicuousness, show, affectation, display.
 namūdār, P., conspicuous, manifest.
 namī, vide nam.
 nanad, H., f., a husband's sister; nanad kā bhā-i, my sister-in-law's brother, is one of the ways in which a wife will designate her own husband.
 nangā, H., naked, bare; nangā bhukhā, naked and hungry; hāth kān se nangī implies the loss of bracelets and earrings.
 nanḥa, H., small, tiny; nanḥe nanḥe bacce, tiny little children.
 nau, H., the numeral nine.
 nau, P., new.
 nawwāb, A., m. (generally written and pronounced nawāb excepting in poetry), a viceroy, a deputy, a common title of honour.
 niwār, H., f., coarse broad tape, used for lacing beds; vide ḥārpā-i.
 niwārnā, H., v. a., to surround, to enclose, to obstruct; n., to be obstructed.
 nawāzish, P., f., caressing, kindness, patronage.
 nawāsā, m., nawāsī, f., H., from P., a daughter's son and daughter.

niwālā, H. (nawāla, P.), m., a mouthful, a morsel.
 naubat, P., A., f., a turn, a time or period, an occasion, degree, pass (yih naubat pahunci, i. q. matters came to this pass); relieving guard; a big drum sounded at intervals, upon state occasions.
 nauj, H., a feminine exclamation probably corrupted from the Arabic 'na-ūzu bil lāhi' = we seek protection from God, i. q. Heaven protect us!
 nūr, A., m., light, brilliance; nūr ke tarke, at break of day.
 nūrānī, A., luminous, transparent, serene.
 nūr maḥalli, f., a kind of pulā-o, called after 'nūr maḥall' (the light of the harem), a woman's name.
 nauratn, H., f., an ornament of nine gems for the wrist.
 nauṛ, A., m., species, kind.
 nok, P., f., a point or tip, the nib of a pen; nok e zabān, (on) the tip of the tongue, glibly.
 naukar, P., m. and f., a servant; naukar cākar, servants of all kinds.
 naukari, f., service, employment, especially public service; naukari wāle, persons connected with the public service; naukari par gayā thā = had gone to his work.
 naugrahī, H., f., some kind of ornament for the wrist, apparently the same as nauratn.
 nūn, H., m., salt.
 naunage, H., m., a bracelet of nine gems.
 nawīs or navīs, P., at the end of compounds, writer.
 nahānā or nhānā, H., v. n., to bathe.
 nihāyat, P., A., f. end, extremity, limit; used adverbially for extremely.
 nahr, A., f., a stream; in India,

generally a canal or irrigation channel.
 nahlānā, H., v. a. (causal of nhānā), to give a bath to.
 nahot, H., f. (perhaps corrupted from nahin hotā), want, indigence.
 nahin, H., is not, no, nay, not.
 nayā (fem. na-i, pl. na-e), H., new; na-e sir se, over again, anew; in P., az sar e nau.
 niyāriyā, H., m., a sifter or washer of gold dust. (Gold is obtained by sifting the refuse of goldsmiths' shops, and also in some places from the sand of rivers.)
 niyāz, P., f., a petition, prayer, wish, want; niyāzmand, a supplicant; be niyāz, independent of assistance.
 niyat, P., A., f., intention, purpose, wish, resolution; niyat karnā, to form a design, to resolve; niyat bāndhnā, to fix the attention (before prayer).
 niōā, H., low, the opposite of -ūncā.
 naiōā (for nā-e ōā, dim. of nā-e, a reed), the snake-like tube of a hooka; naiōaband, m., a manufacturer of such tubes.
 nek, P., good, virtuous (the opposite of P. 'bad.');

nekbakht, blessed with a good disposition, good and true (especially of a wife or husband); neknizāj, of good temper; nek nām, of good repute; nekniyat, well-intentioned; neki, f., goodness.
 nil, H., m., dark blue, indigo (the plant and the dye); nil kā kaṛā, a quarter so named in Dehli.
 nilā, H., of the colour of dark blue; nilā pilā (blue and yellow), the colour of a bruise.
 nilām, H. (from the Portuguese), m., an auction; nilām karnā (of the auctioneer), to sell by auction; nilām karānā, to get sold by auction.
 nilūfar, P., m., a blue lotus.

nīm or nimb, H., m., a tree (Melia azadirachta) of great repute as a febrifuge; the wood, leaves, and fruit are very bitter; the leaves are used in poultices; the twigs supply the place of tooth-brushes. The tree is held to purify the atmosphere, and is much planted in towns as a protection from malaria.
 nīm, P., half; nīmjan, half-dead; nīmjosh, half-boiled; nīm^{kh}urda, half-eaten; nīm^{rāzī}, half-pleased.
 nain (prop. nayana), H., m., eye; nayan sukh or nain sukh (delight of the eyes), a kind of muslin or fine calico.
 nīnd, H., f., sleep; nīnd -ānā kisi ko, to feel sleepy; nīnd bhar, sound sleep; nīnd ḥarām karnā, to make sleep impossible.
 ne-otā, H., m., an invitation (to a guest); 'pān sau rupiyā ne-ote kī' means Rs. 500 as an offering from a guest.
 w (wāw) wakāra or vakāra
 Both the Persian (Arabic) and the Nāgarī systems of writing have one sign only for the sounds of 'w' and of 'v.' The Arabic letter 'wāw' however is often pronounced in Persian like 'v,' and the Nāgarī syllable 'va' is nearly always pronounced 'wa.'
 wa, A., o or ū, P., is the conjunction and.
 wa, H., in wahān, waisā, &c., is the antithesis of 'ya,' and is a demonstrative particle indicating remoteness; in old Hindi and the provincial dialects 'wā' is used instead of '-us' in the forms wāko for -us ko, wā men for -us men, &c.
 wābasta, P., bound, having ties,

connected, a dependant; wābas tagān, pl., domestics, relations.
 wāpas, P., adv., back again; wāpas -ānā, to come back; wāpas denā or karnā, to give back, to restore; wāpasī, H., f., a returning; a return ticket (on a railway).
 wājib, A., necessary, incumbent, right, proper.
 wājibi, P., necessary, indispensable, proper; it generally implies no more than is actually necessary, thus 'wājibi tank^hwāh' would mean a living wage.
 wār, H., m., a blow, an attack, a stroke; wār cālānā, to inflict a blow.
 wāris, A., m., an heir, the rightful owner; māle lāwāris is the technical term at a police office for lost property.
 wārid, A., appearing, alighting (as a guest), a comer; wāridāt, f. pl., events, occurrences, an accident; in police language, a crime or occurrence requiring investigation.
 wārānā, H., v. a. (lit. to encompass, in the sense of protecting or averting from evil), to make a (wave) offering, to devote to charity, devote oneself. There is a very common proverb, 'sau gaz wārūn, gaz bhar na phārūn,' I'll give you a hundred yards (of calico) free, but I won't tear off a single yard.
 wārī, f., as an interjection, means my darling.
 wāṣṭa (prop. wāṣṭa), P., A., m., a medium, a link, a motive, connexion, reason; kuch wāṣṭa nahīn, there is no connexion or relevancy; merā kyā wāṣṭa, what have I to do with it?
 wāṣṭe, H., from wāṣṭa, adv., on account of; -is wāṣṭe, for this reason;

kis wāste, *why?* kis wāste, ki, *for the simple reason that.*
 wāziḥ, A., *manifest*; wāziḥ ho ki, *be it known, that*; wāziḥ hai ki, *evidently.*
 wāqi-, A., *befalling, occurring, reality*; wāqi-men, *in reality.*
 wāqif, A., *acquainted with, knowing*; wāqif ḥāl, *acquainted with the circumstances.*
 wālā, H., an adjectival affix to substantive nouns and the infinitives of verbs. With nouns it denotes (1) possession, e.g. kashmīrwālā rājā, *the rājā of Kashmīr*; ghar wālī bibī, *the lady of the house*; (2) connexion, as ghorṣwālā, *the man with the horse*; dāhīwālā, *a native of Delhi*; dūdhwālā, *the man who brings the milk*; kaprā wālā, *the man who sells cloth, &c.* With verbs it denotes (1) capacity for the act, e.g. -uṛne wālā, *that which can fly*; hone wālā, *likely to be*; samajhne wālā, *one who can understand*; (2) merely the fact of agency, as kahnewālā, *a speaker*; sunnewālā, *a listener.*
 wālīd, A., m., *a begetter, father*; wālīda, f., *mother*; wālīdāin, the Arabic dual, *parents.*
 wālī, P., A., m., *a prince, ruler, chief*; wālī-e paṭiyālā, *the chief of Paṭiyālā.*
 wām, P., m., *a debt, loan, borrowing.*
 wāwailā, A., m., *wailing*; saying 'wā,' equivalent to *wos.*
 wāḥ, H., an exclamation of admiration or of amazement and disapproval; wāḥ rī 'asgharī, *well done! Asgharī*; wāḥwāḥ, *bravo!*
 wāḥī, P., A., *crazy, nonsense*; wāḥī tabāḥī baknā = *to talk nonsense*; wāḥiyāt, pl. *absurdities, nonsense, silly talk or silly conduct.*
 wujūd, A., m., *the being found, existence, presence.*

wajh, A., f. (lit. *face*), *aspect, manner, reason, method, means, means of subsistence*; pl. wujūḥ and wujūḥāt.
 wahshat, P., A., f., *the state of being wild, fierceness, shyness, timidity, fright, bewilderment.*
 wa d du-ā, A. (and *the blessing*), a form of concluding a letter, i. q. *May my blessing rest on you!*
 war, H., *wished for, preferred*; s. m., *preference, choice*; war rahnā (of an opinion), *to prevail, to win.*
 waraq, A., m., *a leaf* (of a tree or a book).
 war na (for wa gar na), *and if not, otherwise.*
 wurūd, A., m., *approach, arrival.*
 wuzarā, A., m., pl. of wasīr.
 wazn, A., m., *weight*; wazni or wazani, *heavy.*
 wazīr, A., m., *a minister of state, a vizier.*
 wasīla, P., A., m., *connexion, intervention, means, interest.*
 wuṣūl, A., m., *attainment, acquisition, realization*; wuṣūl karnā, *to exact payment*; wuṣūl honā, *to be paid* (of a debt).
 wuṣū, P., A., m., *ablution* (before prayer).
 waṭan, A., m., *native country, home.*
 waḡifa, P., A., m., *a recurring obligation, daily worship or reading from the Qur-ān*; also *a pension or stipend.*
 wa-da, P., A., m., *a promise.*
 waḡhaira, for A. wa ḡhaira hu, i. q. *et cetera.*
 wafā, A., f., *performing a promise, constancy, faithfulness, sincerity*; wafādār, *loyal, true, trustworthy*; wafādārī, f., *loyalty.*
 waqt, A., m., *time, season.*
 waqr, A., m., *dignity, respect, character*; -apnā waqr khonā, *to lose one's character or dignity.*
 wiktōriyā, E., *Victoria.*

wakil, A., m., *an agent, a deputy, a pleader or counsellor in a law court.*
 wilāyat, P., A., f., *a country, a foreign country*; in India, either *Afghanistan or Europe*; wilāyatī, *of foreign make or extraction, an Afghan, a European, imported* (opposed to *desī*); wilāyatī pāni, *soda water.* The word is often corrupted to *bilāti.*
 wal muḡṣanātu, *and the free* (or chaste) *women, the first words of the fifth sipāra of the Qur-ān.*
 wa mā -ubarriyu nafsi, *and I do not justify myself*, the first words of the thirteenth sipāra of the Qur-ān.
 wuh (or wo), H., the remote demonstrative, singular and plural, *that and those, he, she, and it* (if remote), *and they*; wuh hai often stands for *there he is*; wuh -āte hain, *there they come*; wuhī = *that same*; wuhī hai, *it is the same as that*, and yihī thā, *it was the same as this*, are identical in meaning; since 'wuh,' as well as 'thā,' may indicate the past, and 'yih,' as well as 'hai,' the present.
 wahm, A., m., *imagination, fancy, caprice.*
 waisā, H., *like that*, the opposite to -aisā, *like this*; often used instead of *taisā* as the correlative of *jaisā.*

h (he) ḡakāra

The 'h' is common to Arabic, Persian, and Hindī, and has the same sound as that of the English 'h.'

hāth, H., m., *the hand, the arm from the elbow*; *the trunk* (of an elephant), *the paw* (of other animals); hāth pānw is used generally for *limbs*; hāth jorā, *to*

clasp the hands (in prayer); hāth -ānā or hāth laḡnā, *to come into the hand, to be obtained*; kisike hāth beḡnā, *to sell to some one.*
 hāthī, H., m. (the fem. is hāthnī), *an elephant.*
 hārsinghār, H., m., the name of a tree and of its flower (*Nyctanthes arbor tristis*). The tree blossoms only in the night, and in the morning the ground is strewn with its flowers, which are of a delicate white with an orange-coloured centre and have a scent like fresh honey. The orange-coloured tube of the corolla is used for dyeing.
 hārṇā, H., v. n., *to lose, be defeated or worsted* (the opposite of *jitnā*), *to be fatigued or done up, to give in.*
 hāmī bharnā, H., a phrase meaning *to abet, to co-operate with, to assent or be a consenting party* (to), *to encourage.*
 hān, H., *yes*; sometimes used in conversation to introduce an afterthought, i. q. *by the way, or one thing more.*
 hāndī, H., f., *a cooking pot*; hāndī cāḡhānā, *to put the pot on* (the fire).
 hānkṇā, H., v. a., *to shout to, to drive* (animals in harness, &c.), *to drive away.*
 hā-e, H., an exclamation, *alas! oh!* as subst. f., *a sigh or complaint*; hā-e hā-e karnā, *to cry out*; hā-ere, *oh dear!*
 hattar or hattaḡ, H., m., *a blow with the hand, a buffet.*
 hathyār, H., m., *a tool, instrument, weapon.*
 haṡnā, H., v. n., *to move back, get out of the way, retreat*; *to jib, to be obstinate, to back out of.*
 hijrat, P., A., f., *separation from friends, exile, emigration, esp.*

the flight of Muhammad and his disciples to Medina, from which dates the Muhammadan era, the *Hegira*.

hidāyat, P., A., f., guidance, direction, leading into the right way.

haḍḍi, H., f., a bone.

har, P., every, each.

harā, H., green, fresh, verdant.

harj, A., m., confusion, trouble, inconvenience, impediment.

harḥand, P., although, however much.

hargiz, P., at any time, in any case; used to strengthen a negative.

har, H., f., a myrobalan, a small fruit much used as physic; a tassel or knot in fringe, resembling a myrobalan in shape.

hazār, P., a thousand.

hazārḥā, P., or hazārōn, H., thousands.

hazārī mal, a proper name.

hazm, A., m., digestion; hazm karnā, to digest; metaph. to embezzle; hazm honā, to be digested or embezzled.

haft, P., the numeral seven.

hafta, P., m., a week; hafte ke hafte, week by week, every week.

hakkābakkā, H., dumbofounded.

halkā, H., light (in weight, or in colour, or in estimation).

hila, H., v. n., to move, to shake; zamīn hiltī hai, i. q. there is an earthquake; -apnī jagah se nahīn hiltā hai, i. q. it does not stir from its place.

ham, H., we, us, often used for I and me.

hamārā, e, i, our or my.

ham, P., adv., also, alike, likewise, as prefix, i. q. co or con.

hamoashm, m., an equal (lit. having the same vision).

hamrāh, a fellow-traveller.

hamsāya, fem. hamsā-i (under the

same shade), a neighbour; also neighbourhood.

hamsabaq, a class fellow.

hamsahakī, of the same appearance.

hamsar, of the same rank; hamsari, f., equality, rivalry.

hamsāhira, a sister.

ham-umr, of the same age; ham-umrī, f., being of the same age.

hamwār, level, even.

hamwazn, of the same weight.

hama, P., all, every.

himmat, P., A., f., courage, spirit.

hamesha, P., always.

hindūstān, P., the country of Hindus. The term applies especially to that part of India which lies between the Himalayas and the Vindhyan range north and south, and the Sutlej and Gandak rivers west and east. It includes Dehli and Patna. It excludes the Panjab (proper) on the west, and Bengal (proper) on the east, and the Dakkhin (or Deccan) on the south.

hand kulhiyā, H., f., a doll's feast, a game of cooking by children.

handī and handiyā, H., short for hāṇḍī. handiyā ḥūlḥā, cooking apparatus; -apnī handiyā ki khair manānī zarūr hai, a kind thought for one's own pot is necessary.

hunar, P., m., excellence in any art, skill, ingenuity, any good (acquired) quality, virtue; hunarnand, accomplished, well-trained; behunar, unskilful, awkward, ill-educated.

hansnā, H., v. n., to laugh, to be merry, to joke, to jeer or deride (kisī par).

hansī, H., f., laughter, fun, mirth, mockery; hansī hansī men, in fun, in jest; hansī khushī, joyfulness.

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hetā or hetā, H., low, poor, mean, contemptible.

the flight of Muhammad and his disciples to Medina, from which dates the Muhammadan era, *the Hegira*.

hidāyat, P., A., f., *guidance, direction, leading into the right way*.

haḍḍi, H., f., *a bone*.

har, P., *every, each*.

harā, H., *green, fresh, verdant*.

harj, A., m., *confusion, trouble, inconvenience, impediment*.

haróand, P., *although, however much*.

hargiz, P., *at any time, in any case; used to strengthen a negative*.

har, H., f., *a myrobalan, a small fruit much used as physic; a tassel or knot in fringe, resembling a myrobalan in shape*.

hazār, P., *a thousand*.

hazārḥā, P., or hazāron, H., *thousands*.

hazāri mal, a proper name.

hazm, A., m., *digestion; hazm karnā, to digest; metaph. to embezzle; hazm honā, to be digested or embezzled*.

haft, P., *the numeral seven*.

hafta, P., m., *a week; hafte ke hafte, week by week, every week*.

hakkābakkā, H., *dumbfounded*.

halkā, H., *light (in weight, or in colour, or in estimation)*.

hila, H., v. n., *to move, to shake; zamīn hiltā hai, i. q. there is an earthquake; -apnī jagah se nahīn hiltā hai, i. q. it does not stir from its place*.

ham, H., *we, us, often used for I and me*.

hamārā, e, I, *our or my*.

ham, P., adv., *also, alike, likewise, as prefix, i. q. co or con*.

hamcāsham, m., *an equal (lit. having the same vision)*.

hamrāh, *a fellow-traveller*.

hamsāya, fem. hamsā-i (*under the*

same shade), *a neighbour; also neighbourhood*.

hamsabaq, *a class fellow*.

hamsahakl, *of the same appearance*.

hamsar, *of the same rank; hamsari, f., equality, rivalry*.

hamshira, *a sister*.

ham-umr, *of the same age; ham-umri, f., being of the same age*.

hamwār, *level, even*.

hamwazn, *of the same weight*.

hama, P., *all, every*.

himmat, P., A., f., *courage, spirit*.

hamesha, P., *always*.

hindūstān, P., *the country of Hindūs. The term applies especially to that part of India which lies between the Himalayas and the Vindhyan range north and south, and the Sutlej and Gandak rivers west and east. It includes Delhi and Patna. It excludes the Panjab (proper) on the west, and Bengal (proper) on the east, and the Dakkhin (or Deccan) on the south*.

hand kulhiyā, H., f., *a doll's feast, a game of cooking by children*.

handī and handiyā, H., *short for hāṇḍī. handiyā ḍūlhā, cooking apparatus; -apnī handiyā kī khair manānī zarūr hai, a kind thought for one's own pot is necessary*.

hunar, P., m., *excellence in any art, skill, ingenuity, any good (acquired) quality, virtue; hunarmand, accomplished, well-trained; behunar, unskilful, awkward, ill-educated*.

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hustā or heṭhā, H., *low, poor, mean, contemptible*.

hīrā, H., m., a diamond; hīrana, the old pl. form for hīron.

haiḡa, P., A., m., the cholera.

y (ye) yakāra

The 'y' is common to Arabic, Persian, and Hindī, and has the same sound as in English.

yā, H., old form for -is = *this*, as wā for -us = *that*.

yā, P., or, *either*.

yā, P., interjection, *Oh*.

yād, P., f., *remembrance, memory*; yād -ilāhi, *praising God*; yād honā, *to be remembered*; yād karnā, *to remember, to learn* (a lesson), *to think of*; yād rakhnā, *to commit to memory*; yād -ānā, *to recur to the memory, to be remembered*; yād karānā or dilānā, *to put in mind of, to make* (some one) *remember*; yād dāshī, *a memorandum*; yād gār, *a memorial, a monument*.

yār, P., m. and f., *a friend, a companion, an assistant*.

yāfta, P., *having obtained*.

ya-nī, A. (lit. *he meant*), *that is to say, namely*.

yaqīn, A., *certain, positive, true*; s. m., *conviction, certainty, belief*.

yak, P., *one*; yakāyak, *all at once*; yaksān, *alike, equal*.

yuvana or yoban, H., m., *youth, the bloom of youth*.

yūsuf, A., m., *Joseph*; ḡazrat yūsuf, *the patriarch Joseph*.

yon, H., *like this, so, just so, for no reason but one's own pleasure, spontaneously*; yon raho, *stay so*; yon hīn, *in this very way, for no particular reason*.

yih, H., *this, what is here*.

yahān, H., *here*; yahān tak, *to this point, to this extent*.

yihī, H., *this very, this same, only this*.

yahīn, H., *emphatic form of yahān in this very (or same) place, only here*.

. The names of the months, and of the days of the week, are given here in their natural order.

THE MONTHS ACCORDING TO THE HINDŪ CALENDAR.

baisākh	about 15th April	to 15th May	
jeṡh	May	June	} grīshama, hot weather.
-āsārh	June	July	
sāwan	July	August	} pāwasa, rains.
bhādon	August	September	
ku-ār	September	October	} sārada, autumn.
kārtik	October	November	
-aghan	November	December	} hemanta, bright winter.
pūs	December	January	
māgh	January	February	} śīsira, rainy winter.
phāgun	February	March	
čait	March	April	} basanta, spring.

The Hindū year is a solar year; the variations between the solar and lunar systems being rectified by intercalary months. Each month is from full moon to full moon, and is divided into two halves (pākh), called respectively 'badi' (the dark or waning half), and 'sudi' (the bright or waxing half).

The first day in each is called 'pariwā.' The last day of 'badi' (when the moon is invisible) is called '-amāwas.' The last day of 'sudi' (when the moon is full) 'pūranmāsi' or 'punno.' The second day is 'dūj,' the third 'tīj,' the fourth 'čauth,' the fifth 'pančami,' the sixth 'čhaṡṡh' or 'čhaṡṡhī,' the seventh 'saptami,' the eighth '-asṡṡami,' the ninth 'nawami,' the tenth 'dasami,' the eleventh '-ikādasi,' the twelfth 'dwādasi,' the thirteenth 'tiro dasi,' and the fourteenth 'čaturdasi.' A day of the month is called 'miti'; a day of the week 'bār' or 'dir'—the corresponding terms in Persian being 'tārikh' and 'roz.'

THE MONTHS OF THE ARABIC YEAR WHICH IS LUNAR.

muḡarram. (The first ten days are kept in commemoration of the martyrdom of Hasan and Husain.)

saḡar.

rabi-u l -awwal. (The bārāh wafāt is kept on the twelfth.)

rabi-u ḡ sāni. (The eleventh is kept in honour of saiyyid -abdu l qādir jilāni, called 'mirān.')

jumāda l -ūla. (The seventeenth is kept in honour of shāh badi-uddin, called 'zinda shāh madār.')

jumāda l -ukḡrā. (The tenth is kept in honour of khwāja mu-īnu d dīn čishtī.)

rajab.

sha-bān. (Fourteenth, shub e barāt.)

ramazān. (The month of fasting.)

shawwāl. (On the first the -īdu l fitr.)

zī l qa-da.

zī l ḡijja. (On the tenth the -īdu ḡ zuḡā.)

Each month begins at 6 a.m. after the evening when the new moon is visible or, if it be not visible, on the thirty-first morning from that on which the previous month began. Ordinarily, the months are alternately of twenty-nine days and thirty days. The night before the first day of the month belongs to the previous month although it is named after the day which succeeds it in the week.

THE DAYS OF THE WEEK.

-itwār	or -adityawār	...	yak shamba.	...	Sunday
pīr	or somwār	...	do shamba.	...	Monday
mangal	or mangalwār	...	si shamba.	...	Tuesday
buddh	or buddhwār	...	čihār shamba.	...	Wednesday
jum-erāt	or brihaspatiwār	...	pañj shamba.	...	Thursday
jum-ā	or šukrawār	...	jum-ā.	...	Friday
sanīčār	or sanibār	...	shamba.	...	Saturday

The first name is that used chiefly by Musalmāns and the second by Hindūs. The third is the equivalent term in Persian. Saturday is also called bār kā din and hafte kā roz.