

वल्लरी (स्त्री०) = vine, creeper  
 \*खिलना (अ० क्रि०) = to blossom,  
 bloom  
 शोर मचाना (स० क्रि०) = to cry out  
 \*प्याला (पुं०) = cup  
 तन-मन देना (स० क्रि०) = to give  
 oneself up completely  
 मदिरालय (पुं०) = the wine-bar  
 \*आंगन (पुं०) = courtyard  
 \*हिलना (अ० क्रि०) = to move, shake  
 \*गिरना (अ० क्रि०) = to fall  
 \*मिट्टी (स्त्री०) = earth, dirt, soil  
 पछताना (अ० क्रि०) = to repent,  
 display remorse  
 \*मृदु (वि०) = soft, tender  
 मधुघट (पुं०) = wine-jug  
 \*फूटना (अ० क्रि०) = to break, smash  
 लघु (वि०) = light, fleeting, brief  
 \*Xके अन्दर (परसर्ग) = inside X  
 घट (पुं०) = jug  
 मधुप्याला (पुं०) = wine-cup  
 मादकता (स्त्री०) = intoxication  
 का मारा हुआ (वि०) = killed, smitten  
 मधु (पुं०) = honey, wine, liquor  
 \*लूटना (स० क्रि०) = to steal  
 \*कच्चा (वि०) = young, rough,  
 inexperienced  
 पीनेवाला (वि०) = drinker  
 ममता (स्त्री०) = affection  
 \*सच्चा (वि०) = true  
 जला हुआ (वि०) = burnt, consumed  
 \*चिल्लाना (अ० क्रि०) = to cry,  
 scream

मोटर के छीटे  
 प्रेमचंद

\*छीटा (पुं०) = a sprinkle, a  
 squirt, a splatter  
 प्रातःकाल (पुं०) = morning  
 स्नान (पुं०) = ablution,  
 washing, bathing  
 पूजा (स्त्री०) = worship,  
 praying  
 \*स्नान-पूजा (स्त्री०) =  
 ablution followed by  
 praying, an important part  
 of a Brahman's morning  
 rituals. The gender of a  
 Sanskrit compound is  
 determined by the gender  
 of the last noun.  
 \*X से निपटना (अ० क्रि०) =  
 to be finished with X, to  
 be relieved of X, to be  
 disencumbered of X  
 तिलक (पुं०) = a vermilion or  
 sandalwood paste mark  
 over the forehead or the  
 arms. It may represent  
 membership of a religious  
 sect or simply be an  
 ornamentation.  
 Occasionally it is a  
 symbol for the completion  
 of a ceremony such as a  
 coronation.

पीतांबर (पुं०) = yellow cloth  
 (पीत+अंबर = पीला  
 कपड़ा)  
 खड़ाऊँ (स्त्री०) = wooden  
 sandals  
 \*पाँव (पुं०) = feet, foot  
 \*डालना (स० क्रि०) = to put  
 in, to pour (अ० क्रि०) =  
 डलना  
 \*बगल (स्त्री०) = armpit, side.  
 पत्रा (पुं०) = an almanac  
 \*दबाना (अ० क्रि०) = to  
 press, (अ० क्रि०) =  
 दबना  
 शत्रु (पुं०) = enemy  
 मस्तक (पुं०) = forehead  
 भंजन (पुं०) = breaking,  
 demolition  
 जजमान (शुद्ध यजमान) (पुं०)  
 = client of a priest  
 \*विवाह (पुं०) = wedding  
 साइत (स्त्री०) = auspicious  
 moment  
 \*विचारना (स० क्रि०) = to  
 deliberate on, to think  
 \*कम से कम (क्रि० वि०) = at  
 least  
 कलदार (पुं०) = the rupee coin  
 that has been made in a  
 mint rather than at the  
 jeweller's. दार suffix is  
 used with Urdu words  
 and means 'one with'.  
 डौल (पुं०) = opportunity

\*जलपान (पुं०) = light  
 refreshment  
 \*ऊपर से (अ० क्रि०) = on top  
 of it  
 \*मामूली (वि०) = ordinary,  
 common  
 \*बाबू (पुं०) = a clerk, a middle  
 class person  
 \*निमंत्रित (वि०) = invited  
 \*हिम्मत (स्त्री०) = courage  
 \*X की हिम्मत पड़ना (अ०  
 क्रि०) = to have the  
 courage to do X, to feel  
 like doing X  
 \*महीना भर = the whole  
 month. साल भर = all  
 year round. Use of भर  
 The suffixes भर and भरा are  
 related to the verb भरना  
 (स० क्रि०, अ० क्रि० = to  
 fill/to get filled) and retain  
 the sense of this verb. भर  
 is indeclinable whereas  
 भरा declines like an -आ  
 ending adjective.  
 \*नाश्ता (पुं०) = light meal,  
 जलपान  
 \*विषय (पुं०) = subject, topic  
 \*सेठ (पुं०) = a wealthy  
 merchant  
 साहूकार (पुं०) = a money  
 lender  
 कायल (पुं०) = convinced,  
 acknowledging

\*X का कायल होना (अ० क्रि०) = to be convinced of X  
 \*खुलना (अ० क्रि०) = to open (स० क्रि०) = खोलना  
 \*मन (पुं०) = heart, mind, desire, wish  
 चोला (पुं०) = physical frame which is perceived to be a mere garment of the soul  
 \*आनंदित (वि०) = delighted  
 \*दिल (पुं०) = heart, (मन though it never means mind)  
 \*निमंत्रण (पुं०) = invitation  
 \*स्वीकार (वि०) = accepted  
 \*खिलाते समय (क्रि० वि०) = at the time of feeding  
 \*रोनी सूरत (स्त्री०) = sad countenance, long face  
 क्षुधा (स्त्री०) = hunger  
 \*गायब (वि०) = disappeared  
 \*रोना (अ० क्रि०) = to cry (स० क्रि०) = रुलाना  
 \*खिलाना (स० क्रि०) = to feed  
 \*पचना (अ० क्रि०) = to be digested (स० क्रि०) = पचाना  
 ललकारना (स० क्रि०) = to challenge  
 ललकारता जाय = See Present participle + जाना  
 जाय = जाए (मकगैगर पृ० एक सौ पिचहत्तर,

Variants of inflexional forms)  
 शास्त्री (पुं०) = an authority on the scriptures or the shastras  
 बालूशाही (स्त्री०) = a sweet made of sugar and lentils  
 कहता जाऊँ = (I) may go on saying. Present participle followed जाना indicates "to go on doing something (बेसिक ग्रामर पृ० एक सौ सत्ताईस)  
 \*खूब (वि०) = very much  
 \*वर्षा (स्त्री०) = rain, बारिश  
 \*जगह-जगह (क्रि० वि०) = in many places, in all sorts of places. In Hindi any part of speech, except a postposition or conjunction, may be repeated to express "repetition, distribution, variety, intensity, or continuance." Kellog's Hindi Grammar, पृ० चार सौ बयानवे से चार सौ सत्तानवे तक, मकगैगर, पृ० एक सौ उनतालीस, चालीस।  
 \*जमा (वि०) = collected  
 \*विचार (पुं०) = thought  
 \*मगन (शुद्ध मगन) = absorbed, engrossed

छप-छप (स्त्री०) = splash,  
splatter (an onomatopoeic  
word)  
\*मुँह (पुं०) = face, mouth  
\*जो Revise the relative  
pronoun जो and its  
oblique forms like जिन्हें ।  
(बेसिक ग्रामर पृ०  
उनचास, मकैग्रार पृ०  
छियालीस और बयासी)  
\*धोती (स्त्री०) = a garment  
worn below the waist  
\*मानो/मानों (यो० श०) = as  
though  
\*कीचड़ (पुं०) = mud  
\*घोलना (स० क्रि०) = to  
dissolve, to mix (अ०  
क्रि०) = घुलना  
\*भ्रष्ट (वि०) = corrupt  
\*अलग (वि०) = separate,  
apart  
देह (स्त्री०) = body  
\*आर्थिक (वि०) = financial.  
इक suffix changes  
Sanskrit nouns (eg  
अर्थ *wealth, money*) into  
adjectives. Before adding  
इक, the first syllable is  
lengthened. So, दिन *day*,  
becomes दैनिक *daily*,  
देह *body* becomes  
दैहिक *bodily*.  
क्षति (स्त्री०) = harm, damage  
\*पकड़ना (स० क्रि०) = to  
hold, to grab

पकड़ पाता = (If I) was able  
to grab  
Verb root + पाना = It is similar  
to verb root + सकना,  
except it stresses "not so  
much ability to perform  
an action as possibility of  
performing it, ability to  
complete it." (मकगैगर  
पृष्ठ एक सौ चार). Its  
use is more limited than  
of सकना. It is found  
mainly in negative  
sentences.  
\*मरम्मत (स्त्री०) = repair, to  
fix  
\*मसोसना (अ० क्रि०) = to be  
twisted, wrung  
मन मसोस कर रह जाना  
(अ० क्रि०) = the heart to  
feel a continued sense of  
frustration  
\*वेश (पुं०) = dress, external  
appearance  
\*ताली (स्त्री०) = clapping of  
hands  
\*ताली बजाना (स० क्रि०) =  
to clap (अ० क्रि०) =  
ताली बजना  
\*दुर्गति (स्त्री०) = misery,  
miserable state  
दुर् or दुस् prefix indicates ill,  
bad, evil, mis-. For  
example, दुराशा (स्त्री०)  
= false hope, hope

against hope. दुर्गन्ध  
(स्त्री०) = foul smell  
पंडिताइन (स्त्री०) = wife of a  
पंडित  
"Nouns denoting class or rank  
form their Feminine by  
adding -आइन (बेसिक  
ग्रामर पृ० एक सौ  
पिचानवे, छियानवे।  
\*चटपट (क्रि० वि०) =  
quickly, immediately  
\*कर्तव्य/कर्त्तव्य (पुं०) = duty,  
that which ought to be  
done  
\*निश्चय (पुं०) = decision  
\*पत्थर (पुं०) = stone  
\*टुकड़ा (पुं०) = a piece,  
fragment  
\*बटोरना (स० क्रि०) = to  
gather  
\*राह (स्त्री०) = way, path  
\*Xकी राह देखना (स० क्रि०)  
= to wait for X  
ब्रह्मतेज (पुं०) = the radiant  
glow on the face of an  
ascetic Brahmin. If  
provoked, a Brahman  
may cause a great deal of  
harm through this 'force'.  
\*चढ़ना (अ० क्रि०) = to climb  
(स० क्रि०) = चढ़ाना  
\*गुजरना (अ० क्रि०) = to  
pass (स० क्रि०) =  
गुजारना  
ओहो (विस्मय०) = Well!

\*स्वामी (पुं०) = master,  
मालिक  
\*ज्योंही = as soon as. ज्योंही  
introduces a principal  
clause and its correlative  
is त्योंही. The verb used  
in the second clause is in  
the same mood or tense as  
the clause introduced by  
ज्योंही unless the second  
clause is imperative.  
समीप (वि०) = near, close by  
\*चलाना (स० क्रि०) = to  
make (something) move,  
to drive, to fire (अ०  
क्रि०) = चलना  
\*भरपूर (वि०) = full, utmost  
\*ज़ोर (पुं०) = force  
\*टोपी (स्त्री०) = cap, hat  
\*उड़ना (अ० क्रि०) = to fly,  
to evaporate (स० क्रि०)  
= उड़ाना  
\*बाजू (पुं०) = arm, side, wing  
\*चाल (स्त्री०) = gait, walk  
\*धीमा (वि०) = slow  
फैर (पुं०) = fire  
\*शीशा (पुं०) = glass (but not a  
tumbler)  
चूर (पुं०) = powder  
\*चूर-चूर होना (अ० क्रि०) =  
to be pulverised (स०  
क्रि०) = चूर-चूर करना  
\*बहादुर (वि०) = brave  
\*गाल (पुं०) = cheek  
\*खून (पुं०) = blood

\*बहना (अ० क्रि०) = to flow

(स० क्रि०) = बहाना

\*उतरना (अ० क्रि०) = to

descend (स० क्रि०) =

उतारना

\*X की तरफ़ = towards X

\*घुँसा (पुं०) = fist, a fist-blow

\*तानना (अ० क्रि०) = to

brandish, to stretch (स०

क्रि०) =

\*सुअर (पुं०) = swine, pig

हम तुमको पुलिस में देगा =

grammatically incorrect

language for either हम

तुमको ... देंगे or मैं

तुमको ... दूँगा. The

usage indicates the utter

contempt for the language

the speaker has been

forced to use, because the

other party to the

conversation does not

know any "better"

language which would

have been the speaker's

natural choice.

पोथी (स्त्री०) = a book

पोथी-पत्रा (पुं०) = the book

and the almanac

\*फेंकना (स० क्रि०) = to

throw. Causative form is

फिंकवाना.

\*कमर (स्त्री०) = waist

अड़ंगी (स्त्री०) = a manoeuvre

used to physically topple

another person

भद से (क्रि० वि०) = with a

thud (an onomatopoeic

word)

चट (क्रि० वि०) = quickly

\*सवारी (पुं०) = vehicle,

passenger

\*X के ऊपर/X पर सवारी

गाँठना (स० क्रि०) = to

ride over X, to sit over

the head of X

\*गारदन (स्त्री०) = neck

रद्दा (पुं०) = pushing (one's

way)

रद्दे जमाना (स० क्रि०) = The

position in wrestling

where the opponent is

forced on the ground and

repeatedly hit on the neck

by the bone between the

elbow and the wrist.

ताबड़तोड़ (क्रि० वि०) = in

rapid succession

चौंधियाना (अ० क्रि०) = to

be dazzled

\*इतने में (क्रि० वि०) = just

then, meanwhile

\*ऊँचा (वि०) = high

\*एड़ी (स्त्री०) = heel

\*रेशमी (वि०) = silk(en)

\*ओठ (पुं०) = lip

\*रंग (पुं०) = colour

\*भौंह (स्त्री०) = eyebrow

\*स्याही (स्त्री०) = ink  
 \*छाता (पुं०) = umbrella  
 गोदना (स० क्रि०) = to prick,  
 to tattoo. to goad (अ०  
 क्रि०) = गुदना  
 \*डण्डा (पुं०) = stick, लाठी  
 \*सँभालना (स० क्रि०) = to  
 support, to take care of  
 (अ० क्रि०) = सँभलना  
 \*देवी (स्त्री०) = goddess  
 \*माद (पुं०) = man, male  
 \*बीच में पड़ना (अ० क्रि०) =  
 to interfere  
 कहीं के विविध अर्थ : 1.  
 कहीं = somewhere.  
 When followed by a  
 negative = nowhere. 2.  
 कहीं और = somewhere  
 else. 3. X कहीं का = X  
 of who knows where  
 (insulting). 4. कहीं  
 अच्छा (कहीं used with  
 an adjective) = far far  
 better, superior etc. 5.  
 कहीं-कहीं in some/  
 certain places. 6. कहीं-न-  
 कहीं = somewhere or  
 other. 7. कहीं = negative  
 rhetorical interrogative,  
 eg. कहीं मेरी गाड़ी न  
 छूट जाए = I am afraid I  
 might miss the bus. इसके  
 लिए पढ़ें बेसिक ग्रामर  
 पृ० एक सौ सैंतालीस-  
 अड़तालीस और

मकगैगर पृ० एक सौ  
 अस्सी से बयासी,  
 काचरू पृ० अट्ठावन  
 बुक दो  
 \*चोट (स्त्री०) = injury, blow  
 \*चपेट (स्त्री०) = a sudden  
 involving blow or  
 accident  
 \*दुःख/दुख (पुं०) = sorrow  
 \*अवसर (पुं०) = occasion,  
 opportunity, मौका  
 \*सँभलना (अ० क्रि०) = to  
 pull oneself together (स०  
 क्रि०) = सँभालना  
 बूटदार (वि०) = with boots,  
 wearing boots  
 \*ठोकर (स्त्री०) = stubbing  
 \*जमाना (स० क्रि०) = to  
 settle, to cause to be  
 fixed, to deliver (a blow,  
 a slap) (अ० क्रि०) =  
 जमना  
 \*घुटना (पुं०) = knee  
 \*बौखलाना (स० क्रि०) = to  
 be furious, to fume  
 \*कटना (अ० क्रि०) = to be  
 cut (स० क्रि०) = काटना  
 \*पेड़ (पुं०) = tree  
 \*X की तरह (क्रि० वि०) =  
 like X  
 \*गिरना (अ० क्रि०) = to fall  
 (स० क्रि०) = गिराना  
 \*छतरी (स्त्री०) = umbrella  
 \*दौड़ना (अ० क्रि०) = to run  
 (स० क्रि०) = दौड़ाना

\*धीरे से (क्रि० वि०) = slowly, softly  
 \*छीनना (स० क्रि०) = to snatch (अ० क्रि०) = छिनना  
 \*छड़ी (स्त्री०) = stick, डंडा, लाठी  
 पिलना (अ० क्रि०) = to make a sudden attack, to concentrate with full vigour on a job  
 \*X पर पिल पड़ना (अ० क्रि०) = to vigorously attack X  
 \*लोटना (अ० क्रि०) = to wallow, to roll  
 \*पचासों = a large but indefinite number. (Lit. all fifty). Similarly, बीसियों = scores! सैकड़ों = hundreds! महीनों (for) months! "Multitudinous forms" बेसिक ग्रामर पृ० उनहत्तर।  
 \*तमाशा (पुं०) = spectacle  
 \*भूमि (स्त्री०) = earth, soil  
 भूमि पर पड़े-पड़े = lying on the ground. See Basic Grammar, Page 112-113, the adverbial use of a Past Participle.  
 रैस्केल, हम तुमको पुलिस में देगा = शुद्ध = रैस्केल, मैं तुमको पुलिस में दूँगा

or रैस्केल, हम तुमको पुलिस में देंगे।  
 \*खोपड़ी (स्त्री०) = skull  
 \*हाथ (पुं०) = hand  
 \*जोड़ना (स० क्रि०) = to join  
 \*हाथ जोड़ना (स० क्रि०) = to fold the hands in greeting  
 कि साहब ने हाथ जोड़कर कहा = when the sahib said....कि is sometimes used as an adverb, meaning 'when'.  
 हम पुलिस में नहीं जायगा = शुद्ध = मैं पुलिस में नहीं जाऊँगा or हम पुलिस में नहीं जायेंगे।  
 \*माफी (स्त्री०) = forgiveness  
 \*X का नाम (न) लेना = (not) mention/refer to X  
 \*नहीं तो (यो० श०) = otherwise  
 \*रंगना (अ०, स० क्रि०) = to colour  
 \*सज़ा (स्त्री०) = punishment  
 \*मगर (यो० श०) = but  
 \*आदत (स्त्री०) = habit  
 \*छुड़ाना (स० क्रि०) = to cause to set free, to get released. Causative form from छोड़ना. (अ० क्रि० = छूटना)  
 \*उड़ाना (स० क्रि०) = to fly, to blow away (अ० क्रि०) = उड़ना  
 \*घमंड (पुं०) = conceit



मारे घमण्ड के = on account  
of pride/ conceit/  
arrogance/ contempt. X  
के मारे or मारे X के ।  
(मकग़ैगर पृ० एक सौ  
उनचास). To understand  
the difference between X  
के कारण, X के मारे  
and X की वजह से, read  
इंटरमीडिएट हिंदी, बुक  
टू पृ० तीन व चार.

\*अंधा (वि०) = blind  
\*ध्यान (पुं०) = attention  
\*X पर ध्यान देना (स० क्रि०)  
= to pay attention to X, X  
का ध्यान रखना (स०  
क्रि०) = to look after X,

to think of X  
दर्शक (पुं०) = spectator  
आलोचना (स्त्री०) = criticism  
महाराज (पुं०) = great king  
(used as a term of respect)

\*जान-बूझ कर (क्रि० वि०) =  
knowingly

लथपथ (वि०) = drenched,  
besmeared with

ललकारना (स० क्रि०) = to  
challenge

\*जनता (स्त्री०) = public,  
people

तुम झूठ बोलता है (शुद्ध =  
तुम झूठ बोलते हो or तू  
झूठ बोलता है ।)

\*झूठ (पुं०, वि०) = lie, untrue

\*बिलकुल (क्रि० वि०, वि०) =  
absolutely, absolute

\*डाँटना (स० क्रि०) = to  
rebuke

हेकड़ी (स्त्री०) = arrogance

सोंटा (पुं०) = cudgel, stick,  
लाठी, डंडा, छड़ी

\*कसना (अ०, स० क्रि०) = to  
tighten, to brace

कसके = कसकर

घिघियाना (अ० क्रि०) = to  
grovel

\*हरकत (स्त्री०) = activity,  
mischief

\*शुरू (पुं०) = commencement

बैठते ही = as soon as (he) sat.

Oblique Present participle  
followed by ही । इसके

लिए पढ़िए -- बेसिक

ग्रामर, पृ० एक सौ

बारह, हिन्दी स्ट्रक्चर्स,

पीटर हुक, पृ० एक सौ

सैंतीस से एक सौ

बयालीस तक, मकग़ैगर,

पृ० एक सौ चवालीस ।

नवाब (पुं०) = a Muslim

noble, Nawab

\*नाती (पुं०) = grandson,

daughter's son

\*समझना (अ०, स० क्रि०) =

to consider, to understand

महाशय (पुं०, वि०) = Mr.,

noble

\*थूकना (स० क्रि०) = to spit

\*चाटना (स० क्रि०) = to lick

थूककर चाटना (स० क्रि०) =

to humiliate oneself, to eat  
one's own words. Here,  
the sense is literal.

\*सज्जन (पुं०, वि०) =

gentleman, noble

\*कान (पुं०) = ear

कान पकड़कर उठाना-बैठाना

= to make one sit and  
stand up repeatedly while  
making him/her hold  
one's ears - a standard  
punishment in schools.

\*बदमाश (पुं०, वि०) =

hooligan, wicked

\*मालदार (वि०) = rich, a

wealthy person

\*अकड़ना (अ० क्रि०) = to

assume airs, to be  
haughty

\*चक्कर (पुं०) = circle (here,

the car's wheel)

\*परदा (पुं०) = curtain

आँखों पर परदा पड़ना (अ०

क्रि०) = to be blinded,  
not to be able to see the  
obvious

प्रस्ताव (पुं०) = proposal

\*मालिक (पुं०) = master,

स्वामी

\*गिनना (स० क्रि०) = to

count

\*बैठक (स्त्री०) = sitting, a

kind of exercise involving  
repeated alternation of

sitting and standing

postures

\*हाथ (पुं०) = hand

\*बेचारा (वि०) = poor thing,

someone for whom one  
feels sorry

\*टाँग (स्त्री०) = leg

\*फिर भी = still, even then, in  
spite of that

\*अकड़ (स्त्री०) = airs,  
affectation

\*काफी (वि०) = sufficient

आप (सर्व०) = "In writing,

आप is sometimes used

(as 'the gentleman') for

an author, scholar, leader

etc. introduced or

described to the readers.

(बेसिक ग्रामर पुं०

सैंतालीस) Here, the

usage is sarcastic.

ऊल-जलूल (वि०) = absurd,  
ridiculous

\*बकना (अ०, स० क्रि०) = to

babble

रुद्र (पुं०) = the manifestation

of Shiva which

symbolizes fury

ठानना (स० क्रि०) = to

determine, to resolve

(अ० क्रि०) = ठनना

बिना...लगवाए = without

making (him) sit and

stand a hundred times

\*X के बिना (क्रि० वि०) =

without X. The Hindi word order is (1) X के बिना or (2) बिना X के। If के बिना is used with a verbal noun, के is dropped, the verb is placed in oblique past participle form and बिना can be placed before or after the past participle. When used with nouns, बिना requires a के। So the phrases X के बिना or बिना X के simply show a difference in emphasis.

\*छोड़ना (स० क्रि०) = to let go, to release (अ० क्रि०) = बूटना

\*हुक्म (पुं०) = order, command

\*ढकेलना (स० क्रि०) = to shove

\*X की देर थी = there was now no reason to wait any more for anything. It is as if everyone was just waiting for X.

\*X की जगह = in place of X

\*लिपटना (अ० क्रि०) = to coil around, to embrace (स० क्रि०) = लपेटना

\*तरफ़ (स्त्री०) = side, direction

\*ज़मीन (स्त्री०) = land, earth

\*नीचा (वि०) = low

\*टूटना (अ० क्रि०) = to break (स० क्रि०) = तोड़ना

टूट-टाट कर = after sort of breaking. The second verb, besides providing the jingle, loses its own meaning (if it is a real word to begin with) and also adds a certain vagueness to the action.

\*ढेर (पुं०) = heap

ढेर हो जाना (अ० क्रि०) = to die

काँखना (स० क्रि०) = to

grunt, to groan, to cough  
हम उठे-बैठेगा (शुद्ध = मैं उठक बैठक करूँगा/मैं उठूँगा-बैठूँगा)

\*हटना (अ० क्रि०) = to move (स० क्रि०) = हटाना

सभों को = obsolete expression for सभी लोगों को/सभी को

\*दिल्लीगी (स्त्री०) = fun

\*भागना (अ० क्रि०) = to flee (स० क्रि०) = भगाना

रोष (पुं०) = anger, resentment

\*जवाब (पुं०) = answer

हम नहीं गिनता (शुद्ध = मैं नहीं गिनती or = हम नहीं गिनती)

काँखते रहेंगे = Let him continue to

- groan/grunt/cough.  
Present participle + रहना  
= "continue to do  
something as a habit".  
(बेसिक ग्रासर, पु० एक  
सौ सत्ताईस)
- \*कुशल (स्त्री०) = well-being,  
happiness  
रिहा (वि०) = discharged, set  
free, released  
\*दण्ड (पुं०) = punishment  
\*भोगना (स० क्रि०) = to  
suffer, to enjoy  
\*जान (स्त्री०) = life  
\*बचना (अ० क्रि०) = to be  
saved, to escape (स०  
क्रि०) = बचाना  
\*सहसा (क्रि० वि०) =  
suddenly  
\*नाक (स्त्री०) = nose  
\*साड़ना (स० क्रि०) = to rub,  
to scrub  
\*बाप (पुं०) = father  
आप मेरा बाप है (शुद्ध =  
आप मेरे बाप हैं।)  
\*दया (स्त्री०) = pity, mercy  
दया करना (स० क्रि०) = to  
have mercy (अ० क्रि०)  
= दया आना  
\*तेज़ (क्रि० वि०) = fast  
\*इशारा (पुं०) = signal, hint  
\*स्वयं (क्रि० वि०) = अपने  
आप, by oneself
- \*सरकना (अ० क्रि०) = to  
slide, to creep (स० क्रि०)  
= सरकाना  
\*बढ़ना (अ० क्रि०) = to  
increase, to move forward  
(स० क्रि०) = बढ़ाना  
\*हिलाना (स० क्रि०) = to  
shake (अ० क्रि०) =  
हिलाना  
पड़ाका (पुं०) = a cracker  
छींटा न उड़ाया करो =  
(please) don't splatter  
mud. Past participle +  
करना = "frequency" or  
"habitual action".  
\*चुपके से (क्रि० वि०) =  
silently, quietly, without  
making a fuss  
बक-झक (स्त्री०) = babbling,  
angry outburst  
\*पूँछ (स्त्री०) = tail  
\*डुलाना (स० क्रि०) = to  
oscillate, to swing (अ०  
क्रि०) = डोलना  
चलते होना (अ० क्रि०) = to  
slip away (स० क्रि०) =  
चलता करना = to send  
away  
\*रोकना (स० क्रि०) = to stop  
(something) (अ० क्रि०)  
= रुकना  
\*रुकना (अ० क्रि०) = to stop,  
halt (स० क्रि०) =  
रोकना  
\*विदा (स्त्री०) = farewell

विदा करना (स० क्रि०) = to

bid farewell, to send off.

(अ० क्रि०) = विदा होना

= to depart.

\*भला (वि०) = good, decent

\*मजे से (क्रि० वि०) =

happily, comfortably

\*चोटें खाना (स० क्रि०) = to

receive blows. The verb

खाना is often used as a

verb maker (like होना

and करना) to indicate

receiving something by

the subject, e.g. मार

खाना = to receive a

bashing.

सब के सब = all (emphatic)

हुर होना (अ० क्रि०) = to

disappear

\*गली (स्त्री०) = lane, alley

"नंदादेवी"

'अज्ञेय'

नंदादेवी (स्त्री०) = name of a

mountain in the Himalayas

\*पहाड़ (पुं०) = mountain

\*सरकार (स्त्री०) = government

समृद्धि (स्त्री०) = prosperity

योजना (स्त्री०) = scheme, plan

\*फैलना (अ० क्रि०) = to spread

\*कारोबार (पुं०) = business, activity

पर्वती (शुद्ध पर्वतीय) (वि०) =

mountainous

\*छोटे-से-छोटा (वि०) = smaller than

small, very small

दरकार (स्त्री०) = need

\*बेबसी (स्त्री०) = helplessness

बेमुरावत (वि०) = inconsiderate

\*मार (स्त्री०) = beating

नाज (पुं०) = grain, cereal

\*वायदा (पुं०) = promise

ठेकेदार (पुं०) = contractor

हाकिम (पुं०) = boss

भेड़ (स्त्री०) = sheep

आयात (पुं०) = import

दीठ (स्त्री०) = sight

\*नंगा (वि०) = naked

तलैटी (शुद्ध तलहटी) (स्त्री०) =

foothill, sub-mountain area

\*एक एक कर (क्रि० वि०) = one by

one

\*सूखना (अ० क्रि०) = to dry

\*नाला (पुं०) = rivulet

नौला (पुं०) = a water-well

सोता (पुं०) = stream, brook

\*अज्ञान (पुं०) = ignorance

लोभ (पुं०) = greed

सम्पदा (स्त्री०) = wealth

\*खोना (स०+अ० क्रि०) = to lose, to

be lost

\*जिन्दगी (स्त्री०) = life

बिसूरना (अ० क्रि०) = to mourn, to

lament

लोक-गीत (पुं०) = folk song

संजोना (स० क्रि०) = to arrange

