

नवाबगंज (पुं०) = name of a locality in Lucknow

फुरसत/फुर्सत (स्त्री०) = spare time, free time, leisure

मुलाकात (स्त्री०) = meeting, encounter

राह (स्त्री०) = way, path

X की राह देखना (स० कि०) = to wait for X

देर से (कि० वि०) = with delay, late

मकान (पुं०) = house

तबीयत (स्त्री०) = state of health

ज़्यादा (वि०-अ०) = more, much

ख़राब (वि०) = bad, worthless

भला (विस्मयादि०, वि०) = certainly, indeed, good. When this conjunction is used with a question word and with the verb in optative form or future tense, it conveys an emphatic negative sense. As an adjective, it means 'good'. Sometimes it is simply used as an emphatic particle.

उई बी (स्त्री०) = Oh madam. बी is the abbreviated form of बीवी.

बड़ी आदमी = important person. The feminine adjective makes the whole phrase feminine.

लहान की माँ (स्त्री०) = the old woman is addressed as the mother of Laddan, her son.

गँवारपन (पुं०) = boorishness, slovenliness पन suffix forms abstract masculine nouns from adjectives or nouns. बड़ा + पन = बड़प्पन means greatness, dignity; बच्चा + पन = बचपन means childhood. When the abstract noun is formed with an adjective which has not changed its original form, the adjective may become oblique when followed by a postposition, for example सीधेपन के कारण (= because of simplicity), etc.

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फ़रमाना (स० कि०) = to order, to command, to be pleased to say

इन जैसी = इन की जैसी = women like her

ज़रूरत (स्त्री०) = need, necessity

जूती (स्त्री०) = a small shoe, a woman's shoe, slipper

झोंटा (पुं०) = bunch of a woman's hair, pigtail. Just as the word जुल्फ़ is complimentary and romantic, the word झोंटा is insulting.

गला (पुं०) = throat, neck

दबा दूँगी = I will choke you. The verbal compound here does not convey the sense of the action being in the interests of someone else. देना with the verb root at times may simply be emphatic.

बदज़ात (वि०) = base-born, vicious

बूढ़ा (वि०, पुं०) = old, old man (derogatory)

बचाना (स० कि०) = to save

मार (स्त्री०) = beating

मार खिलवाना (स० कि०) = to cause one to be beaten by someone else. The causative form of the verb खाना also conveys the sense of the subject being made to receive something unpleasant.

इनका नाम लिए जाती है = You continue to say her name again and again? Here the transitive main verb is in oblique past participle form, followed by जाना. The subject is understood to be "तू". This denotes continuity or imminent completion of an action. If this sentence was in passive voice, the main verb लिए and the subsidiary जाना would agree in number and gender and the sentence would be, "इनका नाम लिया जाता है।"

चुड़ैल (स्त्री०) = bitch, hag

X के मुँह लगाना (अ० कि०) = to become intimate with X, to bandy words with X

अम्माजान (स्त्री०) = respectful term for mother used by Muslims, variant of अम्मीजान

खुर्रा (वि०) = rough, uneven, coarse (as stringing, fibre)

खाट (स्त्री०) = bed

खुर्री खाट पर सोकर आना = to be in an unpleasant mood because of sleeping on an uncomfortable bed, ready to pick a fight, to get out of the wrong side of the bed

बातें सुनाना (स० कि०) = to rebuke, to berate

निगोड़ा (वि०) = crippled (and hence having no heirs, or relatives), wretched, villain

पीटना (स० कि०) = to beat

बाज़ारू (वि०) = vulgar, coarse, crude

एतबार (पुं०) = confidence, faith, reliance

परछाई (स्त्री०) = shadow, reflection

पंद्रह (वि०) = fifteen

गोता (पुं०) = plunging, diving

बरबाद (वि०) = destroyed, ruined

पुश्त (स्त्री०) = generation

असासा (पुं०) = all the household goods, assets, wealth

उठ गया = was lifted up, was stolen

चोरी होना (अ० कि०) = to be stolen

कितने का माल चोरी हो गया? = What would be the worth of goods that were stolen?

लुटना (अ० कि०) = to be robbed

दो लाख (वि०) = two hundred thousand

ज़ेवरात (पुं०) = jewellery (Persian plural of ज़ेवर)

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भगवान (पुं०) = God. पन्नामल being a Hindu, uses the word भगवान instead of अल्लाह.

भगवान का लाख-लाख शुक्र है। = Many thanks to god.

दुकान (स्त्री०) = shop

बचना (अ० कि०) = to be saved.

आजकल (कि० वि०) = nowadays

गुड़गुड़ाना (अ० कि०, स० कि०) = to bubble, to cause to bubble, to smoke a hookah

नवाब मलिका-ए-आलम (पुं०) = name of a prominent figure, a fictional character

हैरान (वि०) = worried, plagued, perplexed, amazed

तलब (स्त्री०) = search, wish, craving

तलब करना (स० कि०) = to summon

डकैत (पुं०) = robber, bandit

बेगम साहिबा (स्त्री०) = a lady

बच्चो (पुं०) = vocative plural of बच्चा

मौका (पुं०) = opportunity, chance

वालिदा (स्त्री०) = mother

इकलौता (वि०) = only, sole (child)

हमारे इकलौता लड़का है। = The pronoun हमारा is in oblique plural form even though the adjective and noun that follow are in masculine singular form. It is possible to say in Hindi हमारा इकलौता लड़का है। But the oblique plural forms or the invariable का forms for example, हमारे इकलौती लड़की है) denote the existence of the son or daughter. The emphasis is not on the relationship or possession, but on the fact that they exist.

नाज़ (पुं०) = airs, affectations (used by the Begum as a feminine noun)

नाज़ों से पालना (स० कि०) = to bring up indulgently

मँगोतर (स्त्री०) = fiancé

गाली (स्त्री०) = a type of indecent song sung at weddings, abuse

चढ़ना (अ० कि०) = to progress, to be applied, to climb

लड़की पे (पर) गाली चढ़ चुकी है। = Some pre-marriage ceremonies have already been performed. When a girl is not engaged, anyone can desire her; after the engagement, it is a form of abuse for the girl if another man desires her.

राज़ी (वि०) = approving, consenting, willing

गुस्सा (पुं०) = anger

जायदाद (स्त्री०) = estate, property

अलहदा (वि०-अ०) = separate

उम्र-भर (कि० वि०) = all (one's) life. The suffixes भर and भरा are related to the verb भरना (स० कि०, अ० कि० = to fill/to get filled) and retain the sense of this verb. भर is indeclinable whereas भरा declines like an -आ ending adjective.

तनख्वाह (स्त्री०) = wages, pay

उससे दस ऊपर = ten rupees more than that

तबाह (वि०) = ruined, laid waste

X को Y की ख़बर होना (अ० कि०) = X to have knowledge of Y

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मज़ाल (स्त्री०) = strength, nerve, courage

क्या मज़ाल? = (one) wouldn't dare, who would dare



लाला हरप्रसाद (पुं०) = name of a prominent figure, another fictional character

अंधेर (पुं०) = misrule, lawlessness, arbitrary or tyrannical act

मिना कोमल (मिं०) = name of a prominent figure, a fictional character

पुराना (वि०) = old. When used for a person, this adjective indicates a person of long standing and experience.

नमकख्वार (पुं०) = one eating a person's salt, a good servant

मिज़ाज (पुं०) = nature, temperament

अल-हम-दुलिल्लाह = all praises are for Allah (I am well because of Allah)

दुआ-गो (वि०) = one who says the prayers, दुआ कहने वाला। गो at the end of a Persian compound indicates 'one who speaks or says or explains'.

फिर भी (कि० वि०) = even so, nonetheless

टका (पुं०) = a copper coin worth two former paise

टके का (वि०) = of no worth or account, poor

आपके हाथ के देखने वाले = your subservient

दुशाला (पुं०) = a double shawl

सौदागर (पुं०) = a trader, a merchant

निगाह (स्त्री०) = look, glance

सत्रह-अठारह सौ (वि०) = seventeen or eighteen hundred

परवरिश (स्त्री०) = fostering, rearing, nurture

X की बुरदौलत (कि० वि०) = by the good fortune or favour of X, thanks to X. ब prefix with Persian words denotes 'with', 'by'.

बुढ़ापा (पुं०) = old age

आए दिन (कि० वि०) = every day

फरमाइश (स्त्री०) = request, order

आज एक हमारी भी सही। = Today, let me also make a request. सही at the end of a sentence, sometimes instead of a verb, indicates resigned acceptance of a condition, impatience or reassurance. For example, दुशाला नहीं तो हार ही सही translates as 'If you won't get me the shawl, then a necklace would do.'

सखी (पुं०) = a liberal donor, benefactor. The word is more commonly used as a feminine noun सखी, to mean 'a female friend of a female.'

सूम (पुं०) = a miser

भला (वि०) = good

सखी से सूम भला जो जल्दी दे जवाब = a miser who responds immediately is better than a generous person (a proverb).

हाँ न सही, ना सही = If you won't say yes, at least say no.

औक़ात (स्त्री०) = capacity, resources

हालात (पुं०) = circumstance (Arabic plural form of हालत, a feminine noun.)

वाकिफ़ (वि०) = having information

पूरा करना (स० कि०) = to complete, to fulfil, to act in accordance with, to make good

तकदीर (स्त्री०) = destiny

रईस (पुं०) = person of rank or status, nobleman

चीथड़ा (पुं०) = rag

सच (वि०, पुं०) = true, truth

हालत (स्त्री०) = condition

माली (वि०) = financial, economic

फर्ज (पुं०) = duty, moral or religious obligation, responsibility

बेस्वा (शुद्ध वेश्या) = prostitute

चार (वि०) = four

मीत (पुं०) = friend, lover

बेस्वाएँ चार पैसे की मीत होती हैं = Prostitutes don't love a man, they only fall in love with his money.

मुरव्वत (स्त्री०) = kindness, courtesy

मुरव्वत करना (स० कि०) = to behave kindly, generously, etc.

मना (वि०-अ०) = prohibited, forbidden

वाकई (कि० वि०, वि०) = really, truly, real, actual

ग़लती (स्त्री०) = mistake

आइन्दा (वि०, कि० वि०) = coming, in future

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बेइज़्जत (वि०) = dishonoured, disgraced

बाकी (वि०) = remaining, left over, remainder

ऊपर (कि० वि०) = above

छज्जा (पुं०) = a balcony

गुज़रना (अ० कि०) = to pass, to make one's way
(prose word-order of the verse)

आँखों ने कितने तूफ़ाँ उठाए,

यादों की नाव डूबती ही नहीं।

तुझसे मिलने की, तुझको पाने की,

कोई तदबीर सूझती ही नहीं ॥

तूफ़ाँ/तूफ़ान (पुं०) = storm, calamity

तूफ़ान उठाना (स० कि०) = to raise a commotion

नाव (स्त्री०) = boat

डूबना (अ० कि०) = to drown, to sink

पाना (स० कि०) = to obtain, to win, to meet

तदबीर (स्त्री०) = plan, device

X को सूझना (अ० कि०) = to be perceptible to X, to occur to X

मुहब्बतनामा (पुं०) = book of love, document of love. नामा at the end of a compound means a letter or a document.

होश (पुं०) = consciousness, the senses, wits

जोगन (शुद्ध योगिनी) (स्त्री०) = a female ascetic

जोगन जो बनी हो। = You of course have renounced the world. जो is for emphasis only.

चहकना (अ० कि०) = to warble, to chirp

नफ़रत (स्त्री०) = hatred

खास (वि०) = special, specific

तौर (पुं०) = manner, way

खास तौर से (क्रि० वि०) = particularly, specially

मौत (स्त्री०) = death

जिम्मेदार (वि०) = responsible, liable. The Persian suffix दार means having, holding, possessor, etc.

मरना (अ० क्रि०) = to die

रंडी की इज्जत कोठे पर होती है। एक बार उतरी कि गई। = (Bismillā used to say that) prostitutes are respected in the brothels. Once they leave the brothel, they lose that respect.

हाल (पुं०) = condition, state

हाथ पकड़कर बैठ जाना = to live with a man and be looked after by him. She would like to retire from her present work.

ऐतराज़ (पुं०) = objection

हिम्मत (स्त्री०) = courage, spirit, resolve

धोखा (पुं०) = deceit

धोखा खाना (स० क्रि०) = to be deceived

पूछना (स० क्रि०) = to ask (for information), to enquire

सोच (पुं०) = thought, reflection

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अमाँ (विस्मयादि०) = man! Oh!

घिसना (अ० क्रि०, स० क्रि०) = to be rubbed, to be worn down, to rub, to grind

हवेली (स्त्री०) = mansion

चक्कर (पुं०) = circle, curve

X के चक्कर लगाना (स० क्रि०) = to go around X, to make a round trip to X

हज़रत (पुं०) = excellence, highness (a title)

बीमार (वि०) = sick, unwell

चारपाई पकड़ना (स० क्रि०) = to be confined to bed

ब्रेताबी (स्त्री०) = impatience

किस्सा (पुं०) = a tale, story, account

सब्ज़ परी (स्त्री०) = the emerald fairy, one of the four fairies attending Indra's court in a nineteenth century Urdu book

बयाँ/बयान (पुं०) = description

"ज़िक् इस सब्ज़ परी का और फिर बयाँ अपना।" = You are as beautiful as a fairy and then there was my portrayal of you. The line is an adaptation of a verse by Ghālib (1797-1869), which tells the story of a lover describing his beautiful beloved in such glowing terms that the friend and the confidant who was listening fell in love with her and became a competitor. Mirzā wants to tell Umrao that though he loves her, his description of her in Nawāb Sultān's presence has made the Nawāb fall in love with her.

तड़पना (अ० क्रि०) = to writhe, to toss about

गिड़गिड़ाना (स० क्रि०) = to whine, to entreat abjectly

- किसी सूरत = somehow, in any way possible
 मूसा बाग (पुं०) = name of a locality and a garden in Lucknow
 रुपया (पुं०) = rupee
 आसरा (पुं०) = support, hope
 तरकीब (स्त्री०) = arrangement, scheme
 तरकीब निकालना (स० क्रि०) = to find a way
 वनभोज (पुं०) = picnic
 जाफ़रान (पुं०) = saffron
 मार (स्त्री०) = blow
 खुदा की मार (स्त्री०) = divine wrath
 बिरयानी (स्त्री०) = a dish of meat and fried rice
 आफ़त (स्त्री०) = misfortune, disaster
 किमाम (पुं०) = a substance used to pep up the chewing tobacco, thickened juice, yeast or fermenting agent
 इक्का (पुं०) = a one-horse vehicle
 खड़ा (वि०) = standing, erect. As there is no verb for 'to stand' in Hindi, the adjective खड़ा is used with होना or करना to form an intransitive or transitive verb.
 सुबह के गए, शाम को आओगे = You will go in the morning and come back in the evening.
 जनम (शुद्ध जन्म) (पुं०) = birth
 भूखा (वि०) = starving, hungry
 जनम का भूखा = hungry since the day (he) was born, always hungry

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- भूखा/भूखे मरना (अ० क्रि०) = to die of hunger
 लोटा (पुं०) = a small round pot used as a jug
 लोटा-भर (वि०) = a jug full

(prose word-order of the song)

ज़िन्दगी हमें जब भी तेरे बज़्म में लाती है।
 यह ज़मीं हमें चाँद से बेहतर नज़र आती है।
 दिल की राहें सुर्ख़ फूलों से महक उठती हैं।
 यों तेरी आवाज़ हमें दिन ढले बुलाती है।
 तेरी याद कभी दस्तक कभी सरगोशी से।
 रात के पिछले पहर हमें रोज़ जगाती है।
 हर मुलाक़ात का अंजाम जुदाई क्यों है?
 अब तो हर वक़्त हमें यही बात सताती है।

- ज़िन्दगी (स्त्री०) = life
 जब भी (यो० श०) = whenever
 बज़्म (पुं०) = assembly, company
 ज़मीं = ज़मीन (स्त्री०) = land, earth

- चाँद (पुं०) = moon
 नज़र आना (अ० कि०) = to appear, to seem
 राह (स्त्री०) = way, path
 सुर्ख (वि०) = red, bright red
 फूल (पुं०) = flower
 महकना (अ० कि०) = to be fragrant
 ढलना (अ० कि०) = to run down, to fall
 दिन ढले (कि० वि०) = after the sun has gone down
 दस्तक (स्त्री०) = knock (at a door)
 सरगोशी (स्त्री०) = whispering
 रात (स्त्री०) = night
 पिछला (वि०) = rear, last, past
 पिछले पहर (कि० वि०) = at the last watch of the night
 रोज़ (कि० वि०) = daily
 जगाना (स० कि०) = to awaken
 अंजाम (स्त्री०) = end, completion, upshot
 जुदाई (स्त्री०) = separation
 यही (सर्व०) = this very (यह + ही)
 घूमना (अ० कि०) = to wander, to revolve, to spin
 फुसफुसाना (अ० कि०) = to whisper
 झाड़ी (स्त्री०) = bushes, shrub, undergrowth
 डाकू (पुं०) = bandit
 आशिकी (स्त्री०) = state of being in love, courtship
 बघारना (स० कि०) = to display in an elaborate way
 आशिकी बघारना (स० कि०) = to declare one's love elaborately or arrogantly
 इरादा (पुं०) = intention
 राय (स्त्री०) = opinion, judgement

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- वापस (कि० वि०) = back again
 लाश (स्त्री०) = corpse
 रो-धो कर = after much weeping and wailing. The second verb धोना loses its own meaning (= to wash) and is used only for rhyme.
 सब्र (पुं०) = patience, endurance
 पहला (वि०) = first
 नौकरानी (स्त्री०) = a female servant
 दुलाई (स्त्री०) = a double shawl stuffed with wool
 पानदान (पुं०) = container for betel-leaf
 अल्लाह रखें = may God maintain her

- जवान (वि०) = youthful, in one's prime
भतीजी (स्त्री०) = niece, brother's daughter
बचपन (पुं०) = childhood
मँगना (शुद्ध मँगना) (अ० कि०) = to be asked
जहाँ तक हो सके = as far as possible
कहलवाना (स० कि०) = to cause to be called or named
रिश्ता (पुं०) = relationship, connection
तलाक़ (स्त्री०) = divorce
जात (स्त्री०) = breed, community, cast
तकलीफ़ (स्त्री०) = trouble, difficulty, distress
तकलीफ़ पहुँचना (अ० कि०) = to cause distress
मौला (पुं०) = God, Lord
हैरत (स्त्री०) = amazement, wonder
ख़ैर-सल्लाह (शुद्ध सलाह) (स्त्री०) = well being and consultation/ reconciliation
ख़ैर-सलाह लेना (स० कि०) = to ask how (we) are and to seek our advice/to offer reconciliation
दूसरी ओर (स्त्री०) = the other direction
झाँकना (स० कि०) = to peep
अच्छे-बुरे का ख़्याल = consideration for our well being, what is good for us and what is not
X से बढ़कर (वि०, कि० वि०) = greater than X, going beyond X
मन्नत (स्त्री०) = promise, vow
मुराद (स्त्री०) = something desired, cherished wish
मन्नत-मुरादों से पालना (स० कि०) = to make promises and vows to God and other saints so that they may look after her cherished son.
शान (स्त्री०) = dignity, majesty
एहसानमन्द (वि०) = grateful, obliged
बेहतरी (स्त्री०) = welfare, advantage, betterment
ज़ोर (पुं०) = strength, force
X पर ज़ोर देना (स० कि०) = to stress X, to emphasise X
बहकना (अ० कि०) = to stray
ख़बरदार (वि०) = watchful, careful, beware, watch out
इलज़ाम (पुं०) = accusation
खबरदार जो मेरे बच्चे पर इलज़ाम लगाया = Beware of accusing my child. जो here is a conjunction meaning 'if'.
गरेबान (पुं०) = collar
गरेबान में मुँह डालना (स० कि०) = to be introspective, to be conscious or ashamed of one's faults
कलमुँहा (वि०) = black-faced, disgraced
उजाड़ना (स० कि०) = to devastate, to ruin

पड़े रहना (अ० कि०) = to remain lying, to continue to lie idle or useless

वज़ादारी (स्त्री०) = style, elegance

खानदान (पुं०) = family, family line, dynasty

शादी (स्त्री०) = marriage

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बहस (स्त्री०) = argument, debate

बेकार (वि०) = useless

फैसला (पुं०) = judgement, decision

तारीख़ (स्त्री०) = date

मुकर्रर (वि०) = settled, fixed, determined

किये देते हैं = Oblique Past Participle followed by देना indicates imminent completion of an action for the sake of someone else.

मरज़ी/मर्ज़ी (स्त्री०) = pleasure, wish, choice

लिल्लाह (विस्मयादि०) = for Allah's sake!

या वल्लाह (विस्मयादि०) = by Allah!

निकाह (पुं०) = marriage

फौरन (कि० वि०) = immediately

(निकाह) पढ़वाना (स० कि०) = to cause to perform the marriage ceremony

कराहना (अ० कि०) = to groan, to moan

रज़ाई (स्त्री०) = quilt

ओढ़ाना (स० कि०) = to cover (someone else) with a sheet or blanket, etc.

मन ही मन (कि० वि०) = to oneself, in the heart

परेशान (वि०) = distressed, worried

परेशानी (स्त्री०) = distress, trouble

लफ़ज़ (पुं०) = word

बयान (पुं०) = description

हलका/हल्का (वि०) = light, relieved

समझ पाना (अ० कि०) = to be able to understand. When पाना is used as a main verb, it is transitive. But when used as an auxiliary, it makes the whole compound intransitive.

दूरी (स्त्री०) = distance

हद (स्त्री०) = limit, boundary

बढ़ना (अ० कि०) = to increase, to develop, to go forward or ahead

X की ख़बर लेना (स० कि०) = to pay heed to X, to look after X

X के पीछे पड़ना (अ० कि०) = to persecute, to pursue tenaciously

सौत (स्त्री०) = co-wife, a rival

सख़्त (वि०) = hard, severe, harsh

समझ (स्त्री०) = mental grasp, understanding

X की समझ में आना (अ० कि०) = X to understand, to come into the understanding of X

हक़ (पुं०) = just and proper right

साहब-सलामत (स्त्री०) = formal salutation (on meeting), speaking terms, acquaintance

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(prose word-order of the song)

जिसकी न कोई शकल है, जिसका न कोई नाम है।

हमें इक ऐसी शह का अज़ल से इंतज़ार क्यों है?

शह (स्त्री०) = semblance of status or importance, urging, incitement

अज़ल (स्त्री०) = time immemorial, eternity

दरवान (पुं०) = doorkeeper

महीना (पुं०) = month

कुछ महीने पहले (कि० वि०) = a few months ago

सोच कर रह जाना (अ० कि०) = to hold back after thinking about it

मुह्रम (पुं०) = name of the first month of the Muslim year when the killing of Hussain is mourned; forbidden, sacred

बंद (वि०) = shut, closed

X(को) कुछ काम होना = X to have some work to do

रहन-सहन (पुं०) = age-old way of life, manner of living

अंगूठी (स्त्री०) = ring

तोहफ़ा (पुं०) = gift

हीरा (पुं०) = diamond

चाहत (स्त्री०) = desire, longing

भरोसा (पुं०) = reliance, faith, trust

हुस्ना (स्त्री०) = a beautiful woman (a pun on the name Hussainī, his beloved)

उम्र काटना (स० कि०) = to spend a life time

इचोढ़ी (स्त्री०) = porch, threshold, door

किसी का हो लेना (अ० कि०) = to belong to someone. The compound हो लेना is passive and its subject is not marked by ने.

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कोशिश (स्त्री०) = effort, attempt

बोतल (स्त्री०) = bottle

खोलना (स० कि०) = to open

फ़रुखाबाद (पुं०) = name of a town to the north-west of Lucknow

ऐसा-वैसा (वि०) = so-so, inferior, wretch

रियासत (स्त्री०) = (Indian) princely state

पेशगी (स्त्री०) = an advance (of money)

दावत (स्त्री०) = invitation, feast

कल (कि० वि०) = tomorrow, yesterday

मुबारक (वि०, विस्मयादि०) = blessed, fortunate, congratulations

दुल्हन (स्त्री०) = bride

बोलबाला (पुं०) = success, sway, pre-eminence

सदके (विस्मयादि०) = my life is yours

- फबना (अ० कि०) = to become, to grace
 फूटना (अ० कि०) = to burst open
 फूट-फूट कर रोना (अ० कि०) = to weep bitterly, to burst into tears
 फाड़ना (स० कि०) = to tear
 झाड़ू (पुं०) = broom
 झाड़ू फिरना (अ० कि०) = to be ruined, to be undone
 लौंडा (पुं०) = lad, brat
 पैर (पुं०) = foot
 फोड़ना (स० कि०) = to break, to crack, to burst open
 सब-के-सब (सर्व०, पुं०) = all without exception, the lot
 ऐंठना (अ० कि०) = to strut, to writhe, to wriggle, to be contorted
 खबीस (वि०, पुं०) = wicked, foul, villain
 चूहा (पुं०) = mouse, rat
 घिग्घी (स्त्री०) = larynx, choking sensation in the throat, speechlessness (from fear, etc.)
 घिग्घी बँधना (अ० कि०) = the voice to fail (from emotion)
 फिंरंगी (पुं०) = European, foreigner (contemptuous)
 नामाकूल (वि०) = improper, inappropriate
 बादशाह (पुं०) = emperor, monarch
 निकम्मा (वि०) = worthless, good for nothing
 ऐयाशी (स्त्री०) = love of pleasure, voluptuousness
 अहमक (वि०, पुं०) = foolish, a fool
 सारा का सारा (वि०) = the whole
 नवाबी (स्त्री०) = position or status of Nawāb, position of pomp and extravagance. Nawāb means one who exercises deputed power but because of the life-style of Nawābs, it is associated with decadence.
 धरना (स० कि०) = to hold, to place
 धरा का धरा रह जाना (अ० कि०) = to come to nothing
 दुखना (अ० कि०) = to give pain, to ache

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- हवा (स्त्री०) = wind, breeze, air
 दर्द (पुं०) = pain
 मति (स्त्री०) = mind, understanding
 X की मति मारी जाना (अ० कि०) = X to lose senses
 मुण्डी काटा (पुं०, वि०) = one whose head has been chopped off
 फिटकार (स्त्री०) = curse, severe scolding
 बरसना (अ० कि०) = to rain, to be strikingly evident
 चौक वालियों को = to the women who are associated with the area of Chowk
 पतुरिया (स्त्री०) = prostitute
 डेढ़ सौ (वि०) = one hundred and fifty

- हवा खाना (स० कि०) = to be off, to clear out
- पीकदान (पुं०) = spittoon
- पीक (स्त्री०) = saliva-mixed juice of chewed betel
- थूकना (स० कि०) = to spit
- साला (पुं०) = wife's brother, a term of abuse when used for someone other than one's brother-in-law
- ये रहे = Here they are... The past participle form of रहना and होना are often used deictically (i.e. in pointing out some object) with the demonstrative pronoun यह and वह.
- सीतापुर (पुं०) = name of a small town near Lucknow
- राव/राय साहब (पुं०) = a high-ranking title of the period of British rule in India, written as 'Rao' in English
- फेरना (स० कि०) = to turn round, to turn back or away, to send back
- फूँकना (स० कि०) = to blow, to breathe (an incantation)
- मैंने पढ़ कर फूँक दिया है। = I have said an incantation to take care of your headache.
- टका-सा जवाब (पुं०) = a short answer, a blunt refusal
- बुरा मानना (स० कि०) = to take amiss, to be angered
- मतलब (पुं०) = concern, meaning
- चाहे कोई मरे या जिए, आपको तो मुझे से मतलब। = You don't care whether someone lives or dies, all you care about is the performance.
- दिक (वि०) = troubled, irritated
- फटना (अ० कि०) = to be torn apart, to split
- मेरा सर फटा जा रहा है = My head is about to split. Intransitive past participle followed by जाना indicates 'about to', and is distinct from passive voice.
- रोक (स्त्री०) = obstacle, barrier, ban, restriction
- काहे की (प्रा०) = किस (बात) की
- जबरदस्ती काहे की = Who is forcing you? There is no pressure being applied. Interrogative statement is used to negate.
- घास (स्त्री०) = grass
- यारी (स्त्री०) = friendship, love outside marriage
- घोड़ा घास से यारी करे तो खाएगा क्या? = If a horse decides to have an affair with grass, what would it eat? Don't bite the hand that feeds you.
- जरूर (कि० वि०) = certainly, of course
- छुपना (अ० कि०) = to hide (oneself)
- कुछ भी करके मुझे यहाँ से ले चलिए। = I don't care what you do, just get me out of here.
- दम (पुं०) = breath
- घुटना (अ० कि०) = to be constricted (the throat)
- सवार (वि०, पुं०) = mounted, riding
- वन (पुं०) = forest

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कानपुर (पुं०) = name of an important industrial town south-west of Lucknow

थकना (अ० कि०) = to become tired

बार (स्त्री०) = time

सुस्ताना (अ० कि०) = to relax, to rest

यकीन (पुं०) = confidence, conviction

X को पता नहीं = X does not know, not known

पानी भरना (स० कि०) = to draw or to fetch water

वह रहा = There he is.

पीछा (पुं०) = rear, back, pursuit

X का पीछा करना (स० कि०) = to pursue X

वृक्ष (पुं०) = tree

डाल (स्त्री०) = branch of a tree

टकराना (अ० कि०) = to collide

गिरना (अ० कि०) = to fall down

कहीं (कि० वि०) = somewhere, anywhere (कहाँ + ही). When ही is added to an interrogative word, the word becomes indefinite. कहाँ means where, कहीं means anywhere. Similarly, कभी (कब + ही) means whenever.

यहीं कहीं = somewhere here

तरफ़ (स्त्री०) = direction

लड़ाई (स्त्री०) = quarrel

X को गोली लगाना (अ० कि०) = X to be shot

घायल (वि०) = wounded, injured

X के करीब (कि० वि०) = near X

शिविर (पुं०) = camp

ले चलना (अ० कि०) = to take along

पेशी (स्त्री०) = appearance in a court

लखनऊ की रहने वाली हो? = Are you a resident of Lucknow? This is another way of asking, "Are you from Lucknow?" (लखनऊ की हो?)

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खुदा न ख्वास्ता = God forbid!

लिखना (स० कि०) = to write

ठिकाना (पुं०) = fixed place, living quarters

ठिकाने लगाना (स० कि०) = to dispose of, to kill

सलामत (वि०) = safe, well

ऐश (पुं०) = life of pleasure and enjoyment

मंज़िल (स्त्री०) = destination, storey

भटकना (अ० कि०) = to wander, to stray, to be restless

- भटकता फिरना (अ० कि०) = to wander about (aimlessly or lost)
 पहुँचवाना (स० कि०) = to cause to be delivered or accompanied
 गाल (पुं०) = cheek
 सहलाना (स० कि०) = to stroke, to caress
 अजनबी (पुं०) = stranger, foreigner
 नया (वि०) = new
 लाठी-मुहाल (पुं०) = name of a locality in Kānpur
 हुजूम (पुं०) = a crowd
 जमा (वि०) = collected, gathered
 कान लगाकर सुनना (स० कि०) = to listen carefully
 बिस्तर (पुं०) = bedding, bed roll

Page thirty-seven

(prose word-order of the song)

आह को इक उम असर होने तक चाहिए।
 तेरी जुल्फ़ के सर होने तक कौन जीता है?

Another couplet by Ghālib. The desire to be with the beloved makes the lover sigh. This sigh takes an entire life-time to be fulfilled. When the lover can touch the hair of the beloved, the longing would be fulfilled but, obviously, the lover can't live that long.

आह (स्त्री०) = sigh

इक उम = an entire lifetime

असर (पुं०) = effect, impression, influence, impact

जुल्फ़ का सर होना = to achieve the goal, to win

ज़ीना (पुं०) = staircase

X ने याद किया है। = X has sent for you. See याद करना above.

साल-गिरह (स्त्री०) = year-knot, anniversary, birthday

क़रीना (पुं०) = way, manner

हिसाब (पुं०) = calculation

हिसाब हो जाना (अ० कि०) = account to be settled

न्योछावर (स्त्री०) = an offering, money to be touched to a persons head and then scattered or given away in order to ward off troubles and to wish the person good luck

न्योछावर लेना (स० कि०) = to perform न्योछावर

कहने वाली थी = was about to say. Oblique infinitive followed by वाला, which declines like an adjective, is used predicatively to indicate imminence of an action.

ठुड़ी (स्त्री०) = the chin

तिल (पुं०) = mole

कहीं तुम... अमीरान तो नहीं हो? = You are not Amīran, are you? (I am afraid you are).

The negative in the Hindi sentence, when making this kind of rhetorical interrogative sentence, expresses the negative attitude of the speaker.

बिछुड़ना (अ० कि०) = to be separated

कोठा (स्त्री०) = mansion

आज-कल में (कि० वि०) = these days, shortly, soon

अपनी सुनाओ। = अपनी बात सुनाओ। = How is everything with you? Tell me what happened to you all this time.

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गर्दिश (स्त्री०) = adversity

गर्दिशे वक्त = गर्दिश-ए-वक्त = वक्त की गर्दिश = the turmoil of the times

एहसाँ/एहसान (पुं०) = beneficence, gratitude

जमीँ/जमीन (स्त्री०) = earth, land

चौकना (अ० कि०) = to be startled

सवारी (स्त्री०) = conveyance

सवारी लगाना (अ० कि०) = the vehicle to be parked, ready to go

इजाजत (स्त्री०) = permission

हुक्म (पुं०) = order, command

बाँदी (स्त्री०) = female slave

जुस्तजू (स्त्री०) = search

बहाना (पुं०) = excuse

बिताना (स० कि०) = to spend (time), to pass time

पशेमाँ होना (अ० कि०) = to regret

निभाना (स० कि०) = to carry on, to complete

ख्वाब (पुं०) = dream

"अदा" (स्त्री०) = style; Umrao's alias

लंबा (वि०) = long, tall

सफ़र (पुं०) = journey

तय (वि०) = settled, fixed

तय करना (स० कि०) = to complete (a journey)

गला (पुं०) = neck

गले मिलना (अ० कि०) = to embrace

आधा होना (अ० कि०) = to become half, to grow thin, to waste away

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दुश्मन (पुं०) = enemy

पालना-पोसना (स० कि०) = to foster and to nurture

कमाना (स० कि०) = to earn

चूल्हा (पुं०) = stove

चूल्हा अलग करना (स० कि०) = to set up a separate establishment, to be separated

दुख (पुं०) = grief, pain

सहना (स० कि०) = to endure

बी फ़ारूता (स्त्री०) = lady dove

कौआ (पुं०) = crow

अंडा (पुं०) = egg

- सठियाना (अ० कि०) = to be sixty years old, to be senile
 ऊल-जलूल (वि०) = silly, stupid, pointless
 सुनाना (स० कि०) = to rebuke, to scold, to tell, to relate
 दिल छोटा करना (स० कि०) = to suppress one's feelings
 बकना (अ० कि०, स० कि०) = to babble
 आराम (पुं०) = rest
 X के करीब (कि० वि०) = near X
 घोड़ी (स्त्री०) = a mare
 दुलती (स्त्री०) = a kick from the hind feet of an animal (as of a horse)
 दुलती मारना (स० कि०) = to kick out
 थान (पुं०) = stable
 इल्म (पुं०) = knowledge
 दौलत (स्त्री०) = wealth
 रहने दो = let it be, leave it.
 जताना (स० कि०) = to make felt, to display (feelings)
 जेब (स्त्री०) = pocket
 खाली (वि०) = empty, blank
 गैर-शायराना (वि०) = non-poetic, banal
 महबूब (पुं०) = beloved
 पिछली बार (स्त्री०) = the previous time

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- शोर (पुं०) = noise, din
 पस-ए-दीवार (कि० वि०) = दीवार के पीछे = behind the wall
 पैगाम (पुं०) = proposal of a marriage arrangement (by the boy's family, to the girl's), message
 फायदा (पुं०) = advantage, benefit
 कुआँ (पुं०) = (water) well
 खाई (स्त्री०) = moat
 कुएँ से निकलकर खाई में गिरना (अ० कि०) = from the frying pan into the fire.
 Literally, to get out of the well and then to fall into a moat.
 अदालत (स्त्री०) = court of law
 कारिन्दा (पुं०) = an agent
 तकाज़ा (पुं०) = demand, claim
 X के मुताबिक (कि० वि०) = according to X
 वल्द-ए-जहाँदार मिरज़ा (पुं०) = son of Jahāndār Mirzā
 मनकूहा (स्त्री०) = lawfully married wife
 मुसम्मात (वि०, स्त्री०) = named, titled, a woman, Mrs.
 X (के) बगैर (कि० वि०) = without X. Like के बिना, this postposition can also be inverted to बगैर X के. There are four such postpositional phrases in Hindi: X के बिना

or बिना X के (= without X); X के सिवा(य) or सिवा X के (= besides X); X के मारे or मारे X के (= on account of X).

- शख्स (पुं०) = an individual, a person
 अठारह (वि०) = eighteen
 मुचलका (पुं०) = undertaking
 इत्तिला-नामा (पुं०) = written notice, summons
 आदाब-अर्ज (पुं०) = greetings
 भौचक्का (वि०) = astonished, aghast
 निकाह-नामा (पुं०) = marriage contract
 नकल (स्त्री०) = copy, imitation, duplicate
 X के अलावा (कि० वि०) = in addition to X.
 दस-पंद्रह (वि०) = ten or fifteen, ten to fifteen
 गवाह (पुं०) = a witness
 शरीक (वि०) = participating
 ज़िद (स्त्री०) = obstinacy, stubbornness
 पेट-क़सम (स्त्री०) = I swear by my stomach, i.e., by my livelihood
 चाँटा (पुं०) = a slap, a blow
 जड़ना (स० कि०) = to attach, to fix, to adhere
 चाँटे जड़ना (स० कि०) = to slap, to strike
 दिलासा (पुं०) = comfort, consolation
 कुसूर (पुं०) = fault, omission

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- किस्मत (स्त्री०) = fate, destiny
 किस्मत का मारा (वि०) = destroyed or killed by destiny
 X के टुकड़ों पर पलने वाला = to live as a dependant or hanger-on of
 हमला (पुं०) = attack
 अव्यवस्था (स्त्री०) = lack of organisation, disorder. अ (or अन्) prefix with words of Sanskrit origin negates.
 लूट-मार (स्त्री०) = plundering and killing
 शोर-गुल (पुं०) = uproar
 फैलना (अ० कि०) = to spread
 कमबख्त (वि०) = wretched, unfortunate
 हज़रत अब्बास (पुं०) = son of the Prophet from his second wife
 अलम (पुं०) = banner
 टूटना (अ० कि०) = to break
 हज़रत अब्बास का अलम टूटे = It is a time of despondency. Hussainī refers to the battle in which Hazrat Abbās was the standard-bearer when he was martyred and then curses the time when order is being destroyed.
 मुश्किल कुशा (वि०-अ०) = one who solves problems

- या मुश्किल कुशा मद फ़रमाइए = Oh Lord, come and get me out of my difficulties.
 Khānam invokes Hazrat Alī to come and help her.
- अंधेर मचना (अ० कि०) = breaking out of lawlessness and violence
- गोरा (पुं०, वि०) = fair-complexioned, a European
- गली-गली (स्त्री०) = in each and every lane
- फाँदना (स० कि०) = to jump over
- काफ़िला (पुं०) = convoy
- बेकसो मजलूमो केसर अलविदा बेसर ए.....= farewell to the helpless, headless victims...
- बनारस (पुं०) = a city to the south-east of Lucknow, also known as Vārānasī or Kāshī
- वीरान (वि०) = ruined, desolate, dismal
- मज़बूरी (स्त्री०) = helplessness
- चुपके से (कि० वि०) = silently
- बसना (अ० कि०) = to reside, to be settled

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- धाक (स्त्री०) = renown, awe, fame
- धाक बैठना (अ० कि०) = awe or fear to spread
- ब्रेशक (कि० वि०) = undoubtedly, certainly
- मीर साहब (पुं०) = title of the person attending Umrao's gathering, leader
- अजी (विस्मयादि०) = expression used in calling a person without mentioning his or her name
- मोहल्ला/मुहल्ला (पुं०) = suburb
- गाते समय (कि० वि०) = at the time of singing. X "के समय"/"के वक्त" indicates 'at the time of X.' Like के बिना, this phrase can be used with a verb as well as a noun, but the verb should be in present participle form, not in the past participle form, as it is with बिना.
- दयार (पुं०) = region, province
- हद्दे-निगाह = हद-ए-निगाह = निगाह की हद = limit of one's view, as far as the eye can see
- गुबार (पुं०) = dust, affliction, grief
- गुबार ही गुबार = nothing but dust/grief. A noun or an adjective repeated and with the emphatic enclitic exclusive particle ही between the repeated word indicates 'nothing but (the noun or adjective)'.
- मक़ाम/मुक़ाम (पुं०) = stopping-place, camping-place
- हयात (स्त्री०) = life
- (मुझको) ले के (कर) = with me, taking (me) along (with one)
- बस = वश (पुं०) = power, control
- इख़्तियार/अख़्तियार (पुं०) = authority, power, privilege, option, choice
- हिसाब माँगना (स० कि०) = to ask for an account
- शर्मसार (वि०) = ashamed, bashful

खेल (पुं०) = play, game

चिलमन (स्त्री०) = a curtain or hanging screen made of split bamboo

उदास (वि०) = dejected, sad

बेकरार (वि०) = uneasy, unsettled

आँगन (पुं०) = courtyard of a house

असली (वि०) = real, original

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वतन (पुं०) = native country

कब का (वि०, कि० वि०) = of what time, of long ago, long since

सिधारना (अ० कि०) = to set out, to depart, to depart this life

मेरी लाल (वि०) = my gem

चंदा (स्त्री०) = (my) moon

नगरी (स्त्री०) = city (diminutive of नगर)

बसाना (स० कि०) = to settle, to found

तवायफ़ (स्त्री०) = prostitute, dancing girl

घराना (पुं०) = family, lineage

रोशन/रौशन (वि०) = bright, lighted

X का नाम रौशन करना (स० कि०) = to illuminate the name of X

चुल्लू (पुं०) = the palm of the hand hollowed (as to hold water)

चुल्लू-भर पानी में डूब मरना (अ० कि०) = to drown oneself in a handful of water, to be so ashamed or embarrassed as not to need more than a palmful of water to drown

X को डूब मरना चाहिए था = X should have drowned. When an infinitive and चाहिए is followed by the simple past tense form of the verb होना, the construction implies that X ought to have carried out the activity denoted by the infinitive. The subject of the English sentence in Hindi must be followed by को and the verb in effect becomes an adjective.