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URDU BOOK XIII

Vol. I

Umrao

I

Christopher Shackle

~~c. 1969-70~~ "early 1970's"

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UMRAO JAN ADA

Vol. I

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UMRAO JAN ADA

Chapters

The division of Umrao Jan Ada into chapters is confusingly unsystematized in the various editions. This comparative table will make the kind of divergences introduced by editors apparent - although slightly different schemes may appear in other editions. The three columns listed here refer to:

1. The English Translation. This is probably the most faithful to the original, since each chapter begins with a couplet or verse specially composed by Rusva. Some of the chapters are, however, extremely long.

2. The Majlis-e Taraqqi-e Adab edition used as the basis for the glossary. This is based on subjects treated as well as the formal division of the verse-headings (the editor also extrapolates verses from the text to put them at the head of his new chapters). Although the system is rather muddling to refer to, the three parts do correspond broadly to the three major divisions of the book, in which the central one deals with Umrao's life out of Lucknow.

3. The Naya Idara (Lahore) edition of 1956, roughly similar to 2, but without the editorial verse-headings to new chapters, and with more subdivisions in the central section. The chapters are numbered straight through. As in 2, chapters I and II of the Translation are run together.

1.	2.	3.
[(summary, pp.v-vii)]	<u>Introduction</u> (<u>həm ko bhl...</u>)	<u>Introduction]</u>
I (<u>lwtf hey...</u>)	I.1	1
II (<u>ybtyda avaregi...</u>)	(p.42)	
III (<u>de phetkne...</u>)	I.2	2
IV (<u>yk hal men...</u>)	I.3	3
V (<u>hem nehin wn men...</u>)	I.4	4
VI (<u>ek fatyr cor...</u>)	I.5	5
(p.42)	I.6	6
(p.45)	(p.106)	7
(p.56)	(p.123)	8
VII (<u>kwch wn ko...</u>)	I.7	9
(p.77)	(p.159)	10
(p.80)	(p.162)	11
(p.83)	II.1	
(p.86)	(p.175)	12
(p.94)	(p.190)	13
(p.97)	(p.195)	14
VIII (<u>yttetfaat-e zamane se...</u>)	II.2	15
(p.121)	(p.240)	16
IX (<u>dekhiye pehwne...</u>)	II.3	17
X (<u>swn owke hal...</u>)	II.4	18
(p.132)	III.1	19
(p.148)	III.2	20
XI (<u>hath aj mwrad...</u>)	III.3	21
XII (<u>her cend behwt yewr...</u>)	III.4	22
XIII (<u>kysi terah se...</u>)	III.5	23
XIV (<u>han ey nygah...</u>)	III.6	24
(p.165)	III.7	
XV (<u>na puch nama-e amal...</u>)	'yxytamiya'	25

INTRODUCTION

UMRÃO JÂN ADĀ

Outline

This outline gives a quick overall view of the organization of the novel. Passages which are external to the actual narrative are indented. The chapter-headings and marginal page-references relate to the English translation.

CHAPTER 1

- (1) Prologue: Umrão's reluctance to tell her tale of Shere.
- (1-2) Her memories of her happy childhood with her family in Babel, who are rather better off than their neighbours. Description of Babel as a city.
- (3-4) Her betrothal to Umrão when 8 years old. Wealth of Umrão's family in Babel. Her parents' efforts to get her closer together. Favorable contrast between her friends and that of her friend Umrão. Her happiness at approaching marriage.
- (5-6) Happiness of betrothal. Her father's kindness and love, although her mother is foster of her brother. Her mother's wedding her for losing a cheap ring. Her mother's weakness and concern when she is ill.
- (7) Her mother has her jewellery and household implements redistributed for Umrão, in order that she may make a good impression with her in-law's as wife of her father's nephew. Her to keep some for herself.

INTRODUCTION

- (v-vi) Rusva attends poetry evenings in the apartment of his friend Munshi Ahmad in the Chawk. They hear exclamations of approval from the courtesan in the next apartment. A maid comes to invite Rusva to meet her mistress.
- (omitted) Rusva finds it's Umrao whom he's not seen or heard of for a long time. He invites her to join the company. Description of the informality of the poetry evenings.
- (omitted) Mushaira, in which Rusva, Umrao, Munshi Ahmad and his friends perform.
- (omitted) End of mushaira: guests depart. Munshi Ahmad, a romance and novel addict, urges Umrao to tell her life-story: Rusva backs him up, and Umrao eventually agrees.
- (omitted) Rusva praises the stylishness and interest of her account: he explains how he wrote it down secretly as she went along, and showed her the MS at the end. Although at first annoyed, she then reads it and makes corrections. Rusva vouches for the accuracy of the story, but leaves readers to decide for themselves.

CHAPTER I

- (1) Prologue: Umrao's reluctance to tell her tale of shame.
- (1-3) Her memories of her happy childhood with her family in Faizabad, who are rather better off than their neighbours. Description of herself as girl.
- (3-4) Her betrothal to cousin when 9 years old. Wealth of cousin's family in Navabganj. Her parents' efforts to get her dowry together. Favourable contrast between her fiancé and that of her friend Kariman. Her happiness at approaching marriage.
- (4-5) Happiness of childhood. Her father's kindness and love, although her mother is fonder of her brother: her mother's scolding her for losing a cheap ring. Her mother's kindness and concern when she is ill.
- (5) Her mother has her jewellery and household implements refurbished for Umrao, in order that she may make a good impression with her in-law's in spite of her father's urging her to keep some for herself.

CHAPTER II

- (6-7) Prologue: Umrao's reflections on the causes of girls not hereditarily destined for the life becoming prostitutes. In her own case she blames her bad luck.
- (7) Account of Dilavar Khan (house mentioned on p.1) - how he had been arrested and Umrao's father had testified against him. On his release from jail, Dilavar Khan plots revenge: he buys pigeons and captures one of Umrao's father's birds. He asks for money for its return.
- (7-8) Umrao is playing outside her house one evening, when Dilavar Khan asks her to come and collect her father's pigeon. Once in his house he binds and gags her, and takes her off in a bullock-cart with his confederate Pir Bakhsh.
- (8-9) Umrao's terror and thoughts of home. The criminals laugh and insult Umrao's family. Dilavar Khan says he'll kill Umrao, then her father. Pir Bakhsh is more concerned for his money, and suggests selling her in Lucknow.
- (9-10) They halt for charcoal. Umrao screams, and Dilavar Khan is about to kill her, when Pir Bakhsh stops him and tells him about his wife's brother, Karim, who will help them to sell Umrao in Lucknow.
- (10-11) The journey continues with occasional halts. Dilavar Khan and Pir Bakhsh indulge in senseless arguments and fights, but soon become friends again.

CHAPTER III

- (12) Prologue: Umrao says she will never forget her terror when captured. She curses Dilavar Khan, who got the fate he deserved, and is sure he is being tortured in hell. She has no desire to continue her wretched story of shame.
- (12) Umrao tells how she met her mother once again, and how her brother has a son. She would love to see them, and it would be easy to get to Faizabad by train, but her present status makes it impossible.
- (12-13) In those days there were no trains, but at last they reach Karim's in-laws' house. Umrao is locked up, but at least fed by Karim's wife and mother-in-law.
- (14) Umrao is joined for a day by another abducted girl, Ramsai: they talk together, and Umrao glimpses her beauty.

- (14-15) A few days later Dilavar Khan and Pir Bakhsh come to collect Umrao, who is taken by night across Lucknow to Khanum Jan's house in the Chawk. Description of Khanum as she then was.
- (15-16) Khanum talks terms with the villains and pays them Rs.125 for Umrao.
- (16-17) After the villains have left, Khanum and Bua Husaini talk about them, then question Umrao. She is re-named Umrao (instead of Amiran): Husaini is granted her request and allowed to bring her up.
- (17-18) Umrao dreams of home, but is comforted by Husaini. She soon realizes that there is to be no return, and starts to enjoy life in Khanum's splendid establishment, with the other girls, Bismillah, Khurshid and Amir Jan, knowing that she's as firmly placed in this house as a bride in her in-laws'.

CHAPTER IV

- (19) Description of Khanum's splendid establishment, and the courtesans' life of luxury. Her daughter Bismillah, and Khurshid, are under instruction, like Umrao.
- (19-21) Umrao is selected for musical training. Khanum twice corrects her music-master, leading to some coolness between them. But Umrao is eager to learn from any expert.
- (21-22) Neither Bismillah nor Khurshid have a gift for music. The best one is the ugly Biga Jan (described), whom Umrao is always pestering. Biga Jan sings a Hindi dhurpad.
- * * * * *
- (22-23) The girls are taught reading and writing by an elderly Maulvi (described), Husaini's lover: she looks after him well. This attachment makes him a particularly careful teacher of Umrao, who learns Persian and some Arabic from him. She is everlastingly grateful for his care, for the polish and the love of poetry which he gave her.

CHAPTER V

- (24) The three girls study with the Maulvi - also the naughty Gauhar Mirza.

- (24-25) Gauhar Mirza's background - the son of a Navab and Banno Domni, who lives next to Husaini's brother. Gauhar Mirza's pranks: one day he is thrashed by the Maulvi who is teaching him for throwing his shoes in the mosque tank. He comes home looking terrible: Rusaini takes pity and gets Banno to send him to 'her' Maulvi.
- (25-26) After a while, when Umrao is about 13, they start getting on well. Both musical, they go round entertaining the older courtesans. Amir Jan is especially fond of Gauhar Mirza's singing.
- (26) Interlude: Amir Jan described when young (verse): Umrao and Rusva talk about what has happened to him since.
- (26-27) Description of Gauhar Mirza and his attractive cheekiness.
- (26) Interlude: Rusva hints that he has known Banno.
- (26) Their merry life as children, visiting the courtesans' rooms, being given pan, sweets, and hookahs to smoke.
- (27-29) Interlude: Rusva asks Umrao when she started to smoke. She admits that she has taken opium as a medicine, but has given up wine. This leads to an interchange of verses on the themes of wine-drinking and the happy days of youth.
- * * * * *
- (29-30) Description of the splendid missi arranged by Khanum for Bismillah, paid for by Navab Chabban. Bismillah becomes his mistress.
- (30-31) Interlude: Umrao protests about having to tell Rusva all about prostitutes. Rusva waves her objections saying they are unfitting in an educated woman. Verses are again exchanged, leading to Rusva joking about his 'spiritual children' - the numerous poets of Lucknow who have adopted his pen-name.
- (32) Interlude: Rusva urges Umrao to continue, citing the singing of obscene wedding-songs as a precedent: this is briefly discussed.
- (32-34) Khurshid and Amir also have their missi ceremonies and proper establishments. Their aunts and wives are described (verse).
- (34-35) Filled with envy, Umrao is compelled to live in Bua Husaini's wretched room. When she is 14 she starts looking at herself in the mirror.

- (35) Interlude: Rusva pays compliments to Umrao's beauty, assuring her that it was fear of Khanum that prevented her from having admirers.
- (35-36) Umrao recalls her frustration at the time and adolescent flirtatiousness. Gauhar Mirza, however, is keen on her, and gives her a silver rupee - the most precious gift of her life.

CHAPTER VI

- (37) Description of rainy season: someone creeps into Umrao's room, and..... Next day there's an unsuccessful search for the culprit.
- (37) Interlude: Umrao assures Rusva that Khanum could take this sort of upset in her stride.
- (37-40) Khanum finds the silly bumpkin Rashid Ali (described), who fancies himself as a Lucknow beau, paying court to courtesans, singing and composing poetry. He is encouraged to fall for Umrao, and pays Rs.5000 for the privilege of having her.
- (40-42) Umrao at last has her own establishment. She maintains her relationship with Gauhar Mirza. The uses of these 'kept men' to a courtesan. Amir Jan's Kazim Ali and Khurshid's Piyare Sahib: only Bismillah is too mean to have anyone. Khanum still keeps a young man, and has her old lover Mirza Sahib still by her: she upbraids Khurshid for making such a fuss about Piyare Sahib getting married, telling her how she ripped up Mirza Sahib's wedding suit, and how he's never gone home since.
- * * * * *
- (42-44) Umrao's first regular mujra when 14 years old at a Navab's wedding. The scene described. Umrao follows a famous singer from Baroda, but charms the audience with her innocent beauty: the impression made by the ghazal she sings.
- (44-45) Interlude: Rusva asks for more couplets of the ghazal. They discuss the poet and his verse.
- (45) Next day Umrao is visited by the servant of Navab Sultan, who has witnessed her singing and asks for a copy of the poem. She is given five mohurs, which she hides under her bed.
- (45-46) Interlude: Umrao's reflections on a woman's need for love. Navab Sultan contrasted with the selfish Gauhar Mirza. She opines that selfless love is found only in stories.

- (46-49) The 18-year old Navab Sultan comes to spend a private evening with Umrao. His handsomeness described. Their delightful conversation, and his happiness at finding that Umrao too is fond of poetry, like himself.
- (49-53) They are rudely interrupted by the gate-crashing Khan Sahib, who starts to be familiar with Umrao, and insulting to Navab Sultan, when he protests. Stung beyond endurance, Navab Sultan shoots him. His trusty servant, Shamsher Khan gets the Navab away to avoid a scandal. The kotwal is summoned and gets rid of the Khan Sahib.
- (53-55) Navab Sultan stops coming, but Umrao sees him some days later at another wedding, where she is performing. She sends him a verse message through his little brother, and he arranges for their meeting again via Shamsher Khan. They meet at his friend's house in Navazganj, with many delightful evenings, until they are separated at last (verse).
- (55-56) Interlude: Rusva comments on Umrao's beauty again, and asks her for more verses from the poem she has just quoted.
- * * * * *
- (56-57) Umrao enters the service of the elderly Navab Jafar Ali Khan (described), who maintains a courtesan because it is the done thing.
- (57) Umrao's affectionate memory of the old Navab, especially because of the skill at marsiya-singing he handed on to her. The splendour of Muharram observances at Khanum's. Umrao's fame as a marsiya-singer brings her notice at Court, and she is given an appointment as a marsiya-singer.
- * * * * *
- (57-59) Navab Chabban's uncle returns from Kerbela (where he'd been at time of Bismillah's missi) to press him to marry his daughter. He comes in one evening to Chabban's house, where Bismillah and Umrao are attending a party, and says he will strip Chabban of all his possessions. The bailiffs throw everyone out. The girls return home, and Chabban is forced to take refuge with an old servant (Makhdum Bakhsh).
- (59-62) Bismillah has a party, at which Mian Hasnu (Chabban's factotum) is guest. He offers to make Bismillah his mistress (having lined his pockets with Chabban's money). Bismillah teases and insults him, then tricks him into giving her for nothing a pair of bracelets he has dishonestly acquired from Chabban.

- (62-64) Umrao applauds her getting the bracelets from Hasnu, and hopes she'll return them to the now destitute Chabban. But when Chabban comes, Bismillah gets him to give them to her in a display of noble generosity. Umrao is disgusted with her selfishness.
- (64-65) A few days later, when Umrao is with Khanum an old woman comes to visit the latter, having been sent by Chabban's mother to persuade her to get Bismillah to induce Chabban to marry his cousin (for a consideration, of course). Khanum agrees, and plots with Bismillah.
- (65-68) Next time Chabban comes to Bismillah, Khanum treats him with elaborate courtesy and asks him to buy her an expensive shawl. He is put to shame, and confesses he has no money: Khanum turns on him and sweeps out, telling him not to come if he can't afford it.
- (68-69) Bismillah vows to stay true to Chabban, but he races away before Umrao can catch him.
- (69-70) Bismillah and Umrao go to Makhdum Bakhsh's house to look for Chabban but he has disappeared. Eventually his ring turns up for sale, and police investigations reveal that he had left it, with his clothes, with a hookah-seller, before diving into the river, never to be seen again. Bismillah and Umrao lament his death, and curse the old Navab.
- (70) Interlude: Rusva asks if Chabban could swim, since he's been told that if someone had learnt, they couldn't drown of their own will.

CHAPTER VII

- (71) Prologue: Rusva is asked if he's ever been in love. Umrao says she never has been, although the faking of love is a basic part of a courtesan's profession.
- (71) Bismillah's skill at the game brings her lots of lovers, including an elderly Maulvi (described).
- (72) Umrao describes an incident involving Bismillah and the Maulvi, at which a friend of Rusva's, a Mir Sahib, was present.
- (72) Interlude: Rusva briefly comments on Mir Sahib, etc.
- (72-73) Bismillah makes the Maulvi climb a tree. Only Umrao's intervention stops him breaking his neck. He gets ants in his pants.
- (73-74) Interlude: Rusva laughs, but wonders why Bismillah and him do such a thing.

- (74-75) Bismillah tells Umrao that it was because the Maulvi had been nasty to her pet monkey.
- (75) Interlude: Rusva remarks on the appropriateness of his punishment, and says the Maulvi deserved what he got.
- (75-76) On another occasion, Bismillah was singing and joking to the Maulvi's delight, when a young man turns up. Bismillah pitches into him: he and the Maulvi glare at each other. The young man leaves, but the Maulvi keeps coming.
- (76) Interlude: Rusva comments on the loyalty shown by lovers in the old days.
- (76-77) Another day, while Umrao is with Bismillah and the Maulvi, Gauhar Mirza comes in and makes fun of the Maulvi by pretending to be intimate with Bismillah. Umrao takes pity on him, and shows him Gauhar Mirza is really her man, to Bismillah's annoyance and the Maulvi's relief.
- (77) Interlude: Rusva objects that the Maulvi could not have been that pure a lover if he got so jealous: Umrao sticks up for him.
- * * * * *
- (77-79) Description of Khurshid, the most beautiful girl in the establishment but completely lacking in the hardness necessary to be a successful courtesan, and hopeless at singing and dancing. Her craving for love: she falls for Piyare Sahib, her admirer, who soon stops paying for her when he realises her infatuation. His father is ruined, but he refuses to marry her.
- (79) Khurshid's credulous belief in fakirs and yogis, who trick her and take her money.
- (79-80) Her even temper, only broken when Piyare Sahib comes in his wedding-suit, which she rips off him (cf. pp.41-2). Then she gets ill, and even after recovery, she takes no interest in men, to Khanum's despair.
- * * * * *
- (80-81) One evening during the rainy season, Khurshid, Bismillah, Amir Jan and Umrao prepare to go to the Aish Bagh fair. Khanum is luckily indisposed. Descriptions of Khurshid and Bismillah.
- (81-82) Description of the fair. Umrao's fondness for watching people at public gatherings: a few vignettes of different kinds of people at the fair.

- (82-83) When they prepare to go home, they find Khurshid has disappeared. Piyare Sahib is suspected, but since his marriage he has given her up, and he is proved innocent.
- * * * * *
- (83-84) About six weeks later a rather shady character (Faiz Ali) negotiates with Husaini and Khanum for Umrao's services. Although she doesn't think much of him, she has no choice once they've agreed.
- (84-86) Faiz Ali comes to see her regularly each evening, loading her with jewellery and money, although he refuses to part with a shawl he always wears. He always leaves in the small hours. Umrao doesn't much care for him, but he is obviously fond of her, and extremely generous.
- (86) Interlude: Rusva cynically observes that his generosity didn't cost him much.
- (86-87) One of Umrao's admirers, a jeweller called Panna Mal, comes in looking wretched, telling her he's been the victim of a burglar who's been stealing from everyone. Umrao has little sympathy for him.
- (87-88) Umrao looks out and sees Faiz Ali arrested, to general approval.
- (88-89) But that evening, he comes as usual, telling her not to tell anyone about the jewels he's given her, and asking her if she can come away with him. He has to ask Bua Husaini, to whom he pretends he's a landowner in Farrukhabad, planning to go home for a few days. Husaini soon brings a blank refusal to let Umrao go from Khanum.
- (89) Umrao, however, is inspired by feelings of loyalty and secretly promises Faiz Ali to run away with him, to his delighted surprise.
- (89-91) After his departure, Umrao tosses about uneasily wondering what to do. At last she goes to sleep, but feels terrible when woken up by Gauhar Mirza. She has an argument with Husaini about refusing a mujra for which she's been engaged. Husaini is concerned by her obvious indisposition.
- (omitted) Interlude: Rusva analyses Umrao's attitude and motivation at the time.
- (91) Lay-out of Khanum's and surrounding houses explained. Faiz Ali comes as usual one night. He tricks the watchman and the pair escape, soon getting well away from Lucknow.

- (92-94) After going through Rai Bareli, they stop at an inn at Lal Ganj, where Umrao gets talking with a country prostitute called Nasiban, who warns her of the danger of dacoits on the road they're going on. She tells her of a local Raja who is infatuated with a girl from Lucknow, whom Umrao suspects to be Khurshid.
- (94) Next day they leave together, and Nasiban stops off at Samariha, a village of prostitutes, whom Umrao watches working like peasants in the fields.
- (94-96) Later, Faiz Ali rides on ahead, when Umrao's cart is suddenly stopped by some armed dacoits. They threaten her, but Faiz Ali returns in the nick of time with reinforcements, including his confederate Fazl Ali.
- * * * * *
- (96-97) They travel on together, then stop for a meal in the country. Shortly afterwards they are overwhelmed by a band of soldiers of the Raja, who've been ordered to put down dacoits. Faiz Ali and Fazl Ali escape, but Umrao is captured, and marched off.
- (97-98) On the way, they meet the Raja, who questions Umrao and orders her to be put in a cart to be taken to his castle, where she is well looked after.
- (98-99) Next morning the Raja sends for Umrao and tells her she's been released, but asks to hear her sing, since he's heard praises of her voice from ... Khurshid, who now enters. Umrao sings a ghazal of her own composition. The Raja is delighted, and goes off to eat.
- (99-101) Khurshid tells Umrao how the Raja abducted her at the fair, and how happy she now is. Umrao stays for 2 or 3 weeks to please her, but gets very bored. The Raja is pleased she is not returning to Khanum's and gives her presents and an escort to Unnao.
- * * * * *
- (101) At the inn at Unnao, she meets Faiz Ali again, and has to go along with him, rather against her will.
- (101-3) They reach Kanpur. Faiz Ali leaves Umrao alone in rather a spooky house. When he doesn't return next day, she goes to look for him, only to see him being marched along, arrested.
- * * * * *

- (103-6) She slips away into a mosque, where she finds a rather uncouth Maulvi with whom she indulges in teasing banter. She is very hungry, and at last gets a terrible meal from the bazaar, which the Maulvi painstakingly accounts for.
- (106-7) With the Maulvi's help she gets some musicians together, and soon is a great success in Kanpur.
- (107-9) She comments on the provincialism of Kanpur, and is appalled to learn from an admirer about a fake poet who passes off the verse of the master of Lucknow as his own.
- (109-10) Interlude: Umrao and Rusva deplore people trading on the fame of Lucknow (although its supremacy has now passed to Hyderabad), and remark on the impossibility of outsiders acquiring the true Lucknow accent.

CHAPTER VIII

- (111) Prologue: verse, leading to comment that those who have been parted do meet in quite unexpected ways.
- (111-3) One afternoon during the hot season, an old woman comes to invite Umrao to perform at the birthday party of the son of her mistress, the Begam Sahib (i.e., Ramdai) at her country house out of town. Umrao agrees, with further reflections on the superiority of the culture of Lucknow.
- (113-4) Umrao goes to the Begam's house, whose garden is briefly described. She sings, then the Begam appears after darkness has fallen (verse).
- (114-5) Elaborate description of the Begam's beauty.
- (115-7) The Begam asks Umrao some questions which Umrao is reluctant to answer: she says how scared she is to be alone in such an isolated spot. Umrao is introduced to the Begam's little boy, then the company go into an elaborate dinner.
- (117-8) After dinner Umrao sings. Darkness makes the garden seem much more frightening (purple passage of description).
- (118-20) Suddenly some bandits appear. The ladies faint, and only a few servants, led by one Sarfaraz, stay to protect them. He parleys with the bandits, one of whose leaders turns out to be Fazl Ali, who is reluctant to rob any friend of Umrao's. The rest of the dacoits are won over. The Begam is revived, and gives them money which they accept and they leave.

- (121-2) Next morning Umrao wakes up to learn she has visitors from Lucknow. As she guesses, they are none other than Gauhar Mirza and Husaini, who have tracked her down at last. Umrao hurriedly breaks up her establishment in Kanpur, and they are back in Lucknow next day (verse).

CHAPTER IX

- (123-4) Life during the Mutiny, when Umrao is attached to an officer called Qutb-uddin. She has maintained her connexion with the Court, and is invited to sing at Birjis Qadr's investiture.
- (124) Interlude: Rusva asks her if she remembers more verses of the poem she composed for the occasion, then tests her memory of dates of the time.
- (124) Umrao tells of the chaotic flight of the rebels to Bondi, and her subsequent flight to Faizabad.
- (124-6) Interlude: Rusva asks about Bondi, then changes the subject to the money given Umrao by Faiz Ali. She tells him how she gave it to a neighbour, and was surprised to find it safe on her return after the Mutiny. It turns out that Gauhar Mirza got his hands on it, since when he's ceased to bother about Umrao. Rusva criticizes him, but Umrao is philosophical about the money and the faithlessness a courtesan must expect to encounter. She longs only to tear herself away from Lucknow and go to Kerbela again, to die.

CHAPTER X

- (127-8) Briefly recapitulating events at time of flight to Bondi, Umrao tells how she fled to Faizabad, where she set up an establishment, with some success. She longs to see her family, and also hankers after Lucknow, but can see no immediate reason for returning there, since she thinks her money's probably lost, while Khanum may be dead.
- (128) Umrao is visited one day by a member of the royal family from whom she inquires about the royal tombs where her father worked. She is sorry to hear he is dead, but learns her brother has taken his place.
- (129-30) Later Umrao goes to sing at a wedding party, being held out of doors in vaguely familiar surroundings. After the performance a woman asks her to come with her, and takes her to a poor home, which belongs to Umrao's mother - they spend the night talking together.

- (130-2) Too upset to perform, Umrao is resting when a young man in uniform bursts in - it is her brother, furious at the shame she has brought on the family. He draws a knife on her, then breaks down. Umrao promises never to return, and leaves immediately for Lucknow.
- * * * * *
- (132) Changes in Lucknow after the Mutiny. Umrao leaves Khanum, who has also changed, having lost her passion for money, and sets up on her own.
- (132-3) Umrao becomes involved with Navab Mahmud Ali Khan, who will not let her go, and files a suit, claiming she has married him. When Umrao refuses to give in, he threatens her life and she has to have a bodyguard.
- (133) She fights the case with the aid of the attorney Akbar Ali, who outwits the Navab: the latter loses his case.
- (133-4) Akbar Ali's kindness to Umrao in spite of his dishonesty, and his religious observances.
- (133-6) Interlude: Rusva comments on the real wickedness of those who hurt other people, while Umrao defends the apparent cruelty of the courtesan, leading to an attempted classification of types of love.
- (136-7) Interlude: Jokes between Rusva and Umrao about her going to live with Akbar Ali.
- (137) Umrao's life in a small house attached to Akbar Ali's: his crude friends.
- (137-42) Akbar Ali's wife invites Umrao to sit with her in her dirty courtyard. Arrival of an old woman ('Luddan's mother') who starts insulting Akbar Ali's wife and Umrao: the former eventually gives her a shoe-beating. Akbar Ali's mother ('the Senior Begam') comes to send the old woman away, then to scold her daughter-in-law.
- (142-4) Umrao leaves, but overhears the old Begam and the cook Amiran sententiously condemning Akbar Ali's wife for associating with and standing up for a cheap whore like Umrao. Umrao seethes with rage at their cruel taunting.
- (144-8) Interlude: Rusva tells Umrao to simmer down (verse), and inquires further about the relationship of the parties to the dispute. He supports the cause of respectably married women against courtesans and prostitutes, and argues that the lack of control of them in cities has led to the decline of Delhi and Lucknow.

- (148-9) Interlude: Rusva asks Umrao about her former protegee Abadi. After some witticisms about his taste for women, Umrao tells him that Abadi wound up with syphilis.
- (149-51) Umrao tells the story of Abadi, and how she caught her with Chuttan, one of her own supposed admirers. Abadi's agreed.
- (151) Interlude: Rusva briefly interrupts to speculate - correctly - that Umrao bought Abadi during a famine.
- (151-3) Abadi's association with a depraved whore called Husna. Eventually she runs away with a man and goes from bad to worse, until at last she catches syphilis and ends up in hospital.

CHAPTER XI

- (154-6) One Thursday evening Umrao goes to the Dargah. After wandering about and meeting various people, she encounters the Begam from Kanpur, who after asking her where she has been, invites her to come and see her and her Navab the following Sunday.

CHAPTER XII

- (157) How Khanum's interest in money decreased with age. She is on bad terms with Bismillah, and therefore fond of Umrao. Khurshid has returned after the Mutiny, and Amir Jan is a frequent visitor. Umrao keeps her room in Khanum's house.
- (158-9) The day after meeting the Begam, Umrao goes to see Khanum who is ill. Then she goes up to her room to get some clothes. She has the room swept and dusted, then sits down in front of the mirror and dreams of the old times, especially of Navab Sultan. A centipede crawls over her, then disappears under the leg of the bed: when this is moved, the five mohurs given her by Navab Sultan so long ago are found.
- (159) Interlude: Rusva wonders why the mohurs were not discovered during the looting of the Mutiny.

CHAPTER XIV

- (163-5) In the evening the Navab returns: it is none other than Navab Sultan. The old lovers recognize each other, but remain silent. They discuss the incident of the dacoits at the Navab's country house, and he thanks Umrao. Umrao later sings a passionate ghazal.

* * * * *

- (165-6) It is the rainy season. Umrao is having a party in her room with her courtesan friends and their admirers, including Akbar Ali. Bismillah suggests a picnic. They cross the Gomti and play in the rain, eating mangoes, etc., after cooking their meal.
- (166-7) Later the sky clears, and Umrao goes for a walk. Suddenly she sees Dilavar Khan digging in a clearing. She is terrified, but is found by Akbar Ali's servant.
- (167-9) Later she tells Akbar Ali of the incident, and he is anxious to claim the reward offered for Dilavar Khan's capture. He informs the police, who soon arrest him. Umrao identifies him. He is condemned and later hanged.

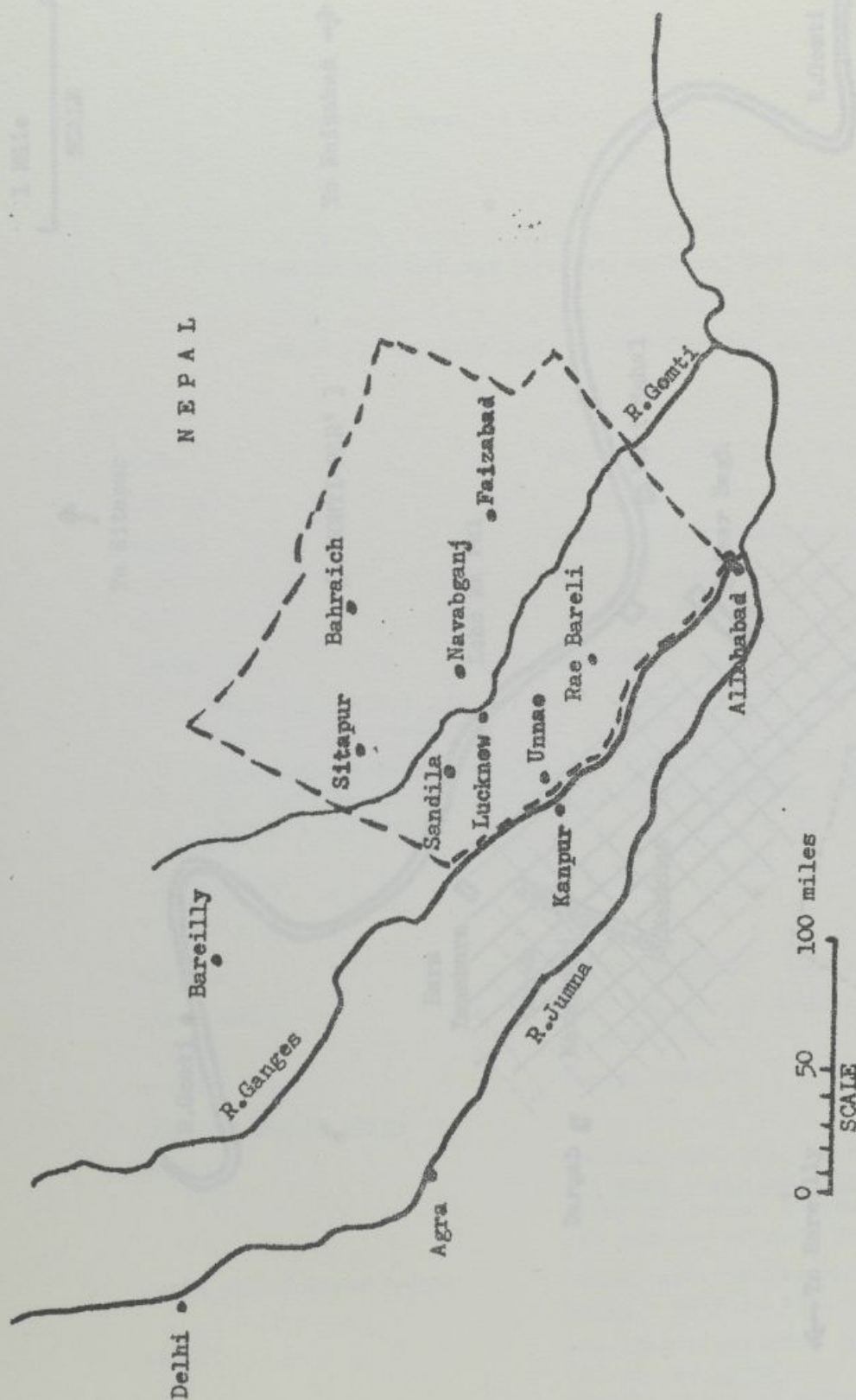
CHAPTER XV

(Umrao's conclusion)

- (170-1) Umrao's anger on getting Rusva's Manuscript. Her intention to destroy it thwarted by an inner voice. At last she reads it, and finds it quite un-put-down-able.
- (171-3) Her approval of Rusva's defence of respectable women against courtesans. Her apologia for her own life, and how she gradually grew sick of her profession and gave it up.
- (173-7) How her rumoured wealth has attracted pretended admirers. How a woman can only attract men when young and good-looking. Umrao's reflections on the differences between men's and women's love.
- (177-9) The foolishness of attributing everything to fate, especially under rational British rule. The very different state of affairs in the Kingdom of Avadh illustrated by the anecdote of the poor soldier suddenly made wealthy by the King's whim.

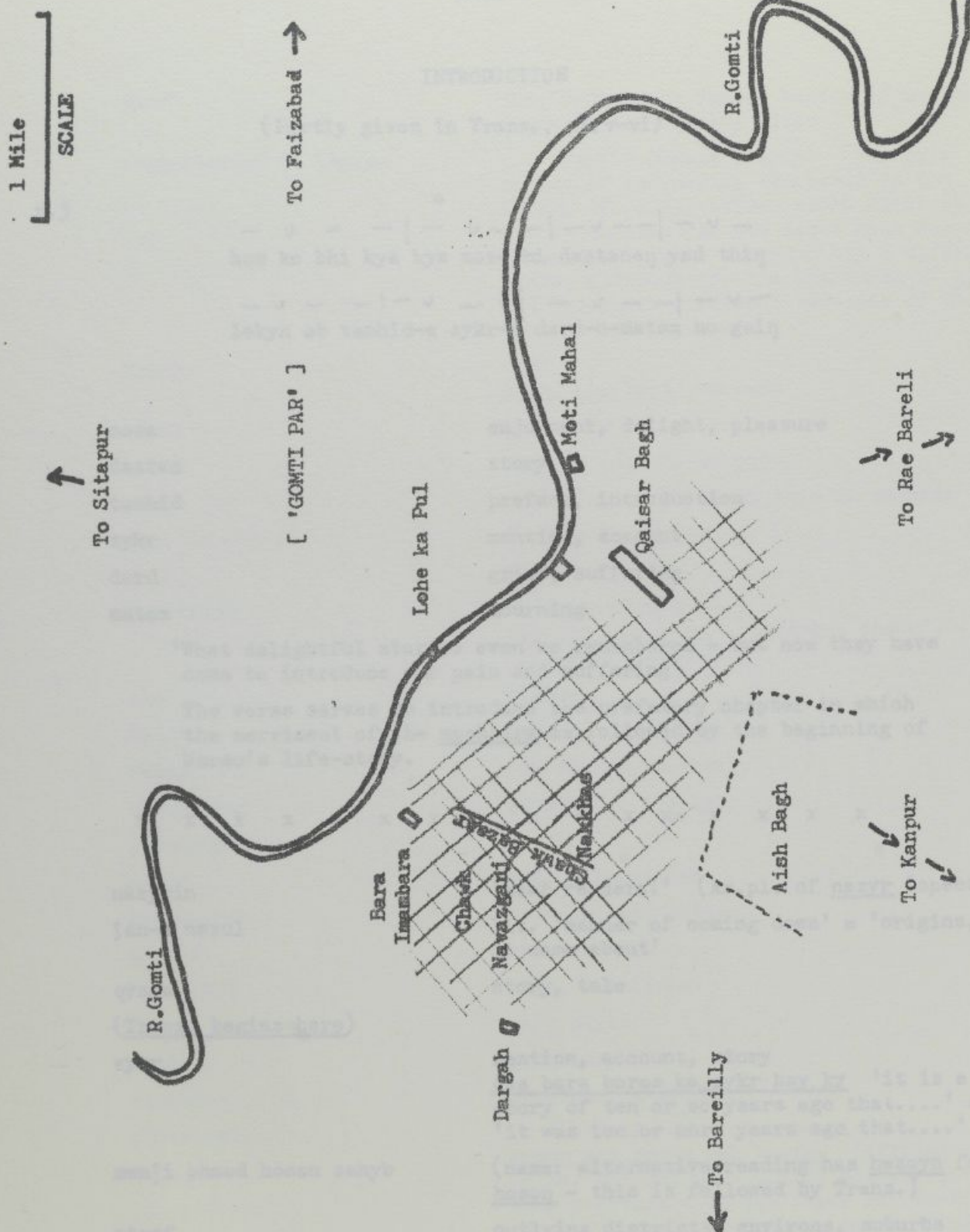
- (179-80) Another illustration of the theme provided by Navab Chabban's rescue from the river by the heir to the throne, and instatement as a court favourite. His reconciliation with his family and marriage, although he never saw Bismillah again.
- (180-1) Further reflections on the stupidity, and indeed heresy, of attributing everything to fate.
- (181-2) Umrao wishes she had understood these things better earlier, but she has become a keen reader, building on the elementary instruction given her as a child by the Maulvi. She tells Rusva what she has been reading. Her confidence of a peaceful old age.
- (182) Conclusion: her words of praise for respectable women, and warning to courtesans not to expect anyone to be true to them. Umrao looks forwards to her death (verse).

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Sketch-Map of U.P. illustrating some of the places mentioned in
Umrao Jan Ada

(Broken line indicates approximate extent of Kingdom of Avadh, 1801-56)



Sketch-Map illustrating some of the places in Lucknow mentioned in
Umrao Jan Ada
 (area of old city is shown by shading)

INTRODUCTION

(Partly given in Trans., pp.v-vi)

p.3

— v — — | — v — — | — v — — | — v —
ham ko bhi kya kya meze ki dastan-e yad thi
— v — — | — v — — | — v — — | — v —
lekyn ab tamhid-e zykr-e dard-o-matem ho gayi

meza	enjoyment, delight, pleasure
dastan	story
temhid	preface, introduction
zykr	mention, account
dard	grief, suffering
matem	mourning

'What delightful stories even we remembered - but now they have come to introduce our pain and suffering'

The verse serves to introduce the prefatory chapter in which the merriment of the mushaira is followed by the beginning of Umrao's life-story.

x x x x x x x x x x x x x x x x

nazyrin	'dear readers!' (Ar.pl. of <u>nazyr</u> 'spectator')
ʃan-e nwzul	lit. 'manner of coming down' = 'origins, how it came about'
qysa	story, tale
(Trans. begins here)	
zykr	mention, account, story <u>des bara baras ka zykr hey ky</u> 'it is a story of ten or so years ago that....' = 'it was ten or more years ago that....'
mwnʃi ehmed hasen sahyb	(name: alternative reading has <u>hwseyn</u> for <u>hasen</u> - this is followed by Trans.)
etraf	outlying districts, environs, suburbs (Ar.pl. of <u>teref</u>) <u>etraf-e dyhli ke rehne-vale</u> 'who came from somewhere outside Delhi'
teriq	way <u>be-teriq-e</u> by way of, for
sayr-o-siyahat	travel, tourism

cewk	the Chawk - the famous bazaar in Lucknow where the courtesans lived
seyyyid hwsayn ka phatek	'Sayyid Husain's Gate' (for this method of indicating addresses in the Chawk, cf. p.297 below, where Umrao tells the Begam that she now lives near Sayyid Hasan Khan's Gate - presumably a different place, although cf. the confusion of <u>hasan</u> and <u>hwsayn</u> in different versions of the Munshi Sahib's name)
kyraya	rent <u>kyrae per lena</u> to rent
aksar	generally
ehbab	friends (Ar.pl. of <u>hybb</u>)
ser-e jam	early in the evening, towards evening
lwtf ki swbbet	'enjoyable gathering'
mezaq	taste
fer-fehmi	understanding poetry <u>mezaq-e fer-fehmi</u> 'literary taste', 'literary judgment'
ala	highest
darja	degree
kehna	to compose (poetry)
ziyada-ter	generally, mostly
fer-o-swxen	poetry
cerca	talk, discussion
ke beraber	next to, adjoining
tevayf	courtesan
bud-o-ba[life, existence
teriga	way, style
randi	courtesan
elayhda	separate, distinct
ser-e rah	on the road, over the street <u>kamre per ser-e rah baythe</u> 'sitting out on her balcony overlooking the street' (the courtesans of the Chawk had first-floor rooms with balconies overlooking the street, in the classic style of prostitute in warm countries)
amed-o-reft	coming and going: (the expression is regularly used in the book of clients visiting courtesans)

perda	curtain
nykas	exit
	<u>nykas ka darvaza</u> the main door on the ground floor, giving on to the street of the Chawk Bazaar
mwqeffel	locked, bolted (same root as <u>qwl</u> , 'lock')
geli	alley, side-street
ki janyb	in the direction of, on the side of
nawker caker	servants
p.4	
nyfest	sitting, session
khyrki legna	a window to be placed (i.e., connecting the two apartments)
keja	large ring: cf. Trans. 'an iron bar twisted in the shape of a hoop'
hesb-e mamul	in accordance with usual custom, as usual
jalsa	session, gathering, party
yezal pehna	to recite a ghazal
dad	justice
	<u>dad dane</u> to dispense justice: to give due praise (i.e., exclaim ' <u>vah va</u> ', etc.)
ytne meq	meanwhile, 'then'
fer pehna	to recite a verse/couplet
vah va	(exclamation of approval)
cwp ho jana	to fall silent
mwtevejy	attentive, directing attention
pwkarna	to call (out loudly)
yaybana	in one's absence
tarif	praise
	<u>yaybana tarif</u> 'praise without coming forward to present it' (for another use of this phrase, cf. p.325)
fewq-e fer-o-swaxen	liking for poetry
reft-gwzeft	past, over and done with, forgotten about
mehri	maid, maidservant
selam kerna	to do salaams, 'curtsey'
betana	(here =) to who, point out
bivi	'Madam'
zera	'just' (here, as often, used to make request more courteous)

hwkm	command <u>age jo ap ka hwkm ho</u> 'for the rest, whatever is your command' = 'if you please, sir'
teemwl, tamwl	hesitation, deliberating
mazaq	[taste] joke <u>(se) mazaq karna</u> to tease, make fun of
sahyb-salamat	intimate acquaintance, being on close terms
bwla bhejna	to send for, invite
yawr	close attention, thinking hard <u>dyl mer yawr karna</u> to think hard to oneself
be-takalluf	informal, acting without ceremony
kawn sahyb	'who is the lady who...'
ydher	'meanwhile'
hwzur	(term of respect, here =) 'sir'
jeb to	'that's why...'
(Trans. ends here)	
ah ha	aha! my goodness me!
ollah	(here 'good heavens!', etc., rather than 'G.
p.5	
koh-e qaf	Mount Qaf, where the fairies live - meaning both a remote place and paying an oblique compliment to Umrao's beauty: 'no one knew where you had hidden your beauty'
jwret	daring, courage
be-cayn	restless, upset <u>be-cayn karna</u> 'to move deeply'
be-saxta	spontaneously, uncontrollably: 'I couldn't help...'
epni jagah per	'where I was' - 'on my side'
fermynda	ashamed, abashed, embarrassed
ji mer ana	to think to oneself, something to occur to me
manna	to agree, obey <u>dyl na mana</u> 'I could not stop myself'
xwsusiyet	attachment, friendship
lyhaz	respect, regard <u>agli xwsusiyaton ke lyhaz se</u> 'bearing our former friendship in mind'
teklif dena	to trouble, inconvenience

maf hona	to be excused
fer swana	= <u>fer parhna</u>
vehin	i.e., to the Munshi's room
war	excuse, objection
	<u>swihe calne man koi war nahin</u> 'I have no objection to going'
sahyb-e xana	the master of the house: host
na-qevar	displeasing, disagreeable
havas	senses
dwrwt	right, correct, in order
	<u>ap ke havas dwrwt hayn</u> 'have you gone out of your mind?'
bhela	well: here = 'do you think (anyone would tell you to go to such a place - where they wouldn't want you)?'
be-tekallwf	informal
swbbet	company, gathering
be-tekallwfi	informality, being free-and-easy
	<u>kehin siyada be-tekallwfi na ho</u> 'I hope they won't be too free and easy!'
ke ayva	besides, except for
p.6	
ey hay	o dear!
haysiyet	form, state, appearance
	<u>dekhie kys haysiyet se baythi hun</u> 'just look at the state I'm in!'
mwjra	performance (of dancing and singing, by courtesan)
ui myrza	'ooh you are a one!'
la-jevab	unanswerable: (unrivalled)
kenghi	comb, combing
	<u>kenghi kerna</u> to comb hair
	<u>kenghi venghi kerna</u> to comb hair and so on, put on make-up, tart oneself up
mazaq-e fer-o-swien	taste in poetry, taste for poetry
kamal-e musiqi	musical skill, musical virtuosity
mwstaq	eager
thaherna	to be settled, decided
	<u>vyh thahri (= vyh bat thahri)</u> 'it was decided'
kolam	verse

xwlasa	summary <u>xwlasa yyh ky....</u> in short
ghanjā	hour
nyjast	session, gathering
ʃer-o-ʃayri	poetry, verse
mahzuz	delighted, deriving great pleasure
keyfiyet	scene, state, what something is like
mwʃayra	poetic symposium
terah	here in technical sense of 'set verse' - to which participants in the <u>mushaira</u> must extemporize verses exactly matching in rhyme and metre
mwqarrer hona	to be assigned, fixed
vada	promise <u>vada lena</u> to exact promise (i.e., that they would perform by reciting their own verse)
jama hona	to gather, assemble
taza-tasnif	freshly composed

x x x x x x x x x x x x x x

Mushaira

This begins with Umrāo's verse:

— — √ | — √ — √ | √ — — √ | — √ —
kys ko swaen hal-e dyl-e sar, ey ada:
— — √ | — √ — √ | √ — — √ | — √ —
avaragi men ham ne zamane ki sayr ki

sar	wretched, sorrowful
ada	(Umrāo's pen-name)
avaragi	wandering: also with sense of 'wandering from the straight and narrow' - 'living an abandoned life (as a courtesan)'
zamana	the world
(ki) sayr karna	to travel, traverse

'To whom shall I tell the tale of my sorrowful heart, o Ada? I
have wandered through the world in abandonment'

x x x x x x x x x x x

(The lengthy description of the mushaira which follows in the text may be omitted, as it has little bearing on the narrative which forms the main part of the novel. This vocabulary therefore resumes with the conclusion of the mushaira - with the words mw'ayra xotm hone ke bad (eight paragraphs from the end of the Introduction) - since this part of the Introduction is immediately relevant to what follows: these paragraphs do not appear in the Trans.)

x x x x x x x x x x x

p.29

falsa	a kind of fruit
barf	ice
jemana	to set, freeze
qulfi	saucer, portion (of ice-cream)
noj kerna	to eat, consume
epne epne mekan	i.e., each to their own homes
daster-xan	cloth spread on floor for eating off <u>daster-xan bychna</u> cloth to be spread, laid
maqta	concluding couplet of a ghazal (containing the poet's pen-name)
halat	circumstances, 'story'
ap ne yyh metla perha hay	<u>metla</u> 'opening couplet' is perhaps a mistake (by Rusva/Munshi Sahib) in which case it should read <u>maqta</u> : alternatively, the reference may be the opening couplet of the same ghazal - recited by Umrao on p.8 above (<u>kabe men ja ke...</u>) - but this does not seem particularly relevant here
ser-guzest	life-story
bayan kerna	to tell
lwtf se xali na hoga	'it would not be empty of pleasure' = 'it would be far from unenjoyable'
kelam	what someone says, 'words'
(ki) ta'id kerna	to support, back up
pohlu	side <u>pohlu bacana</u> to shrink, refuse to commit oneself
myhr-ban	kind, 'excellent'
ybyda-e syn se	'from the beginning of his age' = 'from his earliest years'
qysse kehaniyan	stories and tales

elf leyla	<u>'The Thousand (and One) Nights' = The Arabian Nights</u>
emir hamze ki dastan	<u>The Tale of Amir Hamza</u> (a very long Persian/Urdu romance)
bustan-e xayal	<u>The Garden of the Imagination</u> (another long story-book)
kwl	all
jyld	volume
nezar se gzwerna	'to pass before the eyes' = to be read through
navel	(from English)
ohl-e zaban	'people of the language' = persons of cultivated literary taste (naturally to be found more readily in Lucknow rather than Delhi!)
esli	real, proper
bol-cal	way of speech
khwlna	= 'to be revealed'
navel-navis	novelist
be-twka	tasteless, crude <u>be-twke qysse</u> 'clumsy plots'
mesnui	artificial
taasswb-amez	fanatical, bigoted
be-huda	stupid
joj	passion <u>joj dylana</u> to stir up passion
teqrir	speech, narrative (the reference is to novels crudely glorifying the achievements of the Islamic past, then much in vogue - Rusva may have the novels of his contemporary, Sharar, in mind here)
dyl se wterna	'to descend from the heart' = to be fed up w/
ba-mazaq log	people of taste, refinement
warao jan ke ys matle ne	(read <u>maqte</u> for <u>matle</u>)
poyda kerna	to create
yfara	reference, allusion
al-qysse	in short
yftyak	instigation, urging
majbur kerna	to force, leave no choice
ser-gwzeft	life-story
razi hona (per)	to agree to

taqrir	speech, recital, account
{wsta	pure, elegant
xanda	educated
ala darja	the highest class
pervery{ pana	to be brought up
{eh-zada	prince
nevak-zada	'son of Navab' = (young) nobleman
(ki) swbhot w{hana	to enjoy the society of
mahallat-e {ahi	the royal palaces, courts of royalty
rosai	access, admittance
wnhoy ne	(i.e., Umrao)
chwa ke	secretly
teman hona	to be completed
mwsavvada	manuscript, draft
byge{na (per)	to be angry about
eb kya hota	'what could she do about it then?'
semej{h bujh ke	'thinking it over'
ja-be-ja	here and there
reh-jana	to be left out
dwrwst kerna	to correct
nevak - - sahyb	(name discreetly omitted)
mmlaqat	meeting = liaison

p.31

my{est	sitting (i.e., 'I used to spend a lot of time in her apartment')
boyan hona	to be related
herf-be-herf	['letter by letter, literally] 'in the smallest detail'
sehih	correct
sati	personal
ras	opinion
nazyrin	readers
yxtiyar	choice, power
qiyas kerna	to think judge, suppose

CHAPTER ONE

p.35

— v — —|v— v —|— —
lwtf hey kawnai kahani man

—v— —|v— v —|— —
apbiti kahun ky jagbiti

The opening verse literally means:

'In which story is there pleasure? Am I to tell my own story or that of the world?' The words apbiti 'what has happened to oneself', one's own story' and jagbiti 'what has happened to the world, the world's story general news' are often used together in a complementary sense in this way.

As throughout the novel, the verse serves to introduce the subject of the chapter, which begins with Umrac deprecating the interest of her life-story.

x x x x x

cheṛna	to tease, provoke, egg on <u>kya cher cher ke puchte hayn</u> : 'how you keep provoking me with your questions.'
kam-nasib	unfortunate
sergwzeft	story, narrative, life-story
eysa kya meza	<u>eysa</u> gives the sense of 'what pleasure <u>is</u> there?', what pleasure can there be?
mw[taq	eager, desirous <u>jys ke</u> refers back to <u>sergwzeft</u> - 'the story which you are so eager to hear about'
nafad	unhappy
na-mwrad	unsuccessful, unfortunate
avara-veten	separated from home, abandoned, lost
xanman-berbad	whose family is destroyed, ruined
neng-e xandan	'the shame of the family', i.e., who has brought shame on her family'
ar-e do jehan	'the disgrace of the two worlds', i.e., who is disgraced in this world and the next Note how the last two phrases rhyme, like the preceding compound adjectives in -ad. Strings of rhyming epithets, all of very similar meaning, are a very characteristic feature of Persian and early Urdu prose style, and Rusva too sometimes employs this by then obsolete rhetorical device.
hergyz nehin	the usual translation is 'never', but the phrase very often means 'not at all', 'certainly not', as here

bap dada	'father-grandfather' = forefather(s), ancestor(s)
swrs-rui	honour (lit. 'red-facedness', the opposite of <u>sih-rui</u> 'black-facedness, disgrace')
jetana	to point out, declare, make a show of 'what would be the point of declaring my impeccable background?'
fayzabad	Faizabad, capital of Avadh until this was transferred to Lucknow in 1775
ke kynare	on the edge of, on the outskirts of
mwhella	quarter, suburb
pwata	the Persian word for the usual <u>pekka</u> , meaning 'made of bricks' when applied to houses
as pas	around, round about, nearby
kacca	made of mud (the opposite of <u>pwata/pekka</u>)
jhonpra	thatched hut, cottage
khepreyl	roof of tiles: simple shelter having a tiled roof
sysa reysa	poor, common (pejorative term)
bhyfti	water-carrier
nai	barber
dhobi	washerman
kumhar	potter
ke syva	These are, of course, all rather low-caste occupations besides, apart from
p.36	
abba	father, daddy
bahu began sahyb	Bahu Begum, wife of the second ruler of Avadh: see trans., p.xv
meqbere	tomb <u>meqbere per newker</u> means 'a servant (employee) <u>at</u> the tomb'
kahe men ysm tha	lit. 'in what his name/calling was'. Translate as 'in what capacity he was employed' (<u>ysm hona</u> = be in employment, on the pay-roll)
tenzah	wages, salary
jamedar	lit. 'chief', but applied to holders of humble official posts
dyn-bher	all day long
khylna	lit. 'to make to play', the causal of <u>khelna</u> . Here = 'I used to play with' (note the habitual construction with <u>karna</u> and the uninflected past participle)
hylna (se)	to be accustomed/attached to
dam	moment, instant: the <u>bhar</u> is the same as in <u>dyn-bhar</u> , but cannot be translated here
newkri per se	for the <u>per</u> cf. <u>meqbere per</u> above

ws veqt	i.e. the evening
kwch na puchie	lit. 'don't ask anything about', meaning that their happiness was so great that she couldn't speak about it even if he did ask - 'I cannot tell you how happy we children were'
kemar	waist
lypəʃna	to cling to
ebba ebba kerke	'shouting "daddy, daddy"'
dəwʃna	to run
damən	skirt, or 'the bottom of his coat'
oynəʃna	to cling to, stick to
bachəŋ khylna	to smile broadly, laugh out loud (lit. 'the corners of the mouth to open')
mare xwʃi ke	for joy, because of happiness
ownkarna	to fondle
pīh	back
hath pherna	to pass the hand over, to rub, stroke, caress
bhayya	little brother (the diminutive of <u>bhai</u>)
god	lap, bosom: embrace
pyar kerna	to fondle
xali hath	empty-handed
ketara	thin stick of sugarcane
bəʃaʃa	puffed sugar-drop
tyl	sesamum seed
leqqu	ball-shaped sweet made of flour and sugar: 'sesamum candy'
dəwna	cup of leaves (used for holding sweets)
hysse legana	divide into shares we refers to <u>dəwna</u> , or generally to the goodies brought home
kys məze ki ...	'what delightful quarrels there used to be!' Note how the tense changes from the vivid present to the imperfect when Umaro comments on these happy scenes of her childhood
chinna	to seize, grab, snatch 'he would grab the sugar-cane and go off with it'
mythai	sweets
hathiyana	to get hold of, lay hands on
wəher ... yəher	here, as often, used to mean something like 'on the one hand...on the other hand', although they cannot really be translated: the meaning is 'father had hardly time to come and sit down, when...'
teqaza	demand, insistent request, nagging
ollah	much less strong an oath than 'O God!' would be in English!

gwya	doll (feminine noun declining like <u>cyva</u>)
juti	shoe, slipper
mayal hi nahin rehta	'you don't even think care about it'
lo	'look, ...'
tewq	necklace
swnar	goldsmith
	<u>ke han se</u> 'from the goldsmith's shop'
benna	to be made
xala	aunt, mother's sister
dudh bayhai	weaning ceremony
bhai	'dear', a familiar term of address which can be used in addressing anyone, male or female - <u>not</u> just 'brother'
pehynna, pehenna	to wear
oahe kwh ho	'whatever happens, anyway'

p.37

id	new clothes are given and worn on both Id days
joya	suit
han mayn to ...	'I certainly am to have a new suit'
avaz dana	to call
tokri	basket
salen	curry
petili	pot, bowl, 'casserole'
desterzan	white cloth spread over the floor like a tablecloth for meals
byehna	to be spread
ser joyna	to put one's head down, 'fall to'
(ka) {wkr kerna	to give thanks to
yja ki namaz	the night prayer: the last of the five daily prayers
so rehna	to go to sleep, to be asleep
tapke	early in the morning, at dawn
khetak se	'in a flash'
wjh baythi	'I got up' (but without the sense of sudden action implied in most compounds with <u>baythna</u>)
fermayj	order, request
na bhuina	'don't forget' (infinitive used for imperative)
lete ana	'come back with' (- " -)
esarud	guava
narengi	orange, tangerine
swbh ki namaz	the morning prayer, first prayer of the day

vesifa	daily devotions, additional to the 5 <u>nemas</u> , consisting of the recitation of some prescribed phrases which are told on the rosary.
keṭha	(flat) roof, upper storey
ceṭhna	to go up
kebuter	pigeon
khōl ke	'opened the pigeon-loft and...' or 'let the pigeons out and'
dana	seed
wṭana	to make fly 'he used to make one or two of them fly up in the air' (Trans. is misleading here)
ytne meṇ	meanwhile
jhaṛu beharu	sweeping and cleaning, housework
ferayēt kerna (se)	to finish, stop doing something
teyyar kerna	to prepare
peher dyn	the 24-hour period was divided into eight 'watches' (<u>peher</u>), of three hours each, four of the night and four of the day (cf. <u>dopehr</u> 'noon'). <u>peher dyn</u> is the first watch of the day, lasting from 6.00 to 9.00 a.m., so this phrase 'even before the rising of the first watch' means 'before 6.00 a.m.'
sina	to sew
pyrona	to thread (a needle): 'sewing and needlework/mending'
yali	amarind
hamjoli	playmate
jema hona	to gather, assemble
byṭhana	to seat: 'I sat him down'
xwḍ	'I myself'
hae	oh, ah
fykr	worry
dyl khwla hua na tha, nygahen pheṭi hui na thin	lit. 'my heart was not opened, my glances were not split', probably meaning that she was innocently content, and had not had her eyes opened by harsh experience
ewr seb	everyone else
kwṭhria	little room, hovel (diminutive of <u>kothri</u>)
khepreyl	tilled roof (Umaro's mother had a <u>khepreyl</u> for cooking in, separate from the main house)
amne samne	in front of each other
dalan	hall, large open room

sadr ka dalan	main open room, in the middle of the house
baverei-xana	kitchen
zina	stairs, ladder
koṭhri	small room
bortan	utensils
zaruret se ziada	'more than we needed'
deri	cotton rug
caṇḍai	white sheet (for spreading over rug/carpet)
mangua	to ask for, borrow
bhy[ti] (behy[ti])	water-carrier
pani bharua	to draw water (from a well)
ku(ṇ)an	well
verdi	uniform
jhwkna	to bow down
ḍoli	palanquin, a kind of small sedan-chair ridden in by ladies
sevar hona	to mount, get into
myhman jana	to go visiting
hamsai	neighbour (fem. of <u>hamsaya</u>)
paonj paydel marna	'to trudge along on foot'
suret jeki	appearance
der haqiqat	really
ḥisab	counting, reckoning
	'my reckoning cannot really be amongst the beautiful', i.e., 'I could never really be reckoned a beauty'
oysi bhi na thi	i.e. I wasn't so unrepresentable then as I am now
khwina	to be fair, clear (of colour)
oempai	pale yellow, coloured like the champak flower (<u>oempa</u>) = 'honey-coloured' (always a good colour to be!)
ronget	complexion
nak naḡa	features (but constructed as a sing. in Urdu)
zoyr se	happily, well, as luck would have it
matha	forehead
kysi qedr	to some extent, rather
beopena	childhood (i.e. the kind that one has in childhood)
phula	plump (from <u>phulna</u> 'to swell')
gal	cheek
sutvan	very thin, fine: aquiline (the best sort of nose to have!)

pycaxna	to be squashed
pehia phyri	flat (lit. 'run over by the wheel (<u>pehia</u>) of a cart')
dil dol	figure
syn	age
ke swafyq	according to: 'as you might expect in a young girl' (rather than Trans. 'for my age')
narwk	slender
jeb	here means 'then' ('neither then, nor now')
qeta	figure
gwlbeden	a kind of silk cloth
paejama, pajama	trousers
paenqa	trouser-bottom: 'with tight-fitting legs/narrow bottoms'
tul	twill
nefa	waist-band; the place which the belt/cord fits into
neynu	kind of embroidered cloth: sprigged muslin
karti	shirt, blouse
tanzeb	another kind of cloth, a finer variety of <u>neynu</u>
oḥni	shawl, dopatta
candi	silver

p.39

ouḥi	bracelet, bangle (<u>hathon men</u> might be translated as 'on my wrists')
gela	neck, throat
tewq	necklace
sona	gold
nethni	nose-ring
chydna	to be pierced: 'my ears had just been freshly pierced'
qora	thread
bali	earring
benne ko gei thiḡ	perhaps 'they had been sent to the goldsmith to be made (the right size for me)'
ḡadi ṭhehrna	a marriage to be arranged
phuphi	father's sister (marriages with cousins being the preferred sort in traditional Muslim society)
menḡni	engagement, betrothal
wdher se	i.e. from her fiancé's family
teqaga	strong demand, insistent request

navabganj	Navabganj
biyahna	to marry
phupha	uncle, husband of father's sister (a noun like <u>daa</u> or <u>raja</u> , which does not change to -a, so <u>phupha</u> <u>hamara</u> means 'my uncle' in the honorific plural.)
zamindar	landowner
bhara pura	well-off
kai martaba	several times
karzana	lit. 'factory, workshop', but here <u>yahan ke karzane</u> means 'the way they did things there, the style of living there, the establishment they kept' or some such phrase
keoca	mid-built
vesi	large spacious, extensive
chepper	thatched roof (a shelter like a <u>kheprey</u> , but with thatch instead of tiles)
gae	cow
boyl	bullock
bheyne	buffalo
bendhna	to be tied up, be tethered
ghi	ghee
yfrat	abundance, plentiful supply
enaj	grain
kesret	plenty, abundance
binwita	ear of maize, corn-cob
feal	harvest
tokron binwite	'baskets-full of corn-cobs used to come in'
katara	kind of sugar-cane
phanji	bundle, load (of sugar-cane)
ukh	sugar-cane (called <u>ikh</u> in Western U.P. and standard Urdu)
dher	heap 'sugar-cane would be piled up in heaps: how on earth could anyone manage to eat it all?'
dulha	bridegroom (another noun like <u>phupha</u> which doesn't change to -a)
mysbat thehrna	marriage, betrothal to be arranged Umaro remarks on seeing him, even playing with him, for it was usual to keep betrothed couples apart from each other until their marriage although they might be very young.

jehes	dowry 'father had arranged all the pieces of the dowry, and was now worried only about a few more rupees'
rejeb	Rajab, the seventh month of the Muslim year
teqerrwr	arrangement
owpke owpke swna kerti	thi 'I used to listen secretly/quietly' or 'I would eavesdrop'
karimen	Kariman, a girl's name

p.40.

dhwniya	cotton-carder
hem-ayn	the same age as, contemporary
gora	white, fair
darhi	beard
munch	moustache
soyla	dirty
dhoti bay dhna	to wear (lit. 'to tie') a dhoti
mafi	pea-green
rengna	to colour, dye
myraei	quilted cotton jacket, with or without short sleeves, waistcoat (Trans. 'vest' is in the American sense)
thath	splendid show, fine appearance <u>kya thath se aye tha:</u> 'how smart he looked when he came....'
sebz	green
chingi	chints
degla	quilted coat
gwlbeden	kind of silk
mesala	gold/silver lace
topi	cap
maxmeli	velvet (adj.)
jute	pair of shoes, slippers (but sing. in Urdu)
phanja	kind of small turban
nange paon	barefoot
yorex ky	in short
halet	circumstance(s)
arsu	desire
jeb tek	for as long as
sedma	blow, shock, upsetting experience
wngli	finger
challa	ring
bandadheri	blind man's buff

jata reha tha	'got lost'
mua	wretched (thing) (a characteristic woman's term of abuse, lit. 'dead')
caadi ka tar	silver wire
ana	anna (one-sixteenth of a rupee - a very small sum)
tasia	discrimination, sense of value
qimat	price, worth, value
sujna	to swell
dyu-bhar	for the whole day, all day long
chhupana	to hide, conceal (the loss of the ring)
hal pucha	'she asked me what had happened'
temarje marna	to slap
oiron marna	to howl, scream
hyakiyan band jana	to sob convulsively (also 'to hicough')
ytne men	meanwhile

p.41.

chukarna	to fiddle
rofa	angry
teskin	consolation
bejak	certainly, undoubtedly
cahna	to love
phul ki chepi nahin chhvasi	lit. 'did not even cause a switch of flowers to touch me' i.e., 'never laid a finger on me'
mar beythi	(the compound with <u>beythna</u> has the usual sense of sudden, violent or unreasonable action!)
mar khana	to be beaten (because of my little brother)
yntyhai	extreme, very great
mhabbet	love
zyd	obstinacy, spite <u>emman ki zyd se</u> 'in order to spite my mother'
do do pehar	lit. 'for two watches at a time', i.e., 'four hours and hours'
god men lena	to embrace, put on one's lap
ojhel	invisible, out of sight <u>job un ki ankhi ojhel hui</u> 'when her back was turned'
gale se logana	to fondle, embrace
pyar karna	to kiss
wtarna	to put down
rwlena	to make cry
ghw[kiyan] dena	to scold

jahan	here = 'when/if'
dekha	to hurt
be-qerar	upset, anxious, beside oneself
hoj	consciousness, awareness <u>khane pine ka hoj nahin</u> 'she would forget to eat or drink'
nind	sleep
heram	forbidden: i.e. 'she would not sleep at night'
deva	medicine
taviz	charm, amulet
mangana	to send for, ask for
jehaz	dowry
gehna	ornament <u>apne gele ka sab gehna</u> : 'all her necklaces (ornaments of her throat)' or: 'all her personal ornaments'
wtarna	to take off
ke hevale karna	to hand over, entrust to
mylvana	to have mixed, added
edad	article, piece
wjelvana	to get polished, whone up
rekh lie	'kept back for her own use'
elahda	separate
gelei	tinning, putting on a coat of tin <u>gelei kara do</u> 'get these recoated with tin'
aynda	future
reyal rakha(ka)	to think of, consider, keep in mind
oh ji hoga	'oh, that will take care of itself'
vwh bhi to janen	'she should realise' 'let her know' (subjunctive)
lakh	here used idiomatically to mean 'it's true that....' 'for all that she's your sister'

p.42.

swaral	house of one's in-laws <u>swaral ka nam bura hota hai</u> '"in-laws" is an inauspicious term' (i.e. they are always ready to pick on the girls that marry into the family)
nanga buca	bare, naked, 'without a penny/empty-handed'
tane dena	to reproach, taunt
naq'a khayana	to draw a picture
ky eger	whether
aleh	state, condition
qiyas karna	to guess, reckon

CHAPTER 2

(Note: - The verse indicates that a new chapter begins here, and the translation and most editions mark this, except for the Majlis-e Taragqi-e Adab text, which lumps it in with the foregoing Chapter 1: this means that this text is one being in its numbering of the remaining chapters of Part I.)

Verse:

ybtyda avaregi ki, joj-e vahjet ka sobeb

ham to samjhe heyj, meger nasyh ko samjhaenge kya

ybtyda f.	beginning
avaregi	going astray, becoming abandoned (in both senses!)
joj	passion
vahjet	wildness
nasyh	the 'adviser', a stock figure of Urdu poetry who gives sober counsels to the crazed lover whose 'madness' he is incapable of understanding.

The verse serves to introduce Umrño's embarrassment at having to explain how she came to take up her life, and her fear that the reasons for it will not be properly understood.

x x x x x x x

zat	caste, hence <u>zat ki</u> 'hereditary, by caste'
randi	prostitute
zykr	mention <u>ky ka to zykr hi kya</u> '- why should one even bother to mention them? -' (as distinct from the girls who take to the life later)
jo kuch na karen kam hey	'whatever they do not do is little', i.e., 'whatever they <u>do</u> do is too much' - 'one can only expect the worse from them' 'they are capable of anything'
pervaryf pana	to be brought up

syvas....ke	besides, except for
bed-kari	doing bad, immorality, fornication
mazkur	mention, account, talk (cf. <u>sykr</u>)
manj bap ki beṭiyan	'daughters of parents', i.e. born to a respectably married couple not the bastard children of prostitutes
un ko vahan mare....	'one should kill them where there is no water' (perhaps a reference to the martyrdom of Husain at Kerbela? - trans. is very laboured here, and sense is surely 'death is too good for them')
beyan kerna	to explain, set out
avara	abandoned, not respectable = prostitute (cf. <u>avaregi</u>)
peyda hona	to be produced
kam-bart	wretched
wdmati	nymphomania (Platts has <u>wdmadi</u>)
der	delay
anjh legana (se)	to fix the eyes on = to fall in love with
nykelna	(here has the sense of 'run away, elope')
afnai	acquaintance, connexion, affair

p.43.

benna	also means 'to suit, get on with', as here
rafta rafta	little by little, gradually
peṭa	profession
behu	daughter-in-law, bride
behu-beṭiyan	wives and daughters, respectable women
jevan	young = adolescent
epni pesand se	'with their consent, approval'
jhonkna	to throw, toss : 'they cast her off where they please'
syn	age
(ka) lyhas kerna	to pay consideration to, give thought to
suret jekl	features, looks
myzaj	temperament
deryaft kerna	investigate, enquire into
miyan	husband
nykel kheti huiṭ	'when they couldn't get on with their husbands, they ran away from home' (intensive verb)
jevani	youth, adolescence
ser per asman tujna	'the sky to break on the head' = to suffer great disaster (i.e., here, of losing their husband)
rand	widow (but <u>randi</u> = prostitute)
bed-nesib	unfortunate, unlucky

na-jwdani	not fit to exist, unlucky
bext-o-yttyfaq	fortune and circumstance
mejbur karna	to force, constrain
gwm-rahi	being lost, going astray
rasta	way, path
mua	wretch (lit. 'dead', a woman's term of abuse)
dakeyt	dacoit, robber
se myla hua tha	'was in league with'
bersog	'for many years'
qeyd	imprisoned, in jail: imprisonment
nahiq malum kys ki	'someone's - I don't know whose -', 'someone or other's'
syfaryj	recommendation, influence, intercession
chujna	to get out, be released
sart	great, strong, fierce
adavet	enmity, 'grudge'
gyryftar hona	to be arrested
cal-calan	conduct, character
tehqiqat	investigation, verification (used commonly as singular, although formally an Arabic plural of <u>tehqiq</u>)
teleb hona	to be summoned
becara	wretched, poor
yug bhi	(as often, this means 'anyway, he was just made like that, etc.' but does not really need to be translated here)
dyl ka sada	simple-hearted
seban ka secca	honest, telling the truth
twrra	lit. 'crest' <u>ws per twrra yvh hua</u> 'what crowned it all', i.e. 'what really undid him was that...'
gyrai-vala sahyb	the magistrate in charge (of the case)
vel jemadar	'Well, jemadar...' (English officials apparently really did speak such terrible Urdu as they are nearly always depicted as having done in Urdu novels)
saf	clean = quite straightforwardly, honestly
kina	malice, grievance
ws ke dyl meq...	'was nursed in his (Dilavar Khan's) heart'
eb ki	(for <u>eb ki defa</u>) this time
syd	opposition, perverseness <u>ki syd per</u> = in opposition to, in order to spite
palna	to rear, look after, keep

wraṇa	to make fly wra lia 'he made it fly off with his own birds' (lena having its usual sense of action directed towards the doer). One of the main aims of pigeon-flying in India is to use your birds to surround and bring back someone else's to your roof - rather as in the kite-flying the aim is to slash through other people's string.
lene gae	'he (daddy) went to get it' (Umrāo naturally speaks of her father in the plural, and the hated Dilavar Khan in the singular).
ana	anna (1/16 of a rupee)
maṅgna	to ask for, demand

p.44.

jhwṭ pwṭa	dusk, twilight
xwda jane....kyon	'God knows why' = 'for some reason or other'
yali	i.e. the tamarind tree outside her home where she used to play (ch.1)
beṭa	'son', but can also be used as a term of address to girls ('kid')
dam	trap
kani cyṛiya nehin	'not a living soul' (lit. 'not a one-eyed sparrow')
ekela makan pora hay	'the house stood alone, all by itself'
kwnḍi	door-chain, catch
oizna	to scream
guder	old cotton, cotton rag
ṭhunṇa	to stuff, thrust
kaṣna	to tie, bind
duṣri terēf	'in the other direction, on the other side', i.e., 'a back door'
avas dena	to shout, call out
donon ne myl kēr	both together
beyl-gaṛi	bullock-cart
sevar kerna	to make ride, 'put on'
cel nykli	'set off' (Trans. has 'the bullocks flew apace' - some bullocks!)
deṁ ba-xwd rehna	to be petrified with fear
tele ki saṅs tele, uper ki uper	lit.: 'the breath which was below (stayed) below, that which was above (stayed) above', meaning: 'I was so terrified that I could not breathe'
bēs	power, strength
muzi	cruel tormentor
cwngel	claws, talons, grip

behlī	ox-cart, bullock-cart (= <u>bayl-garī</u> , the usual word)
ghwīna	knee
debana	to press down: i.e. he was sitting with me pinned under his legs
chwrī	knife
xun t̥epəkna	'blood to drip' Cf. Trans, 'there was murder in his bloodshot eyes'
haq̣kna	to drive, urge on
bayl hoỵ ky up̣ cale	jate hoỵ 'the bullocks went along fast (for bullocks)'
caroṅ teref	on all four sides, all around
andhera chana	darkness to spread
jaya	winter
sennat̥e ki	'bleak' (<u>sennat̥a</u> = desolation)
ke mare	because of
boṭi	lump of flesh <u>meri boṭi boṭi</u> 'my whole body'
kaṛpna	to tremble
dam nykelna	to gasp, be breathless (lit. 'to breathe one's last', as if dying from fear, or any other intense emotion)
baran̄ jari tha	lit. 'rain was flowing' = 'I shed floods of tears'
afet	trouble, calamity
pḥeṅsna	to be caught
ḍḥunḍhna	to look for
piṭna	to beat (the breast in grief)

p.45.

engnai	courtyard
jan	life (also 'soul')
xewf	fear
gḥeṭi gḥeṭi	at every moment, 'every few minutes'
dam	moment
kaleja	liver, heart, 'the vitals'
ke par hona	to go through, transfix
mare....ke	because of
bat bat per	'with everything they said'
gali	insult
sypahi ke put	lit. 'sons of a soldier', i.e. 'brave fellows (like me)'
badla lena	to take revenge
.....	*****!

tylmylana	to be restless, uneasy, 'squirm' (a strong word)
bejak	certainly
mosel	proverb, saying (i.e., <u>sypahi ke put</u>)
esal ker dykhana	to show to be true
msisibet wthana	to suffer hardship
var	blow, attack
jan se marna	to kill, murder
yada	plan, purpose
peṭhan ka twm	'seed of a Pathan', i.e. 'a true Pathan'
qowl ka socca	true to one's word
ker dykhana	(= <u>kerke dykhana</u> , 'having done it, to show') i.e., to prove in practice that you can do what you claim

p.46.

dekhna!	'just you watch me!'
nala	gutter, ditch
topna	to bury, hide
rator-rat	in the depths of the night
mewt	death
ka yaqin hona	to be sure of
arju	tear
themna	to stop, be checked: 'dry up'
dhecka	blow, shock, jolt
menka qhel jana	lit. 'vertebra to spill', neck to loll sideways (in terror, as in death)
hath paon qalna	to spread out the limbs (as in death/rigor mortis)
ketter	cruel, merciless
teres	pity
ghunsa	punch, blow
zor se	forcefully
bylbylana	to be in great pain: sob, whine
qerib tha ky....	'it was near that....' = 'I nearly fell off'
gale gale pani	lit. 'water up to the neck', i.e. 'you'll be paid in full measure, you'll get every penny'

becna	to sell
be-eql	stupid
hem na ek bat betaen	'Shall I (not) tell you of a way?'
em(m)an	my friend, 'mate' (said to be a contraction of <u>ev miyan</u> : not to be confused with <u>emnan</u> 'mummy')
chokri	girl
kewra kerna	to sell something (belonging to someone else)

p.47.

yecin	certainly <u>ka yecin hona</u> = to be certain of
muzi	cruel person, tormentor
swnai dena	to be heard
xab	dream
asra	confidence, expectation <u>ka asra bandhna</u> = to be confident, hopeful of
(ko) dwaen dena	to pray for, bless
yntyzar	waiting for
hwqqa bharna	to fill a hookah (with charcoal from the fire)
(ka) kam tamam kerna	to finish off
ykbargi	suddenly, all at once
cix marna	to scream
cix ka marna tha ky....	'no sooner had I burst out screaming than....'
temance	slap <u>temance kes kes ke legana</u> = to slap hard (<u>kesna</u> lit. means 'to bind')
heram-zadi	'little bastard' (fem.)
bhonkna	to drive, thrust in, 'stick into'
foyl kerna	'to create', 'play up' (used of children being deliberately naughty, or having tantrums)
qesam	oath <u>tuwheh hamare sar ki qesam</u> = 'I beg you' (lit. 'to you be the oath of my head')
ka	pull, puff, draw (on a pipe)
kytne tek	'for how much'

p.48.

kykna	to be sold (the intransitive of <u>becna</u> 'to sell')
pekeṛna	to catch, arrest
zyṛna	responsibility
ere miyan	'mate' (= <u>eman</u>)

manla	deal, transaction
sala	brother-in-law
ws ki roti wsi per hey	'that's how he makes his bread'
bisiyon	scores (from <u>bis</u> 'twenty')
dam	price <u>dam khere kar lena</u> = 'to get good prices' (<u>khara</u> = 'excellent, good')
gomti	the river Gomti, on which Lucknow stands
ws par	over on the other side (of)
sweral	father-in-law's house (here = 'wife's people's place')
suret	looks, appearance
teqdir	fate, luck
accha ys se kya hey	'have you anything better to suggest?'
mar dalna	to murder, kill
jhwkna	to bend down

p.49.

be-vaquf	stupid
cela ki	'kept going'
sanse	fear <u>jan sanse men hona</u> 'the soul to be in fear = 'be terrified'
phyrna	to wander, move about
<u>ryqat</u> in the Majlis text seems to be a misprint, and should be altered to <u>taget</u> 'strength' (قوت)	
selb hona	to be snatched away
bedan	body
awn	paralysed, numb
suli	gallows (lit. 'impaling stake')
anjh legna	eyes to close (in sleep)
tars	fear <u>tars-e xwda kerke</u> 'out of the fear of God' = 'moved by decency'
beyl	ox, bullock
kembel (kemmél)	blanket, rug
oḡhana	to cover, to cause (someone) to wrap round (himself)
cawnk-peḡna	to jump up, start
serkana	to shift, push aside
perda	curtain, covering (i.e., the cloth flap on the side of the cart)
jhanḡna	to peep out

bonya	merchant, shopkeeper
berged	banyan-tree
bhuse	chaff, fodder, bran
ganvar	villager, peasant
elao	fire (out in open), bonfire
tapna	to warm oneself
oylem	hookah (strictly, the part of the hookah containing the tobacco and the charcoal)
ytni der men	meanwhile
bhwana	to roast, parch
cena	chickpea, gram
rat-bher ki bhuki	'hungry all night long', i.e., 'I was hungry, because I had had nothing to eat all night long'
loti	water-pot
peṛi rehi	'I stayed lying down'
jotna	to yoke
revana hona	to set off
aj dyn ko	(in English, 'that day')
serti	harshness, cruelty
ghunsa	punch, blow

p.50.

ghwrki	threat
bat nykalna	to get something out, to say
gwftogu	conversation, talk
gali golewj	insults, abuse
astin	sleeve
	<u>astinen ceṛh-jana</u> 'sleeves to be rolled up'
kemer	waist(band)
	<u>keṛen keṛna</u> 'to tighten the waistband, gird the loins (to fight)'
kudna	to jump, leap
gala	throat, neck
	<u>gala ghoṛna</u> to throttle, strangle (lit. 'to squeeze the throat')
dhila	relaxed, 'unwound' (lit. 'loose')
reft gwzeft	over and done with
mylap	reconciliation
goys	as if
bat ki bat thi	'it was only words'
bat hi kya thi	'was it anything at all really?'

CHAPTER 3

(Majlis edn.: Chapter 2)

p.51.

Verse:

√ √ - - | √ √ - - | - -
 de pheṛekne ki yjazet sayyad
 √ √ - - | √ √ - - | - -
 feb-e evvel hey gyryftari ki

pheṛekne	to flutter
yjazet	hunter, fowler, bird-catcher
feb	night: <u>feb-e evvel</u> = the first night
gyryftari	capture, being captured

(the poet compares his sufferings in love to those of a bird in a cage: this is a common image. The verse here serves to introduce Umrāo's experiences at the outset of her abduction from home.)

x x x x x x

be-besi	weakness, helplessness (from <u>bes</u> 'power')
merte dam tek	'until my dying breath'
heyret	amazement, wonder, surprise
kyonker	how
zynda	alive
becna	to escape
hey hey	alas, ah!
saxt-jan	hard to kill, tough
dam nykelna	breath to depart = 'to die'
benda	creature <u>dylavar xan benda</u> 'Dilavar Khan, you (wretched) creature!' (vocative)
seza (fem.)	punishment (note that Umrāo speaks of him in the 2nd person singular)
teskin	consolation, satisfaction
boṭi	piece of flesh, gobbet
oil	kite (bird)
kavva	crow
ah	sigh <u>aw, the ah na ati</u> 'I would not sigh' = 'I would would feel no pity'
jehennwm	hell

lownda	log, faggot: (here it means the burning faggots used to whip sinners in hell)
qeyamat ka dyn	the day of resurrection/judgement, doomsday
cahega	'if (God) wills'
bedter	worse
darja	rank, position, situation
kalapna	to curse <u>teri jan ko</u> 'how they will be cursing you (Dilavar Khan)' (lit. 'your life/soul')
ytni aj kehi	'I have said enough for to-day' (understand <u>bat</u>)
baqi	the rest, remainder
wmañdna	to well up, seethe
oixen marna	to scream

p.52.

avaregi	= becoming a prostitute, being lost
ser-gwseft	account
kañ	if only!
mar-dalna	to kill, murder
mw[thi-bher	a handful (lit. 'fist-ful')
zak	earth, dust
abru	honour, virtue
dhakna	to be covered
yzzet	honour, good name
dhabba	stain (ko) dhabba legna to be stained, tarnished
din-o-dunya	lit. 'religion and the world' = heaven and earth, 'before God and man'
ru-siyahi	'black-facedness', i.e., dishonour, disgrace
zamana	time <u>wa ko bhi ek zamana hua</u> 'it's a long time since that happened, too.'
xwda jane	God knows!, heaven knows
jina	to live, be alive
mafellah	lit. 'what God wills', a phrase used when talking about children in order to avert the evil eye from them. Cf. Trans. 'by the grace of Allah'
be-yxtiyar	uncontrolled, involuntary <u>mera be-yxtiyar ji oakta hey</u> = 'I can't help wanting to....', 'I'd really love to....'
mue ek rupae men	'for one measly rupee' (cf. the note on <u>mua</u> above)
mejbur	constrained, helpless (i.e., she can't go back to her family because of the life which she has led)

rel (fem.)	railway
resta	way, journey
picha kerna	to pursue
beher	rough, uneven, in the wilds <u>kyn beher raston se</u> 'by what rough country tracks'
mygoṭa	helpless, miserable, 'silly' (another word used distinctively by women, like <u>mua</u>)
nana	grandfather (mother's father)
mehel	palace, palazzo, grand house
deorhi	doorway <u>deorhi par sypahion men nowker the</u> 'he was employed as one of the constables at the doorway', i.e., he was a chowkidar (gate-keeper/porter)
zykr	mention, talk of
myṭhai	sweets
khylawna	toy
pehoanna	lit. 'to recognize', but here the sentence means 'I remembered him well, I had good cause not to forget him'

p.53.

gomti wa par	'on the other side of the Gomti'
swsral	in-laws' house
wtarna	to put down, leave ('dump')
sas	mother-in-law
mwrde-ṣoni	woman who washes corpses (used as term of abuse)
koṭhṛi	little room, closet, 'cell'
swbah hote	'as day was breaking'
joru	wife
myṭṭi ka	earthenware
cemca-bher	spoonful, ladleful
maṣ	a kind of lentil
bedhni	earthern drinking vessel, pot
nemet	luxury, treat, 'a feast'
nesib	lot, fortune <u>nesib hona</u> to fall to one's lot; to get, have, experience
cabina	parched gram
settu/setua	barley-flour made into a kind of porridge
paon pheylana	to stretch out (lit. 'to stretch out the feet')

temis	discrimination, telling one thing from another
ws deraiyan men	'during that time'
caron teraf	all around
as pas	about, around
	<u>koi as na pas</u> 'there was no one around'
oṭhni	shawl (= <u>dypetta</u>)
qhanpna	to cover
peṛi jagti rehi	'I lay where I was, awake'
ḍayn	witch
ḍekl	form
	<u>ki ḍekl</u> 'like'
bekna	to talk nonsense, mutter
beṛbeṛana	to grumble
lawnḍiya	lass, girl, servant-girl, maid (Trans. 'her ladyship' is a bit misleading)
gala peṛna	to get hoarse (lit. 'the throat to fall')
jhenjhoṇa	to shake
sarṛ	breath
	<u>sarṛ hi na li</u> 'she didn't even stir'
sarṇ	snake
sunghna	to smell, sniff
	(it was popularly believed that there were some snakes so poisonous that they only have to sniff people for their venom to take effect)
jhakna	to chatter, talk nonsense (= <u>bekna</u>)

p.54.

khyṛki	window, also (as here) little door, back door
	<u>khyṛki legi thi</u> 'a back door had been made in it'
ṭuṭa sa	'rather broken' = dilapidated, tumbledown
khenḍer	ruin, dilapidated building (the sense seems to be that she was taken to an outbuilding, perhaps to relieve herself, rather than the 'courtyard' of the Trans.)
nesib hona	to fall to one's lot, 'have the luck to....'
kal-koṭhṛi	dungeon, 'black hole' (as of Calcutta)
erher	another sort of lentil
joar	millet
ḍaliya	meal, porridge
syn	age
phwslana	to entice, seduce, lure
becara	wretch(ed)

cehko pehko rona	to weep bitterly, shed floods of tears
yenimet	boon, blessing: 'her coming lightened my sufferings'
rona-dhona	to cry (<u>dhona</u> 'to wash' is often used in this phrase as a rhyming doublet with <u>rona</u>)
benya	merchant, trader
jekl	appearance, looks, face
dykhai dena	to be seen
hesb-e mamul	as usual
gora	fair (skinned)
nak neqja	features
dil	figure
cherera	slender, tall and thin, spare
ryhai	release (nothing to do with <u>rehna</u>)
tenhai	loneliness
canjni	moonlight <u>canjni rat</u> = moonlit night
ek maydan sa	'a sort of field' = open ground (Trans.)
pwl	bridge
darya	river
lehr	wave <u>lehren marna</u> to wave, ripple, flow strongly (but probably not 'in flood' (Trans.)), as this was the winter)

p.55.

heva celna	wind to blow
kanpna	to tremble
teng	narrow
geli	lane, alley
bhir	crowd
yzzet-ferofji	the sale of honour
cewk	the Chowk, where the prostitutes of Lucknow lived
zyllet	disgrace, dishonour
yzzet	honour
bed-nami	ill-fame, notoriety (bad-named-ness')
nek-nami	good-fame ('good-named-ness')
zard-rui	shame, disgrace ('yellow-faced-ness', cf. <u>siyah-rui</u>)
swrx-rui	success, fame, honour ('red-faced-ness')

jo kwch dwnya men mylna tha	'whatever I was fated to meet with in the world'
zina	stairs, staircase
sohn	courtyard
sadr-dalan	main hall
dehna	right
vesi	spacious
fan-dar	splendid, grand
bwphiya	old woman
sarvla	dark, 'nut-brown' (always a favourable term)
bhari-bharkam	impressive, dignified, stately, portly
jama-zeb	elegantly dressed, looking good in any clothes
dekhi na swni	'I have never seen or heard of' (the first <u>na</u> is often left out in phrases of this kind, cf. <u>koi as na pas</u> above)
leṭ	lock, ringlet, strand <u>balon ke age hi leṭen</u> 'the hair in front, = the hair round her temple (Trans.)
cyhra, cehra	face
bhela	good
melmel	muslin
barik	fine(ly)
owna hua	pleated, crinkled
ṣayad-o-bayed	just as it should be, very good/fine
uda	purple
maṣru	cloth made of a mixture of silk and cotton (from the same root as Shariat, and so called because Muslims are not allowed to pray in clothes of pure silk - while this mixture is legal, permitted by the Shariat)
paenṣa	trouser-bottom (i.e. her pyjamas were loose-fitting in the leg)
moṭa	thick, big
kaṭa	bracelet
kelai	wrist, forearm
phenṣe hue	'tight-fitting' (lit. 'ensnared, noosed')
sada	plain, simple: (with reference to ornaments - 'not set with jewels, unstudded')
enti	ear-ring (in form of circlet)
lakh lakh	as often, this just means 'lots of', or more elegantly, 'superb, splendid'
benao	decoration, adornment
renget	complexion
nak-naṣṣa	features

hu-be-hu

exactly the same, identical(ly)

p.56.

nemək

salt; grace, spirit * (with reference to complexion - 'tinge of nut-brownish')

peləngi

small, low cot/divan (diminutive of peləng)

qəlin

rug, carpet

kərvəl

lotus, and so also the name of a kind of lamp whose bowl is shaped like a lotus-flower

rexfən

lit

neqfi

engraved

pan-dan

pan-box

pecvan

a kind of hookah (with a long, flexible tube)

saşvə

dark, nut-brown

naçna

to dance

məvqif

stopped

mamla

business, deal

təy hənə

be arranged

çəkəri

girl

cəmkəna

to fondle, caress

mathə

forehead

sürət

appearance, looks

məvjud

present (i.e., 'I've got here what I said (the money)')

ws ka mamla ho-gəyā

'she's been dealt with/disposed of'

saşyb-zadə

son (honorific)

məl lənə

to buy

həm bhi də nyəkəte

'I'd have given you as much'

jeldi kəna

to be hasty

mənnə

to agree

p.57.

age ap ki pəsənd

'next, it is your pleasure', a polite formula meaning 'but you are the one to decide'

admi ka bəccə

lit. 'a human child', meaning that Umrão is not so bad to look at but nothing special

həzər

present

zyd

persistence, stubbornness

çəhi

certainly

təmhəri hi zyd səhi 'all right, have it your own way'

avaz dena	to call out
gedbeda	fat, plump, buxom
edheṭ	middle-aged
senduqca	small box, cash-box (diminutive of <u>sendug</u> , 'box, chest')
bad-oz-aṇ	afterwards, later (Persian)
gynna	to count
mwrđva	wretch
ḍeb	pocket
rxsæt hona	to take leave, depart
ytne damoṇ	'at such a price' (<u>dam</u> = 'price')

p.58.

xəyr hoga	'anyway, it doesn't matter'
bhola bhala	simple, innocent
pekeṭna	to catch, seize, abduct
xəwf-e xwda	fear of God
be-qwsur	innocent
əzab	punishment, requital } by God, in the next world
səvab	
gərdan	neck
	<u>ke gərdan pər hona</u> 'to be on someone's neck', means that <u>they</u> are the ones who are answerable
bykna	to be sold
bivi	wife; lady, mistress (of house)
ləwnqi(ya)	slave-girl, servant
geteṇ	'treatment' (pl. of <u>get</u> 'way, manner')
miyeṇ	husband
si(ṇ)xoə	brand, poker (diminutive of <u>six</u> 'a spit')
ḍaṭna	to brand
mūḡh kala hona	burning faggots of Hell (used as whips) (the phrase is also used at the beginning of this chapter)
muioṇ ki	i.e. 'of these wretched women' (fem. of <u>mua</u>)
mynnot	entreaty, wheedling
palna	to bring up
mal	property, goods
xyḍmet	service, 'looking after'

p.59.

gwftegu	conversation
bengla	(cf. <u>Guzashta Lakhnau</u> , Chap.1, for the use of this term as another name for Faizabad)

ey hey	dear me!
nannha	little, 'nice little'
yezeh	'oppression, cruelty' - but the word is often used idiomatically, as it is here: cf. Trans.: 'You are the limit'
pwkarna	to call
....ke nam per bolna	'answer to the name of'
randi	prostitute, courtesan
jwmar	number(ing), reckoning
wmarao jan	(courtesans' personal names were usually followed by the title <u>jan</u>)
marte dam tek	'until one's dying breath' = for the rest of one's life

p.60.

dhwlana	to wash (someone else) (causal of <u>dhona</u> , like <u>khylana</u> from <u>khana</u>) (causal of <u>sona</u>)
swlana	to make sleep
dawna	leaf-cup
dali	stick, lump (of candy)
lypejna	to embrace, cling to
hycki	hiccup: convulsive sob <u>hyckiyar bandh-jana</u> 'to sob convulsively'
hwjyar (= hojyar)	aware, awake, conscious <u>hwjyar karna</u> 'to rouse', bring someone to their senses
ebba hayn na amman	(note again the omission of <u>na</u> before <u>ebba</u>)
god	lap
anjsu	tear(s)
ponchna	to wipe
cyray	lamp
beraber	uninterruptedly
jari hona	to flow
nek-zat	good, fine, decent
fefqet	kindness
cand	a few
majburi	compulsion: 'in the first place, I had no choice in the matter'
qheng	way, manner <u>nee qheng, nee rang</u> 'there were new ways, new colours' (lit.) = 'This was an utterly different way of life' (Trans.)
zayqa	taste

agah	aware, acquainted (se) <u>agah hona</u> to be aware of, acquainted with
nac gana	singing and dancing
jalsa	gathering, party
tamaja	spectacle, show
mela	fair
bay	garden(s), park
sayr	visit, expedition to
syj	luxury, life of pleasure
samen	equipment, apparatus
sehoyya	obtained, available
ketter-dyl	hard-hearted, callous

p.61.

khel kud	'Playing and leaping', games
agahi	awareness, realization
ter kerna	to spend, pass
dwlhen	bride
bherne	to fill: to endure for a long time <u>bherne ovr bherne ke lie</u> 'to spend the rest of my life'
iza	pain, suffering
wihana	to suffer, undergo, experience
behyst	paradise
na-mwakyn	impossible
arsu	desire
baqi rehna	to be left, remain
be-yntyha	extremely (lit. 'boundless(ly)')
beepen	childhood

CHAPTER 4

(Majlis edn. Ch.3)

p.62.

Verse:

- - - | v - - - | v - - - | v - - -
yk hal men yuzay ki beser ho nehin sakti,

- - - | v - - - | v - - - | v - - -
ab reng tabiat ka bedal jae, to eccha

yuzay

man

beser

living, way of life

tabiyat

nature, temperament

'Man's existence cannot be led in (just) one state. It would be good if (your) outlook (lit. 'colour of temperament') changed now.'

x x x x x x x

vesi

spacious, large, extensive

newai

a girl learning how to be a prostitute/
courtesan: 'apprentice'

ham-ayn (m./f.)

contemporary, person of the same age

gynti

counting, reckoning
ki gynti hona (men) to be counted, reckoned
among

ke elava

besides, in addition to

emla

staff, servants

jwda

separate

darbar

court ('of admirers')

alehda

separate, distinct

ek se ek zub-suret

'each fairer than the other'

gehna pata

jewellery

arasta

adorned, decked out

bena jhena

dressed up, elaborately got up

twlvaq

heavy (i.e. 'rich, expensive')

joys

suit

sada

plain, simple

rozmarra

every day

pehynna

to wear

owr randiyon ko

i.e., the ones who didn't work for Khanum Jan

id beqer id	the Id at the end of the fast of Ramazan, and the Baqar Id when animals are slaughtered - the two major festivals, when everyone gets new clothes
nesib hona	to fall to one's lot: get
perystan	fairyland (from <u>peri</u> 'fairy')
syvae....ke	except for, besides
heñsi mazaq	laughing and joking
gana bejana	singing and playing (instruments): 'music and song'
oerca	mention, consideration
kar-syn	young
ewret-zat	womankind
hojyar (= hwjyar)	intelligent, sensible
epne matleb ki (bat)	lit. 'the thing(s) of my purpose': of. Trans. 'what was best for me'

p.65

naena	to dance
xwd-be-xwd	of its own accord, naturally
wmgng	strong desire, longing
be-jae xwd	on my own, by myself
gwnjgwnana	to hum
thyrekna	to tap the feet and flick the fingers (as in dancing)
erza	period
fenn-e musiqi	the art of music
(ke) mwnaayb	fitted for, suited to
pekka gana	'proper singing', i.e. classical
(ke) layq	suitable for
sergem	(musical) scale
estai	the first part of the <u>alāp</u> (prelude) to singing, consisting of free vocalizing
wsul	principles, fundamentals (Ar. plur. of <u>esl</u>) <u>wsul se</u> 'methodically'
rag	<u>rāg(a)</u> , one of the numerous modes of Indian music
swr	note (of the scale)
byora	distinction <u>swr-byora</u> 'distinctive note-patterns' (the <u>rāga</u> differ in the intervals between the different notes of the scale, just as Western major and minor scales)

zabani yad kerana	to make learn by heart																																
gale se nykelvana	'to get (someone) to produce from the throat', i.e. 'he made me sing them out loud'																																
majal F.	place, room, scope, opportunity <u>majal na thi</u> 'there was no chance'																																
komal	flat (♭) (lit. 'soft')																																
st-komal	double flat (♭♭) (lit. 'very soft')																																
swdh	natural (♮) (lit. 'pure')																																
eswdh	not a natural (i.e., # or ♭)																																
tiver	sharp (#)																																
tiverter	double sharp (x) There are subtler divisions of tones and semitones in Indian than in Western music: the character of the <u>rāg</u> depends on the exact placing of the notes in the right intervals. The meaning of the sentence is that Umrāo was so thoroughly taught that she got all these intervals right.																																
hwjjet	arguing, disputing, cavilling																																
adet	habit, custom																																
ruh	soul, spirit																																
fermynda	ashamed Cf. trans. 'may he not blush in his grave': the phrase is used when speaking ill of the dead, to excuse oneself and to protect the dead man from having to answer for the charge being made against him.																																
talna	to put off, evade, prevaricate																																
rankeli	Rankali, the name of <u>rāg</u>																																
dhayvet	the sixth note of the scale, 'la' The names of the seven notes of the scale, and their abbreviations (used on pp.66-7 below) are as follows:																																
	<table> <tr> <th></th> <th><u>Name</u></th> <th><u>Abbreviation</u></th> <th>(Tonic sol-fa)</th> </tr> <tr> <td>1.</td> <td><u>swr</u></td> <td><u>sa</u></td> <td>do</td> </tr> <tr> <td>2.</td> <td><u>rykheb</u></td> <td><u>re</u></td> <td>re</td> </tr> <tr> <td>3.</td> <td><u>gondhar</u></td> <td><u>ga</u></td> <td>mi</td> </tr> <tr> <td>4.</td> <td><u>meddhen</u></td> <td><u>ma</u></td> <td>fa</td> </tr> <tr> <td>5.</td> <td><u>pencem</u></td> <td><u>pa</u></td> <td>so</td> </tr> <tr> <td>6.</td> <td><u>dhayvet</u></td> <td><u>dha</u></td> <td>la</td> </tr> <tr> <td>7.</td> <td><u>nykhad</u></td> <td><u>ni</u></td> <td>ti</td> </tr> </table>		<u>Name</u>	<u>Abbreviation</u>	(Tonic sol-fa)	1.	<u>swr</u>	<u>sa</u>	do	2.	<u>rykheb</u>	<u>re</u>	re	3.	<u>gondhar</u>	<u>ga</u>	mi	4.	<u>meddhen</u>	<u>ma</u>	fa	5.	<u>pencem</u>	<u>pa</u>	so	6.	<u>dhayvet</u>	<u>dha</u>	la	7.	<u>nykhad</u>	<u>ni</u>	ti
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6.	<u>dhayvet</u>	<u>dha</u>	la																														
7.	<u>nykhad</u>	<u>ni</u>	ti																														
swdh lega gei	'I made it natural' (instead of the correct flat)																																
tokna	to check, object																																
kehvana	to get someone to say <u>wai ke kehvaia</u> 'she got me to sing the same note'																																
ba-xeber	aware <u>ba-xeber hona</u> to notice																																
ghurna	to stare, frown, scowl																																

(ka) munh dekhna	to look at someone helplessly/for support
jhwkana	to bow
ape bathon lena	<u>ser jhwkana</u> to hang the head (in shame)
wear	'to pitch into, to go for' (lit. 'to grab with crossed hands', originally a wrestling expression)
	articulation, distinctive expression: 'the character of Raskali lies in its sixth note'
p. 64	
kwch mwjhs xayal na roha	'I just didn't notice'
dwbara	again, a second time
ghwngghni	boiled gram
	<u>munh men ghwngghniyan bhere</u> i.e. '(as dumb as if) your mouth was stuffed full of boiled gram'
somajh-dar	someone who understands: a connoisseur
janem	birth
thukna	to spit
	(ke) <u>janem men thukna</u> 'to spit on someone's birth', i.e. utterly despise
refif	(lit.) light: 'of no account'
	<u>refif hona</u> , to be embarrassed (cf. Trans. 'felt very small')
dyl men bat lie rohe	'he took the matter to heart (and didn't forget it)'
nayk	master-musician: 'maestro'
na-gevar	unpleasant, disagreeable
yttsfaq hona	to happen
suha	Suha, the name of another <u>rag</u>
gandhar	the third note of the scale, 'mi'
majallah	'God preserve us!' (lit. 'what God wills')
	(strictly, <u>ma'a allah</u>)
p. 65	
....et-komel lega gee	the flat was made into a double flat'
gayl hona	to confess, be convinced, silenced
	<u>gayl hujie</u> 'admit you're in the wrong'
	(<u>hujie</u> is the obsolete polite imperative of <u>hona</u>)
bahkana	to mislead, lead astray
ksena	to test
etai	self-taught, an amateur
cajna	to lick
	<u>rak oet ke</u> 'licking the dust' (cf. Trans. 'in all humility')

gola	lit. 'throat', but often used for the English 'voice', in the sense of singing voice'
cahe	although
eda hona	to be performed, uttered 'although I haven't got the voice to sing'
oysa voysa	common, common-or-garden (<u>pejorative</u>)
gherana	family
ḡagyrđ	pupil
miar ywlam resul	(name of a famous musician)
bəndobest	arrangement
yaret kerna	to spoil, ruin (lit. 'to plunder')
xelife ji	{ a title commonly applied to tutors, etc.) (Trans. says 'drummer')
bic mer pəjna	to intervene, mediate
qəsm-a-qəsmi	{ from <u>qəsm</u> 'oath') 'swearing mutual oaths (that they'd be nice to each other in future': of. Trans. 'protestations of friendship from each side'
mylap	reconciliation
hey ret	amazement, wonder
jan bujh ke	on purpose, deliberately
gwr	a rule of arithmetic, short method, formula
p.66	
laneti (= lanet)	reproach, curse
myhnət	hard work, effort, pains
ṡəppa, ṡhwəri	kinds of popular (Hindi) song (but not of classical standard)
ley	sense of rhythm (also 'sense of pitch')
hanun	deprived of, without (possibly connected with Hindi <u>həni</u> , 'loss, want')
peri	fairy
gola	throat = 'voice'
phəjna	to be split (the standard expression for a harsh voice)
banj	bamboo
mwjra	the performance or 'act' of a courtesan, comprising both singing and dancing
yun gane ko	'well, as for the singing'
ek adh	one or two, 'the odd' (<u>ek adh</u> always has this meaning, <u>never</u> 'one and half'!!)
sidha sada	simple, 'nothing fancy'
ky gane ka nam ho jae	'that there might be the name of singing', i.e., so that the obligatory singing was nominally represented in her act

nawci	'girl', (young courtesan)
ferd	alone, unique
wlta	upside-down
terva	griddle, frying-pan (the iron plate in which chapaties are cooked, whose underside is proverbially black, from the smoke of the oven)
cecek	smallpox
day	mark, pockmark
pao	quarter (of a <u>ser</u>) = $\frac{1}{2}$ lb.
qima	mince
semana	to fit into, be contained
bhedda	clumsy, ugly, heavy
pycaxna	to be squashed
hont	lip
ferba	fat, fleshy
thyngna	dwarfish
qed	stature, height
hawna	dwarf(ish)
hethni	female elephant (fem. of <u>hathi</u>)
phabti	nickname (<u>ki</u>) <u>phabti keana</u> 'to give the nickname (of)'
qeyamet	day of resurrection <u>qeyamet ka</u> 'wonderful, fabulous'
malumat	knowledge
morehana	going up and down the scale without a break, portamento
fermay	request
dyq karna	to pester
baji	'elder sister' (term of address)
sergon	scale (cf. p. 34 above for the notes of the scale)

p.67

yyh nehij manti	'I don't think so!, I don't think that was right'
swrti	quarter-tone, microtone (diminutive of <u>swr</u> 'note, tone')
setana	to annoy, harrass
(the numbers underneath the notes indicate the numbers of quarter-tones between each)	
jeraret	naughtiness
ui	oh!
ab ki (dafa)	this time

geram	chromatic scale (?)
tehelna	to take a walk; move off, go away (note the switch from the brusque second singular to the ultra-polite forms as Biga Jan pleads with the little girl to go away)
tambura	stringed instrument used to provide a drone
dhanasri	Dhanasri, the name of a <u>rāgini</u>
astai	free vocalizing (cf. <u>astai</u> above)
dharpad	kind of song (Hindi or Braj)
terana	another kind of song

p. 68

(The dharpad is in Hindi, with some Braj words and forms)

ten	body
tep	heat, fever
mytna	be effaced, destroyed, be appeased
dryt	sight, vision
1. 'The burning in my body will be appeased when I look on by beloved for as long as I wish'	
darfen	beholding, seeing
lekna	to behold, perceive, understand (Braj for <u>lekna</u>)
2. 'It is only when I manage to see him that I shall reckon that I am truly alive'	
xejt jam	the eight watches, all day long (= Urdu <u>ath</u> <u>pehar</u>)
dhian	meditation, thinking of
mohe	to be (Braj for <u>mwie</u>)
va ko	of him (Braj for <u>ws ka</u>)
rahet	(Braj for <u>rehta</u>)
re	oh!
thana	to get, obtain
3. 'All day long I remain continually thinking of him: oh, I do not know when I shall see him!'	
jo ko	whoever (Braj for <u>jo koi</u>)
prebhu	lord, master
va ke	of him (Braj for <u>ws ke</u>)
payn	feet (Braj for <u>paon</u>)
sis	head
tekna	to rest, support <u>sis tekna</u> 'to rest the head' = prostrate oneself
4. 'I shall prostrate myself at the feet of the one who helps me to meet my lord, whoever he may be.'	

maktab	(elementary) school of the old-fashioned kind
mawli sakib	the Maulvi who taught in the little school
hasb-e destur	in accordance with the usual custom
nurani	bright, beaming (from <u>nur</u> 'light')
ketervag	clipped, trimmed
sufiyana	'Sufi-like', i.e. simple
lybas	dress, clothes
firoza	turquoise
eqiq	cornelian
anguthi	ring
xak-e pak	the holy earth (since he was a Shia, from Kerbela)
tasbih	rosary
ayjda-gah	tablet (of the holy earth of Kerbela), put to the forehead by Shias when prostrating themselves in prayer
herewti	cane, stout bamboo
jerib	staff, stick
jam	ferrule (of stick), mounting
nefis	precious, exquisite, elegant
dagh-xema	'one and a half-twister', short-stemmed (hookah)
efyun	opium
dybia	little box
piyali	little cup (also for opium?)
ferse-ky	in short (= <u>feroz</u>)
jwala	collection, total = 'all'
teberrukat	relics (a word normally used of saints, here rather ironically applied to the Maulvi with his somewhat worldly tastes, although Umrāe remembers him with affectionate respect)
swthra	neat, chaste, refined, elegant
mazaq	taste
vozedar	elegant, well-behaved, gentlemanly
hasb-e yttafaq	by chance
raam	connexion, relationship, attachment The word is always feminine, except in this idiom <u>raam ho gaya</u> , which always refers an (illicit) affair, usually with courtesans
nybahna	to manage, keep going
din-o-dunya ka	'of religion and the world' = 'before God and men'

fewher	husband
bwñhiya	old woman
bwñdha	old (man)
mesa	taste, delight, fun
	<u>meze ki baten</u> 'merry words/flirtatious remarks'
hawsala	courage, encouragement
zeydpur	Zidpur, a town in UP
xwda ke die	'given by God', i.e. 'he was lucky enough to own'
gaon geraon	villages and lands
tehsil-e yls	'acquisition of learning' = studying
eziz	relation, relative

p.69.

tak	seeing to, arrangement
tehvildar	treasurer
behwt manti thi	'used think a lot of him'
(ki) yaset kerna	to honour, 'be considerate to'
perveryj	upbringing
aymas	responsibility
	<u>apne ayame lena</u> to make oneself responsible for
terejjwh	attention
pas-e edeb	'consideration of manners' = modesty
mane	forbidding
takid	stress: close superintendence/supervision
kwada	block
na-tera]	uncarved
admi	(here means 'an (educated) human being')
juti	slipper: i.e. 'beating with a slipper'
sedqa	gift, alms
	<u>ka sedqa hey</u> 'it is thanks to...'
emir	rich
reis	aristocrat, nobleman
mehfyl	society, party
haysiyet	(natural) status, ability
(ki) be-dawlet	because of, thanks to
layq fayq	'worthy and superior' = excellent, talented
jelsa	gathering, meeting, society
jwret	boldness, courage
[ahi darbar	the royal courts (i.e. of the Kings of Avadh)

fyrfat ka fexr	'the honour of participation' (honorific language)
hasyl hona	to be obtained
ala	highest
derja	class
begemat	ladies (mock-Ar. pl. of <u>bege</u>)
gwier	passage, admittance
efqet	kindness
elyf be	alphabet
kerima ke swqima, mehmud-nama	(elementary Persian books)
revaq peyhana	to teach, without making the pupil learn the material by heart (as was the basic technique of traditional education)
ased-nama	(another Persian text)
yad kerana	to make learn by heart
galystan	the ' <u>Rose-garden</u> ', the most famous of all Persian books, studied by everyone who has ever done Persian - a collection of stories and apothegms by Sa'di of Shiraz, written in A.D. 1258
seter	line
hyfs kerana	to make learn by heart
xwsusan	especially
efar	verses (Ar.pl. of <u>far</u>) (the Gulistan is written in a mixture of prose and verses)
fyqra	sentence, phrase
terkib	construction
nok	tip <u>nok-e zaban hona</u> 'to be on the tip of the tongue' = know by heart, know backwards

p.70

yala	spelling
dwrwt	correct
pani ho jana	= become very easy
amorta (sebeq)	(lesson) learnt by heart: i.e. she found a new lesson as easy as if she'd already learnt it by heart
serf-nehr	grammar
rysala	treatise
mentyq	logic
ybtida owr yatyha	'beginning and end', i.e. extent
vaqyf	acquainted

CHAPTER 5
(Majlis edn.: Ch.4)

p.71

— √ — — | √ √ — — | √ √ — — | √ √ —
hen nahin wi men jo perh lete hayn tote ki terah
— √ — — | √ √ — — | √ √ — — | √ √ —
maktab-e y[q-o-vefa tejryba-amoz bhi tha

perh lena	(with its usual sense of 'just about managing to read')
tota	parrot
maktab	school
vefa	fidelity
tejryba	experience
	<u>tejryba-amoz</u> teaching (by) experience

The verse serves to introduce Umrāo's account of her hard early years in Khanam Jan's establishment, while the phrase maktab-e y[q-o-vefa neatly alludes to the beginnings of her affair with her cheeky schoolfellow, Gauhar Mirza.

x x x x x x x x

samet	together with
bad	boundary, extreme
	<u>bad ka</u> extremely
ʃerir	naughty
bed-sat	wicked, bad
cheṛna	to tease
munh ceṛhane	to make faces at, to make fun of (usually <u>munh cyrana</u>)
cw[ki lena	to pinch
coṛi	pigtail
khayṇona	to pull
ḍwkhana	to hurt, 'tweak'
jekeṛna	to tie together
nok	tip, nib (of pen)
ḍavat	inkpot
wleṭna	to overturn (both trans. and intrans.)

nak men dem hona	'breath to come into the nose' = to be harrassed, plagued
dhapiyana	to slap, cuff, thump
qerar-vagei	definitively, well and truly
soza	punishment
ani bani	bad habits, pranks
oukna (se)	to desist (from), give up
(ki) get banana	to tease, plague
anela	simple, innocent
gegla	simple
debaao	pressure, authority <u>ke debao men rehna</u> to stand in awe of, be very obedient to
pytvana	to get someones beaten
be-yeprat	shameless
(-se) baz ana	to stop, give up
owli(yan) khana	to tell tales
ajys	powerless <u>ajys a gai</u> 'I despaired of'
feryad	complaint, appeal for help
p.72	
be-dardi	mercilessness
teras	pity
ali-xandan	of a high family, of noble stock
reis	nobleman, aristocrat
top-dervaza	'Gun-gate', a part of Lucknow
benno	Banno (girl's name)
douni	woman of the Dom caste: (hereditary) dancing-girl
resn m.	relationship, affair (but f. in the more common sense of 'custom, convention')
terk-e mwlaqat	'abandonment of meeting', i.e. breaking off the affair
awddat	a (long) period, long time
mah-be-mah	month by month, each month
perveryf	upbringing
begem sahyba	(i.e. Navab Sultan Ali Khan's wife)
oori chupe	secretly
qazi ka bag	(a part of Lucknow)
khyfki	again, in the sense of a 'small door', rather than a 'window'

darmiyan men	in between
zat-e ʃerif	lit. 'of noble mind' but used ironically to mean 'a real rascal'
nak men dam ker rekhnā	lit. 'to make breath come into the nose' = plague, harrass
dhela	clod, lump of earth
phenkna	to throw
kenkayya	little stone, 'marble'
chinna	to snatch, steal
mwryi	hen
carkevva	kind of cage-bird
pynjra	cage
ap ne	i.e. Gauhar Mirāḥ: for the next few sentences Umrāo speaks of him ironically in the honorific plural
khyṭki	i.e. the little door of the cage
tili	the bit of wood/wire used as a catch on bird-cage doors
phwrr	(onomatopoeic) the whirr of a bird taking off
azar	trouble, vexation, injury
ajyz ho ker	'in despair'
masjyd	(elementary schools were usually attached to mosques and run by the local Maulvi)
byṭhana	to cause to sit, also 'to send to school'
hethkenda	habit: trick, prank
hom-makteb	schoolfellow
teng kerna	to torment
kwrta	kurta, tunic
menḍek	frog
phayna	to tear up, rip up
ku(ṇ)an	well
hezzet = hezzet	lit. 'His Highness', again an honorific title used ironically
ceṭhevvan juta	shoes with a high heel (as opposed to <u>juti</u> 'a slipper')
haww	tank, pool (i.e., the one in the mosque)
teyrana	to make float
seyr	sight, spectacle

ser per pehwana	'to come upon the head (of)' = come upon, fall upon
p.73	
merammat	lit. 'repair', here meaning that he got a proper beating, 'he was really sorted out'
temarqa	slap
sahyb	(here 'madam')
mezlum	wronged, injured, oppressed <u>mezlum surat banae</u> 'putting on an injured expression'
yttafaq se	by chance
kertut	(bad) behaviour, tricks
agah	aware <u>se agah hona</u> to be aware of
bwra bhala kehna	to abuse, curse
ay hay	alas, dear me
kahe ko	what for, why
qesai	butcher <u>ay hay, mawli kahe ko, mua qesai hay</u> 'Oh, why call him a Maulvi, he's a bloody butcher'
swjana	to make swell
lehu-lwhan	streaming with blood (or perhaps 'bright red'?)
nawj	God forbid, not at all (another expression distinctively used by women, like <u>mua</u> and <u>nykora</u>)
axyar	after all
owmkarna	to fondle <u>owmkar ke</u> 'gently'
dwlarna	to act with fondness, affection
chuqna	to be set loose, shoot out <u>chutte hi kaha</u> 'at once said'
bala	lit. 'calamity, misfortune', but used in many idiomatic expressions <u>bala se</u> = 'for God's sake, whyever not'
kwch puchna na tha	'there was no question of consulting the Maulvi Sb.'
hwsn-e xydmet	'beauty of service' = good offices
bherosa	trust, reliance, confidence
ynkar karna	to refuse
p.74	
xan	tray (pupils traditionally brought a tray of sweets to the teaching on joining a new school)
teqsim karna	to divide, share out

setana	to torment, pester
dad	justice
	<u>dad-bedad</u> crying out for justice/help (i.e. by the poor Umrão)
rwł	commotion, uproar
swłh	peace
xu-ger	accustomed
kwch hi farq hoga	'there would have been only a slight difference'
lykh rehi hun	(apparently a slip by Rusva, who has forgotten that Umrão is meant to be telling him her story orally)
meza	delight, pleasure
qwdreti	natural(ly)
ley-dar	gifted for music, musical
betana	(also means) to act out with gestures, to mime
moſſaq	expert
boſi	lump of flesh
phoſekna	to tremble, quiver <u>boſi boſi phoſekti thi</u> 'every inch of his body used to quiver expressively'
ley swr	'rhythm and notes' = music
ſolſa	session
tal dana	to beat time by clapping hands
(per) ferefta	mad about, very keen on
ſenget	(musical) performance
p.75 (per) reſ	lit. 'fainting over', swooning over, crazy about
mwftaxerwddawla	(title of a nobleman)
behadwr	lit. 'brave', also used as a title after names (equivalent to English 'The Hon.', according to Platts)
mwłazym	servant, attendant (i.e. as his mistress)
allah re.....!	God, what.....!
ſewben - ſewani	youth, adolescence (with overtones of swelling pubescent charms!)
thath	splendour, magnificence (Text's ^t ^h should read ^t ^h)
wſhti hui	lit. 'rising', perhaps 'newly awakened' or 'swelling'
khylna	to blossom
cempei	jasmine, i.e. 'fair' (of complexion)

bhola bhala	simple, innocent
mohana	bewitching
banjka	lit. 'crooked': coquettish, bold, winsome
eda	manner, grace, charm
hoj-rwba	stealing the senses, robbing one of reason
tyroha	crooked, slanting
nygah	look, glance <u>tyrchi tyrchi nygahan</u> 'oblique glances'
qehr	rage, wrath <u>qehr-e xwda</u> i.e. '(were charged with/were as devastating as) the wrath of God'
buja	shrub <u>buja sa qed</u> 'petite' (Trans.)
cherera	slim, spare
nazwk	delicate, dainty
elgeni	clothes-line (i.e. she was so thin and light)
ek jah sahyb	a Sayyid
gerve	red ochre coloured
dana	seed, bead
tesbih	rosary (one with a thousand beads being more ostentatiously pious than an ordinary 100-bead one)
afyq	lover
p.76	
mwsahybet	company, neighbourhood <u>wa ki mwsahybet men heyh</u> 'she's living near him/in his neighbourhood'
[an alternative reading, which perhaps makes better sense, reads:- U: eccha to eb vehin rakte heyh (= do you live there now?) R: wa ki mwsahybet men <u>hun</u>]	
(per) marna	lit. 'to die over' = to be desperately in love with
naxxas	the Horse-market, an area of Lucknow (i.e. 'he (lives in) Naxxas')
ek nazer dekhna	to get a single glimpse of
arzu	longing, desire
temkenet	dignity, 'sense of her own dignity'
zykr	mention <u>....ka to zykr hi kya hay</u> 'let alone....'
ecche ecchoj ki	'of the best people'
dwa qebul hona	prayer to be answered
thath	splendour, pomp: 'splendid establishment/style'

mehri
gw̥gw̥ti
penkhiya
lw̥tiya
xasdan
xydmetgar
verdi
sevari
khylewna
(per) dem dena

maid
portable hookah
small fan (dim. of penkha)
small brass water pot (dim. of loja)
pān-box
servant, attendant
uniform
litter, palanquin, sedan
toy, plaything
'to give up breath = die over', i.e., to
dote on

p-77

sanv̥la
qeyamet ka
nemek
jama-sebi
foxi
jeraret
koi bat....
hah
qiyas
mazaq
der perda
faʃ kerna
ag legana
ʃab-bher
gyssa
dekhiye dusri hui
majal
khysekna
xasa
ferset
ek ek kemra hey ewr hem heyṇ
jafri, bebhen
xatyr-mwdarat

dark, 'nut-brown'
marvellous, wonderful
lit. 'salt', again - here 'grace, charm'
elegance, looking nice in anything you wear
mischievousness
naughtiness, wickedness
i.e., he had everything you like to mention
aha! hoho!
assumption, supposition, estimate
witty remark, jest, pleasantry
veiled (lit. 'in the veil')
to lay bare, expose
to set fire to
.....ko ag legaiye 'hang my story'
the whole night
story
'you've done it again!'
scope, power, ability
kys ki majal thi ky 'who had the power to',
i.e. 'nobody dared to'
to stir, slip out, slip away
lunch (honorific word)
leisure, free time
'there was each separate room and there was us',
i.e. we'd go the rounds
(names of other courtesans)
courtous hospitality

meva	fruit (often, but not necessarily, <u>dried</u> fruit)
p.78	
(ki) dekha-dekhi	by seeing, in imitation of
hevas	desire, longing, craving
fewqiya	(as an) amateur, 'for fun'
nygoja	wretched (woman's word)
let	habit, addiction
canqu	opium boiled in water and smoked in a hookah
ejeb	wonder, surprise <u>ejeb nehin</u> 'it wouldn't be surprising if.....'
becana	to save
efyun	opium
qesem	oath <u>(ki) qesem khana</u> to foreswear, sign the pledge, i.e. 'I've had it now and again'
kerbala-ye mwella	Kerbela the Exalted (Kerbela, in Iraq, is a holy place of pilgrimage for Shias because it is the site of the martyrdom of Imam Husain)
nezla	cold
[yddat	strength, violence, affliction
ae dyn	every day, constantly
zwkam	a cold
vwh oiz....	i.e. wine/drink
zykr kerna (ka)	to mention
tayb	repenting, 'giving (something) up' (same root as <u>tawba</u>)
tawba	repentance, giving up
hasret	longing, desire
qesem dena	to administer an oath, put under oath not to do something: i.e., he wants someone to make him swear to give up his abstinence - not his drinking!
jam	cup, bowl, 'jar' (of wine)
fer	verse, couplet <u>fer kehna</u> to compose [a] verse
qesmen dylana	to administer an oath, make swear (= <u>qesmen dana</u>)
mawjud	present, available
yxtiyar	choice: i.e. 'it's up to you (as far as I'm concerned)'

ḥayl	business, occupation, pastime <u>ap bhi ḥayl kī iyege</u> 'will you engage your- self too?' (a humorously honorific way of asking her if she would like one too)
tawba	repentance: as exclamation, 'God forbid'. When Umrāo says <u>tawba!</u> she means 'Not likely!': when Ruvā also says <u>tawba!</u> he means 'What a shame!'
p.79	
abr	cloud
hava-ye serd	cool wind
yadāḥ be-xayr	'its happy memory' (i.e., of wine-drinking, poetically associated with cool cloudy days)
tabiet ko rokiye	'restrain yourself'
jamai	yawning (here apparently means the kind of yawning that comes when one is craving for something, or else that she affects fatigue/ boredom, while really longing for a drink again)
lyllah	for God's sake (lit. 'for God')
muḥ ləḡana	to touch with the mouth: and, idiomatically, 'to countenance, favour', encourage to take liberties (here both meanings are played on).
yad ai to xayr yad ai	'If I've remembered it, so what? I've (only) remembered it'
vallah	by God!
teslim	salutation, acceptance - i.e. 'I humbly accept your compliments' = 'thank you'
maḥḥad	place of martyrdom (<u>maḥḥad-e ʿada</u>)
ʿada	Umrāo Jān's pen-name (<u>taxalluṣ</u>) nearly always used in the final couplet (<u>maqta</u>) of a ghazal.
lala	poppy, tulip
gwl	rose
tabiet xoraḡ per hay	'your temper/mettle is in force' = 'you're in fine form'
alam-e ḡabab	the state of youth = 'the days of your youth'
tasir	effect
zahyd	devotes, devout person, ascetic (a stock figure of the ghazal, whose attitudes are regularly contrasted with those of the wine-drinking lover)
ḥayr	enmity (a slightly unusual word in Urdu, and thus rather effectively used in the rhyming position)
qafiya	rhyme <u>qafiya nykālne</u> to get a rhyme out, work out a rhyme

kaba	the Kaaba at Mecca
phyrna	to turn back, also 'turn aside from, rebel against'
gwmrah	lost, going astray
rah-e dayr	road to the temple (the <u>dayr</u> in the ghazal means a Zoroastrian temple, also a tavern staffed by infidel Zoroastrians, so the sense here is again that the urge to drink returned)

p.80

metla	opening couplet of a ghazal, in which both halves rhyme: <u>metla na ker dijiye</u> 'why not make it an opening verse?'
xasa	not bad (but not that good, either!)
revy[-e veh[-o-tayr	'the way of wild beasts and birds' (i.e. when the lover in his madness behaved like a wild thing)
deft-e vehjet	'the desert of the wilderness' (where the mad lover went)
mwlahyza	examined, considered <u>yyh fer mwlahyza ho</u> is a standard polite expression for 'please hear this one!'
bynt wl yneb	'daughter of the grape' (Ar.), i.e., wine
[ykva	complaint
ws beyeyr	'without her', i.e. only the memory comes, not a drink
jewdet	excellence, ingenuity <u>jewdet per hay</u> 'is in fine form'
dwhrana	to continue (usual meaning is 'to repeat')
gwizar	garden of roses
egla	former <u>egla sa febab</u> 'youth as it formerly used to be'
mwrda	dead <u>dyl mwrda kar dens</u> to depress, dampen spirits
amedam ber ser-e metleb	'I have come back to (my original) purpose' (Persian)
	x x x x x x x
vagea	event
myssi	festival to celebrate courtesan's losing her virginity: deflowerment-ceremony
dhum	pomp, show

p.81

ḡahi	monarchy, 'the time of the monarchy' (i.e. of the Kings of Avadh, terminated by the British deposition of the last King, Vājīd Alī Shāh, in 1856)
dylaram ki baraderi	a <u>baraderi</u> is pavilion or summer-house set in a garden (properly one with 'twelve doors'). <u>dylaram</u> 'heart's ease' is the kind of name the Kings and nobles of Avadh liked to give their slave girls or concubines. The pavilion is presumably named after one of these girls.
jalsa	ceremony, party
saḡana	to decorate
rāwḡni	'illumination'
ḡom ḡharī	Doms and Dharis are two (low) castes of singers and musicians (Gauhar Mirzā's mother was a Domni)
bhaḡḡ	juggler, mimic
ḡere-dar	(from <u>ḡera</u> 'tent, camp') high-grade hereditary courtesans who had a whole retinue accompanying and attending upon them wherever they went.
terayf	courtesan, singing-girl
ḡevayya	singer, minstrel
swbbet	company, gathering, 'festival'
ḡyl khol ke	'having opened her heart', i.e. liberally, profusely
hyase teḡaim kama	to distribute shares, i.e. see everyone got properly rewarded
ḡwhra	fame
yklewta	only (child)
jo kwch na hota kam tha	i.e. 'nothing was too much for her'
navab chabban, navab wmdetwl-xaḡan begam	(names)
vyrsa	inheritance
navab-zada	'son of a Nawab', i.e. 'a young nobleman'
terkib	contrivance
kempa	stick coated with bird-lime, used by fowlers to catch birds <u>kempa marna</u> to catch (with such a stick)
pharḡana	to be caught
mwlazym hona	'to enter the employment of', the standard expression for courtesans becoming someone's mistress
dam hoḡ cāma	'to love (with) life and reason' = 'to love passionately' (an old-style Lakhnavi expression)

be-bak	shameless, immodest
ek zamana-e xas	a special time (i.e., when they're young and in business)
teqaza	demand
jo{	passion, exuberance
	<u>jo{e jovani</u> the passion/exuberance of youth
had se gwzarna	to pass the limit, go too far
syn se wter kar	'descending from age' = with advancing years
etydal	moderation, balance
qaym rehna	to be preserved
	<u>ta ky etydal qaym रहे</u> 'so that decorum may be kept'
awret-zat	woman-kind: here = 'women'
p.82	
ysrar karna	to insist
xanda	literate, educated (= parha lykha)
wzr	excuse, objection
qabyl-e samaet	worthy of being heard = acceptable
be-ja	out of place, inappropriate
anjhoq ka pani qhal jana	'the water of the eyes to be split' = one's sense of modesty to be destroyed
yyh ap ne zub kehi	'that's a fine thing to say!'
fwzul	superfluous, useless
zae karna	to waste
chavvana	to have printed
ewr ap kya samjhi heyq	'and what do you think?' (i.e. 'of course I will' (jokingly)
fazihat	shame, disgrace
rwsva	(here there is a pun on the basic meaning of the word = 'notorious', and its use as the author's <u>texallws</u>)
qebahet	evil, harm
jetana	to assert, profess
rwsva kiye berayr	'without making (you) notorious (like me, Rusvā)'
nawj	God forbid!
zahyd, nasyh	the 'ascetic' and the 'adviser' - two of the stock figures of the ghazal
behs	discussion, argument
benti nahin hey	'it doesn't work/doesn't come off'
zykr kysi ka kiye berayr	'without mentioning someone' (i.e., 'you', the poet's beloved)

hanj samjha

(i.e. it was written by someone they both know, not mentioned by name here)

p.83

jan beana

to sell one's life

bazar-e yfj

the market of love

hwsn

beauty

(ka) sowda karna

to make a deal in, buy

taqaza

demanding, dunning

vada

promise

qawl

word (in sense of giving one's word), compact, agreement

na-dyband

(orig. Pers. = 'non-giver') not giving what is due, close-fisted

wnhi se

i.e., from the author himself

xwd ja ke lykh laun

'if I go and get it by copying it down myself'

yyh bhi koi bat hay

'is that such a great task?'

mwsavvada

rough copy, first draft

saf karna

to clean up, 'write out fair'

qesam

oath: i.e. the author has vowed never to write fair copies

p.84

her oand

although

bed-nam

notorious, ill-famed (i.e. 'although the beloved may bring herself into disrepute (by admitting to her association with me)')

baz ana

to stop, cease, restrain oneself

(ka) cerca karna

to talk, gossip about

veyr

other, stranger: in ghazals, the 'other lovers', i.e. rivals

sytem ke taqaze ka hawsala

'resolving, daring to demand cruelty': i.e. the lover's rivals do not shrink from demanding that the beloved be cruel to them. They won't let love alone until they've disgraced it - because they haven't in fact the courage to bear the cruelty which they are asking the beloved to inflict on them.

terah

way: here used in the technical sense of 'pattern', i.e. a ghazal in the same metre and with the same rhyme

maqta

final couplet of a ghazal (including the poet's taxallu)

ynayet

favour, grace

ynayat-ferma 'bestowing favours', gracious
ek ynayet-ferma ki ynayet se 'I have some kind gentleman to thank for the fact that...'

xah-mexah	'willy-nilly', for no special reason
mera nam	i.e. his personal name (Mirzā Muhammad Hādī), as opposed to his <u>taxallus</u>
resm	custom
(ks) mwtabyq	according to
ruhani	spiritual
ferzend	son, child
nasl	stock, lineage
rawjen	bright, illuminated, 'famous'

x x x x x x x x x

p.85

talna	to put off, evade
zeber-desti	violence, ruthlessness
be-fermi	shamelessness
biyah-berat	wedding-party
galiyan gane	to sing insults (i.e. 'bawdy songs', traditional at weddings)
domni	(low-caste singing-girl, as opposed to <u>rondi</u> 'courtesan') i.e., in villages Domnis and low-grade courtesans sung before mixed audiences, while in the better circles of the city Domnis performed before women alone.
elbetta	certainly
dehat	villages, country(side)
ap ke kahne se accha nehi hay	'you may say it's not good, [but]....'
mard admi	fellow, 'gentleman'
ghwsna	to thrust oneself in, push one's way in, gate-crash
fewqiya	for fun
pmns	to insult, abuse
bachen khylns	'the corners of the mouth to open', to be delighted
berat ki rat	wedding-night
behudagi	stupid, vulgar action
ba-yasmet	chaste, virtuous
bahu-bejiyan	ladies, respectable women
fwhj	obscenity, impropriety
mwalyh-e qawm	'reformer of the community' (like Sir Sayyid and his followers)
nwkts-cini	criticism
ap na maniyega	'you won't be persuaded', 'there's no getting round you'

p.86

karxana	business, affair (i.e. their <u>myzai</u> -ceremonies)
wmng	desire, longing
raam	custom, ceremony, rite
na-vagyf	unacquainted
eda hona	to be performed
bysmyllah jan	(fully-fledged courtesans were distinguished by the title <u>jan</u> 'darling')
be-baki	shamelessness
sened	licence, certificate
azadi	freedom, free-living
xylet	robe of honour
be-takellwf	without ceremony, free-and-easy
hənsi-məzaq	laughing and joking
jwda	separate (= <u>aləhda</u>)
səjana	to decorate, adorn, furnish
nyvaq	wide tape, used instead of string for the better sort of charpoy
pələng	bed, charpoy, oot
doriyoŋ se kəse hue	tied with pieces of string i.e., rugs were spread over the tape of the bed, and tied with string at the corners to stop them wrinkling
fərj	floor
swthra	oiled
caŋdri	white cloth (spread over carpets)
khyŋcna	to be drawn, stretched (intrans. of <u>kheyŋcna</u>)
naqfi	engraved, painted, enamelled
mwqaba	vanity-case
hwsn-dan	small pan-box (?)
xas-dan	box for made-up <u>pān</u> (<u>əyləwriyaŋ</u>)
wgal-dan	spittoon
əpne qərinəŋ se rəkhe hue	'neatly set out' (<u>qərina</u> = [appropriate] way, fashion')
həlbi	from Aleppo (<u>hələb</u>)
sina	mirror (the best mirrors came from Syria)
wmda	fine, beautiful
chət	ceiling
chət-girl	ceiling-cloth, canopy
mwxtəser	(here 'small', rather than 'short')

jhar	(lit. 'bush') chandelier
hanqi	(lit. 'pot') hanging lamp, 'globe'
ser-e jam se	from early evening
karvel	(lit. 'lotus') lamp with lotus-shaped shade
mehri	maid
xydmot-gar	servant, footman
hath bandhe kheye hona	'to be standing with hands joined' = be in attendance on, to wait on
naw-jevan	young
reis-zada	'son of a nobleman' = young nobleman
dyl bahlana	to amuse, divert
gwlgwl	hookah: hookah-mouthpiece
owhel	merriment, pleasantry
pan legana	to prepare pān
bysmyllah kahna	to say 'in the name of God' (as a sort of request for God's blessing upon them)
ankhen byehana	'to spread the eyes out' (for her to walk on), i.e. look at with admiration
perva	care
hwka	order, command
tabe	submissive
semin asman tel jae.....	'heaven and earth might be shaken, but not their command'
fermayf	request
byn mange	without being asked
koleja	liver = heart
hetheli	palm
	<u>dyl hetheli par rehna</u> 'to put the heart on the palm' = offer to sacrifice one's life, give complete devotion to

p.87

qurban kerna	to sacrifice
nezer	offering
qebul hona	to be accepted
nezer men semana	'to be contained in view' = to be noticed, entertained, accepted
be-pervai	carelessness, diadain
(ke) nezdik	in the opinion of
mal	'worth, importance'
ywrur	pride
heft yqlim	'the seven climes' = the seven zones of the world, the whole world

saitanat	dominion, empire
thoker	kick <u>thoker per hona</u> to be despised, spurned
naz	(coquettish) airs, whims
wthana	to endure
ondaz	coquetry, flirtatious graces
rwlane	to make cry (causal of <u>rona</u>)
cwjki lena	to pinch, tweak
talua	sole (of foot)
mesalna	to crush
rujhna	to be cross, offended
manana	to appease, soothe
bath jojna	to fold the hands, put hands together (in supplication)
mynnot kerna	to beseech, implore
qawl kerna	to give one's word
mwkerna	to deny, go back on one's word
qesem khana	to swear (an oath)
mehfyl-bhor meq	'in the whole company'
nygah	look, gaze
anjkh wjha-ke na dekhna	'not to lift the eyes and look' = to treat with disdain, not to notice
rofk	envy, jealousy
jelna	to burn, be consumed
jan jan ke	'knowingly' = on purpose, deliberately (= <u>jan bujh ke</u>)
hec	nothing, of no account
banavej	artificiality, affectation
fareb	deceit, beguilement
ba-zahyr	outwardly, apparently (but not really)
katyr manzur hona	'affection to be approved', i.e. 'my suit is favourably received by her'
dwjmen	enemy, rival
qeza	death the line means 'either my death has come, or that of my enemy (= rival)': the point being that the beloved in her new-found graciousness to the lover is either faking to lull him into a false sense of security and then strike him down - or she is genuine (in which case the poet's rival is finished)
morej wn ke dwjmen....	The meaning is "But of course a courtesan never feels this - never 'dies' for love of anyone"

eb ja-ke	idiomatically = 'only then did.....'
thendek	coolness <u>kaleje men thendek pama</u> 'coolness to befall the heart' = get relief, peace of mind
rona pitna	'weeping and beating (the breast)' = lamentation, mourning
qahqaha legana	to laugh out loud, chortle
p.88	
karyjma	wonder: 'flirtatious display', 'pantomime'
yntyha	end, limit
der-o-divar	door and walls
dhuan	smoke
siyah	black
jhyenga	broken, dilapidated, sagging (only used of beds)
culha	fireplace, cooking-hearth, stove
ghera	earthen water-pot
bed-qelai	badly tinned, - i.e. with the tinning word off
potili	small pot, pan
legen	copper basin/kneading-trough
tevva	convex iron sheet or pan on which you bake chapatis
rykabi	plate
aja	wholemeal flour
metki	pot, jar
mesale	spices
hanqi	pot, jar (smaller than <u>metki</u>)
jelane ki lekhiyan	firewood
soxte	kindling
pisna	to grind
syl	flat stone (on which spices are ground)
betts	stone cylinder (with which spices are ground)
xwlassa	(lit. 'summary') <u>xwlassa yyh ky</u> 'in short'
kyrkyri-xana	junk-room (i.e. for the whole establishment)
kil	nail, peg
cyray	lamp
petla	thin
sut	thread <u>sut si</u> thread-like

betti	wick
andha	'blind', i.e. 'dim'
wksana	to turn up (wick)
	<u>lakh wksao</u> 'however much you turned it up'
law	flame
arayf	adornment, furnishing
chinka	network for hanging things in
piyaz	onion
salen	curry

p.89

qharqna	to cover
sina	chest, breast
bojh	load, burden (i.e. 'it so pressed down upon me that it was as if....')
dherna	to put
ecanek	suddenly
khet	knock, bump
qamei	switch, cane
jhyrki	reproof, scolding
sarangi	a musical instrument, 'fiddle'
goz	bow (of fiddle)
mar (fem.)	beating
piyar yxlas	'love [and] friendship' (sarcastic)
kertut	trick, mischievous prank
(se) baz ana	to give up
sina dekhna	to look at oneself in the mirror
talna	to withdraw, be out of the way
pytari	little box (used for pān, odds and ends, etc.)
mylana	here = 'to compare'
cehra	face
der hoqiqat	in truth, in reality
seyykyonj	hundreds
joben	youthful charms
teslim	'thank you (for your compliments)'
tarif	praise, compliments
be-mahal = be-mawqa	out of place, inappropriate, inopportune

afet	calamity, disaster ... <u>meri jan ke lie afet tha</u> 'this was to have disastrous consequences for me'
p.90	
tevejjuh	attention
temiz	discrimination, ability to tell one thing from another
mesel	proverb, example <u>meri to voh mesel thi</u> 'I was like the proverbial.....'
be-dewlti	poor, wretched girl
teha	anger, passion
khawlina	to boil the proverb literally means 'the poor girl boils by herself in her own anger' - i.e. no one takes any notice
ham-joli	'playmate', companion
phwkna	lit. to be blown up into flame = 'seethe'
wyna	to fly (away)
kenghi	comb
coṭi	plait(s) <u>kenghi coṭi ka jawa tha</u> 'I liked combing and plaiting my hair'
sedma	blow, terrible thing
coṭi guṇdhna	to do plaits
sine per sanp loṭna	'a snake to writhe over the bosom' = be filled with envy
bal khwlina	hair to be loose
ser jhat munh pehay	'the head a bush, the face a mountain' = looking a terrible sight
aṭhverṇ dyn	i.e. all week: 'I only changed it once a week'
poṭak	dress, clothes
bhari	lit. heavy: 'grand', of expensive material
kareobi	cloth embroidered with silver/gold thread
gwl-bedan	(simple) silk cloth
melmel	muslim
beṛi beṛai hai	[if] I was to be <u>especially</u> exalted (shown favour) then they would put a very thin border (<u>tili</u>) on it.
lecka	gold/silver lace
p.91	
behana	excuse

na-gevar	displeasing, disagreeable
mazedariyañ	pleasures
feraret	naughtiness, mischievousness
samana	to be contained <u>tabiat men samana</u> 'to be contained in the temperament' = have a mischievous side'
thenga	thumb <u>thenga dykhana</u> to show the thumb- cock snook
mujh oerhana (oerana)	to make faces
lagaveñ	attachment, 'hanging around'
revadar	approving, allowing
yanumat	blessing, bit of luck
oherna	to tease, flirt with
narangi	orange, tangerine
jeb	pocket
halva-sohan	kind of sweetmeat (somewhat like 'toffee', - said to be so called after one Sohan Lāl) (Flatts)
tykiya	bit, lump (of sweet)
havele kerna	to entrust, hand over to
hath se winae hongae	'must have passed through my hands'
jegu rekhae	to look after carefully, to treasure
serf	spending
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serf kerna	to spend
raz-dari	keeping secrets, keeping things to oneself
synn-e tobia	age of discretion

CHAPTER 6

(Majlis edn.: Ch.5)

P.93

— — — | — — — — | — — — — | — — — —
ek fatyr cor dyl mera cwrā ker le गया

— — — — | — — — — | — — — — | — — — —
pasban kam-bext seb sote ke sote reh gee

fatyr	cunning
cwrana	to steal
pasban	watchman, guard
kam-bext	wretched
sote ke sote reh gee	'stayed (uselessly) fast asleep'

The meaning of the verse is plain, and introduces her account of how Gauhar Mirzā managed to be the first to sleep with her.

x x x x x x

ghoṭa (fem.)	dark rain-cloud
chans	to be spread over
tel dhar uper dhar barasna	'to rain below flowing above flowing' = the rain to come sheeting down'
byḷi camakna	lightning to flash
badeḷ garaḷna	'the cloud to thunder' = 'there were peals of thunder'
heyderi	(a name)
gwl ho jana	to go out (of lamp)
sujhna	to be apparent: 'so that one hand could not see another' = not be able to see the nose in front of one's face, etc.
jeḥn	party
gehgeha	loud laughter <u>gehgehe wṛ rehe hayn</u> 'bursts of laughter floated up'
tenhai	loneliness
(per) rona	to weep over, bewail
as pas	near, at hand
dwilal	filled doubled sheet, quilt

qhaṇṇa	to cover
gereḥ	thunder
vaṅḡli	finger <u>kaṇon man vaṅḡliyaṇ dena</u> to stop the ears with the fingers
alaṇ	state, condition
aṇḡh laḡ jaṇa	the eyes to close (in sleep), to fall asleep
zor se....pekeṇa	to grip hard
ghyḡhi	throat, larynx <u>ghyḡhi bendh jaṇa</u> to lose the power of speech, be struck dumb
be-hoḡ	unconscious
p. 94	
ḡhaṇḡḡiya	search
thwṡhana	to twist, distort (the mouth), scowl <u>maṇh thwṡhae</u> 'with a scowling expression'
beṡbeṡana	to mutter, grumble
ṡhaḡ	thug, robber, assassin <u>ṡhaḡ mari si</u> 'like one who has been robbed'
saḡer saḡhe kwch maḡum ho, to beṡauṇ	'if I had known anything, I would have told them' = but I knew nothing, so I could not tell them anything
yyh naḡiṇ kaḡtiṇ....	'(I notice that) you didn't say.....'
haḡiya	margin; hence notes made in the margin <u>haḡiya oṡṡhana</u> to make marginal notes, to embroider (a story)
mayuṡi	despair
wdas	sad
be-yṡtiyar	helpless(ly): 'I can't help laughing'
zak maḡ ayṡna	'to mingle with the dust' = be ruined
maṡaq	joke <u>ap ka maṡaq ho saṡa</u> 'it was just a joking matter for you' = you didn't really care
lekḡha-beṡva	prostitute, courtesan with lots of tricks up her sleeve
ḡabana	to suppress
yltiyaṡ	lit. 'healing, closing wound: here it either means 'smoothing over/making good the damage', or else, more specifically, 'maidenhead-faking'
tadbir	plan: measure, step
ky ḡayed-o-bayed	(Pers. 'as it is suitable and necessary' - cf. p. 55) i.e. 'she took every conceivable step' (very emphatic)
aṇḡh ka endha oṡr gaṇṡh ka pura	'blind of eye and full of purse' = with more money than sense'
telaḡ	seeking, search

hwdhwd	hoopoe, i.e. 'a fool'
mwlk-e ain	'the land of statute', i.e., the regularly administered British territory of N.W.P., as opposed to Avadh, which was still ruled by its kings
sadrwa-swdur	Subordinate Magistrate (a formal rank in British India)
sahyb-zada	son (the honorific is here, of course, ironic)
valyd merhum wn ke	his late father
ryjret	bribe
nezrana	offering, donation
ylaqa	estate
serf-e beja	'inappropriate expenditure', i.e. for him to squander
ecche rohe	'he lived a good life' (as opposed to 'the good life')
hevalagna	the atmosphere to act upon (one)
ylm-e tamaf-bini	a <u>tamaf-bin</u> (lit. 'sight-seer') is someone with an eye for the fair sex, or 'a frequenter of courtesans'. This phrase might be translated 'the science of philandering' (but all these expressions, in which Urdu, given the social circumstances of the time, is extraordinarily rich, tend to be rather difficult to translate into English without falling into stilted archaisms or crude vulgarity.)
taq	unrivalled, unsurpassed
fenn-e be-ryeyreti	'the art of shamelessness'
majjaq	expert
ysa-e jerif	(the honorific is again ironic)

p.95

wstad	'Master' (young poets and amateurs got themselves taken on as pupils by well-known poets: the <u>wstad</u> would often alter a pupil's <u>texallwa</u> to one which he considered more appropriate. The translations of the pen-names in the trans. are a bit misleading. <u>rafyd</u> , the pen-name he started off with, as it was his own name and scans conveniently means 'one who follows the right way, one who knows the right way', while <u>mrifyd</u> means 'one who shows the right way', and is therefore obviously more impressive. <u>mrifyd</u> also means a 'spiritual director', e.g., a <u>pir</u> , so that it really was something to be proud of that he had been awarded such a reverend-sounding <u>texallwa</u>)
fexr	pride
mwlaazym	servant
ham-rah	accompanying (lit. 'travelling with')
rekhan miyan	(a very familiar nickname)
loqeb (pl. <u>eloqeb</u>)	title, sobriquet

dehatiyet	rustic quality
vaza-qeta	fashion, 'style'
(per) merna	to die (with love) for, be desperately keen on
xasi daḡhi	'rather a full beard'
ketervan	trimmed beard
xəfʁaʃi	small, clipped beard
sefana	to remove
mwndana	to shave
bed-nwma	ugly
cecek	small-pox
day	pock-mark
bhedda	clumsy, heavy, ugly
pycekna (= pycezna)	to be pressed, i.e., 'sunken'
pefani	forehead
kotah	short
gorden	neck
ṭhyngna	dwarfish
qed	stature
be-hema syfet mowsuf	'characterized by all (these) qualities', i.e., 'he was all this'
yuswf-e sani	'a second Joseph' (Joseph's beauty is a stock theme of Urdu poetry, and this phrase is used to mean 'a paragon of beauty')
pehron	'for hours'
aina samne rehta tha	'the mirror stayed before him', i.e. 'he stayed in front of the mirror'
munḡh	moustache
cuhiya (fem.)	<u>munḡhen morḡna</u> to twirl the moustaches
dwa	mouse
bal berhana	tail
ghunḡer	to grow the hair long
nwkkeḡar	curl, frizzy hair
coli	pointed
enḡerkha	bodice, also 'body of coat'
	<u>unḡi coli ke</u> 'cut high (i.e., short) in the body' (?)
	long coat, jacket

qanqna	to sport, wear with a flourish
bera paencon ka	'with wide bottoms'
thath	pomp, splendour, 'grand appearance'
darbar-dari	paying court, being in attendance at court of
rosa	quick on the uptake, smart, sharp
layq	lit. 'worthy' = well-connected, aristocratic (cf. <u>layq fayq</u> , p.69)
ehbab	friends (An plural of <u>hybb</u>)
vosat	mediation, 'good offices'
unse unse kemron per	'to high high rooms' = all the best courtesans' apartments
resal	access, admittance
be-takellwi	informality, free-and-easy manner (i.e. intimacy as opposed to mere admittance)
chw[ten jan	(name of a courtesan)
mader-pyder	(Pers. = 'mother-father'), i.e. insulting someone's parents (he'd let Chuttan insult him)
beggen	(another courtesan)
tipen legana	to hit on the head with hand
hwana	(another courtesan)
juta khayro marna	to hit someone hard with a slipper
thi thi	tee-hee!
p.96	
nayka	brothel-keeper, 'madam'
(ka) edeb kerna	to be polite to
vasta	relationship, connexion
mojua-e aa merj	'in the general company' = in public
emmarj jan	'Mama'
jhwkna	to bow
teslim kerna	to salute, greet
syn	exact, precise, absolute
seadet-mandi	dutifulness (the word used of a good son's attitude to his parents) cf. Trans. 'a mark of good breeding'
meslehet	good cause, sound reason, good policy
yar	friend
awjerref	honoured (cf. Trans. 'had added another feather to his cap')

be-fykra	('free from care'), layabout, idler, wastrel
xw]-pofak	('elegantly dressed') fop, beau
ey]-pesand	('liking luxury') rake, libertine
zwft-xora	('free-eater') sponger, parasite
ke hemrah	together with, in the company of
yftiyaq	desire
newbet pehwana	'to cause the turn (of...) to be reached' = 'to cause to reach such a pitch'

p. 97

jwun	madness
khynao kama	to hold oneself aloof, be cold (with the object of inflaming him even more)
yltyja	entreaty
aymet-o-sari	pleas and supplications
be-qerari	agitation
dwa	prayer (for something)
tavis	amulet, charm (given by <u>pira</u> , etc.)
tasir	effect
rem-xar	sympathiser, helper
dava-davy]	running to and fro; exertion, pains
tor	breaking: efficacy, turning-point <u>tor hua</u> 'the matter was arranged'
rehen kama	to mortgage
toja	'purse' = bag of Rs.1000
gyn dana	to count out
aymwl-mal	cash payment in full
divan-ji	(Hindi) banker
ki maryfet	in the care of
xazana-e amra	'abundant treasury', ample account
paon phaylana	'to stretch out the feet': this normally means 'to lie down', but also 'to be importunate, unreasonably press for more'. The sense here is 'she raised her demand'
nesr-o-niyaz	gift, offering
ke nam se	by way of (rather than Trans. 'in the name of charity')
le merin	'she got it somehow or other', extorted it'
xwlasa yyh	(lit. 'summary this') in short
meyr ap ke ser mandh di gai	'he was saddled with me' <u>ke ser mandhna</u> = to saddle one with, throw on to someone'
mahvar	monthly

fermay[ka zykr nehin	'there was no mention of requests', i.e. quite apart from what he gave me on the side when I asked for it
xwfiya	secretly (from Khanum Jan), on the side
xas mwlayym	personal servants, servants assigned to me
sojana	to ornament, durnish, decorate
merd admi	gentleman
[erif-zada	well-born young man
gwlcin-e evvel	the first rose-picker (i.e. the first to sleep with her)
beraber	continually
(se) jelna	to burn because of - 'loathe the sight of'
ynteqal kerna	to die
amdani	income
koi puchta na tha	'no one asked (for her services)', 'there was no demand for her'
serf	expenses, expenditure
xeber-giri	looking after
zyyma	responsibility <u>ke zyyma</u> in the charge of
p. 98	
qayda	rule
apna bona rekhti heyq	'keep as their man'
job koi na hua	'when no one <u>is</u> around'
dyl behlana	to divert, amuse
sewda-swlef	shopping
aram	ease, comfort <u>ka aram rehta hay</u> 'you don't have to worry about....'
admi se mangao	'if you order through a servant'
kha jaega	'he'll make a profit' (rather than 'eat a bit of shopping'!)
zayr-xahi	'wishing well': loyalty
paon dabana	to massage the legs (regularly done to tired/ill people)
dava	medicine
doat ayna	friends and acquaintances
oerke[fool, unsuspecting client
phonsana	to trap, catch

biyah jadi	wedding
opne aymas lena	to take charge of, make oneself responsible for
mwjra	courtesan's performance, act
wnhi ko le jate hayg	'they bring them (the courtesans with whom they are living) for their act'
mehfyl	party, company <u>ehl-e mehfyl</u> the audience
mwtervjjyh	attending, intent <u>mwtervjjyh kerna</u> to draw the attention of, to make attentive
tal dena	to clap time
sem	'main beat' (the beat on which the soloist and the accompanist come together)
tal	beat
bhao betana	to mime, act
ferh	commentary
xatyr-mwdarat	respectful attention, honour, entertainment
ynam	reward
ykram	honour(s)
ayva	more
ryqabet	rivalry
jan jan ke	knowingly, deliberately, on purpose
kelma	word <u>(ke) kelma bharne</u> to sing the praises of
fygra	sentence: here = 'pretext, excuse'
pabend	tied, restrained
nybahna	to keep faith
tamaf-bin	'admirer' (of courtesan)
dabna	to be suppressed: be awed, cowed
tekrar	dispute, quarrel
hymayet	protection, support
mwstayd	ready
banke tyrehe	crooks, toughs, ruffians (both words literally mean 'bent, crooked')
p. 99	
bat ki bat men	'in less time than it takes to tell', in a moment
dehao	authority, constraint

ghar ja beythe	'may go off and live with him'
kazim ali	(a name)
kaaya	bracelet, bangle
wtarna	to take off
ywl maxana	to create a commotion, make a big fuss
jhala	earring
ferd	one of a pair
joj	pair
ayj-bay	'Garden of delight', name of a park in Lucknow
asla	fair
swluk	kind treatment <u>hasaron rupay ka swluk kiya</u> 'she treated him to 1000's of rupees', 'she spent 1000's of rupees on him'
ghar-bhar	household (i.e. of Kazim Ali)
ayflapn	meanness
(per) jan dena	to be passionately in love with, infatuated with
ajna	lover
bend	tied <u>kyai per bend na hona</u> not to be devoted to anyone
mir swlad ali	(a name)
suret-dar	handsome
kasreti	athletic, 'well-developed'
ecchi ecchiyon ki nighahen	'the gaze of the best women', i.e. of the choicest courtesans
rob	awe, power of inspiring awe
yalyb	powerful, overcoming
kya mejal...	'no one dared...'
nan-e jabina	last night's bread
mwhtaj	needy, lacking, i.e., too poor to get even stale bread
kwmba	family
perveryj pana	to be looked after
jadi kerna	to get (someone) married
berat ki rat	wedding night
nasib hona	to have the luck to, manage to
ghajr do ghajr	'half an hour or an hour', 'an hour or less'
ghar bhi ho ate the	visited his home (and came back)
p.100	
ek oar myrza sahyb	(i.e., besides you, Rusvā)

kamar jhwkna	the back (lit. 'waist') to be bent
anj	intestines, guts
vasta	connexion, relationship
gher-vale	members of the household
efla	opium (= <u>afyun</u>)
genna	sugar-cane
recpi, rewpi	kind of sweet (taken with opium?)
yzrajat	expenses
bar (maso.)	load, burden
gem-zeda	grief-stricken
	<u>gem-zeda suret benae</u> 'with a grief-stricken expression'
gam sevar hona	grief to mount = be overcome with grief
be-rah-e	by way of
fehmayj	warning, admonition
chokri	girl
yfara kerna	to point
afnai	love-affair
thohrana	to fix, arrange
manjhe ka joya	wedding suit (<u>manjha</u> is the feast given to the bridegroom before his wedding)
pwrsa	scrap, shred
	<u>pwrsa pwrsa kar dena</u> to tear to shreds
hey koi cysa twmhare	'are any of your men like this?'
ser jhwkana	to bow the head (in admission that Khanum Jan was right)

x x x x x x x

myrdeng	kind of lamp (lit. 'drum')
ytr	perfumes
besna	to be perfumed, scented
dhuañ-dhar	smoky, smoking
gylawri	made-up pñ
rwj-bu	fragrance, sweet smell
swetter	perfumed, scented (same root as ytr) <u>dymay swetter hona</u> lit. 'brain to be perfumed' = scent to go to one's head
baroda	Baroda, a city and formerly capital of an important (Hindu) princely state, now in Gujarat
bai ji	'an artiste' (bai 'lady, madam, mistress' is a title often added to dancing-girls' names, particularly those of Hindus)
dhum	fame, reputation
gevaṛya M.	singer, musician
kan pakeṛna	to hold one's ears, the gesture used when saying one is sorry: here means 'to admit one's inferiority'
malumat	(theoretical) knowledge (cf. the description of Biga Jan on p.66)
pothi	Hindu book (of learning): here = 'music shastras'
nok-e saban hona	to know by heart (lit. 'to be on the tip of the tongue')
gela	lit. 'throat', but as before = '(musical) voice'
ky car muhelle wdher avas jse	('that four quarters there the sound would go') i.e. her voice was powerful, carried well, etc.
reng-e mehṛyl dekhna	'to see the colour of the assembly', i.e., to discern the state/mood of the audience'
khaya kar dana	i.e. 'make perform'
tamiz	understanding, sense
samajh-dar	connoisseur
p.102	
chokri	girl
reng jamna	'colour to stick', i.e. to make an effect 'hold the audience'
got	kind of dance (performed at the beginning of a courtesan's <u>mayra</u>): prelude
mayatyā	attending, turning attention to

wjhti jevani	'swelling youth' (cf. Trans. 'the fresh burgeoning of adolescence')
phwrti	quickness, nimbleness: agility
calaki	artfulness, sauciness
alhapen	childish innocence, winsomeness, gaucheness
jebab	youth
alam	state
ojeb	strange, wonderful
an	instant
tek-o-bala	('bottom and top') overturned, overwhelmed
dusra matla	'the second (opening) couplet' (the second couplet rhymes in both parts here, as the opening couplet (<u>matla</u>) must always do)
bota ke	'mizing'
jhumna	to sway, rock (i.e., in ecstatic appreciation)
nala	complaint
rwkna	to stop
serger-e jafa	engaged in tormenting (i.e. 'she starts to torment me again if I stop complaining about my sufferings in love')
thamna	to stop, cease
be-dard	cruel, merciless (i.e. 'she, the merciless beloved, gets angry if my pain ceases': note the word play on <u>dard</u> and <u>be-dard</u>)
qeyamat ber-pa karna	'to set a scene like that of the Resurrection going', i.e. make a fantastic effect
jheppna	to be ashamed (i.e. her look is cast down in shame)
anjh jhwkna	eye to be lowered
tir xeta hona	arrow to miss (the beloved's piercing glances are often compared to arrows: but she has to look her lover in the face for the arrows to strike home)
nezer xilana (se)	to look at full in the face
p.103	
bwt-peresti	idol-worshipping (in the ghazal, symbolizing being in love with beautiful girls)
bed-nam	notorious, infamous
zykr-e xda	mention of God
qeyas karna	to deduce, estimate, realise
ajyq-myza]	('with a lover's temperament') romantic

hasret-e dyl

dam nykelna

kam-bext

hal-e dyl

ouk

bat banana

vojda

mehsuz

sam

govana

seri

mawquf

vah xayr mehfiyl....

as beraz xwda

ta lab-e gor

fawq

resa

the yearning of the heart

to die (lit. 'the breath to go out',
nykelna neatly picking up nykelna in the
first line)

wretched, miserable

Trans. is very free here: more literally,
the couplet means 'How can one get rid of
the heart's yearning in love? Even in getting
rid of one's life one feels a perverse delight'

the state of the heart

mistake

to make up a story

ecstasy

delighted

beat (where singer and musicians come
together)

cause to sing

satiety, having enough

concluded, finished

'never mind the audience.....'

for God's sake

as far as the edge of the grave

love, passion

arriving, i.e., accepted, fulfilled

p.104

awthanallah

qalam tor diya hay

ah

ferer-bar

fela

motaghd-e hwan-e mwakafat

renj

ayva

felsefa

God be praised! (expression of great approval)

'he has broken the pen', i.e. surpassed himself

sigh

'if there is any effect at all in my sigh'

showering sparks (referring to the common
poetic fancy by which the real lover's
heart, on fire with love, gives off fiery
sighs)

flame

'believing in the beauty of recompense'
i.e. believing in fair compensation (i.e.
that great suffering means that one will be
given great happiness to make up for it)

pain, grief

more, increased

philosophy

ʃowq-e yshar ger hay	'if there is desire of manifestation', i.e., if you want to show yourself
ains	mirror (i.e., the poet's heart)
jalva-nwaa	'showing radiance', gloriously apparent
tesevvaf	Sufism, mysticism (because the verse is based upon a famous Tradition explaining the creation of the world in terms of God's need to manifest Himself - 'I was a hidden treasure, and I desired to be known, so I created creation in order that I might be known')
ʔeraz	concern 'what have we to do with it?'
ʃowq-e yahar	(a rather awkward, forced expression)
maqta	closing couplet of a ghazal
hyjr	separation
nala-o-feryad	lamentation and complaint
haz ana (se)	to give up, refrain from
.....	i.e., the poet's <u>toxallus</u> has been omitted
be-dard xafa hota hay	'she, the mercurious beloved, gets angry' (exactly the same words as in the second <u>maqta</u> on p.102)

x x x x x x

p.105

xydamet-gar	servant
navab swltan	(nase)
zard	yellow
mandil	turban (woven with gold/silver thread)
dulha	bridegroom
be-ʃerte-ky	on condition that
naqal	copy
teslimat	compliments (pl. of <u>teslim</u>)
toxliya	privacy
pehar dyn oʻphe	about 9 o'clock
kar rekhi thi	'had done it and had it ready'
(ke) bevale karna	to hand over to
ejrefi	a gold coin = a sohur (<u>sohur</u>), worth about Rs.16 (but there is no fixed equivalent in rupees since the value of the sohur in terms of the rupee depended on the price of gold in relation to silver)

p.106

kəmar	waist, waist-band, girdle
layq	worthy
cyraɣ jalna	lamp(s) to be lit
(Majlis text's ۷, ۷ is an error for da <u>du</u>)	
ceməkna	to glitter
ghan	solid, mass
	<u>noe ghan ki</u> newly minted
kəb nykəlti thiŋ	'how could I get them out of my mind'
senduqea venduqea	'no sort of cashbox or anything'
paya	feet (of bed) (the traditional hiding place for valuables, like the European 'under the mattress')
dəbana	to press down (into floor)
cahna	to want: (+ <u>ke</u>) to love
rahy]	desire
ceɳd-reza	lasting a few days, passing
wuɳwən-e ʃəbāb	adolescence (lit. 'prime of youth')
neɳr-o-nwəa	development
cahet	love
mərdana	manly
hyzəet	spirit
tinət	nature, character
legae	attachment, contact
	<u>legae na tha</u> 'there was no element of manly spirit in his character'
qəmni-pəna	'whore-like-ness'
xəmir	(lit. 'yeast') nature (= <u>tinət</u>)
əhinna - ʃəpəɳa	to snatch, grab
naɳ-bərdari	('coquetry-enduring') carrying out whims
khyɳana pylana	to make eat and drink = to entertain
ədxi	i.e. the servant
reb	masterfulness
həsar dyl ɳə	'with all her heart' (lit. with 1000, if she had them)
fəreftə	fascinated, enchanted
xwʃanaɳ	flattery
yaɳar-e yʃq	(outward) expression of love
ʃərt	condition

p.107

kamina-pen	meanness
gehna	ornament[s], jewellery
takna	to gaze at, stare at, having eyes fixed on
kynaya	hint, sign
mddee	claim, object, purpose
(ke) ghar peṛna	to go and live with
sama-giri	working as maid, doing the housework
jutiyaṅ sidhi karna	to put the slippers straight = to wait hand and foot on
hasret yusuf	(Lord/Saint) Joseph (famous for his beauty, cf. above)
sojosa	miracle
(per) jan dena	to fall in love with (like the Egyptian women who fell immediately in love with Joseph - cf. Quran, sura xii, 'And when they saw him, they so admired him that they cut their hands, saying, 'God save us! This is no mortal; he is no other but a noble angel''')
oṛas-e zati	personal ends, selfish concerns
lyhas	reference, respect
be-yeres	selfless, unselfish
layla meṅnaṅ, firiṅ ferhad	archetypal pairs of lovers of classical Islamic literature
yak-terfa	one-sided, unreciprocated
mel-e dymay	disturbance of the brain, mental disorder
divana	mad
masuli	customary, usual
teeywn-e yxrajat	'fixing of expenses', i.e. settling the fees/terms
texliya	privacy, tête-à-tête
melazym rekha	to employ as a servant, i.e., as a full-time mistress
toy hona	to be settled, arranged
kom-swara	[man] of few words
bhola bhala	simple
bysmyllah ke gwaṛed meṅ	'in the dome of <u>bysmyllah</u> ', a phrase which always means 'sheltered circumstances'
perveryṅ pana	to be brought up
ḍabac	authority
jai	<u>ke ḍabao meṅ hona</u> to be submissive to dishonesty

fereb	deceit
agah	aware
yzhar-e yf̄q	profession of love
ki zebani	through (the mouth of)
be-tokallwf benana	to put at his ease, get him to relax
p.108	
legavef̄	affection (understand <u>mayn ne...</u>)
sar	groaning
	<u>bylkw̄l af̄yq-e sar ben gei</u> 'I really played the part of the passionate lover'
zah ...keys̄i hi...kyon na ho	however...she might be
sxt-dyl	hard-hearted, unfeeling
(per) mayl hona	to be fond of, attracted to
gora	fair-complexioned
gwlab	rose
sutvan, swtvan	thin, fine, aquiline
petla	thin
honf̄	lip
bettisi	('set of 32'), (set of) teeth
ghunger	curl
	<u>ghunger-vale</u> curly
kytabi	long, oval (of faces), symmetrical (like an open book)
matha	forehead
bhare bhare bazu	powerful arms
mochli	(fish): muscle of arm/leg
	<u>mochliyan peri hui</u> 'his muscles stood out'
cew̄ra	broad
kelai	wrist
bwland bala	tall
keareti	athletic, muscular
nur ke sajee men dhalna	'to pour into a mould of light' = to grant a handsome appearance to
af̄yqana	lover-like, amorous
tesnif	composition
hyvao	courage
	<u>hyvao futa hua tha</u> his courage broke out, i.e., he lost his embarrassment
xandani	family (adj.), 'by family background'
jhenpna	be embarrassed
xwrd	young, junior people

buzurg	old, senior people
tekalluf	formality, reticence, reserve
nasr	prose
eda kerna	to express
manh se kehte na bene	'it wouldn't work out if they said it aloud', i.e., they could not bring themselves to say it aloud
eda	grace, charm
feresta kerna	to captivate
ceyn	rest, peace (of mind)
qedar-dani	knowing the worth of, appreciation, i.e., 'you are being too kind'
haqiqet	true condition
ayaz qedr-e xwd bejenas, man anam ky man danam	(Pers.) 'Ayaz, know your station: I know what I am'
	A proverbial saying (also quoted in <u>Taubat al-Nasuh</u> , Chap.II), referring to Ayaz, the beautiful slave and favourite of Sultan Mahmud of Ghazna (d.1030), who was found one night dressed up in the Sultan's clothes.
xanda	educated
fwid bwd	slight knowledge
xet	handwriting
kehte nehij bente	(cf. <u>kehte na bene</u> above)
seban-e qelam se	'with the tongue of pens', i.e. with our pens as tongues
teyr	another, 'a third party'
vesatet	mediation, acting as go-between
jematet	being happy at another's distress, Schadenfreude
razdar	in the secret, privy to a secret
merhum	the late, deceased
majallah (maja-ellah)	cf. Trans. 'by the grace of Allah' (lit. 'what God wills')
mazaq (ka)	taste (for)
ewsaf	qualities (Ar. pl. of <u>wasf</u>)
hwsn-e teqrir	beauty of speech
hwsn-e tehrir	beauty of writing = writing beautifully
p.110	
vellah	by God!
ap ki jan ke layq	'worthy of your distinction/rank', i.e., worthy of your noble self
ynayat	grace

saf saf	pure, 'elegantly simple'
teslim	'thank you' (in acknowledgement of a compliment)
qeder-dan	admirer
kahva leti hun	'I get people like yourself to write them for me'
cin be-jebiq hona	to frown (Majlis مجلیس is a misprint)
destur	custom
myara	line, half-couplet
mwstayd	ready
sayd	superfluous, excessive
chanina	to prune, sift and out out

p.111

hazret-e wstad	(a poet's teacher is to be revered, hence the epithet <u>hazret</u> <u>benad hua</u> 'corrected', but could mean 're-written/composed') the <u>wstad</u> would often modify or re-write his pupil's verses, indeed this was often his principal task.
divan	collected poems (ghazals)
haves	desire, ambition
fers hona	to be a duty, to be incumbent upon one, to behove
zebt-e nala-o-feryad	control of lamentation and complaint
vvh adet kya	'why should I have that as a habit?', 'what sort of habit is that?'
tereh	scheme (of rhyme and metre, in which a ghazal is written)
twrra	(plume, crest), best thing <u>vvh ovr twrra hua</u> 'this is even better'
fyl-bedih	extempore
yrjad karna	to recite (honorific)
sebqet	precedence, going first : 'that's why I started first (to encourage you to surpass me)'
mayn pephe data hun	'I will recite for you'

p.112

dhejak	crash, bang
kerbeja	mottled, spotted, with black and white hairs together
tyroha	crooked
kejar	dagger
ghwana	to burst

be-tokellwfi	lack of ceremony, familiarity
zanu	knee
ser jhwkana	to bow, hang down the head
kafo....	'if you cut me, there is no blood', i.e., I was petrified with shock
yqrar	promise
texliya	privacy
awthra	chaste
raz-o-niyas	lovers' intimacies
bela-e mwhib	awful calamity
nazyl hona	to descend (upon)
seng amad o sext amad	(Pers.) 'a stone fell and fell hard'
ghurna	to glare (Majlis text has an extra para. here - yn sahybon...cephi hui hayn)
sehmi	terrified
ya ylahi	O my God!
afet-e nagehani	sudden disaster
opni teref khyqee hue	'drawn towards himself', i.e., huddled up, shrinking away
teori	frown <u>teorivan cephna</u> the brow to be knit, to frown, scowl (end of extra para.)
kem-bext	wretch
ralel	disturbance, damage <u>ralel dalna</u> to disturb, damage, spoil
afet ka samna hua	('the confrontation of calamity happened') = disaster struck
wjana	to make fly away, cause to vanish
xuq-xar	bloodthirsty
lerozna	to tremble, quiver
p.113	
endeja	anxiety
keleja	liver, vitals, heart
ke par hone	to go through, pierce, transfix
xwda ne-xasta	God forbid!
gezend	injury
kosna	to curse
yarot	devastation, destruction <u>xwda yarot kere</u> 'may God destroy him!'
mwjh se ewr to kwch na ben paga	'there was nothing else I could do' - 'there was nothing for it but to.....'

avas dana (ke)	to call out to
majra	state, situation
ork karna	to request = to say (in honorific language)
seber-dasti	force, highhandedness
yjara	monopoly
to seber-dasti hi sahi	'then, all right, I am being highbanded'
kam.....	(obscenity out)
ser	gold = 'money'
nabar	refusing
newqa	opportunity, (suitable) occasion, 'right time'

p.114

vahi	crazy
surx	red
keṭha	(flat) roof
nygeṭ nara	miserable wretch (cf. <u>nygeṭ</u>)
neyriyet	good, well-being
	<u>yai men neyriyet hay</u> - 'if you know what's good for you'
siyad(e)ti	excess, going too far
zameṭ	silent
tehetṭak	disgrace, insulting
	<u>tehetṭak karna</u> to do something insulting
	(i.e., quarrelling)
chuyvama	to make let go
	<u>kam...chuyvah hay</u> 'who will make me let go'
	(<u>chuyvah</u> is apparently a dialect form of <u>chuyvata</u>)
jhetekna	to jerk
seban seṭhalna	to control one's tongue, watch one's language

p.115

wṭhama	to experience
	<u>hi sybhet wṭhama</u> to experience the society of,
	move in the society of
amada (per)	ready for, intent on
ekhaṭa	wrestling-pit, arena
neyṭan	battlefield, place for fighting
newqaf rekha	to postpone
gholna	to dissolve
jenab-e amir ki qesem	('oath of His Majesty the Lord') = by Allah!
terah dana	to overlook, turn deaf ear
oxis	relatives

nam rehna	to object, criticize, censure (for fighting in a brothel)
gwataxi	rudeness
cakhana	to cause to taste <u>ka maza cakhana</u> to make taste the taste of = 'make you pay for....'
be-fayda	useless, pointless
hwjjet	argument
emman jan	mummy
reis-sada	son of a nobleman, 'young sprig of the aristocracy'

p.116

garden	neck
bel	strength
bhulna (per)	to have illusions (about)
kan ave	= <u>kan aa</u>
siyan	sheath, scabbard
nappa	to measure <u>garden nappa</u> to chuck out by suruff of neck
yad karna	to send for, to miss (the presence of someone)
mtayayyer	changed
ther ther kanpna	to tremble/shake violently
vah ri	(exclamation of approval) 'what (marvellous)...'
paji	lout (opposite of a <u>serif</u>)
sart swet kaha	to insult (lit. 'to say harsh gentle' - cf. <u>bara bhala kaha</u> 'to say bad good', meaning 'to insult')
ap hi ap kerke	'saying just <u>ap</u> to him' (the Khan calls him <u>twa</u>)
sehulat se	easily, without fuss
rafa dafa hona	to be settled
bed-sehni	bad language
[er ho jana	'to be come a tiger' = be emboldened
ey bay	the Aish Bagh (name of a park in Lucknow)
...ke do do hath ho jaen	'let us have a duel/fight it out'

p.117

qahqaha marna	to give a loud laugh, guffaw
cusna	to kiss <u>munh cusna ke layq</u> (i.e., a pretty young boy, fit to be kissed)

xana-jangi	duel
hawala	daring, boldness
cerka	slight wound, scratch
	<u>cerka khana</u> to get a scratch
merdud	(term of abuse, lit. 'outcast') 'villain'
had ke pohwona	to reach the limit
(ki) sosa dana	to punish (for)
dilai	quilted cloak
teponca, temanca	pistol
don se	with a crack/bang
dayna	to fire
dham se	with a thud
son	shock
	<u>son se ho jana</u> to be paralyzed with shock
xun hi xun	'all blood, plenty of blood', nothing but blood
nehri	said
....tu sayy....	'you and I', i.e., 'one and all'
bhir	crowd
apni apni kehne lege	'began to say their own thing', = everyone talked at once
jaufer xaq	(name)
edher	middle-aged
lepokna	to spring, jump forward
huxur	(term of respect, used by servants, etc.) Your Honour, Excellency
mayy somejh lunga	'I'll see to this'
shwri	knife
jenab-e emir olayhy-ssalam ki qesam	by the Lord Ali, peace be upon him! (cf. p.115 above - this is, of course, a Shia oath)
mar lunga	i.e. I will strike myself
berae xwda	for God's sake
p.118	
xaq sahyb ke....kehan legi	'where it had struck the Khan'
goli	bullet
jan ki xayriyet	(i.e. his life was not in danger)

par ho jana	to go through
ers kerna	to say (respectfully)
bed-nam hona	to be disgraced
myrna eli ryza beg	(name of the <u>kotval</u> (police chief) of Lucknow)
sewk	the Chowk, where the prostitutes lived
elakhyda le jana	to take aside
phunkna	to breathe (charm, etc.), whisper
hoga	'that'll be alright'
phenkna	to throw
samajh liya jaega	'the matter will be taken care of' (cf. <u>samajh lunga</u> above)
petti bandhna	to tie a bandage, to bandage
qeli	palanquin, sedan
(ko) hoj ana	('sense to come to one') = come to one's senses
mirry-zana	Mirgh Khana (a district of Lucknow: lit. 'hen-house' of. Trans. 'the poultry market')
kehar	sedan chair carrier, bearer
wtarna	to make get down/out (of conveyance)
x x x x x x x x	
vesedar	consistent (in manners and habits) [from <u>vesa</u>]
(ki) sehani	through the tongue of = through the medium of, sending word by (<u>adai</u> here means his servant, as above)
pej-ter	before, in advance
p.119	
takid	urging, insistence
taxliya	privacy
yqrar karna	to promise
koī na aye paega	'no one would be allowed to come (in)' (the usual construction of <u>para</u> with the oblique infinitive)
euk	mistake, failure, omission
es-roybi	from the invisible world, 'out of the blue'
qhela	lump of earth
es-roybi qhela	= a terrible, unsuspected blow (cf. the Persian phrase commonly used in Urdu, <u>song amed o sart amed</u> 'a stone came and came hard', used in similar contexts - as on page 112)

an peṛe	= <u>a</u> <u>peṛe</u> , come upon, descend (in older Urdu, <u>an</u> is often used instead of <u>a</u> in compound verbs whose first element is <u>ana</u>)
khal bygeṛ gaya	'the game was ruined', i.e., everything was spoilt
yttefaq se	by chance
berat	marriage party, wedding
bat kerna kaysa	'how could I speak to him?'
yfare = kynaya	sign, nod
gora gora	very fair, pale
bhari kēṛe	heavily embroidered, richly-worked clothes
elshyda	separate
peṛvas	gown with skirt which reaches below the knee which flares out as the dancer twirls round: part of the costume of a dancing-girl
wtarna	to take off
pan legana	to make up a pan-leaf
dulha	bridegroom (one of the words which does not change to -a for the oblique)
ke berabar	(here =) next to
teori ceṛhana	to frown, scowl
xafa	angry
xas-dan	pan-box
p.120	
ey lo	'here you are' (rather than 'take this')
porca	bit, piece, slip
koyle	charcoal
swddet	period, length of time
	<u>swddeten se</u> for ages
mahrūm	deprived
ytab	reproof, anger, displeasure
	<u>mahrūm-e ytab</u> meaning 'we have been deprived (even of the pleasure) of the beloved's anger'
beam	feast, party (common poetic word for <u>mehfayl</u>)
cheṛna	to provoke, tease
cheṛa cahiye	'one must provoke him' (note the unusual use of <u>cahiye</u> with the form in -a (so-called 'gerund') rather than the infinitive in -na <u>cheṛna cahiye</u> would not scan)
(ki) ankḥ beeake	escaping the notice (lit. eye) of, do something when they're not looking
peṛ	leaf of door, i.e., one side of double door (also called <u>kyvar</u>)

aj	cover, shelter
jhaṅkna	to peep
fyir	concern
asar	signs, traces (pl. of <u>esār</u>)
ṭawr	attention, concentration
sunā	empty, void, 'flat'
dyl na legna	the heart not be engaged, to have no heart for
junṭun	somehow or other
barē	at last
cyrāṭ jalna	lamp(s) to be lit
rwāqa	note, letter
maṣnun	contents
dehna	to be suppressed, damped down
karēdna	to scrape, 'rake'
beṭkana	to make blaze up, 'rekindle'
rasa	lit. 'style', here perhaps 'code' (cf. <u>vaṣadar</u> (p.118) above)
be-takalluf dost	intimate friend, with whom one is on familiar terms
navas-ganj	(a district of Lucknow)
be-ṭarṭ-e fursat	'on condition of leisure' = provided that you are free
suret	way, means
ṭeb-e vyaṣal	'the night of union' = night spent together by lovers
ketahi	shortness, being short
ka ṭykvā kya, yehāṅ to...	i.e., others may complain, but <u>here</u> (in our case)
ṭykvā	complaint
(ke) lālē hana (kysi ke)	to yearn desperately for (understand <u>hamān</u>)
navab hamaṇe naṅ	(name of Navab Sultan's friend)
ṭarṭ-e-awāz	poetry
tabla	drum, tabla
tal sam	keeping time, beating time
naṣer-baṣi	making eyes, casting loving looks
maṭq	practice

bejhna	to increase
jeb-e mahtab	moonlit night
alam	state, atmosphere
sehn-e bay	lawn
text oshka	raised platform for sitting on
canjani	white cloth used as floor-sheet, drugget (laid over carpet/rug)
gao-tekya	large cushion, bolster
eyf-o-nyfat	luxury and pleasure (<u>saman-e eyf-o-nyfat</u>)
mehayya	provided, arranged, prepared
khylna	to blossom, bloom
bela	kind of jasmine (<u>Jasminum sambac</u>)
osmbeli	jasmine (<u>Jasminum grandiflorum</u>)
mahak	perfume, scent

p.112

dymay mwetter	lit. 'the brain was perfumed' = the scent went to one's head (cf. the description of Umrao's first <u>sejra</u> on p.101, where this and other phrases are also used)
zwjbu-dar	sweet-smelling, fragrant
gylewri	made-up <u>pan</u> leaf
besna	to smell, be perfumed
texliye ka jalsa	'party of privacy' = private party
owhal	merriment, 'banter'
be-tekellwfi	informality
dunya ve-ma fiha	the world and what is in it (Arabic) - the world and all its cares
berham ho jana	to break up (of a party, <u>intrans.</u>)
orte dam tak	until one's dying breath
lazzet-e masiyet-e yjq	'the joy of the sin of love'
awld	paradise
bela	lit. 'calamity' = awful thing, terrible thing
mesaq	taste
sath	companionship
malal	weariness, being fed up, boredom
let	(bad) habit, addiction

felek-e tefryqa-endaḡ

'the separation-inducing heaven' - a common poetical phrase reflecting the idea that it is malign destiny, governed by the heavens and planets which brings about separation between lovers: God, from whom all things come, cannot be blamed directly.

berhaḡ ker dena

to break up (party/association) (trans.)

fyraq-e mah-o-enjwa

separation from the moon and stars (i.e., when the night comes to an end, and the moon and stars disappear)

berket

blessing [Rusvā is being ironical, and really means the terrible, inauspicious destructive force of Umrāo's entry as a beautiful courtesan]

bhaḡ-para (a phaḡ-para)

inauspicious (by saying 'are my enemies inauspicious?' Umrāo means to say 'am I so inauspicious?')

yyh ap ne xub khi

(sarcastic) 'what a fine thing to say!'

p.123

salamati

safety, peace (again ironic, these being the last things he supposed Umrāo to bring with her)

sefai ho jana

a clean sweep to be made

ra-dad

account of one's circumstances, story

qwsur

fault (i.e., the fault was mine, not to see this beforehand)

xah...xah...

whether...or...

nek-nami

honourable fame (opposite of bed-nami)

(ka) symaa kerna

to take responsibility for, to guarantee

benana

(also means, as here) to mock, ridicule, 'cut down to size'

bygaḡna

to ruin (i.e., 'I do not harm them')

derd-e dyl ki lazzeten

serf-e jeb-e yam ho goin

lit. 'the delights of my heart's pain were expanded in the night of grief', i.e., love caused me to suffer dreadfully at night when I was alone

tul-e fyrgat se bahwt be-
tabiyaḡ kam ho goin

lit. 'from the length of separation my my restlessnesses have become much less', i.e., one gets used to anything after a while, and I have endured separation so long, that I no longer feel its agonies so acutely (The Trans. does not really translate this verse)

sog

mourning

zwlf-e resa

long tresses

hesret	longing (i.e., my longing to see her hair undone)
ferik-e bexs-e matam	'partners in the party of mourning' (i.e., my desires join with her in her mourning, attracted by her undone hair)
ham-nefiq, dekhi nehusat dastan-e hyjr ki?	lit. 'o my companion, have you seen the inauspiciousness of the tale of separation?' i.e., 'my friend, do you see the awful effect of stories about parting?'
jenna	to get properly established
pana	(+oblique infinitive) to be allowed to, manage to

X X X X X X X X X

nevasb jafer eli xan	(name)
swlaxm hui	i.e., 'I entered his service'
synn-e ferif	age (honorific)
pwjt	back
xes	bent
layq	worthy, able, capable

p.124

ke(n)oli	snake-skin: a kind of thin cloth
engerkha	long tunic
gwibeden	kind of silk
nafa	waist-band
mesale-dar	embroidered, trimmed with gold lace
kakwl	ringlet, sidelock
bojna	to be twisted
nowkar rakhna	to engage, 'keep'
feyja	(one of the few English loan-words in the book!)
....eysa bhi hoga	= 'would there have been any....?', meaning 'there were none'
sarkar	court, establishment
jan-o-jewket	pomp and splendour
(ki) salamati menana	'to pray for the well-being of' (an honorific way of saying 'being in attendance on')
jwluai	courtier, attendant
ek ranqi ka bhi rosm tha	(this is the reading of the Majlis edition, but the alternative reading, which has <u>yan</u> for <u>rosm</u> is better.) <u>yan</u> , lit. 'name' has the meaning of 'post, position', as in the phrase <u>malum nahin kaha men yan tha</u> at the beginning of the book (p.36)

mahvar	per month
mwsahybat	keeping company, attendance upon
awr takalluf swniye	'and note another routine he scrupulously observed'
divan-xana	main, public apartments (reserved for men), as opposed to the women's quarters
khylai	nurse
seber-desti	by force, brooking no refusal
yntyha ki	extreme, very great
syva-s...ke	except (= <u>ka syva</u>)
ejra-e-msharraz	the first ten days of Muharram, the time of extreme mourning for Hussein by the Shias, leading up to the festival on the 10th
{sebz	'the nights' = three nights beginning on 17th Ramadhan, on which mourning was observed by some families in Lucknow, since Hussein is said to have started out for his journey to Kербela then
elahyda	separate(ly)
soz	(short) dirge, elegy (sung in mourning for Hussein)
dyl lojna	'heart to be ravished'
gevcyya	singer
{ekna	to check, correct, point out error
soz-xani	recitation of <u>soz</u>
yokta	unique, unsurpassed
sonodi	standard, authentic
mir eli	(famous writer of <u>soz</u>)
p.125	
{whret	fame
tasiya-dari	keeping Muharram, observing Muharram (by keeping <u>tasiya</u>)
(se) bojh cojh ker	greater than, surpassing
ymam-baqa	Imambara, the building in which the mourning of Muharram is celebrated
pojka	lit. 'belt': kind of cloth banner displayed during Muharram
{ifa alat	'glass furnishings', i.e., chandeliers, etc., with which the Imambara was decorated
{ey	thing
nadyr	unequalled, superb, of excellent quality
sojlys	here means the regular gatherings of the Shia during the first 10 days of Muharram to participate in the mourning ceremonies, perhaps 'mourning meeting'

afura	the 10th Muharram, when the celebrations reach their climax
mehtaj	needy, poor
mosyn	believer (i.e. 'Shia' here)
faqa-jykoni	breaking of fast (Shias fast in Muharram)
eyhlwa	the 40th day after the beginning of Muharram, which marks the final end of the Muharram observances
terkib	way of singing, arrangement
soz-xan	<u>soz</u> -reciter
ki be-dawlet	thanks to, on account of
navab molyka kyjver	the Queen (i.e. the mother of Vajid Ali Shah, last King of Avadh) (lit. Navab Queen of the Realm)
resai	access, admittance (lit. 'arriving')
jehan-penah	the King (lit. 'world-refuge')
newha-xani	reciting lamentations (= <u>soz-xani</u>)
(ki) tarif karna	to praise
serkar-e jahi	the royal government = the Court
sta hona	to be bestowed, presented
mersiya-xan	reciter of mersiyyas (the Muharram elegies)
mera ysa tha	'I was appointed'
matam	mourning
dar-e dawlet	the Court (lit. 'door of wealth' or 'Sublime Porte')
hasyr hona	to present oneself (humbly)

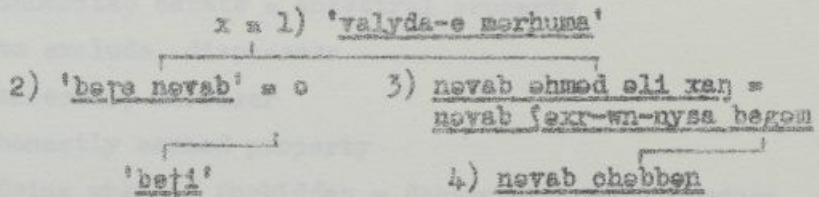
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hussayllah, navab chebban	(names: the <u>gyzai</u> was described on p.81 (Trans. p.29))
ceca	uncle
kerbela-e mwella	Karbela the Exalted (the standard epithet of the holy city)
mongni	betrothal, engagement
(per) ser dena	to press for, insist on
(ka) fyqra dena	to promise (without fulfilling it)
saf ynkar	utter refusal (to marry his cousin)
jahd samana	(it was) the time of the monarchy (when aristocrats did things the old way)

gali	curse, rude remark ...per gali ceph owki thi 'people had already started saying rude things about her'
mana	to agree to, tolerate
jalsa	party
mwsahybin	cronies, boon-companions (Ar. pl. of <u>mwsahyb</u>)
pehlu	side
tambura	tambura, four-stringed instrument used as a drone for accompaniment
chejna	(to tease): to play (plucked instrument)
mwsahyb-e xas	special companion = favourite, intimate
dylber hwseyn	(name)
xeber-dar	'look-out man'
ender-mehel	the inner apartments, the private part where the women were
derrana	going quick and straight, without hesitation or delay
divan-xana	the public apartment, where the men sit
ghwsna	to rush in, burst in
ag begula hojana	'become fire and whirlwind' = to be furious, burst into flaming rage
mawquf	stopped
tazim-o-tekrim	'exalting and honouring' = polite formalities
emr	thing, matter (<u>emr-e zeruri</u>)
erz kerna	to submit (polite for <u>kehna</u> , etc.)
eyf	pleasure(s)
xelel	disturbance <u>xelel-andaz</u> disturbing
yrjad	order, command (as used here, short for <u>yrjad fermeiye</u> - 'please command', i.e. 'I'm yours to command')
ehmed eli xan	(name of old Navab's brother, i.e. Chabban's father)
marhum	the late, deceased: <u>marhum</u> is the Ar. fem. of the same word (read <u>valyda[-e]marhum</u> , but <u>ehmed eli xan marhum</u> , since <u>marhum</u> only takes the isafat (optionally) with titles, not with names)
yntyqal kerna	to die (respectful)

mohjub-wl-yrs

excluded from inheritance, disinherited
Genealogically the relationships are:



Under the inheritance rules of Islamic law, both Sunni and Shia, when someone dies leaving one son and the son of a predeceased son, the former takes everything and the latter nothing. So here, since 3) predeceased 1), 2) gets everything and 4) nothing

jaedad

property, estate

qabyz-o-mwtaserryf

occupying and possessing

be-fak

certainly

p.127

ap ko beta kiya tha

i.e. Navab Chabban's grandmother had treated him as an adoptive son

vesiyet

will

swla

a third (under Islamic law only a third of anyone's estate can be disposed of by will, the rest must devolve by the strict rules of division to the recognized heirs)

byna-ber...ke

on account of, on the basis of

vesiyet-name

will, testament

sarf karna

to spend

dava

claim

ki nysbet

in connexion with (the amount you have already spent over the legal third)

baz-purs

investigation, calling to account

xun-e jyger

'blood of my liver', i.e. 'You are of my flesh and blood' (Trans.)

ab-dida ho jana

'to become wet of eye' = eyes to fill with tears

zabt karna

to control (oneself)

haddat-wl-war

for life (lit. 'the period of life')

rehte

'if you were to remain....' = 'you could remain....'

zati

personal

xerc

expenses

kafalet karna

to act as security, guarantee

varys

heir

bed-rezei

bad conduct, evil ways

majbur kerna	to force, compel
jaedad-e mewrusi	inherited estate = ancestral property
be-daxl kerna	to exclude, dispossess
bzwarg	ancestor, forebear
nek-kamai	honestly earned property
heram-kari	doing what is forbidden = debauchery, evil conduct
my[ane	to destroy, squander
mnasyf-wd-dawla	(a legal rank) 'Chief Justice'?
(ke) hemrah	together, with, accompanying
taliqa	inventory
me-e	with
erbab-e ny[at	('lords of pleasure') = singers, dancers
mwstehyq	entitled
dar-e dawlet	the Court
hebba	a grain, particle, tiny bit

p.128

dest-berdar hona	to give up, wash one's hands of
mwsahybin awr mwlaзыmin-e mefjula awr mafuqa	'companions and attendants with whom you are engaged (in the <u>mehfyl</u>) and in love with' (some texts miss out <u>mefjula</u> , which makes the construction easier, and gives the sense 'companions, attendants and mistress')
deryaft kerna	inquire
esbab	(personal) belongings
qoli	palanquin, sedan
kyraya kerna	to hire
ek ek kerke	one by one
rxaset hona	to take leave
qedim	old, former
merdum bexj	(name)
be-kar	useless
ber-teref kerna	to dismiss
be-kasi	helplessness
ters khana (per)	to be sorry for, take pity on

x x x x x x x x

p.129

miyan hwanu	(name)
karkwn	manager, agent

jaq-nysar	'sacrificing one's life' = devoted friend (Majlis text's جاں نثار should read جان نثار)
pasina	sweat
(ke) cori chupe	behind the back of, in secret from
khwle kaxane	quite openly
thath	'style'
be {yrket-e ehade o be merahemat-e reyre	(Pers. phrase) 'without the participation of one or the interference of another' = sole, unfettered
qabyz-o-mwtaserryf	'owning' (cf. p.126)
newkari ki gwftegu	i.e. a discussion about Bismillah entering his service (as his mistress)
swqat f.	(Ar. plur. of <u>swqt</u> , but often means, as here) means, resources
nysf	half
kaṭna	to cut: pilfer, embezzle
gher meḡ bhar li	i.e. 'you've filled your own house/lined your own pocket with it'
yeribi	poverty, being poor
tana	to heat, melt on stove
man	maund (weight, = 40 <u>ser</u> /80lb: so 9 <u>man</u> = 720lb)
cerbi	fat
hayḡ hayḡ	(exclamation) 'hey! steady on!'
bua ferxwnda	Auntie Fakhunda
navab serferaz mahal	(title of a noblewoman)
xasa-vali	attendant (perhaps specifically one waiting at meals, <u>xasa</u> being used as an honorific for the meals of great personages)
jhe(ḡ)pna	to be embarrassed, ashamed
vwh jo koi honḡ	i.e. 'whoever she may have been'
p.130	
zever	jewels, ornaments
nykal goḡḡ	'eloped'
(kysi) ke palle peḡna	to fall to, be allotted to: to get something
ḡeyxi	boasting <u>ḡeyxi bygharna</u> to boast
retti	grain (very small weight) <u>retti retti</u> 'every last detail'
navab haseen eli xarḡ	(name)

cyri-mar	fowler, bird-catcher
marj-baz	trainer of fighting cocks
bejer-baz	trainer of fighting quails (equally popular as a sport)
mezaq kerna	to joke
khara	straightforward
beri wafhur hun	'I am notorious'
chychore-pen	meanness, petty vanity, 'caddishness' (Trans.)
ji jalna (per)	heart to be set on fire by = 'be incensed at'
yuj twm ate the	'you used to come (without my specially desiring your company)'
mana kerna	to forbid
varydat	incident; catastrophe
(ke) mugh der mugh	face to face with
peyyam	message
hof ki dawa kero	'take medicine for your senses' = get your head examined, come to your senses
jema kerna	to deposit
jajau	studded, set with jewels
kapa	bracelet
jori	pair
komar	belt

p.131

(ke) nezdik	in the opinion of
channa mal	(name of Hindu jeweller)
chwtten	(name of a courtesan)
baji	elder sister (compare the way she calls Umrao ' <u>bekyn umrao</u> ' below)
wtarna	to take off
yallah	O God!
bahvar	dealings
pe[ri]	kind of bangle/bracelet
hath men dal lena	to put on (bracelets)
(kysi per se) sedge kerna	'to sacrifice to' = give
yug hi	just (by the way)
jeyse	as if....
gyrvi rekha	to pawn
lo ewr swno	'just listen to yet another one.'

p.132

yuh job ky jys dyn	(the job ky answers Husnu's keb: = 'I'll tell you when, it was on the day that....')
--------------------	--

fermayj	request, asking for (by the Navab)
zyd kerna	to insist
pure saw	the full 100 rupees (of her fee)
mazatyb	addressing
zwjka khaiye	'eat dry rice' = scram, hop it
mohajen	money-lender
biyasu	at interest (an unfamiliar Hindu word, hence glossed with the more familiar Urdu word <u>sudi</u>)
tshelna	to take a walk
p.133	
khysekna	to slip off
tever	air, expression
cele jate hi ben peyi	'there was nothing for it but for him to get up and go' (an alternative reading has the more usual construction <u>cele jana hi para</u>)
hysat-fehmi	getting to render accounts, taking inventory
esbab	goods, articles
ki maryfet	in the care of = simply 'to whom'
sud	interest
esal	principal, the original sum
ohwqana	to secure release of, redeem
bas-pwra	inquiry
mwkerna	to deny
(ki) kor dabna	('edge/bit to be pressed down') = 'this was his weak point'
qabuci	(lit. 'door-keeper') smuggler, good-for-nothing, scoundrel
musi	(lit. 'oppressor') wicked, ruthless person
tehes nehes	destroyed, ruined
(ki) tak meq hona	to be on the watch for, be on the look-out for (chance to attack)
daon par oaphna	to get caught in someone's grip (a wrestling term) = fall into someone's clutches
cori ka mal	stolen property
hargyz na	never, certainly not
yhsan	(means both 'a favour' and the gratitude felt for it)
	<u>yhsan hoga</u> - 'it would be a kind thing to do' and 'he will be grateful for it'
hetiyana (hethiyana)	to grab, get one's hands on
	<u>me ne...hetiye li thi</u> 'the rogue got it for Rs.225' (i.e. Husnu got it off the Navab: Trans. 'the silly ass parted with it' is a bit misleading)

siyada beriq nest	(Pers.) lit. 'there is not more than this' = not more than this, this at the most
hevale kerna	to hand over
p.134	
wai ne...diye the	(i.e. Husnu)
tyr-phys	fuss
kotvali ka cebutra	police-station
pa-piyada	on foot
wdasi	sorrow, dejection
jan-o-jewket	pomp and splendour
rob-dab	display of rank and dignity, air of authority
be-takallufi	'easy manner' (Trans.)
kynara	side
epne ko roka	(= <u>epne ep ko roka</u>) 'I restrained myself
vah ri	(exclamation of approval: of. Trans. 'one must take one's hat off to')
chejna	to start, broach
(ke) hathon	through (the hands of) = <u>ki maryfet</u>
gyro hona	= <u>gyrvi hona</u>
p.135	
newbet	time, occasion
myrza sahyb	(the police chief, who appeared on p.118, to throw out the unmannerly Khan Sahib)
mere sar ki qasen	'the oath of my head' = I earnestly beg of you
sayyed	Sayyid; descendant of the Prophet - particularly highly regarded by Shias with their reverence for Ali and the Imams, also descended from the Prophet
hymmet	high-mindedness
afrin kerna	to praise, applaud
xandani reis	hereditary aristocrat
be-murwveti	(rude) callousness, ruthless behaviour, inhuman behaviour
chwtten jan	(courtesan's name)
behana	excuse, pretence
severe se	early
rwkset kerna	to send away, dismiss
vada	lit. 'promise', here = appointment, rendezvous
vagea	event, incident

jhwkna	to bow
koi hay to nahin	'there's no one (else) about, is there?'
bua	'auntie' (familiar term of address to older woman)
tamiz	discretion, capacity
p.136	
navab farr-wa-nysa begam sahyb	(title of Navab Chabban's mother)
yklawta	only (child)
pervana	(lit. 'moth' - in poetry moths fly round the candle symbolizing the beloved, allowing themselves to be burnt by it) (per) <u>pervana hone</u> to be exceedingly fond of, dote on
naz	affection
palna	to bring up <u>mere nazon ka pala</u> = he has been lovingly cherished by me, 'I have lavished affection on him'
owlad	children (cf. the family tree given in the vocabulary above (to p.126 of text 3))
mangeter	fiancé(s) (child betrothals were common)
gali caphna (per)	rude things to be said about
ysi per ceca ko bura malum hua	'this is the reason why his uncle has taken against him'
daxl dena	to interfere, intervene
tambih	reproof, 'teaching a lesson'
wmr-bher ka gher	i.e. 'a position (in my household) for the rest of her life'
wa se des uper	'that + 10', i.e. ten more
yhsan kerna (per)	to oblige
razi kerna (per)	to cause to be happy with, make agree, persuade
jan-o-mal ka malyk	(lit. 'owner of life and property': cf. Trans. 'dearer than all their wealth, dearer than their lives')
tabah	ruined
bhala	good, 'in the interests of'
aynda tum ko xatiyar hey	'in future you have the power of choice' = for the rest, it is up to you to decide'
p.137	
adab teslimat	respectful greetings, compliments
arz kerna	to say (respectfully)
yrjad fermama	to say (honorific)
lawndi	slave-girl, servant
amr-e xylaf	contrary action = 'I will do nothing to stop this'

katyr jama rakhna
zyddi
mama
gyssa na le baythna
qedimi
namak-xar
encher
phunkna

eb jo
ao-bhaget
mwilazymet
yxtylat

p.138

hem bhi avey
sarakna
aj ke dyn ke syva
mweddeb
hwzur
el-hemdwi lyllah
garden jhwkana
xwda xw[rekhe
dwa-go
hazar beth jaen
[aka
mal-zadi
erz le ke hazyr hui hun
xwda salamet rekhe
hwzur ke salam ko
(ka) munh dekhna
pohlu

p.139

cyhre se ek rang....

to set mind at rest
obstinate
old woman servant
'don't spread the story around'
old, ancient, of long-standing
'salt-eater' = faithful servant (or
'living on her favours for a long time')
spell, magic word
to blow, breathe (charm, etc.)
'breathed a few words into her ear (which
had such a marvellous effect that...)'
'next time that'
(warm) welcome
employment (of Bismillah as his mistress)
intimacy, affection, love
'may I come in, too?' (avey = aen)
to move aside, shift
i.e., except for that day
courteous, polite
your honour (more respectful form of ap)
'praise be to God (I am well)'
(lit. 'bow the neck') = to bow the head
'may God preserve your happiness'
saying prayers (i.e. for you): well-wisher
'we may get pots of money'
copper coin (2 paisa)
('money - daughter') whore (= still a
tuppenny whore)
'I have presented myself with a petition to
make' (humble language)
'may God cause her to prosper'
'to salute your honour'
to stare at in astonishment
side : here = 'drift, gist' (note unusual
construction of mayn...semjhe hue thi)

'one colour to leave his face and another to
come' (i.e. full colour to leave, and pale
colour to come = grow pale)

anjkh jhenpnā	'eye to be ashamed' = to be cast down, avoid looking at
dofale ki jōṛi	lit. 'pair of shawl' = 1 doubled shawl (like 'a pair of trousers')
bykna	to be sold (i.e. to them)
defeten	suddenly
byjli	lightning
zəbt kerna	to restrain, control (oneself)
pwr-metan	richly embroidered, full [in the middle] (<u>metan</u> 'text', also means 'middle, centre of piece of cloth', as opposed to <u>haṣiya</u> = 1) edge, hem 2) footnote in margin)
zar-kar	worked with gold, (made of) cloth-of-gold
sewda-ger	merchant, dealer
legana	'to offer, go up to'
perveryṣ kerna	to cherish, foster (here used as honorific be kind to)
bwṛhapa	old age
oṛhna	to wear (shawls, etc.), drape over oneself
bola hi cahti thi	'was about to speak' (the standard construction of <u>cahna</u> with the -a form)
jhyṛəkna	to scold, chide
(ke) bio meṅ bolna	'to speak between' = interrupt
ae kyn	every day
fərmayṣ	request
p.140	
sexi	generous person
sum	miser
erman	longing, desire <u>dyl ka erman nykolna</u> heart's desire to be fulfilled
lyllah	by God, for God's sake
heqiqet	position, status
kasbi	prostitute
bera-e xwda	(Pers. for Ar. <u>lyllah</u>)
zelil	demeaned, humiliated
ab-dida hona	to become moist of eye = eyes to fill with tears
əsl	(f.) reality ... <u>ki koi əsl nahin</u> 'is nothing in itself'

bolne ko thinj	'was about to say something'
yfara kerna	to gesture, make a sign
talna	to put off, evade <u>tal ke</u> 'avoiding (looking at anyone in particular)'
bwt banna	to be turned into a statue = be still and silent
ap ke dwjman	'may your enemies be incapable...' (the usual polite formula by which something nasty is attributed not to the person addressed, but his fictitious 'enemies')

p.141

chychora	vain, petty, tawdry, mean
fermayj koren ya na koren, bysmyllah koren	i.e. 'it doesn't matter if I (<u>hem</u>) ask for anything or not - let Bismillah do the asking'
buhi ahi	old woman (= <u>burhi</u>)
ah-e serd bherna	to heave a bitter/deep sigh (lit. 'cold sigh')
taqdir	fate
oitha	rag
fyqra	sentence, phrase
nyjter	lancet, scalpel
tebahi	being ruined, ruin
edna	miserable, wretched, 'trifling'
ferz	supposition, 'idea'
besva	prostitute
mit	friend <u>car payse ki mit</u> 'four-paise friends', i.e. so-called friends, cheaply bought (rather than Trans. 'only friend is money')
mesel	proverb, saying
randi kys ki joru	'whose wife is a prostitute' (ans. 'of the one who pays the money')
amrevvet	generosity, charity, favour

p.142

damen	skirt, hem
twrj	bitter, tart
xefa	angry
be-kar	useless

dyn pherna	'make days to turn' = bring better times (<u>dyn pherna</u> is the intrans.)
jutiyan khylvana	to cause to get a shoe-beating (double causal of <u>khana</u>)
ba'i bi	'the old lady' (Khanum)
jhan'kna	to peep
qayamat	day of resurrection, doomsday
ber-pa kerna	to set up <u>qayamat ber-pa kerna</u> = create havoc, 'raise Cain'
resam	(m.) relationship, affair
terk kerna	to abandon, give up
aj nahin hay...	i.e. 'it doesn't matter if he has nothing now'
thikra	potsherd <u>anhon per thikri rakna</u> 'put a potsherd over the eyes' = deliberately affect not to notice
zamana	time 'fortune'
tote ki terah	(parrots are notoriously faithless and fickle)

p.143

anhon pherna	to turn eyes aside, avert glance
teng kerna	to make things difficult for
han men han mylana	'to mix (one's) yesses with (another's) yesses' = completely agree with
tehsin-genj	(area of Lucknow)
mamdum bexj	(name)
namak-helal	(true to salt) faithful
feraynda	ashamed
mawquf kerna	to dismiss
(ke) kam ana	to help
ager xwda ne caha...	'if God wills (then I'll make it up to him)'
tep-tep	patter-patter, rolling down
chwyana	to free
zina	stairs
wterna	to go down

p.144

tever	(pl.) expression
mayusi	despair, desperation

fahmayf	warning, causing to understand (i.e., about the new plans based on Chabban's mother's intervention)
teahid	introduction, prologue
mawquf rakhna	to postpone (<u>mawquf</u> basically means 'stopped', therefore both 'postponed' and 'dismissed')
tefviḡ	worry, concern
kwch kha ke so rehen	'that he may take something and be sleeping' (i.e. poison himself)
yezab	fury, violence to <u>awr yezab ho</u> 'then things would be still worse'
sar-e jam	early in the evening
sevar ho ke	(i.e., riding in palanquins)
kahar	litter-bearer, men who carry the palanquin/ sedan
avaz dena	call out, shout
mayus hona	to despair, give up in disappointment
ḡhunḡna	to look for
roti piṡti	'weeping and wailing' (lit. 'weeping and beating (head/breast)')
ejeb	strange, wonderful <u>apna ejeb hal kiya</u> 'had worked herself up into a dreadful state'
mwtefekkyr	worried, anxious (same root as <u>fykr</u>)
p.145	
enguṡhi	ring
nexxas	(lit. 'horse-market') name of a bazaar/ district in Lucknow
bykti hui pekṡi gai	'was caught being sold', i.e., 'someone was caught selling it'
eli ryza beg	(name)
saqi	water-carrier (= <u>b(e)hyṡti</u>) (i.e. this was his caste)
mwkerna	to deny <u>saf mwkerna</u> completely deny
ḡanṡna = dhamkana	to threaten, browbeat
gebul dena	to confess
leb-e derya	on the edge of the river, on the river bank

lohe ka pwl	the Iron Bridge (whose construction is described in <u>Guzashta Lakhnau</u> , Chap. 7)
hwqqa pylana	to give smoke on a huqqa (for a small sum of money)
nehana	to bathe
(ki) rakhvali kerna	to look after
ferif-zada	'young gentleman'
pakka pwl	(presumably = <u>lohe ka pwl</u>)
lwngi	loin-cloth (of at least knee-length) <u>lwngi bandhna</u> to put on a loin-cloth
kudna	to jump, plunge
ojhal	hidden, out of sight
revana hona (ko)	to set out for
teyrna	to swim
asra	confidence, expectation, hope
peher rat gee tek	'until one watch of the night was past', i.e. till about 9.00 p.m.
dubna	to drown
xeber kerna	to inform, report
p.146	
jhaagya	(quarrel): trouble
phenasna	to be caught
khyncna	to be dragged, pulled (i.e. I'll be hauled off to the police station/all over the place)
fwhda	waster, scoundrel, good-for-nothing
cwrana	to steal
sypahi	police-constable
kotwali	police-station
sath kerna	to send along with, cause to accompany/ escort
mwhr	seal, signet
sanyha	event, incident
seza	punishment
x x x x x x x x x x	
ha	alas!
emman jan ki garden per	(blood is on people's necks in Urdu, = English 'hands')

khetekna	to feel misgiving, be apprehensive
qaza	fate <u>ke ser per qaza sevar hona</u> 'fate to be mounted over the head' = to be doomed
yarat kerna	to destroy
be-haq kerna	to deprive of rights, disinherit
jan dena	to give up one's life, kill oneself
p.147	
divana	mad
jo na ho kam hay	'whatever is not, is less' = 'anything could happen'
allah amin	God grant it be so! <u>allah amin ka layka</u> child granted after many prayers
ranq (=) beva	widow
afet	calamity, terrible blow
tobah	ruined
qabona	to drown (<u>trans.</u>) (i.e., you've drowned him (in your story))
mechli	fish <u>mir mechli sayb</u> (presumably the nickname of a Sayyid friend of Rusvā's who could swim like a fish)
nwka	paint
qesd	intention <u>qone qesd se</u> intentionally, deliberately

x x x x x x x x x x

CHAPTER 7

p.148

— — √ | — √ — √ | √ — — √ | — √ —
 kwch wn ko ymtahan-e vefa se yerez na thi
 — — √ | — √ — √ | √ — — √ | — √ —
 yk zar-o-natevan ke setane se kam tha

yerez	purpose, intention
ymtahan-e vefa	examination of fidelity
zar	weak
na-tevan	powerless
setana	to tease, torment

(The verse serves to introduce the chapter which deals with the cruel treatment handed out to their admirers by the courtesans.)

x x x x x x x x x x x

mw[taq	eager, desirous
pefa	profession
calta hua fygra	'current remark' = common currency (i.e. 'love')
dam	trap
(kysi per) merna	to fall desperately in love with (here 'pretending to do so')
thandi sanse bharna	to heave bitter (lit. 'cold') sighs
ku(η)an	well
payr latkana	to dangle the feet (throwing herself into a well being the traditional way for an Indian girl to commit suicide)
senkhiya	arsenic
saxt dyl ka	hard-hearted (<u>keysa hi...kyon na ho</u> 'however hard-hearted he may be')
fareb	decent, wiles

p.149

elbatta	certainly, of course: on the other hand, although, whereas
y[q-bazi	((only) lit. 'love-play'): art of falling in love, art of love
malika	mastery, proficiency

ynsan to ynsan fyryfta	'let alone men, even an angel...'
jal	net, snare, trap
qybla	direction to which Muslims turn at prayer: honorific applied to religious figures
eysa veysa	common or garden, ordinary
(ka) dars dena	to teach
maqulat	'the rational sciences' = philosophy
mysl-e-nazir	equal and peer
synn-e ferif	age (honorific)
nurani	bright, shining, light
emama	turban
aba	woollen cloak (as worn by holy men)
asa	stick, staff (The Trans. '...like a surplice... like a mitre' conveys very well the force of the rather ironical epithets <u>ferif</u> 'noble' and <u>mwbarak</u> 'blessed')
cheftna	to be cut out, picked out <u>chefti hui</u> select, special, unsurpassed (used only of bad/disreputable people)
fox	mischievous, naughty, lively
erz kerna	to tell (respectfully)
mwbalaya	exaggeration
sahih	true, authentic
mir sahyb qybla	(title)
dylber jan	(name of courtesan)
teallwq	connexion, liaison
wmda	good, excellent
afar	verses (Ar.pl. of <u>fer</u>)
(per) dam dena	(lit. 'die for') love, like
ysi sylsyle men	'in this connexion' (i.e. because to be a good love-poet, it helps to be a great lover)
hwan-peresti	the worship of beauty, admiring pretty girls/boys
maquliyet	reasonableness, a reasonable/normal way
veze-dar	those with style, fashionable

xwda wn ke darjat ali kere	'may God exalt his station(s)' (a pious formula)
p.150	
lar ke	'having quarrelled' (not <u>larke</u> !)
bezaza	cloth market
pychvaya	back, rear
mylap	reconciliation
qerib-e jam	around evening
sohn	courtyard
texta	plank, piece of wood
	<u>texton ke</u> 'wooden'
cawka	square platform (or read <u>ki cawki</u> with same sense)
gao-tekya	large cushion, bolster
mwhazzeb	polite, decent (an alternative reading to the Majlis text's <u>dur mwhazzeb</u> is <u>do zanun</u> = kneeling and sitting on the heels (lit. '2-kneel'))
be-besi	helplessness
zaytun	olive (-wood)
tesbih	rosary
ya hefiz	'O Protector'
beraber	beside (herself)
temaja	sight, spectacle: 'fun'
heyran	astonished
nim	a kind of tree
munh per hevaiyan wina	('rockets to fly over the face') = colour to be drained from the face
p.151	
therther kanpna	to tremble violently
gejna	be buried
	<u>mayn zemin men ger gai</u> 'I was buried in the ground' (= I was so aghast, I wished the ground would swallow me up')
munh pherna	to turn face aside
be-cara	poor, wretched
surat	(here =) face

nadyri

of or relating to Nādir Shāh, who invaded India and sacked Delhi in 1739 with a ruthlessness that became proverbial; so a nadyri hwkm is one that must be complied with: trans. 'third and final command'

bysmyllah keh ke

(one says bysmyllah 'in the name of God' before starting a task, especially a difficult one)

(after chora, nim has been omitted in the Majlis text)

jer

root, foot

ciṅ be-jebiṅ hona

to have a wrinkle on the brow, frown, scowl

paynce ceḥhana

to roll up trouser (-bottom)s

bes ya ewr

'enough, or more?'

phwnəŋg

top part of tree

ḡax

branch

petla

thin

jan be-haq teslim hona

'life to be surrendered to God' = to be killed

qadḡonj per gyrna

to fall at the feet of

mynnət

entreaty, pleading

syfaryḡ kerna

to recommend, put in a word for someone

bare

at last, finally

ceḡhne ko ceḡh gae the

'had managed to climb up somehow or other'

dyqqet

trouble

eb gyre ewr jeb gyre

'will fall at any moment'

be-xeyr-o-afiyet

'with welfare and prosperity' = safe and sound

pesina pesina ho jana

to be covered in sweat

dam phulna

('breath to blossom' =) be out of breath, pant, gasp

p.152

əpne ko səṅbhalna

to control oneself (= əpne ap ko)

naleyn

pair of shoes, sandals, slippers (Ar. dual, like valydeyn)

text

(the place where he was sitting) = texton ki cawki

zeb-e dof kerna

to put on (honorific, here ironic, meaning lit. 'to make an adornment of the shoulders')

kysi pahlū

lit. 'on any side' = nowhere, not at all

qerar

ease, comfort

cyuṭā

ant

yzar-e ʃerif

the noble drawers, honoured pants

ghwsna

to get into

dyl-legi

amusement, jest

dyl-legi-baz fond of amusement, playing practical jokes

be-dard

cruel

tebesswm

smile

sser

trace

dam be-wxd

silent, dumbfounded

ybrat

warning: example

alam tari hona

state to overcome

ek ejib alam-e ybrat tari tha 'we were strangely overcome by this awful warning (of the follies induced by love)'

baqi rehna

to remain

terz-e sytem

method of torture

kafyr

infidel (= 'the cruel beloved')

meza ana (ko)

to enjoy

wlfet

love

azmana

to test

jwmla

whole sentence: here = 'story/tale'

tesavvur

imagination

ʃert

condition

mwqaddas surət

'holy/revered face' (ironic)

tesvir khayona

picture to be drawn

defeten

immediately, at once

hymaḡet

stupidity

qeyamat ka

great, wonderful, amazing

daḡiq

fine, subtle, complex

mesela

question (i.e., there must be more in this than meets the eye)

barikd

fineness, subtlety, complexity

fəzihət	disgrace, scandal
mawft	for nothing
xun	blood
	<u>xun hona</u> to be murdered
hamari bela se	= 'what do I care about....'
bubək	old fool, dotard
jəlna (se)	to be fed up with, resent
dhanno	(name, of Bismillah's monkey)
peṭexna	to throw down (hard)
heḍḍi	bone
peali	rib
ṭuṭ gei hoti	'would have got broken' = 'could have got broken'
baṇḍriya	she-monkey
palna	to bring up, keep (pet)
gehra	deep
swag	love, affection
ṭhaṭh	pomp: 'splendid way of life'
etles	brocade, satin
ghəngriya	little skirt, petticoat
kamdani	muslin with flowers/stars embroidered in gold/silver thread
kwrti	shirt
jali	lace
oṭhni	dopatta, shawl
caṇḍi	silver
cuṛi	bangle, bracelet
tawq	collar
ghuṇghru	little bell(s) (i.e., 'it had a collar with little bells on' - or 'a collar, and bells on its feet')
sona	gold
bali	earring
jalebi ymerti	(two kinds of sweets)
mol lena	to buy
zera se	tiny, only so big
vwh to xeyr	'they were alright'
əjnebi	strange(r)

ghyghi bandh jana	not to be able to speak for fright
eccha merd	'quite a strong man'
chwræ na chufe	'it could not be freed (by freeing it)'
p.154	
ap teʃrif lae	(i.e., the Maulvi Sahib)
mæxera-pen	prank, practical joke
sujhna (ko)	to occur to
yʃara kerna	to beckon
pwʃt	back, behind
wæakna	to leap, pounce
kændha	shoulder
mʷɪna	to turn round
jhetækna	to shake (off)
ya mayn to janti hun...	'or, for all I know, it might have got down of its own accord'
khukhiyana	to snarl, chatter (aggressively)
laʃhi	stick
god	lap
owmkarna	to fondle, soothe, stroke
anʃel	hem, border
wʃhana	to drape, wrap over
xub dyl khol ke	'opening her heart right well' = furiously, 'good and proper'
kosna	to curse
galiyan dena	to swear
sebr ana (per)	contentment to come = content oneself with
tejvis kerna	to decide, devise
mwnasyb	appropriate
mwnasybat	being appropriate, suitability
khəʃka	lever
lengur	long-tailed black-faced monkey: baboon <u>khəʃke ka lengur</u> a toy consisting of a metal <u>lengur</u> through which a double string is threaded. By putting one end of the string under the foot and pulling the other with the hand, the <u>lengur</u> can be made to bob up and down - just like the Maulvi Sahib being made to go up and down the tree by Bismillah.

layq-e tazir

worthy of punishment, deserving to be punished

qays

the original name of Majnun, the lover of Laila: their love forms one of the most famous Arabic romantic legends, endlessly referred to in Urdu poetry

sag-e layla

Laila's dog

piyar karna

to kiss

ceheta

dear, beloved

be-edbi

lack of respect

jan

business: glory

beid

far, distant

x x x x x x x x x x

p.155

tambura cheṛna

to play the tambura (string drone)

xalifa ji

(title of drummer (mirasi): cf. p.65)

tabla

drums

aṭh dyn se

'for the last week' (rather than Trans. 'these last 8 days')

tep

fever

tep-e sedid violent fever

lahyq

reaching, continuous: = 'attacking'

baona

to get off, escape (alive)

mwah

impossible (i.e., it looked as if I wasn't going to survive)

didar

spectacle, sight: face (i.e. 'I had to see you')

jan-ber hona

to survive

vysal

union = 1) union with beloved/intercourse
2) union with God/death

ho गया होता

'might have got' (for tense, cf. tuf gei hoti on p.153)

fyqra

sentence, witticism

phaykana

to cause to quiver (i.e. shake with laughter)

asar

symptoms (Ar. pl. of eser)

nafa

profit, gain

wrs

(lit. 'marriage') hence celebration of marriage of soul of holy man with God, i.e., the festival held every year in celebration of his death at the shrine round his tomb.

(ham) jaya karte
ryjhana
hesb-e mawqa

qaza
kafyr
eda
vejā
tari hona
ansuon ka tar banāhna

qatra
rif

ṭepakna

p.156

samne vala dervaza
gandami reng
gol
miyana qed
kesreti
jamdani
angerkha
phenṣa phenṣa
khwle payncon ka
makkeli
juta
nyhayet
wada
jali
cyken

runal

oṛhna

ws dyn ke gee gee

ṭehelna

I would keep going
to delight, entertain
'according to the occasion' =
appropriate(ly)
fate, destiny: death
infidel = cruel beloved
charm, winning ways
ecstasy
to overcome
'the thread of tears to be tied' =
weep in unceasing flow of tears, keep
crying
drop, teardrop
beard
rif-e mawaddas holy beard (ironic
honorific)
to drip
front door
wheat-coloured, swarthy
round
of middling stature, medium height
athletic, well-developed
muslin with flowers woven on it
tunic, coat
tight-fitting
with wide bottoms
velvet
slippers
extremely
fine, of good quality
lace
cloth embroidered with flowers,
embroidery jali per ki oyken 'embroidery
done on lace'
scarf
to wrap (the word used for wearing
scarfs/shawls, etc.)
'(after such a long time has passed)
since you left that day'
to walk, take a stroll
ṭehliye (= please get lost!)

aḡnai	love, friendship
lal-taqi	(cloth) of a particular design in red
geranṭ	kind of cloth, 'Grant cloth' (Trans.)
ṭaga	piece, roll of cloth
muḡh chwpāna	to hide one's face
lejaḡet	importunity, entreaty
lehja	tone, expression
serkar	(very respectful term of address = 'Your Honour', etc.)
elil	indisposed, ill
timar-dari	nursing, looking after
seadet-mand	dutiful (son)
bebbaḡ	(name of courtesan)
fereḡta hona (per)	to be infatuated with
darbar-dari	paying court to, waiting in attendance on
fyqra	phrase; 'fine words', lies
aḡkheḡ car hona	'eyes to become four' = 2 pairs of eyes to meet
muḡh pherna	to turn (face) aside
amteḡeyyer	changed (for the worse), disturbed
ther-ther kaḡpna	to tremble violently
pwkarti ki pwkarti rahi	'went on calling him'
teori	frown, scowl
	<u>teori ceyhana</u> to frown, scowl
phyr baḡed	'then let it be' (Pers.) = who cares, so what?
beraber aya kie	'kept on coming regularly'
veze-dar	loyal, steadfast
gali gelewj	insults, calling each other names
kwṭem-kwṭa	hitting each other
nowbet pehwṇa (tek)	things to reach the stage of
chychora	petty, mean
bwra manna	to think ill of, take amiss, to mind
jhep se	quickly, at once
matha	forehead
jhwri	wrinkle
herket	movement: action
be-yewr	with attention, attentively

kan pekəjna

to tug the ears (a sign of being sorry/
saying təwba - here done cheekily)

jhyjekna

to be startled, recoil

hejna

to move off/away

goya

as if

be-tehafə

without reserve, unrestrained(ly)

mwskerana

to smile

cinj be-jəbinj hona

to scowl angrily

qerib tha ky

'it was near that...' = 'he almost...'

p.158

ferir

wicked, naughty

zahyr kərna (pər)

make evident to, give the impression

menzur

desired

ajna

lover (Pers. word, so does not change
to -e)

jelna

to burn: be jealous

dhoka

delusion

dhoke men rəkhna to delude, mislead

əngara

burning charcoal, ember

ənga on pər lojna to roll on embers =
suffer burning pangs of jealousy

bhwəsnə

to burn, be scorched

pef menj bəl pəjna

'twists to come in the stomach' = get a
stitch

be-bəsi

helplessness

rəhm ana (ko)

to feel sorry for

bhaṇḍa

pot

bhaṇḍa phorna 'to break the pot' = let
the cat out of the bag (i.e., used like the
English idiom for disclosing a secret)

naraz

angry, cross

mwtəvejyjh

paying attention, 'turning to'

jhellə-pən

'boisterousness' (Trans.) (Majlis text
note, = fəreb 'tricks')

rəsm

attachment, affair

vasta

connection, relationship

bachəj khył jana

to grin with delight

pak

pure

rəfk

envy, jealousy

wn ka iman jane

'his faith may know', i.e. 'he alone knows'

p.159

nawci	'girl' (young courtesan)
har ek ecchi thi	i.e., was good-looking
javab	(here =) 'equal, peer'
peri	fairy
mayda	white flour, as opposed to the coarser <u>ata</u> (usually spelt <u>atta</u>)
fehlab	kind of red <u>mayda-fehlab</u> very fair, with some pink in (Trans. 'peach-and-cream')
goya	as if
sany	maker, creator <u>sany-e owdrat</u> the maker of the world = God
moti	pearl
kufna	to beat, pound <u>ankhon men moti kut ke bharna</u> 'to fill the eyes with pounded pearls' = the eyes to be very bright
swdawl/sydawl	graceful, elegant, dainty
nur ke sançe men dhalna	'to be poured into a mould of light' (= be endowed with great beauty, as in the description of Navab Sultan on p.108)
bhere bazu	full/plump arms
gol	round(ed)
kelai	wrist
jama-zebi	quality of looking good in anything one wears
qayamat ka	excellent, superb
wsī ke liye mwnasyb tha	'was suitable only for her'
eda	way, manner
dyl-ferebi	charm, attractiveness
bhola-pen	simplicity, innocence
hezar jan se ferefta	'utterly bewitched' (lit. 'entranced with a 1000 hearts' = <u>hezar dyl se ferefta</u> , p.106)
lama	candle (a favourite verse image for the beloved, whose lovers are likened to the moths which flutter around it)
bisiyon	scores
teqdir	fate, fortune <u>teqdir ki ecchi</u> lucky
ylzam dena (ko)	to blame

epne hath	'by her own hand', i.e., through her own fault
karab	(here =) unlucky, wretched
renḍi-pena	whoredom, being a courtesan
(ke) layq	fit for, suited to
baysavaḥ	Baiswara, name of a town/district in Avadh
zamindar	landowner
ḡerafet	nobility, being an aristocrat (<u>ḡerif</u>)
xwda-dad	God-given
hwsn-o-jamal	beauty (= <u>hwsn</u>)
xabt	craziness, stupidity, crazy fancy
aḡyq hona (per)	to fall in love with
evvel hi evvel	the very first of all, right at the beginning
piyare sahyb	(name)
hezār-ha	thousands of (Pers. pl. of <u>hezār</u>)
swluk	being nice, 'treating' (the word used of money given to courtesans by their admirers)
jan dena	to lay down one's life, be deeply in love with
kasna	to test, examine (lit. to tighten)
ytminan	satisfaction, confidence, peace of mind <u>ytminan hona (ko)</u> to feel satisfied, confident
yttyfaq se	by chance: 'it so happened that...'
zar-o-qatar rona	to weep bitterly
selah	advice, warning
merdwa	man (contemptuous form of <u>merd</u>) (a woman's word)

p.160

be-mwrevvet	unkind, cruel, insincere
twmhare wn ke	(the 'old <u>ke</u> ', now not much used, as in <u>ws ke ek beḡa tha</u> 'he had one son')
aḡnai	an affair
bwnyad	foundation, basis
nykah	marriage (the legal contract)
biyah	wedding

apna bwra	'what is bad for you'
pechtana	to be sorry, repent
hamara hi keha hua	'just what we had said came to pass'
ramza	coquetry, affectation, airs <u>lege ramze kerne</u> 'he began to play up/ play hard to get/put on airs' [note the word order: in phrases with <u>legna</u> this normally implies some sort of impropriety/unreasonableness]
athon peher	'all eight watches' = whole day and night, 24 hours
jan diye deti hey	'was giving up her life' = was on the point of death with love
piṭna	to beat (oneself in mourning)
xanwm ko suret se nefret ho gai	'Khanum came to hate her face', i.e., Khanum was so fed up with the way she was carrying on that she could hardly bear to look at her.
mawquf	stopped
merd-admi	man, gentleman
joru	wife
miyan bivi	husband and wife
nybah	steadfastness, keeping going with, managing well to get on with
paon dho dho ke pina	'to drink the water in which feet have been washed' = to show great respect/ affection/gratitude to
be-jerte-ky	on condition that
qedar-dan	truly appreciative
talwa	sole of feet <u>telwon ki barabari nahin ker sekna</u> 'not to be able to equal the soles of' = not fit to kiss the shoes of, etc.
tankenat	haughtiness, hauteur
ywrur	pride
nek-tora/nak-toṛa	turning up the nose, sneering
ky xwda ki panah	'that (one must seek) refuge with God' = they were utterly intolerable
afna	lover
swluk	treatment
ghamand	pride
la-zeval	imperishable, everlasting

hesti	existence (i.e., she thought no one was more important than herself)
zat	person, individual <u>xwr'id ki zat se</u> 'from Khurshid (and all that Khurshid meant)'
rendi-pen(a)	whoreishness
lakhon	lacs (of rupees)
xubi	beauty (= <u>hwan</u>): or could = 'excellence, goodness'
phuhar	awkward, clumsy
syrf suret hi suret	'just a pretty face'
mwjra	(here =) invitation to perform
p.161	
tamis	discretion: 'taste, art'
mwftaq	desirous
munh thwthana	to pout, make wry face, look miserable
sevar hona (per)	to ride on = to dominate, obsess
be-rwzi	lack of concern, inattentiveness
be-etynai	lack of interest, indifference
tama'a dekhiye	'see the spectacle' = then see what happened....
ytab	rebuke, censure, displeasure (<u>ytab-e shi</u>)
nazyl hona (per)	to descend, come down upon
zabti	seizure, confiscation
jagir	estate(s)
chinna	to seize
mwhtaj	needy, beggar, destitute
koni	diminution
zyd	stubbornness, 'stubborn demand', insistence
gher bythana	i.e. to take as mistress
be-pas-e xandan	'out of consideration for his family'
ya yun keho ky	'or say thus that...' = 'or, if you like,....'
menzur kerna	to approve, assent
as tujna	hope to break, be shattered
bhwgga	simple, foolish, credulous
phwalana	to wheedle, coax (out of)

rwpees khana
feqir fwqera

etyqad
fah sahyb
ek ke do kerna
beyā
kengen ki joṭiyan
wtarna
kora
haṇḍi
tyl
bhervana
cepni
dhanḱna
fal-baf
paroa
gela
nara
mwrjid

p.162

jogi
kala nag
phen
dasna
petta
bali
(ke) hevāle kerna
nek-dyl
nek-myzaḱ
beku-beṭiyan
manjhe ka joṭa

gal
swrxi

'to eat money' = to cheat out of money
(fwqera is the Ar. pl. of feqir) = fakirs
and so on
faith, belief
fakir (honorific)
to make two out of one
bracelet
pairs of bracelets
to take off
untouched, unused
small cooking pot
oilseed (sesamum)
to get filled (with)
(small) lid
to cover
kind of cloth: 'shawl-cloth', 'paper-cloth?'
piece, bit, strip
neck (i.e., of pot)
tape, trouser-string
(*'spiritual director'*) i.e., the fakir's
pir

yogi
black cobra (the most poisonous kind)
head, hood (of cobra)
to bite (of snakes)
leaf: ornament worn in top of ear
earring
to hand over
good-hearted
nice-natured
respectable women, chaste women
the suit worn by bridegroom before
wedding (which also made another jealous
courtesan see red: cf. the description
of what Khanum did to the old Mirza Sahib
in his youth on p.100!)
cheek
redness, flush

namudar	apparent, visible
bhebhuka	flaming, blazing (i.e., they her cheeks turned flaming red)
pwrze pwrze ker daina	to rip to shreds
ryqqet	tearfulness
roya ki	'kept on crying'
kwch na mana	'she didn't take any notice'
bxar	fever, temperature
lene ke dene peyna	'to have to pay instead of receiving' = be past all hope, on the point of death
hekim	doctor
dyq	hectic fever, consumption, TB
fezl	favour, grace
xwd-be-xwd	of its own accord
ru be-yslah hona	'to turn in the direction of betterment' = to improve
be-zahyr	outwardly, to all appearances, in appearance
chwtem-chwta	separation, breaking off relationship
mzlaqat	meeting, 'liaison'
dyl lagna (se)	to be attached to, involved with
be-tevejwhi	lack of attentiveness, disregard
be-etynai	lack of interest, indifference
hed se ziyada bayhna	to increase beyond all measure
x x x x x x x x x x x	
saven	4th Hindu month (= July-August, i.e. during monsoon)
sy(h)-pohr	afternoon (immediately after <u>do-pohr</u> : Pers. = '3-watch')
beresna	to rain
khwlina	to open: sky to become clear, clouds to disappear
kotha	(flat) roof
bwland	high
ja-be-ja	here and there
sbr	cloud
twkra	bit, scrap
pecchem	west

ʃəfəq	red sky in the evening, sunset
swəfəyɖ-poʃ	<u>ʃəfəq phulna</u> sunset to appear (lit. 'dressed in white') well-to-do people, gentlemen
məjma	gathering, crowd
ziyada-ter	more, greater, increased
p.163	
əyʃ bag	(name of a park in Lucknow)
mela	fair
qəɖəm wʃhəna	to pick up the steps, hurry along, set out
benna ʃhenna	to be decked out, elaborately got up
dhani	('rice-coloured') light green
rəŋg-rez	dye
rəŋgna	to dye
owna	(here =) to wrinkle, pleat (the dopattas)
kəŋghi	comb
coʃi	plait, pigtail
gʊŋdhna	to plait
bhari	heavy, i.e., valuable, grand
zevər	ornaments
cewka	square, courtyard
gao-təkya	bolster, large cushion
pecvan	hookah <u>pecvan legana</u> 'set up hookah'
piche həʃna	to retire, withdraw
mir sahyb	(mentioned in the story of Bismillah and the Maulvi)
ysrar kerna	to urge, insist
swst	slack, sluggish, depressed <u>tebiyat swst hona</u> to feel out of sorts, not like doing much
məyŋ nəhiŋ jəne ki	'I'm not going', 'I don't feel like going' (an emphatic construction)
dwa mənɡna	to pray (for something)
to mele ki behar həy	lit. 'then there is the spring of the fair' = then we can really enjoy ourselves at the fair'
yəzeb	anger <u>yəzeb ka</u> marvellous, fantastic

joben	youthful beauty (i.e., she was looking marvellous)
renget	complexion
melmel	muslin
phuṭna	to burst out, 'burgeon out of' (Trans.)
uda	purple, azure
gerenṭ	'Grant-cloth' (cf. p.156)
serḡbhale nehīṇ serḡbhalta	i.e. (here trousers were so wide that) they could not be controlled/kept in order
phenṣa phenṣa	tight-fitting
kwrti	blouse
qayamet ḡhana	'to make the Day of Judgement fall' = to look superb
helka	light, i.e., simple (opposite of <u>bhari</u>)
hira	diamond
kil	nose-pin
enti	ear-pin, earring
kaṛa	bracelet
moti	pearl
kanṭha	necklace
qedd-e adēm	('mad-sized') full-length
sina	mirror
eks	reflection
balaenṇ lena (ki)	'to take the calamities of' = draw hands over another's head and crack fingers as token of taking their misfortunes on oneself here the meaning is that her reflection would have been so beautiful that she would have had to take steps to ward off the evil eye from it
ḡem	sorrow
bygaṛ	quarrel, rupture
wdas	sad
ḡezeb kerna	'look very beautiful'
peri-payker	'fairy-faced' = beautiful girl
pysna	to be ground <u>dyl pysna</u> = be grieved
p.164	
mysal	simile, analogy
ḡayr	poet
dard-amez	'mingled with grief', doleful, full of pathos (<u>fer-e dard-amez</u>)

(ke) meze lena	to enjoy
khwlta hua	rather fair
saṅvla	brown, tan (used in good sense)
kytabi	long/oval; symmetrical (like an open book)
swtvaṅ	thin, fine
pwtli	pupil of eye
cherera	slim
buṭa sa qeḍ	'stature like a shrub' = short, petite figure
kar-cobi	embroidered
twlvāṅ	heavy, rich, expensive
joṛa	suit
kahi-kereb	green crepe
benet	gold/silver edging
ṭakna	to be stitched (on)
beṭ-qimet	expensive, valuable
gahna	ornament(s), jewellery (= <u>zever</u>)
ledna	to be loaded
ws per twrra	'to crown it all'
eyn meyn	exactly (spelt عیناً)
cewthi ki dwlhen	a bride (all dressed up for) the ceremony of the fourth day (after the marriage, when the bride receives the groom in her own house, and they pretend to beat each other with sticks covered with flowers)
ṭoxi	mischievousness, sauciness
ṭararet	naughtiness, cheek
(ka) muṅh ceṭhana/cyṭana	to make faces at, to caricature
aṅkh leṭana (se)	to throw flirtatious glances at
muṅh pherna	to turn away, look the other way
haṅ yṅh kehna bhul gei ky	'oh, I forgot to tell you that...'
banao syṅghar kerna	to make up, adorn oneself
miyana	kind of palanquin (with curtains)
bhiṭ	crowd
thali	plate
ser hi ser jae	'it would go from head to head' (there being no room for it to fall to the ground)
ja-be-ja	here and there
khylawna	toy
myṭhai	sweets

xanca	small tray
	<u>xance-vala</u> hawker, pedlar (with small tray to carry his goods around in)
meva-ferof	(dried) fruit-seller
har	garland
terboli	betel-seller (male: female would be <u>terbolen</u>)
saqen	female water-seller/hookah-bearer
kwch kam nehij	'I've no interest/concern'
mwflys	poor, destitute
teverger	rich, wealthy
eqi-mend	intelligent
alym	learned
jahyl	ignorant
rezil	mean, common, low (opposite <u>serif</u>)
sexi	generous
bexil	mean, miserly
cyhre se khwl jata hay	'is immediately evident from the face'
ten-zeb	a cloth (thin muslin)
engerkha	tunic
uda	purple, azure, lilac
sedri	waistcoat
nwkke-dar	pointed
p.165	
cwst	tight-fitting
ghwtanna	short-drawers, reaching to (and tight about) knees (knee = <u>ghwtina</u>)
maxmeli	velvet
cephavvan	high-heeled
juta	shoe
ytrana	to strut, swagger
sandeli	sandal-coloured, light yellow
renga hua	died
ara	crooked, at an angle
ghurna	to stare (wolfishly!)
nwkedder	sullen, gloomy
cin-be-jebij	frowning, scowling

berberana	to mutter, grumble
ber veqt	at the (right) time
sujhna (ko)	to occur to
wngli pekajna	to hold by the finger
manda	indisposed, unwell
javengi	= <u>jaengi</u>
kendhe per cejhana	to put up on the shoulder, give a piggy back to
nannha	little, tiny
nethni	nose-ring
coji	top-knot
gwjdhna	to be braided, plaited (intrans. of <u>gundhna</u>)
jal-bar	'shawl-cloth'
mu-bar	hair-ribbon
canji	silver
cuji	bangle
masum	innocent = little child
kalai	wrist
dwkhna	to hurt
koi cujiyan na wter le	'so that no one could take the bangles off'
kehiye phyr	'I ask you, then...'
yar(-e) yar	bosom friend: lit. 'friend of the cave', a title of the first Caliph Abu Bakr, who was in the company of the Prophet when he was forced to take refuge for three days in a cave when pursued by the hostile Meccans

fermayji	'bespoke' = spoken in response to challenge of other party: (hence) powerful, strong
gali	oath, bad language
emaj	'mate'
khaj se	with a clink
kya eal hay	'what value do they have'
avaz dena (ko)	to shout, call out to

p.166

saqi	hookah-bearer
swlogna	to be lit (of hookah)
gali gelewj	oaths, bad language
bandegi	salutation, greeting
myzaj-pwrsi	asking after health
ebe	hey, you there!

khylvana

to cause to give to eat, to treat

jhəʃ se/jhəp se

quickly

bəjhna

to come forward

ere

oh!

khysiyana

humiliated, sheepish (because the other, being a Muslim, had deliberately ordered a pan which the Hindu would not be able to take after he had touched it)

tənt

waist-band, fold of loose cloth at waist into which money is tucked

ylayci

cardamom

choʃ dena

to let fall on, put on

cuna

lime-paste

cyləm

hookah: properly, the bowl of the hookah, without the stem

pylvana

to give to smoke, stand a smoke

wtarna

= 'to take off'

x x x x x x x x x x x x

moti jhil

Moti Jhil = 'Pearl Lake' (name of lake in the park)

kynara

bank

ferʃ

carpet, rug

bychvana

to cause to be spread out

thəhrna

to stop, rest

ser-e ʃam

beginning of the evening, early evening

do ghəʃd rat gee tek

'until 2 gharis of the night had passed' = till an hour or so after nightfall

(ki) səyr kerna

to have a look at

....cəlne ki thəhri

'then we decided to go home' (understand bat) [here thəhrna = 'to be settled']

miyana

palanquin

ʃwba

doubt, suspicion

tələʃ

search, looking for

dawʃana

to cause to run, send out

chan marna

to search (lit. to sift)

mayus hona

to despair, give up hope

ser piʃna

to beat one's head (in distress, etc.)

sədma

blow, shock

gesəm khana

to swear

begam

(i.e., his wife)

əlil

indisposed, unwell

jata to kyon jata

'how could I have gone, even if I'd wanted to?'

p.167

be-ja

out of place: 'unfounded'

guman

suspicion

paband

attached (to)

mewquf kerna

to stop

xanum ki murevvet se

'out of consideration for Khanum'

gar nuna

to be lost, disappear

garh nahin

she looks

vara

style, argument, manner

bagh

body, mind, heart, brain, belly

bagh

heart, mind, heart, brain, belly

chakra

circle

chakra

circle

chakra

circle

chakra

curiously, quickly, without ceremony

chakra

(curious) target

chakra-pat

bravery, vulgarity

chakra

imposed, naive

chakra

specious, naive

chakra

word, what is said

chakra

salary

chakra

money given in advance

chakra

humble, low

chakra phalana

'to strain out fat' = hold out share

chakra

circle, which comes into being by jangling silver

p.170

chakra

to shoot

chakra

shot

chakra

struck

chakra-phalana karta karta

(Chakra-phalana karta karta) (Chakra-phalana karta karta)

[PART TWO

CHAPTER ONE

(Only the Majlis edition seems to start a new chapter here: the Trans. simply continues with its huge Ch.VII (now on p.83))]

p.169

[— — — —]
qaydi-e wlfet-e sayyad ryha hote hayn

This line, meaning 'those imprisoned by their love for the fowler are being released' seems to have been added by the editor of the Majlis text to act as a verse heading for what he feels should be a new chapter: it is the first myra of Umrao's long ghazal on pp.197-8, where it is much more appropriate, as will be seen. The editor has already done the same thing with his 'Chapter VI', beginning on p.101.]

gwm hona	to be lost, disappear
qeph mahina	six weeks
veza	style, deportment, manner
banjka	dandy, buck, beau, bravo, bully
sagvla	brown, tan (in a good sense)
cherera	slim
dwfala	shawl
lepejna	to wrap
derrana	hurriedly, quickly, without ceremony
qalin	(woollen) carpet
kemina-pen	lowmess, vulgarity
enela	inexperienced, naive
ytytyfaq	occasion, chance
kelam	word, what is said
tenrah	salary
pefgi	money given in advance
binq	bundle, bag
god phaylana	'to stretch out lap' = hold out skirt
chan	tinkle, clink (noise made by jingling coins)

p.170

gymna	to count
ey hay	alas!
nygoja	wretched
pychatte kyse kahte hayn	(Urdu numbers are not just a problem for foreigners - Bua Husaini is, of course, an uneducated woman)

bisi	score (from <u>bis</u> = 20) (the basic unit of uneducated people)
peccis kam saw	i.e., 'a hundred less 25'
vah bhi pandrah dyn ki	i.e., for the next fortnight too
nyxerce	a vulgar expression, derived from <u>xerc</u> 'unspent' i.e., 'on the nail'
ayse hi veyse	very common type, a real peasant
majbur	constrained, forced
peja	<u>majbur majbur</u> 'but what choice did I have?'
dusre	profession
peraya	in the second place, moreover
bas	of another
kerti to kya kerti	power
neki	'what could I have done?'
dam	goodness, kindness, charitableness
menzur kerna	(here =) 'mood'
teejjwb	to approve, accept (the arrangement to pay in two instalments)
reis	amazement, surprise
mwrevvet kerna	nobleman
ya ws veqt	to deal kindly
ek dyn ka vada	'but, on that occasion'
manna	i.e., 'promise to pay a whole day later'
tay hona	to accept, agree to
	to be settled, agreed
p.171	
fab-baf	spending the night
koi peher rat baqi hogi	'when about one watch of the night was left', i.e. about 3.00-4.00 a.m.
destek dena	to knock
fab	= <u>rat</u>
efrefi	gold coin, mohur: = about Rs.16 (exactly the same sum as Navab Sultan sent Umrao to buy <u>pan</u> with before their first meeting)
yaqut	ruby
nagina	stone set in ring, signet
firoza	turquoise
hira	diamond
senduqa	casket, jewel-box
cor-xana	('thief-compartment') secret drawer

chhpana	to hide
talim lena	to take instruction, have a lesson (in singing)
kynsra	side
sazynda	musician
wstad ji	the music teacher
sarangiya	player of the <u>sarangi</u> (fiddle)
xwamed	flattery
eyqthna	to twist, i.e., to pinch, get for oneself
(ki) fykr kerna	to think about
phorna	to burst open
var xali jana	<u>munh phor ke mangna</u> to ask straight out for opportunity to be lost, chance to be missed, be unsuccessful
mawjud hey	'is present' = you can have it for the asking
nyfani	token, keepsake, souvenir, memento
apna sa munh lena	to look abashed/ashamed
mawquf	stopped
epni teref se	'on his own account' (i.e., exclusive of the rake-off she could hope to get on the main sum from Khanum)
syrf do admi	'just the two of us'

p.172

ynayat kerna	to favour, honour
rendi-pena	whorishness, being like a whore
lagavot	affection, 'flirtatiousness', coquetry
ferrwahabad	Farrukhabad, a town in U.P.
afna	lover, girl-friend
twmhare ser ki qesem	'I swear by your head' = I must ask you to believe me'
afna vafna	girl-friend or anything
bes twmhinq ho jo kach ho	'you are all there is'

p.173

na-gevar	disagreeable, displeasing
mala (f.)	necklace
zwwrrwd	emerald
het	tassel, pendant
karu ki jori	pair of bracelets
roqm	sum, amount (i.e., here, 'stuff worth thousands')

pansew	= <u>pano saw</u>
ynkar karna	to refuse, deny
ysrar karna	to insist
epne kam se kam tha	'I minded my own business'
fayz eli	(name!)
peher dehn peher rat gee	i.e. about 9.00-10.30 p.m.
pychla peher	last watch (of night, from 3.00-6.00 a.m.) = 'early hours'
siti	whistle
revana ho jana	to set out, depart
resm hona (se)	to have an affair with
jeṛau	set with jewels (as opposed to <u>sada</u> 'plain')
gehna	ornament
jwmar	counting, reckoning (i.e., there were so many, there was no counting them)
mal	'goods worth....'
bad-suret	ugly
lena dena	i.e. his giving! generosity, largesse
anjkenj lagna	eyes to be fixed
amad-o-raft	coming and going
paband	'exclusively engaged' (Trans.)
p.174	
severe se	early
khysakna	to slip away, slink off
jemma	to be fixed, not to move
hila	device, excuse, pretext
talna	to put off, get rid of
swray	trace, clue
esna	interval, meantime
yayb	hidden, concealed, not appearing
yzhar	expression
mayl	inclined towards, fond of
ys per bhi	in spite of this, even so
dyl-joi	making every effort to please, display of affection
zahyr-dari	outward display (of affection, etc.)
kemi	deficiency, lack

fāreb dena	to deceive, fool
dam	noose, trap
phāṣṣana	to be caught
xwfiya	secretly
kanōṣ kan rēber na hona	not to get to know about at all
fermay	request, asking for things
beja-avari	fulfilment
ferz	duty
perva	care, concern
dyl-cala/dyl-oak	open-hearted, magnanimous
ṣāh-zada	prince
mal-e mwft, dyl-e be-rōhm	'easy money, an unfeeling heart' (i.e., why should he care - he didn't pay for any of the stuff)
wtarna	to take off

x x x x x x x x x x x x

p.175

penna māl	(Hindu name)
jewhari	jeweller
car admi	'four men' = a few people
(ka) maza hona (ko)	to enjoy
xatyr-dari	attention, taking notice of
yereṣ	care, concern
neqd	cash
swluk	money given to courtesan, as regular fee, exclusive of what she got in <u>fermay</u> (en)
yota lagana	(to dive): to disappear
xamoṣ	quiet, silent
tabah	ruined
cori	theft, burglary
pwṣteyni	hereditary, ancestral: [here apparently a noun =] ancestor, forebear
esasa	wealth, goods
wṣh गया	'vanished, was removed'
cawnkna	to start, be startled
haen	oh!
jevahar	jewels, jewelry
chenna māl	(name)
karōṣ-peti	multi-millionaire (possessing crores of rupees)

mefhur	known as
ʃek	doubt
(ke) nezdik	in the opinion/view of
esl	worth, value
be-zahyr	outwardly
munh banana	to assume an expression (here, of sympathy): compose the features
efsos kerna	to express regret
p.176	
navab malyka-e alam	(title of the Queen Mother (the mother of Vajid Ali Shah))
lala gawher perʃad	(name of Hindu merchant)
andher	lit. 'darkness' = terrible thing
myrza eli ryza beg	(name of <u>kotval</u> /police-chief)
be-cara	poor, wretched
hayran	dumbfounded, 'at his wits' end' (Trans.)
teleb hona	to be summoned, called
kanonj per hath rekha	to touch ears as sign that this is the last thing one would do
ʃor	uproar
cylmen	blind (made of split bamboo)
xelayq	people
emboh	gathering, crowd
gyryftar	caught, arrested
kotval ho to aysa ho	'if there is a <u>kotval</u> , let him be like this' i.e., that's the kind of policeman you want
ber-amed	recovered (of stolen property)
miyan fayzu	(familiar form of 'Faiz Ali')
vah kya ate hayn	'look! he's just coming'
bəndhna	to be tied (up)
sypahi	soldier: policeman, constable
garəd	(perhaps a loan-word from French, hence - <u>d</u> , not - <u>q</u>)
gyrd	around
qalna	(here =) 'cover'
p.177	
vaqya	incident, event
hosb-e mamul	'in accordance with custom' = as usual
baher	i.e., out of town
zahyr kerna (per)	to reveal to
(ke) kam ana	to be useful to, come in useful to

bes	power
yxtiyar	<u>epne bes men na hona</u> not to be one's own master/mistress
waz	power (to decide)
be-vefa	objection
xw'k	unfaithful, faithless
yfara kerna	dry
eyse veyse	to make sign, point
riyaset	common, humble
bylfel	(large) estate
manzur kerna	just now, at present
pe'gi	to agree, assent
	in advance
p.178	
yeqin hona (ko)	to believe, be sure
(ke) nezdik	in the opinion of
be-kar	useless
swluk kerna (kysi ke sath)	to treat, behave towards
gher beythe	(i.e., while I was in my house/at home)
nyhal kerna	to make happy, (enrich)
saf jawab	straight refusal
dwgna	double
....sehi	'well, what about....'
cawgwa	quadruple, four times
jane do	'let it be' (not 'let her go')
tep-tep aneu gyrna	tears to fall without ceasing/to stream down
teres	pity
maf'uq	one who is loved, sweetheart, mistress
be-vefai	unfaithfulness
tezkyra	account
p.179	
bwra kehna	to abuse, curse (cf. p.107 for another account of Umrão's feelings about lovers as they appear <u>gyse kahaniyon men</u>)
(ka) sath dena	to join, cooperate, take the part of, back up
yhsan-feramoji	'forgetting obligation' = ingratitude
fwba	doubt
thanna	to resolve, decide
peher-bher rat rahe	'while a full watch of the night is left', i.e., well before dawn, in the small hours

dəya dena	to trick, deceive
əpni xwfi se	'of my own free will, to please myself'
vada karna (se)	to promise (someone)
deh peher rat rahe	'when 1 1/2 watches of the night were left', i.e., about 1.30
yawr karna	to ponder
p.180	
jayse koi	'it was as if someone....'
mena karna	to forbid
wdheq-bwn	perplexity (lit. 'unravelling-knitting')
tay hona	to be settled, decided
yttyfaq se	by chance, 'it so happened that'
dyn cəthe tak	until daybreak
soya ki	'I went on sleeping'
kecai nind men	'while I was half asleep'
jhenjhoyna	to shake
nafa	intoxication
xumar	hangover
wljhen	quarrel
baher se	i.e. from out of town
mwjra	invitation to perform
dərd	pain
saf ynkar	straight refusal
jeb na teb	now and then, all the time
peja	profession
fermayj	request (for you)
mayj nahin jane ki	'I'm not going to go' (emphatic)
pherna	to return, give back
cahe...cahe na...	'whether...or not'
p.181	
ah ha	oho!
saw rwpae ya kysi ki jan	'Rs.100 or someone's life', i.e., 'take the Rs.100 and shut up' (said in irritation)
syd	obstinacy <u>syd cəhna (ko)</u> to be in obstinate mood
khara	true, fair, honest
manna	to agree ('to wait till')

hila	device, trick
təng kəna	to pester, drive to distraction, nag
xah-məxah	necessarily, 'willy-nilly'
mwɲasyb	fitting, suitable
mwekkyl	'agent', spirit called up by magic spells to do the magician's bidding
dyq kəna	to pester
p.182	
bwɲar	fever
herarət	temperature
ʃyddet	violence <u>ʃyddet ki</u> violent, 'splitting'
matha	forehead
pynda phika həy	'your body is pale', i.e. 'you're looking a bit off colour'
to kəhiŋ	'after all'
jəb tək xwda na kere...	i.e., God forbid you should be in same state until then
pana	(with oblique infinitive) 'to manage to'
həmahəmi	selfishness, violence: being overbearing, callous
ɣwssa malum hua	'anger was perceived', i.e., 'I felt very angry'
bədi	badness, 'wicked scheme/thought'
vah ji	'right then!'
dwkh	pain
əpne mətləb se mətləb həy	'their concern is with their concern' i.e., they are concerned only about their own selfish interests
bə-kar	useless, pointless

x x x x x x x x x x x

(the following section is omitted in Trans.)

sehara	support, assistance
bariki	subtlety, subtle point
p.183	
ʃhəna	to be settled, determined
bəhane dʒhəndə	to seek excuses
do-dyla	in two minds, irresolute

be-veqt	inopportune
cherpa	to tease
zeber-desti	force, ruthlessness, cruelty
(ka) qesd kerna	to decide
kwch yun hi sa yrada tha	'It was just an idea (not a very strong one)'
mwstaydi	readiness, resolution
qesd-e mwsemmam	fixed, intention, firm resolve
zyd	stubbornness, perversity
akser hua karta hoga	'must often have happened'
mayn ne mana ky	'I agree that...'
mana kerna	to forbid, prevent
kaha man	'believe what I say' = 'believe me'
zina	step, stair
wtarna	to go down
kheygna	to pull, drag
zeber-dest	powerful
(ki) seza bhwgetna	to suffer punishment/penalty for
nek	good, virtuous
(ki) hydayet kerna	to guide (to), enjoin

p.184

bed-kari	wickedness, immorality, fornication
majbur kerna (per)	to force (to do something)
(ka) sath dena	to join with
paband	'exclusively devoted'
be-darjaha	'by degrees' = by far, much more
hwan-e swluk	'beauty of treatment' = nice treatment, kindness
(ki) terrib dena	to urge
qiyafa-fynasi	physiognomy (the science of judging people's characters from their faces)
malaka	proficiency, mastery
mardam-fynas	judge of people
kertut	actions, doings
zahyr	apparent
sekl-o-femayl	features and habits
raftar-o-gwftar	ways of moving and speaking
agahi	awareness

xetra	danger, risk
fereb	deceit, beguilement
lalec	greed
perda	veil
ylm-e merdwm-fynasi	science of knowing about people/ psychology
wsul	principles
dam	trap
ka nam lijiye	'mention the name' - i.e. give me the name of a book (about it) (sarcastic)

x x x x x x x x x x x x

(Trans. resumes here)

mehfuz	sheltered, secluded
pecoham	west
wtter	north
dakkhen	south
biba jan, hwseyn bandi	(names of these famous courtesans)
pychvaja	rear
mir hwseyn eli	(name)
divan-xana	main reception room/hall of house, where only men can go

p.185

yerere-ky	= <u>yerer</u> , in short
janyb	direction
legao	(here =) access
ys per bhi	besides (this), furthermore, moreover
pasi	watchman, chowkidar
kotha	roof
amad-o-reft	coming and going
mekka	(name)
rat gee	after nightfall
paher-rat se	'after the first watch of the night', i.e. late at night'
qwfl lagana	to lock
mwqerrerr	appointed, posted
hasb-e vada	'according to his promise' = as promised
mafvera	discussion
engrai lena	to yawn and stretch limbs
jagna	to wake up

koli	(name of a low caste, unlikely to be shop-keepers: probably read <u>kone ki dukan</u>)
ymarti	kind of sweet
ynam	reward - i.e. 'look, here's a rupee for yourself'
bhejna	to shut, close
do joṛe kapṛe	two sets/changes of clothes
gaṭhri	bundle
kheskana	to remove, carry off
baṛi men dabana	to tuck under the arm (lit. 'armpit')
akberi dervaza	(name of one of the gates of Lucknow)
naxxas	(an area of Lucknow)
beyl-gaṛi	ox-cart
hyndolna	(name of district on edge of Lucknow)
naka	cross-roads
sais	groom
behel	2-wheeled ox-cart
ho lena (kysi ke sath)	to accompany, go along with
mohen lal genj	(place-name)
sara	serai, inn
qeyam	stopping, halt
bheṭiyari	inn-keeper's wife
p.186	
erher ki dal	(a kind of dal)
be-namak	unsalted, without salt
phika	tasteless
mwtleqen	absolutely
bu	smell, flavour
ghi	ghee
rae bereli	(name of town in U.P.)
mnasyb	suitable
joṛa	set/suit of clothes
wtarna	to take off (clothes)
rwxsat kerna	'to take leave of', i.e., send away, dismiss
kyrae (per) kerna	to hire
lal genj	(another place name)
qasba	small town

kos	kos, a measure of distance = about 2 miles
ʃaməŋ-ʃam	in the evening, when the evening was well advanced
sərae	= <u>səra</u> , inn
səwda swləf	shopping
koʃhri	room
dehati	country, village (<u>adjective</u>)
wterna	(also =) alight, stop, put up at
nasiben	(name)
gehna pata	ornament(s) <u>se dərwaṭ thi</u> 'was right as regards ornaments' = was well supplied with ornaments, was wearing quite a few
zeban behwt saf thi	'she was well-spoken'
leb-o-lehja	pronunciation
gesbati	person who lives in small town (<u>gesba</u>) - i.e., she spoke quite well, but without the supreme elegance conferred by Lucknow
hua kiŋ	'went on'
piyaren	(name - of courtesan)
pehcanna	to recognize, realize
petariya	prostitute, whore, tart
p.187	
(ke) gher beythna	to live with (as mistress) - i.e. with him, Faiz Ali
paydayʃ	birth
beopena	childhood
wmnao	(place-name)
lekhnaṭi hoti hui	'via Lucknow'
beheṛ	rough, wild country
nerpet-genj ho ke	'via Narpātganj'
ḍaku	dacoit, bandit
mwsafyr	traveller
amad-o-raṭṭ	coming and going, movement, traffic
pwliya	small bridge, (dim. of <u>pwā</u>) here = a small (stone) bridge near Unnao, and the surrounding area
luṭna	to rob
ewrət-zat	woman-kind, 'female'

p.188	gale men gehna hay	'you are wearing ornaments'
	tmhari kya haqiqet hay	'what strength/importance do you have?'
	berat	wedding-party
	lwina	to be robbed
	ten be-teqdir	'body to fate', i.e., 'we resign ourselves to what fate has in store
	dyl ka kera	stout-hearted, brave
	dwhrana	to repeat
	godai	begging, going round begging
	peteriya	whore
	bhik mangna	to beg
	homare dwfman bhik mangen	i.e., may you or I never have to beg!
	peteriya ki zat	'class of whores' = she who is a whore (cf. <u>awrat-zat</u> above)
	bhyk-mangni	beggar
	dere-dar	rich, well-off courtesan (who needs tents (<u>dere</u>) to house her retinue when she goes about)
	wterna (per)	to stop at, stay at
	meqdur	power, means
p.189	jev dhyan syngh	(the Majlis text's version of the raja's name? the Trans. follows another reading, where the first word is <u>jemhu</u> , another name of Shiva)
	gahi	small fort, castle
	badfahi	royal (i.e. from the King in Lucknow)
	bend-o-bast	arrangement: 'dealing with'
	dem ghebrana	to get fed up, disgusted
	samriha	(place-name)
	xala	aunt (mother's sister)
	dara	tent: (here =) 'troupe' (cf. note on <u>dere-dar</u> above)
	qadar	regard, appreciation
p.190	cyhra mwhra	face, features
	gana vana	singing
	leffu (per)	(lit. 'a top' =) infatuated, crazy about
	xatyr jama rehna	to set one's mind at rest, not to worry

munh andhere	very early in the morning, before dawn
samriha myla	'we got to Samriha'
genvarni	peasant-woman (fem. of <u>genvar</u>)
pani dena	to water (fields)
nyrana/nerana	to clear, weed
pwrail	working a Persian wheel (from <u>pwr</u> , the leather bucket on the wheel)
mwstenda (<u>usu</u> . mwstenda)	strong, strapping
bandhe beryl	pair of yoked bullocks
hanjana	to drive (animals)
pwr nayna (lena)	to pour out water from <u>pwr</u> (while the other worked the bullocks that drove the wheel)
be-mwfkyl	with difficulty, hardly
(ke) layq	worthy of, fit(ted) for
kenda	bit of dried dung (used as fuel)
dehi	curd, yoghurt
ghosen	(Muslim) milkwoman (fem. of <u>ghosi</u>)
p.191	
nefeb	declivity, slope, low ground, valley
ja-be-ja	here and there, all over the place
behar	rough, broken country, wilderness
yar	cave
gwnjan	dense, thick
getar	line
mawqa	place, spot, scene
dhup nykelna	sun to be out
koi pehar dyn capha hoga	'it must have been about 9.00'
zyva hemare	except for us
caron teref	all around
sennaja	quiet, utterly empty scene/spot
age baphana	to spur on (lit. 'make go forward')
meyn rokti ki rokti reh gai	'I kept on trying to stop him, but to no avail'
yyh ja vwh ja	= 'he raced off in an instant' [<u>ja</u> is from <u>jana</u> , not the Pers. <u>ja</u> = 'place']
yayb	hidden
(ke) par	across
gari-ban	coachman, driver

han̄kna	to drive on (animals)
sais	groom
gan̄var	peasant
xwda x̄ayr k̄ere	'God save us!'
gherna	to surround
talvar ban̄dhna	to tie on sword, be armed with a sword
banduq	gun, musket
kend̄ha	shoulder
toja	match (of gun)
swl̄egna	to be lit
sevari	passenger
bereli	(i.e. Rai Bareli, not Bareilly proper)
w̄n̄nao	(place-name)
bhaja	fare, hire

p.192

zenani sevari	'lady passenger'
age b̄aȳhna	to go on ahead
perda kholna	to open/draw curtain/veil
swari	(term of abuse; lit. 'mother-in-law')
perda wlējna	to tear back curtain
wtarna	to make get down/out
gerd	dust
ṭap	drumming of horse's hooves
baḥ marna	to fire a volley
wd̄har se	'on the other side' (as opposed to <u>yd̄har</u> <u>se</u> (later) meaning the peasants)
miyan	sheath, scabbard
ser per hi a gee	'fell upon them/engaged them'
khyn̄cna	to be drawn
hath celna	= blow to be struck
zax̄mi	wounded
bhagna	to run away, flee
ec̄cha kehaḥ jaoge...	(the sudden switch to direct speech is very characteristic of Urdu narrative)
ws par	on the other side of
...ke zax̄m aya tha	(lit. 'to whom a wound had come'), i.e., 'who had been wounded' (the obsolete <u>ke</u> of possession, etc.)
peṭṭi	bandage
	<u>peṭṭi kesna</u> to fasten bandage, to bandage

ke ydher wdher	on either side of
sethi	companion
fezl eli	(name)
p.193	
jan ohwpana	to escape with one's life (lit. 'cause life to escape')
eyf	a good life, good time, enjoying oneself
twifa	gift: beautiful object, prize
bhabhi	brother's wife
qera	tent, camp
ba-mwrad	to one's heart's content, properly
kynara	edge, bank
peydel	on foot
takan	jolting
dhona	to wash
fyddet	violence, <u>fyddet se</u> violently, terribly
oholdari	small tent
peṛao	camp, encampment
p.194	
tefviṣ	worry, anxiety
asar	signs, symptoms
mwhlet	respite, time (to)
ayse merj	meanwhile
wkhaṛna	to uproot, strike (camp)
zin	saddle <u>zin kaṣna</u> 'to fasten saddle' = to saddle (horse)
am	mango
deri	cotton rug
bychana	to spread
salen	curry
petili	pan, pot
thei	pile, heap
moṭi moṭi	= rough, coarse
ṭokri	basket
haṇsi mazaq	laughing and joking, merry talk
ṭeṭṭu	pony

ladna	to load
qafyla	caravan (= party of travellers)
peydel	(also, as here) foot-soldier
gherna	to surround
mwstayd	ready, prepared
goli	bullet
ke as pas	around, nearby
dwaen pehna	to say prayers, pray
keleja hathon wchel reha hey	lit. 'my liver is leaping up cubits' = I was terrified, my heart was in my mouth, <u>etc.</u>

p.195

ek per das tut pere	'ten (of them) attacked (our) one'
mewqa pana	to find an opportunity, take one's chance
gyryftar	captured: captive, prisoner
gyryftari	captive, prisoner (?; Majlis text's <u>gyryftariyon</u> should probably read <u>gyryftaron</u>)

x x x x x x x x x x x x x

gyryftari	arrest, being taken prisoner (the normal meaning of the word)
mynnet = semajet	entreaty, pleading
ryhai	release
hasyl kerna	to get, acquire
maydan	battlefield
laf	corpse
epni jan le ke	'saving his skin'
mwjken kasna	to tie up hands behind back, to pinion
geghi	fort, castle
bi sahyb	lady
hath bandhna	to fold hands (respectfully)
hwzur	'Your Excellency'
qwsur-var	at fault, guilty
yawr kerna	to examine carefully
qwsur	fault, guilt
ewret-zat	woman-kind: 'I'm only a poor woman'
jal = fereb	deceit, wiles
agah (se)	aware of, acquainted with

be-qwsuri
sabyt
jo hwkm-e hakym

innocence
established, proven
'whatever is the command of the commander' =
'as Your Lordship commands'

p.196

teksal
yfara kerna (ko)
text kheṛa
berat
hwzur ko xwda salamət rekhe
koṭ
swthra
xydmat
mwqərrer
peka pekaya
puri
kecwri
scar
aj rat ko...
ser
revana kerna
ryha kerna
fayzu

the Mint
to beckon, give signal to
(name of a village - in other texts khəra = 'village, hamlet')
wedding-procession
'may God preserve Your Excellency'
fort
clean
service, waiting on
appointed, assigned
properly cooked, excellent
thin meal-cake fried in ghee, fritter
stuffed puri
pickles
(i.e., that night was the first time that....)
full, sated
khana ser ho ke khana to eat one's fill
to despatch, send off
to release
(Faiz Ali)

p.197

bed-maṣ
nykal gee
na-bakar
seza
aynda
ho na ho
teleb hona
lypeṭna (se)
xəwf
aleyhda
mweddeḃ
sazynda
hesb-e hal

bad character, ruffian
'have got away, escaped'
no-good, villain
punishment
in future
'probably'
to be sent for
to embrace
fear, awe
separate
polite, respectful, demure
musician
'according to the occasion', suitable,
apt to the occasion

keh li thi	'I had composed'
swnae deti hun	= <u>swna deti hun</u>
hazyrin-e jelsa	'those in attendance at the assembly' = the audience, those present
mahzuz	delighted
be-xwdi	being beside oneself, ecstasy
alam tari hona	state to come over (people)

[The ghazal is a graceful piece of flattery to the Rajah, giving thanks for her release, but also stating that one who is bound by love can never be set free. The metre is:

— u — — | u u — — | u u — — | — —
— u — — | u u — — | u u — — | — —

]

qaydi-e wlfet-e sayyad	'those imprisoned by their love for the fowler' (i.e., the lovers, thought of as birds)
ryha hote hayn	'are being released'
xwŕ-nevayan-e cemen-zad	'the sweet-voiced (birds) born in the garden'

p.198

tyri	= <u>teri</u> (poet)
zwlf	lock of hair, tress (very often compared to chains which keep the lover trapped)
koi ham...ryha hote hayn	'we can hardly be released'
sytem-ijad	'contriver of cruelty' (rather an odd compound!)
hesret	grief, yearning: here interjection = 'alas'
zewq-e asiri	pleasure in captivity
xefa	angry
ba dyl-e nafad	with unhappy heart
xatyr-e nazwk-e sayyad	'the fowler's tender heart'
berdaŕt	endurance, being able to bear
bays-e nala-o-feryad	'the cause of weeping and lamentation' (i.e., the captive birds)
ŕam-e dwnya	sorrows of the world, worldly sorrows (i.e., the sufferings entailed by mere existence)
qayd-e hesti	the captivity of existence
azad	free
refk ana (ko, kysi per)	to be envious of someone
taza-gyryftar	freshly captured, one newly caught

lezzat-e be-dad	cruel delight
eda	(Umrao's <u>toxellws</u>)
qayd-e mwhabbet	captivity of love
ryhai malum	(question, expecting answer 'no') 'is any release known?'
esir-e yam-e seyyad	'prisoners of the pain(ful love) of the fowler'

x x x x x x x x x x x x x x

maqta	final couplet of ghazal
taxellws	pen-name
hargyz...na	never
lewñdi	slave-girl (respectful)
jalsa ber-xast hona	part to be over, to break up
resoi	(Hindu) kitchen, cooked food

p.199

lag-danj	enmity, ill-feeling, bad terms
saf ynkar kar-dene	utterly to refuse, refuse point-blank
lege hue the	(here <u>legna</u> has the sense of 'lie in wait')
zeber-dasti wihana	to carry off by force
xatyr	'consideration'
aram	ease, comfort
mue garvaron menj	'stupid peasants'
(ka) ji legna	to like, be happy with
(ke) xylaf	against, repugnant to
sabyqa	intimate relationship
tabe	obedient
majburi	being forced (i.e., 'if I have to, that's another matter')

p.200

(ka) dyl legna	= <u>ji legna</u>
(ka) ji ghebrana	to be fed up
arz karna	to say (respectfully)
hwdge-e ryhai	order for release
hazyr hona	to present oneself (respectfully)
lekhnevva	(indecl.) of Lucknow, Lucknow-ish (i.e., very elegant and polished)
fyqra	phrase, fine words

kanpur	(Kanpur, ex-Cawnpore)
kya muh le ke	'taking what face?' = 'how could I show my face there?'
fermyndagi	shame, being ashamed
sath-valiyan	companions, fellow-girls
khwlna	be opened: 'be revealed'
afet bar-pa kerna	'to set up a calamity' = start trouble
p.201	
mera kawn baytha hey	i.e. 'who do I have there?'
qedar-dan	patron
qeyd	prison
mansur	agreeable
yaqin dylana	to make believe, assure
efrefi	gold coin, mohur
ynam dena	to bestow
dwfala	double shawl
rumal	scarf
reth	cart, carriage
ma-e	with
qere-e-ky	in short
qere-dar peteriya	(well-off) itinerant courtesan
selaru	(name)
bhetiyara	inn-keeper
x x x x x x x x x x x x x	
ser-e jam	early in the evening
mwsafyr	traveller
bhetiyari	inn-keeper's wife
cyllana	to bawl, shout
miyan	sir, Mr.
jhaqna	to sweep
hwqqe pani ko aram	'comfort for smoking and drinking' - a nice place for a smoke and a drink
tettu	pony
nim	<u>nim</u> -tree
saya	shade
phatek	gate
anjkenj car hona	= eyes to meet

p.202

peher deph peher rat gee	(9.00-10.30)
dyl dhejekna	heart to palpitate (from alarm)
sath	company, living with
text khepe ka vagya	the incident at Takht Khara, i.e., the fight with the Raja
gwlu-xelasi	lit. 'neck-deliverance' = I had got him off my back, had shaken him off
san guman	notion, the least idea
afet	trouble
samna	confrontation, meeting with
meri jan na chorenge	i.e., will not leave me alone
jan per nazyl ho gee	'came down upon my life', i.e. turned up (in most unwelcome fashion)
revanegi	setting out, departure
majvera	discussion
salah theherna	plan to be decided on
henkana	to drive
dekhna (ko)	to see to!
phyr yyh thehri	'then this (other plan) was decided'
raton-rat	during the night, under cover of darkness
ganga ws par wter celo	'cross the Ganges'
(ke) bes merj hona	be in the power of
oar-o-nacar	willy-nilly, whether I wanted to or not, without having any choice in the matter
kynare le jana	to take aside
zamin ka celna	'riding over rough ground'
bend bend tut jana	'each joint to break' = to feel pain in every joint, be utterly exhausted
mddetotj	for ages
jug tug ker ke	somehow or other, with great difficulty
nao	boat
tela karna	to look for (and find), track down
zawf	fear, 'something to be afraid of'
lathi mahal	(name of district of Kanpur - or of inn)

p.203

thehrana	to decide on, fix up
doli	palanquin
kyrae per karna	to hire
pxta	brick-built (= pakka)

ali-ʃan	splendid, palatial
ʃəhrna	to stop (basic meaning)
dalan	hall, antechamber
khvrra	rough, coarse
carpai	charpoy
ceʃai	(coarse) mat
qeta	style, fashion
qerina	arrangement, order, lay-out
vehʃet	desolation, utter depression
bykter	'very good, very well'
to vehiŋ ke ho rəhe	'he stayed right there'
gheʃi	period of 24 minutes (about 8 to a <u>peher</u>)
ʃam hone (ko) ai	'evening drew near'
tekan	bumping, jolting
ninɖ ka xwmar	'hangover of sleep', i.e., 'I had slept, but woke up feeling as if I had a hangover'
owllu	cupped handful = 'mouthful'
ʃwkʃa	bit, morsel (of bread)
dəm nykelna	to be on point of death, at one's last gasp
sureʃ ɖubna	sun to set
muŋh khol diya	'I unveiled myself'
ɖhendər	empty
bhaeŋ bhaeŋ karna	to be terrifying
hayhat	alas!
xwda ki zat ɔwr mɔyŋ əkeli	'God's essence and I alone' = I was completely alone (save only for God)
ʃəhelna	to walk about
dhem-dhem	sound of follow footsteps (onomat.)
p.204	
zine se wterna	to come down stairs
kheʃ-kheʃ	(with a) clatter (onomat.)
do-peher rat	i.e., midnight
əŋnai	courtyard
caŋdni	moonlight
endhera ghwp	pitch dark (<u>ghwp</u> = 'dark, hidden')
lepeʃna	to wrap, cover
kheʃka	fear, panic
rat pehaʃ ho jana	'night to become a mountain' = terribly long and difficult to get through

jun tun kar ke	somehow or other, with difficulty
alam	state (i.e., 'I was in an awful state')
qader	value, appreciation <u>ab lakhnu ki qader hui</u> 'now I really appreciated Lucknow'
mwsibat	affliction, trouble
ayf cayn	'luxurious and easy life'
avaz dena	to call
mwstayd	ready
munh karna	to turn (the face)
mawjud	present, produced, available
xwlasa yyh ky	in sort, anyway
nek-bext	good, respectable
cardivari ki boythne-vali	'used to sitting in four walls', i.e., stay-at-home, used to placid existence
ghwtina	to be suffocated <u>ghwt ghwt ke mar jati</u> = she would certainly have been over-come with panic and died
hyvao	spirit, daring <u>mera hyvao khwla hua na tha</u> 'I was not utterly without fear'
saykron	hundreds (of)
gali kuce	alleys and byways
vagyf (se)	acquainted with
bela	'calamity', but here, as often used idiomatically - <u>eh meri bela.....</u> <u>beythti rehti</u> 'Now why on earth should I go on sitting in this empty house'
jhap se	immediately, rapidly
kwnqi	door-chain, catch, latch, bolt <u>kwnqi kholna</u> to undo door-fastening (<u>khara</u> in verbal compounds conveys the idea of decisive action)
nykel khepi hui	
qadam	step, pace
sarkari	official, government (adj.)
verdi	uniform
berq-andaz	musketeer, orderly, armed policeman
holqa	circle, chain
twndi	(arm) <u>twndiyan kasna</u> to tie arms behind the back, pinion (= the more usual <u>mw(ke) kasna</u>)

p.205

swn se ho gei	'I became numb, paralyzed with fear'
thytekna	to stop short, draw back in fear, etc.
men	maund (= about 84 lb.)
xayriyat	blessing, good fortune
petli si geli	'narrow alley'
derrana	straight, without hesitation/ceremony
sanna	confrontation, meeting
kale se the	'he was rather dark'
mwqdna	to be shaved
tehməd (tehmət)	loin-cloth (also masc.)
taq	niche
	<u>taq bherna</u> to place lighted lamp as
	votive offering in niche (in mosque, etc.)
sehn	courtyard
paon lafekna	to dangle feet
na-gevar	displeasing
be-twka	uncouth
lagavaṭ	flirtatiousness
dyl-fereb	'heart-entrancing' = seductive
teqrir	speech
jadu	magic
hakka bakka	confounded, flummoxed, dumbfounded
dam	trap
sejbhelna	to pull oneself together, gather one's wits

p.206

hyl-fel	for the present, at the moment
hwjra	chamber, closet, cell
la hawl ve-la qvvvet	(<u>ylla byllah</u>) 'there is no strength nor
	power (except in God)' (Ar.) - said on
	hearing bad news/encountering evil spirits =
	'heaven preserve us', etc.
ui	oh!
xasiyet	peculiarity, odd behaviour (dots = ****)
ḡeytan	Satan, devil

p.207

bygeṭna	to get cross, annoyed
jyn	Djinn, genie, evil spirit
dyl ghebrana	to be upset, scared

okele ki adet	'the habit of living alone' (understand <u>rehne</u> after <u>okele</u>)
vehjet beresna	'wildness to rain' = to have a wild look
tenha manjin ky nim divanegist	'do not sit (i.e., 'live') alone, for it is half-madness' (Pers.)
eji	'my good woman'
vwh kwch sahi	'that's all very well'
hel hona	to be solved (Umrac now starts making fun of the Maulvi by pedantically playing with words)
byl-fel	at present
zebani	oral
mwbahesa	discussion, disputation, debate
cy xw]	'how fine! (Pers.) = 'well put!'
cyra na-bafed	'why shouldn't it be?' (Pers.) = 'and why not?' (Majlis text has <u>cyra bafed</u> , but this is wrong)
(jhanjhoyna	to shake, worry, pull at) <u>xub jhanjhooriyan deti</u> 'I would really have gone for him/would have run rings round him....'
mazaq	joking, making fun of
ey hey	oh!
baz	some
xah-mexah	willy-nilly, whether one wishes to or not
ji cahna (ko)	feel like
mwnqna	to be shaved
khopri	skull, pate
hetheli	palm
khwjlane	to itch
cepel	slap <u>cepel legana</u> to slap
p.208	
beyan hona	to be explained, described
saryla	dark brown
hevenneq-pan	dazed/goofy look
darhi	beard
be-twke-pan	uncouthness ... <u>ki had se barhi hui</u> 'grown too long, in the most uncouth fashion'

munchen	moustaches: <u>sefana</u> to shave clean <u>munchon ka bylkwl sefaya tha</u> his upper lip was completely shaven
tehmed	loin-cloth
chint	chintz
cew-heddi	'four-edges' = entire head
qhanqna	to cover
endaz	manner, fashion
nice ka honj	lower lip
nwkke-dar	pointed
hyna	to move
hunh	(onomat. nasal sound) 'hunh'
yhtiyaten	carefully, as a precaution
jwgalī kerna	to chew the cud
ket-mulla	stupid mullah (pejorative term for mullah who does nothing but eat at congregation's expense)
surat banana	to assume, put on expression
p.209	
eql-mend	intelligent
vesf	quality, attribute
mugh pherna	to turn face (aside)
eyn	exact, perfect
temiz-dari	discretion, judiciousness
yndetteqrir	during the course of speech, while speaking (pompous Ar. expression)
thuk	spit, spittle
wyna	to fly
erz kerna	to say, tell
bos eb maf kijiye	'that's enough of that, thank you!'
yehan to swbeh ho gai	(not 'it's morning already now', but) 'this is a long story' (so hurry up, get on with it)
el-qysse	to cut a long story short, in short
nezer dena	to present as offering
hath baphana	to reach out
efed	very great, exceedingly pressing (Ar. intensive form of <u>fedid</u>)
mangana	to ask, order
jheppna	to be embarrassed
baten banana	to make up lame excuses
kya xak	'what on earth'

samajhte to petther ke ho
jate

'if he understood, he would become something made of stone' (petther ka hona means 'to be dumb, stupid', so he was even more stupid than that!)

ymkan

possibility

byl-qwvrat

potential (these are all philosophical terms)

byl-fel

actual, immediate

byz-zat

essential, through one's own agency

byl-eyr

accidental, through the agency of another

ḡagyr

pupil, student

p.210

tawfiq

power (Majlis text has misprint توقيق)

ekl-e mayynt

eating carrion (a legal term: eating meat of an animal which has died from natural causes, as opposed to halal meat, is only allowed by the Sharia when absolutely necessary)

jevaz

permission, justification

lyhaza

so, therefore

sabr kerna

to be patient, endure

ma la-ywtaq

insupportable, intolerable

byt-tehqiq

truly, indeed

ramzan-e ḡerif

Holy Ramazan

sayr kerna

to go around, tour

motekyf

constantly secluded, (in prayer, devotions)

fi nefsy-l-awr men

in fact, in reality (fi is Ar. for 'in', so the men is superfluous, doubtless included to show how inaccurate the Maulvi's learning is)

by-ferz vet-teslim lew
kane mawhala

'just imagine and suppose that the impossible were to happen' (Ar.)

qut-e la-yemut

food enough to keep body and soul together, bare subsistence

ḡyrket

participation

....yani cy

lit. 'i.e., what?' = 'how could I share it?'

myn vejhyn

just suppose, by some change (Ar.)

kyfalet kerna

to suffice, be sufficient

el-yntyzar aḡed myn el-mawt

'waiting is worse than death' (Ar.) (myn is omitted in the Majlis text)

mazmun

sense, matter: i.e. 'as the saying goes....'

ta teryaq ez yraq averda feved (mar-gezida mwrda bafed)	'by the time the antidote is brought from Iraq (the person bitten by the snake will have died)' (common Pers. saying)
qabył	able, clever, talented
zam-e naqys	humble opinion
kysi qabył nehın	'completely incapable'
bat kaına	to interrupt
arın	intestines, innards
qwl huwallah	'say, He is God (the One)' <u>arın qwl huwallah payna</u> (idiom, =) 'stomach to grumble with hunger'
la-tayl	useless, absurd
lyllah	for God's sake

p.211

xwda xwda ker ke	lit. 'after endless calling on God' = with great difficulty
xemiri	leavened, made with yeast (<u>xemir</u>)
nila	'blue' = weak and horrible-looking
forba	soup, broth
jan jolna	to be angry
kwch ewr hi samjhe	(i.e., he thought it was because she hadn't got her change)

(To understand the Maulvi's accounts, it helps to bear in mind
the old Indian monetary system which was:

4 pice (payse) = 1 anna
16 annas = 1 rupee

What was spent was:	bread	4 pice
	curry	1 pice
	expenses	<u>2 pice</u>
	total	5 $\frac{1}{2}$ pice

so her change was made up of 14 $\frac{1}{2}$ annas in coins, and the remaining $\frac{1}{2}$
pice in cowries)

gonda	anna-coin <u>sarhe cowda gonde payse</u> 'As. 14 $\frac{1}{2}$ in annas and pice (coins)'
dhela	$\frac{1}{2}$ pice (but <u>dheli</u> is $\frac{1}{2}$ rupee = As.8)
kwıi	cowrie-shell (used for the very smallest amounts of money)
cader	sheet (worn as cloak)
kona	corner (of sheet/shawl, tied up and used as pocket)
salen	curry
bhanj (= xwrda)	breaking, changing (i.e. the sum exacted for changing the rupee, then a relatively large unit)

jama	sum, credit
gynna	to count
bwri bela	'evil calamity' = dreadful thing
nyvala	morsel, mouthful <u>nyvala wjhana</u> to swallow mouthful
mwxatyb hona (kysi ki teref)	to address
mayj ne keha	'I say....'
wjejna	to be wrecked, ruined, desolate
mehmud	(this is the name of the Lucknow restaurant-keeper in most texts: Majlis text has محمد = Muhammad - which may be a misprint. Also, has dropped out after (ج ۷۷))
pwlao	pilaff (meat and rice dish)
zerda	sweet made of rice, raisins and almonds (pilaff without meat)
ajh peher	'eight watches' = all day long, twenty-four hours a day
helvai	confectioner, sweet-maker
do peher ke bad	i.e., after 2 watches/six hours (not 'after noon')
kwtta	dog
rateb	ration, allowance of food (esp. for animals)
p.212	
basi	stale, leftover
dehi	yoghourt, curds
maf kijiye	'spare me that' (Trans.)
epne pas se	'at my own expense'
ab-xora	earthen cup
sejna	to be rotten, ferment
khajja	sour, acid
goya	as if
hatym ki qabr per lat mar di	'he had kicked the tomb of Hatim' (Hatim Tai was an Arab chieftain of pre-Islamic times of legendary generosity, so to kick his tomb would be to shame him - by outdoing him in generosity)
be-her tewr	somehow or other, at any rate, at all events
wgel nygel ke khainj	'got them down' (lit. 'ate vomiting and swallowing')
bedhni	earthen <u>loja</u> (jug)

defan hona	to go, leave, get cut (contemptuous expression)
cyraṛi cāḥana	to put lighted lamp as votive offering (like candle in church) (= <u>taq bharna</u>)
mawlvī sahyb ki zat se	'thanks to the excellent Maulvi'
p.213	
aram	ease, comfort, convenience
ki maryfat	by the agency of, through
kyrae per lena	to rent
nyvaṛi	strung with canvas tape (<u>nyvaṛ</u>) as opposed to ordinary charpoy made of string
darī	rug
caṇḍni	white floor-sheet
chet	(here = <u>chet-giri</u>) ceiling-cloth, canopy
tamba	copper
zeruriyat (zeruret) ka saman	necessities, necessary items
mama	old female servant, housekeeper, maid
uper ka kam kaj	odd jobs
xyḍnet-gar	male servant
ṭhaṭh	(splendid) style
sazynda	musician
baj	(way of) playing
tebeliya	table-player, drummer
xelifa ji	(title of the drummer at Khanum's, cf. p.65)
perget	playing together, 'rapport'
sarangiya	sarangi-player, fiddler
samajh-dar	with understanding (sc. of music)
tayfa	group, ensemble (of solo courtesan and accompanying musicians) (<u>tavayf</u> , used in Urdu to mean 'dancing-girl, courtesan', is by origin the Ar. plural of <u>tayfa</u>)
dwrwst	right, 'properly organized'
cerca	'sound, noise'
mard-admi	gentleman
cemekna	to glitter, shine, flourish
kam-bext	wretched, unlucky, (i.e., I hardly had a bad day)
jalsa	party

mwjra	invitation to perform
kemana	to earn
rah revayya	manners and customs
bol cal	way of speech
bat bat per	on every occasion, at every turn
xwd-mwxtari	independence
nawci	'girl'
alayhda	separate (= <u>alog</u>)
dabao	authority
manna	to acknowledge
wmda	good, the best
be-hem pahnqa	collecting, getting together
dwjvar	difficult
mwjra	(here in its other meaning) courtesan's act
qhecer	framework, basis, organization
sarkar	royal court
p.214	
resai	access, admittance
fwmar	counting, reckoning <u>mera fwmar....men tha</u> 'I was reckoned among'
ymtiyaz	discrimination, power of distinguishing
xas log	the elect, the few
bykna	to be sold <u>nam bykta hay</u> 'the name is sold', i.e., 'they go by the name'
nygah	look, glance
unqe hi kamron per	i.e. the rooms of the highest, best-known courtesans (<u>unca</u> is regularly used in this sense here - cf. <u>unci unci randiyon ke kamre</u> , p.184)
mwjhe kawn puchta	'who would have asked after (i.e. 'cared about me?'
hewsla	ambition, aspiration
qeder-dani	patronage, appreciation
teqrib	ceremony
bays-e fexr	ground for pride, 'matter of prestige' (Trans. (i.e. out of Lucknow)
baher ja ke	
endaza	estimate, idea
hezret faryq lekhnawi	(name: <u>faryq</u> is his pen-name)

wstad-e mwsellam-ws-swbud	'poetic master of acknowledged authority', 'a real master'
ʃagyrd	pupil
tezkyra	memoir, story
esna-e gwftegu men	in the course of conversation
ʃer-o-ʃayri	poetry
cerca nykolna	discussion to arise
chuʃte hi	right away, immediately
bygeʃ jana	to be annoyed, get cross
yerib-xana	humble dwelling (of your servant) (ultra-respectful way of saying 'my home')
p.215	
nam ber-awwada	well-known, distinguished
kalam	verse
nam-e nami	distinguished name (honorific) (as opposed to his <u>taxellws</u>)
mwttale (<u>not</u> matla!)	acquainted, informed ... <u>se mwttale farmaiye</u> 'please acquaint me with...'
ein be-jebiq hona	to frown
nam lena	to mention, tell name
ʃerq, ʃarb	east, west (= <u>maʃryq</u> , <u>maʃryb</u>)
zeban-zed-e xelayq	on people's lips
yk ap nahiq jantiq, na janer	'it's just you who don't know it - and what does that matter!'
ke nozdik	in the opinion of
ʃayrana	poetic
tealli	boasting, bragging
mir hafym eli sahyb ʃaryq	(name + pen-name, which always comes last)
aʃna	acquainted, familiar
fykr karna	to worry, wonder, rack one's brains
ya ylahi	'O my God' (lit.): = 'in God's name'
yʃtybah	doubt, suspicion
morsiya-xani	reciting/composing marsiyas (Muharram elegies)
mysl-o-nasir	peer and equal, rival
be-ja yrfad hua	'rightly said' (honorific, here ironically used)
mir sahyb	Mir Anis (1802-74), the greatest of all marsiya writers

myrza sahyb	Mirza Dabir (1805-75), the other great marsiya writer
bayina (se)	to be greater than, surpass
p.216	
ham-ser	equal (could also mean 'contemporary', which is the meaning of the alternative reading <u>mes</u> <u>pi</u> <u>ham-ser</u> , found in some texts)
tesnif fermāna	to compose (honorific)
astaisvin rejeb ko	27th Rajab (seventh Muslim month) - when the ascension (<u>maraj</u>) of the Prophet into heaven is celebrated
{whra	fame, acclaim
metla (<u>not</u> mwttele!)	opening verse
telvar	sword
tarif	praise
bend	stanza (rhyming unit of various numbers of <u>myra</u> 's in which marsiyas are written)
qelam toyna	'to break the pen' = surpass oneself (of poet)
yrjad karna	to tell, recite (honorific)
mwstefid	anxious to profit (i.e., 'desirous of hearing')
nykli yylaf-e nur se tefsir-e jawheri	the point of the line depends upon a double play on words: <u>yylaf</u> = 1) sheath 2) cover (of Quran, etc.) <u>tefsir-e jawheri</u> = 1) bejewelled commentary 2) 'Tafsir-e Jauhari', name of a famous Quranic commentary so the line means 'the bejewelled sword issued from its brilliant sheath (like a commentary on the Quran from its brilliant cover)'
swbhanallah	God be praised!
{er-o-swken	verse, poetry
teejjwb	surprise, strange thing
masaq	joke
mor ke bhi jienge	'even if he should return to life after death'
marhum	the late, deceased
eqil-mendi	intelligence, sense
p.217	
be-cara	wretch, poor fellow (Majlis text should read <u>بے چارے</u> , not <u>پارے</u>)
rozi	livelihood, means of livelihood

xelel	damage
mawquf	restricted
fear	habit, practice
bahar ja ke	(again, = leaving Lucknow)
eand hi roz ka zykr hay ky	'it was only a few days ago that...'
mawsevvoda	rough draft, manuscript
cwraha	to steal
hayderabad dekkon	Hyderabad, Deccan - seat of the Nizam's court, which became one of the most important centres for the patronage of traditional Indo-Muslim culture after the annexation of Avadh and ending of the Kingdom of Delhi in the 1850's - cf. the characters' remarks below
dad	praise
	<u>dad lena</u> to be praised
xwtut	letters (ar. pl. of <u>xet</u>)
cal	real
mwaennyf	author
teskyra hona	(incident) to be mentioned
bed-nam kerna	to make notorious, give a bad name to
bwzwrg	reverend, revered (sarcastic)
heftad pwt	for seventy generations (Pers.)
dehat	villages, the country
talyb-ylmi	being a student, studying
caliye	'then see what happens'
foxr	pride
jhut	lying, lies
lakhneu-ferofji	'Lucknow-selling', i.e. making a reputation for themselves by passing themselves off as Lakhnavis
epna bhala kerna	to do one's own good, do some good for oneself, profit.
kamylin	experts, good artists and craftsmen (Ar. pl. of <u>kamyl</u> , 'perfect')
tela]-e maijet men	'in search of livelihood'
komal	artistry, skill
hasb-e haysiyet	according to their status, due, deserved
dad pana	to be praised, get appreciation

wje[na	to be ruined (i.e. after the Mutiny)
abad hona	to flourish, prosper
fi zamanā	to present, nowadays [a modification of the Ar. phrase <u>fi zaman[ina</u> = 'in our time']
dekken ka	(i.e., of Hyderabad)

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mayn to gaya nahin	(Rusva himself did in fact later go to Hyderabad, two years after the publication of <u>Umrao Jan Ada</u> - cf. Trans., p.ix)
mwhalle ke mwhalle	'whole quarters/areas'
(ka) dawa kerna	to claim
moo	lit. 'sprain', i.e., awkwardness
roz-marra	idiom, ordinary style of speech
lahja	accent (the famous, high-falutin' accent of which Lakhnawis are so proud, but which invites a certain amount of derision from those born in less favoured places)

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