THE BRIDE'S MIRROR

OR

MIR-ĀTU L-ARŪS

OF

MAULAVĪ NAZĪR -ĀḤMAD

EDITED (BY PERMISSION OF THE AUTHOR)

IN THE ROMAN CHARACTER

WITH A VOCABULARY AND NOTES

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

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

(195.) terahwin šādī. When the book was written it was still the thirteenth century of the Hegira Era. The year 1280 H. commenced in April, 1869 A.D.

(196.) āmmān ēddē ḍa-ī, &c. 'Your mother's life for you; you will be tired out.' āddē īmān means 'to be sacrificed.'

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

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

PAGE 22. (199.) aur mām no jo, &c. 'And, above all, the soothing influence of his mother's kindly touch as she stroked his head.' āhī agrees with raḥī, but from it 'āhī must be supplied after takān, and 'āhī' after hawā.' 'āhī is the correlative of jō dast e shalāqāt.'

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VOCABULARY

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

-ālif -ākāra

For the phonetic value of the letter -a, and the reasons for substituting the same hānnā for that of -ālif when speaking of it as a consonant, see note on the transliteration, pp. xii to xxiii.

-ā, H., a prefix indicating (1) negation, as in -ālāq, not touching, separate;

-āwār, not in time, late (opposed to wa-tār, early);

-ādeva, not divine:

(2) interrogation, or surprise, as in -āj, How sī? -āne, -āsa, -āri, q. v.

-āb, H., an adverb of time, now (opposed to tāb, then): -āb dār, ke, ki, of now, present; -āb daf, or simply -āb ko, this time, and also the very next time. -āb ko jo kar ṭūs has the sense of If I ever do so again.

-ābbē, H., m., father, papa; -ābbē jān, l. q. my dear father; also applied to a father-in-law.

-āb tak or -āb talāk, H., adv. until now.

-ābr or -ābār, P., m., a cloud.

-ābbē, H., -āb + ī, this moment, immediately; -ābbē na, not get.

-ābā, H., an unceremonious mode of addressing a man, Ho you! What, sir?

-apānā, H., m., a cripple, metaph. a lazy person.

-apānā, ne, ni, H., one's own, always substituted for the possessive pronoun of the person who is the subject of the sentence, e. g. maī apānā kān karū, tu -apānā kān karū, let me do my work, and you do your's; -apānā apānā qīnā kāhū, let each of you tell his (or her) own story; -apānā is contrasted with parāyā, another's, and also with bēgānā, strange; -apānā dūshānā ho jāte laīn, one's own (people) become enemies. The phrase -apānā sī mugh līkar (lit. carrying just his (or her) own face) is equivalent to our phrase put out of countenance.

-apānā, a corruption of -atē, -otē of -ātē.

-apāsānā, H., adv. of time, three days ago, or three days hence.

-ātre, H., a guess, conjecture.

-ātrānā, H., v. v., to be stopped.
-āśā, A., adv., originally, essentially, absolutely.
-sādāyaksh, P., f., increase; -sātāyaksh e-abhū, increase of dignity.
-sanura, P., chilled, metaph. dispirited, defeated; -sanura kālān, disappointed, discouraged; -sanu da dill, vexation.
-sāfundaz, P., f., chilliness, numbness, dehydration, anemia.
-sāfā, P., m., sorrow, regret; used also as an interjection, alas!, the pity of it!
-sāñān, P., affim, H., f., oopium.
-sāñā, A. (pl. of āna), kiids, sorts (the gender is doubtful).
-sānah, A., greater; -sāhari (lit. elder), a lady's name.
-sajar, A., more, very many, the majority; used also as an adverb, for the most part, generally.
-sāmarā, H., v.n., to cock or contour, to have cramp, to be stiff or rigid; to be affected or convicted, to strait, to swagger, to be sullen; -sāri baithān, to sit apart or in a corner, sulking.
-sāmak, A. (the comparative of kānī), more perfect, or very perfect; used as a proper name.
-sākā, e, i, H., single, alone, sole.
-sāgar or sāgar, 7.
-sāgarī, P., alibagh, even if.
-sāglā, e, i, H., foremost, in front, previous, anterior; but also next, and hence future; -sāglā wāst generally means former time, but -sāglā din, the next day.
-sāh, e., i, A., the, a determinative particle. The vowel and the preceding hamma are dropped whenever they are not needed for articulation. The I, when it is followed by any one of the following letters, viz. ṣ, s, ẓ, ḍ, ṭ, ḍ, ṣ, s, ẓ, ḍ, ṭ, ḍ, 7, g, and n, is assimilated to that letter, e.g. 'at-ta-jilā minu sahā zānā, -at-tākhūn minu rāhāmīn.' Haste is from the Devil, delay from God.
-sābāri, A., certainly, of course, as you say.
-sāgā, A. (pl. of āf), kinliness, firens.
-sābūn, A. (lit. the soapsuds, i.e. of God), a formula written above a man's signature or on a document, and hence signature; -sābūn karnā, to sign, to execute (a deed).
-sāga, A. (lit. the skin), used adverbially for in short, to sum up.
-sāgā, A. (the first letter of the alphabet, a single upright stroke; 'all be, the alphabet.
-sāgha, H. (der. from the above), to be upright, to rear (of a horse).
-sāglā, H., separate, apart, distinct; 'dolāti -sāglā kālī, he is given to kicking backwards.
-sāghā, A. (for al-sāghā, God): 'lā sāghā-īlation, wa muhammadu r rasūlī lālāh.' There is no god but God, and Muhammad is the apostle of God; -sāghā-īmin, God grants his pleasure: a pious ejaculation; -sāghā āmin, 7-āmin, la ṭūl, God (be your) helper; -sāghā rukhs, God preserve us.
-sāmālā, f. (Of Arabic origin), a sheet of drawers, wardrobe, cabinet, cupboard.
-sāmān, A. (pl. of laum), colours, sorts; -sāmān a niyāz, varieties of good fare, the title of a cookery book.
am (the consonant m added to a
word), in Persian -em or me, e.g.
jinn, yamen, jinn's soul; notice that jain am
(at page 24) is made to rhyme with
khahan.

-amsat, A., f, security, fidelity, a
trust, a deposit; -amsat meg
khikan = breach of trust.

-amast khani, a kind of tobacco
prepared for chewing, collected after
some one named -amast khane.

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

-anlak, A., f. (pl. of milk), possession,
property, estate.

-anm, or -anmeh, H., mother,
mamme; -anm jinn, mother dear.

-amir, A., m, a commander, a goy-
nor, a chief, a noble. In Hindustan
it generally has the sense of security and is contrasted with
gharib. -amir begam, a lady's
name.

-amiri, as subst, f, grandeur; as
adj., lordly.

-anjak khanap, for a naph of naph
(naph = measurement), with or without
measure, inconsiderately, immoderately, outrageously.

-az, H., m, grain, corn; includes
cereals, milks, and pulses.

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

-ab, or -amboh, H., m., a crowd.

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

-angacht, P., f, a finger; as a meas-
ure, the breadth of a finger.

-angacht numb, pointed at with the
finger, notorious; generally, but not
always, in a good sense.

-angal, generally pronounced -angli,
H., f., a finger.

-angutha, H., m., the thumb, the
great toe.

-anguthi, H., f., a ring worn on the
finger or on the toe; the Persian
equivalent is -naguthi.

-angarki, H., m., a Denise; it is
square, and is used (folded diagon-
ally) to put round the loins, or over
the head.

-langur, P., m., a grapple.

-amool, H., priceless, invaluable.

-anwar, A., m. (pl. of naum), varieties,
kinds.

-anokh, H., uncommon, peculiar,
rare, extraordinary.

-awwal, A. (pronounced -awwul), first,
at first.

-ab, A., adj., full, oply, worthy; as
subst, m., people, always in com-
position as -ahl dilli, the people
of Delhi; -ahl taqwa, people of
piety; -ahl -ism, orthodox be-
lievers; -ahl khud, servants;

-ahl khair, the working men of any
office; -ahl e kiyah, people of a book
(i.e. having a revealed religion),
under which term Christians and
Jews are associated with Musul-
man.

-agam, A., m. (pl. of naum), days.

-alif -i-zara

-1. H., a particle (really representing
the syllable 'ya') which conveys
the notion of mearness, as in -illar,
hich (contrasted with -qilbar, -thkher); -thg for yahah, here;

-lber (this time), now, contrasted
with -thber, then.

-istind, A., f. commencement.

-istifadh, A., m., union, concord,
friendship,compact.

-istfan, H., v., to be unduly exult-
ting, to give oneself airs, to be vain,
to show off.

-istinah, A., concurrency, coinci-
dence; hence (1) agreement, com-
bination, mutual confidence
(opposed to nifq, which means
mutual distrust); (2) chance, acci-
dent; -istifoon or -istifaa, by
chance, occasionally.

-insa, H., infi, this, such, so, many
(originally contrasted with -atn, that
much, and implying a small
quantity or number, but now often
used in place of -atn); -ins fir
may mean so great a distance, or
so little a distance, and so with
-ins fir. -ins fir, (up to under-
stood), in so much time, generally
means in a little time, and also
meanwhile.

-istiz, A., f., permission, leave,
sanction, -istizho, b., q., if you
allow me; -istizul ha! have your
permission? -i. to go (said at
the conclusion of a formal call).

-istis, A., f., the act of sitting, the
session of a court, and hence used
for court; -istis kharz (or karnaz),
to hold (one's) court; -istis
meg pesh karo may mean bring
(it) before the next sitting (of this
court) or present (it) to some other
court.

-istin, A., m., guarding against,
abstaining from, forbearance, avoid-
ance.

-istin, A., m., hypothesis, pre-
sumption, probability.

-istin, A., f., the state of being in
want of anything, need, necessity,
dependence upon.
-iṣṭiyā, f., circumspection, care, wariness; -iṣṭiyāna, to be precaution.

-īḥāṣun, A., f., beneficence, goodness, favor; -īḥāṣun jālān, to remind (one) of favours conferred; -īḥāṣun mānā, to acknowledge an obligation.

-īḥāṣun mand, P., grateful, thankful, under an obligation to; -īḥāṣun mand, f., a sense of obligation.

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

-ikṣitā, A., m., the state of being mixed, association, friendship, mutual assurance.

-ikṣitā, A., m., disagreement, dissension, contrariety, incongruity.

-ikṣitā, A., m., having one’s own way, choice, authority, power, official position; -ikṣitā k, to choose, to adopt (in the metaphysical sense), to undertake.

-ikṣitā, A., m., sincerity, genuine affection, loyalty.

-īdhār, H., kāhār, kāhā, -īdhār -īdhār k, kāhā k, to choose, to adopt (in the metaphysical sense), to undertake.

-īṣān, A., m., becoming eminent, supremacy, independence, firmness, perseverance, permanence.

-īṣār, A., m., secrecy, a secret.

-īṣār, A., m., prodigality.

-īṣandīqr, f., a name.

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

-īṣm, A., m., a name.

-īṣār kānā, m. (īṣārāt, f.), A., a sign, token, substantial, hint, indication of the will.

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

-īṣātā, A., m., the state of being excited, desires, longing, yearning.

-Īṣā, A., m., grace.

-īṣār, A., m., perseverance, perseverance, obstinacy.

-īṣārā, A., m., expenditure.

-īṣālāhā, A., f., the state of being approved, accepted, conventional term.

-īṣālihā, idiomatically, technical (of words or phrases).

-īṣālā, A., f., making good, correction (of an exercise, etc.), improvement, reformation, education -īṣālā dūs, to correct (an exercise, copy, print, etc.); -īṣālā leṣ, to submit for correction.

-īṣālā, A., m., the state of having received a bless, agitation, trouble, anguish.

-īṣā-nā, A., f., obedience, submission, allegiance, obedience.

-īṣā-nā, A., f., the state of being visible, information (especially official or formal), notification, cognizance; -īṣā-nā, nās, a written notification.

-īṣānān, A., m., tranquillity, contentment, security, confidence, assurance.

-īṣārā, A., m., manifestation, deposition or declaration in a court of justice; -īṣārā leṣ, to take evidence; -īṣārā dūs, to give evidence; -īṣārā nās, a deposition writer.

-īṣā-nāt, A., f., help, assistance; in legal language, abetment.

-īṣā-ārā, A., m., confidence, trust, belief, credit, esteem, reputation.

-īṣā, A., f., opposition, (hostile) criticism, objection.

-iṣāqā, A., m., the state of being tied, confidence, faith, entire trust.

-iṣāqā, A., m., the state of being propped, restraints, trust.

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

-īṣā, A., m., things proper to be eaten when breaking a fast (i.e. very light food).

-īṣbāl, A., m., success, prosperity, prestige, acceptance or admission of a claim, etc., confession.

-īṣbālāmānd, prosperous, a proper name.

-īṣbālā, A., m., recognition, demand.

-īṣbār, A., m., promise, agreement, assertion, affirmation, compact.

-īṣbāhā-ī ḥaṭīnā, also -īṣbāhā, H., p., cowardly, fearfully.

-īṣbāhā, H., in., only, single.

-īṣbāhā, v., -īṣbāhā.

-īṣbānā, also -īṣbānā, H., f., coward, cowardly.

-īṣbā, H., m., Oh God! also adj., divine.

-īṣbā, A., m., the state of having turned towards, attention, regard, civility, kindness.

-īṣbā, A., m., imputation, blame, accusation.

-īṣbā, A., m., a leader, a priest; -īṣbā, v., call a name’s name.

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

-īṣbā, A., m., a distinction, discrimination, discernment.

-īṣbā, A., m., help.

-īṣbā, A., m., possibility.

-īṣbā, in., H., the base of the plural obsolete cases of yih.


-īṣbā, n., k., coward, cowardly.

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

-īṣbā, A., m., arrangement, system, regulation, organization, management.

-īṣbā, A., m., transference; used
conventionally to denote death; also in legal language for transfer or conveyance of property.

intithā, A., f., termination (the opposite of -Ḍibdā), extremity; in tiḥātā, i. q. consummate.

indor, H., the chief city and territory of the Holkar dynasty of Malbaras.

ināśā, A., m., man, mankind, a human being; the word 'ain' is usually contrasted with 'jīm,' a race of beings whose natural element is fire.

insānīyat, f., humanity, human-kindness and also human weakness.

insānīlāh, A., for in śānā lāh, if God wills.

inaṣā, A., m., justice, equity; inaṣā kār, a common phrase in conversation, I.q. I appeal to your sense of justice.

insābā, A., m., the result of being regulated, regulation, exact disposition.

in-śāman, A., m., benefaction, gift, reward.

ināqāt, A., m., the result of being held, detention, contraction, constipation.

inākār, A., m., denial, disavowed, refused; opposed to ḍārā.

ishāmān, A., m., solitude, dilgence, supervision, management, care.

ślif

-əkān

-∂, a particle expressing the notion of distance as in in-∂, thither; -∂, at that time.

ubāl, H., m., boiling, boiling point, chillation (used also metaphorically).

ubalnā, H., cause of -ubalnā, v. i., to cause to boil.

ubārsnā, H., cause of -ubārsnā, v. t., to raise up or above.

ubārsnā, H., v. n., to rise (e.g. as fermented dough), to shoot up, to sprout, to grow, &c.

ūtān, H., m., (the root of -ūtānā), descent, crossing over (a river or valley), slant.

ūtānā, H., m., a descent, a causing to descend. Hence as the technical term for evil influences seizing a person in ‘daḥnā,’ to get upon; -ūtānā signifies the means for dissolving them; hence an offering (of cooked rice or other things) placed at the junction of cross roads in order to free a person from demoniacal possession.

ūtānā, H., v. t. (cause of -ūtānā), to cause to descend, to cause to pass over (a river or valley), to cause to alight, to lower; pānī ma -ūtānā, (he) made them (them) cross in the water, i.e. he made them ford the stream; jāpane pānī -ūtānā, (she) set foot on the ground from the ship; kappā -ūtānā, to take off clothes; naqā -ūtānā, to take off an impression; apone ghar ma -ūtānā, to make (a traveller) alight at one’s house.

ūtānā, H., descending upon, bent upon, swooping.

ūtān, H., m., the north; -ūtān pāchān (or pāchān), the north-west.

ūtānā, H., v. n., to descend, come down, alight, cross (a valley), to be displaced, to oblate; metaphorically to be lowered, to be degraded.

ūtān, H., m., that much, as much as that (implying bigness).

ūtānā, H., f., elevation, height, stature, growth, expenditure.

ūtānā, H., v. t. (cause of -ūtānā), to raise, to lift up, to pick up, to undertake, to educate, to creow, to undergo, to suffer, to raise (a loan), to obtain (goods) on credit, to remove, to efficace, to spend.

ūpākārānā, H., v. n., to save (or make a profit) out of.  

ūpākārān, H., v. n., to save, to remove (the opposite of baḥānā, to stir), to stand up, to get up (in the morning), to be developed, to leave one’s place, to be abolished, to be avoided, to be revalued (of children), to be started, to be undertaken, to occur (as profit), to be realized, to be borrowed, to amount, to be spent; -ūpākārānā (getting up and sitting down), like the Persian nāshast bākhrāst, is an inclusive term for department, similar to the ‘going out and coming in’ of the Bible; in bol-ūpākārānā dillā -uṭānā, &c., the word is used to express that the action of (speaking, screaming, &c.) is sudden or uncalled for.

ūvāj, H., laid waste, depopulated, deserted, also s.m., desolation, ruin.

ūvānā, H., v. t., to lay waste, to ruin, to destroy.

ūvānā, H., v. n., to be laid waste, to go to ruin, to perish.

ūvā, H., bright, brilliant, clean, white.

ūvālānā, H., v., to cause (something) to be made bright (by some one else), to get (something) burnished (by some one) (kiṣa dīko kiṣa-āndei se).

ūvāpāt, H., f., taking golds on credit, a running account with a person.

ūvā, H., apathetic, deceased, dull, sorry, cross, gloomy, serious.

ūvākā, H., m., debt, loan, trust, credit; adv. for -ūvākā se or -ūvākā ko, on loan, on credit; -ūvākā khānā, to live on credit, to be in debt.

ūvā, H., thither, on the other hand.

ūvā, H., past part. of -ūvā, to be unravelled, to come undone (of sewing).

ūvā, H., m., work, daily toil or occupation.

ūvā, H., v. t., to unravel, to unpick sewing.

ūvā, H., m., laying (in weaving and knitting, bāmā to weave), prosperity, well-being.

ūvā, H., v. t. (cause of -ūvā), to fly (a kite or pigeon), to raise (a dust), to squander, to waste, to scatter, to scatter abroad (a rumour), to let fly, to let off (crackers), to make fun of (by mimicking) a man’s peculiarities.

ūvān, H., v. n., to fly, to soar, to explode, to vanish, to be circulated (a rumour).

ūvān, H., base for the oblique cases, sing. of wuh, that.

ūvāṭ, P., m., an adept, a master, a trainer, a tutor; the disciples or pupils of an -ūvāṭ are called šīā grīd.

ūvāṭ, f., formed from -ūvāṭ upon the analogy of Hindi femine; (1) the wife of an -ūvāṭ; (2) a female factor, a govenress, a mistress.

ūvāṭī gari, i., the profession of a governess.

ūvāṭ, P., f. (lit. he fell), metaph. (a man’s) bent, idiosyncrasy, failings, weakness.

ūvāṭ, H., v. n., to be sad, to fret, to be irritated, to be weary of, or disgusted with.

ūvāṭ, H., v. n., to take out by the roots, to eradicate, to pull up, to tear off (what has been stuck to anything), to sit down, to separate.

ūvāṭ, H., v. n., to be buckled up, rooted out, torn off, put out of place.

ūvāṭ, past participle of -ūvāṭ, out of place, out of temper; -ūvāṭ.
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VOCABULARY

disfigured [of writing]; -akhi baten, harsh words, distorted language.

-ugalīnā, H., v. t. (having the same meaning as -ugalīnā), to throw up from the throat, to vomit, to spit, to disgorge (the opposite of nigalānā, to swallow or gulp down); -ugalīnā dūnā, to get rid of one for all.

-ugaldanā, H., a spittoon (a necessary article of furniture where pawan is chewed).

-uliātā, H., ind., inverted, upside down, reversed, twirl out, opposite, contrary, adv., on the contrary; -uliātā pānā chūna, to retract one's steps, to come back immediately; -uliātā pānā chūna, to teach a text backwards, i.e., to give exactly contrary instructions; -uliātā samāṇā, an intellect which wisely misrepresents or misunderstands.

-ulāsānā, H., v. n. (also used transitively for -ulāsanā or -ulāsan), to be turned upside down; -ulāsanā jāhwā dibā, to give an answer having no reference to the question.

-ulāsanā, H., v. t. (causal of -ulāsānā), to entangle, to complicate, to perplex, to implicate, to embroil.

-ulāsanā, H., v. n., to be entangled, to interfere, to join in, to be involved.

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

-ulā, H., m., an owl, a blockhead; -ulā bānānā, to make an owl of; to gull, to cheat.

-unmatu līth, A., a girl's name (= of the people of God).

-unnu nābiin, A., a name (= mother of the prophets).

-unārā, A. (pl. of -unārī), nobles, grandees.


-objective -apne ko or -apne-kā in (v. -apnā); e.g., -apne kā ghoṛā hāi = ti is your (worship' s) horse, or his (worship' s) horse; -ap ko bāhū sudma pahūnā hāi, he has (or you have) sustained a great calamity, but -apne ghoṛ ā par savār hō jān kindly mount your horse; and -apne ghoṛ par savār hū, he got on his own horse by himself.

-apā, H., a respectful term for sister; -apā ādār, dear sister.

-apān, H., s., kindred; as pronoun, themselves; -apān kā bāt, a matter between ourselves, yourselves or themselves; -apānā, among themselves, mutually.

-ātān or -ātānī, P., f., fire.

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

-ātā, H., m., meal. (gen. -ātā-ā or -ātā-kā).

-ātā, H., the numeral eight; -ātā pahār, i.e., the twenty-four hours, i.e., all day and night, the twenty-four hours being divided into eight watches (pahār); -ātājāla, eighth.

-ātā, H., to-day; -ātā ki rāt = last night; -ātā kal, nowadays or in a day or two; -ātā kal, tomorrow.

-ātārā, H., m., pickles.

-āthāk, A., last, final, latter; a.m. end, issue; used adverbially, at last.

-āthāk, A., watery, the name of a colour, also the name of a cup for holding water.

-āthāk, H., oneself; -āthāk ātā, himself by himself, or myself, &c., or yourself, &c., according to the context; -āthāk is also used politely instead of 'tum,' and 'wah,' i.e., your worship, or his worship. In the latter use, the genitive is -āthāk, and the objective -āthāk. In the former use, the genitive is -āthāk na, and the objective -āthāk na.
THE BRIDE'S MIRROR

VOCABULARY

-imán, A., m., belief, faith, religion, conscience, trustworthiness, integrity.
-imánādā, faithful, religious, conscientious.
-imánārī, f., fidelity, conscientiousness.
-imán dharm se, i.e. by all that is scored, i.e. by -imán (faith), which is the first principle of Islam, and by dharm (duty) which is the first principle of Hinduism.
-līf, H., f., a brick; -līf se -līf bājanā, to make one brick ring against another, metaphor, for utterly destroying a brick building, to bring to utter destruction. (Bricks are tested by their ring before they are used in building.)

-asll -ākāra

-asll, the particle called -āzāfāt or 'aman, which is used to denote that the word it follows has the limitation of its meaning increased or qualified by the next word, e.g. rāḥ = road; rāḥe majāt, road of navigation; kāf dawand, lord; khandwānd kārān, the bountiful Lord; munāyād, suitable; muna'ibā e ḥalāt, suitable under the circumstances.

-e, (2) A Persian particle implying particularity or singularity as in bā sharjā kī, on the condition that. N.B. In modern Persian the pronunciation of these particles is '1' or 'i'.
ali, H. and P., vocative particle, O;  
-ai hai, an exclamation, Oh! dear.  
-aiyām or -a-yām, A., m. (pl. of yaum), days, time.  
-ālis, H., like this, such, expressing the relation of quality, as -ink does of quantity; -ālis wāla or -ālis tāla, a man who is what he is, i.e. no better than he should be, a man of no account.  
-ānh, H., an exclamation of surprise, interrogation, or disapproval.  
-

-ālif  
-ākāra  
-o, properly o (it is really the conso-
nant w pronounced with a vowel be-
fore it, and occasionally it takes the sound of wa), P., the Persian conjunction and; -bā o hawā, water and air = climate.  
-N.B. in modern Persian it is pronounced a or -a.  
-ō, o-ō, H., an exclamation.  
-
-
-ōtha, the pl. of otha or o-ō, the old
form of hūṃ, the lips.  
-

-ōkhā, H., v.n., to wear, to be
wreaped in, to put on oneself
(always used of a shawl, blanket,
veil, or covering sheet, whereas
pashunt, which also means to
wear, is restricted to things made
fit); the causal of -ōkhā is
-
-
-ōkhān, H., v.n., to be, anything put on
to cover or conceal the person.  
-

-ālif  
-

-ānkāra  
-

-āuktā  
-

-ār, H., (r) other, more; -ār kṣāy, what else! i.e. certainly; -ār ko-l, any one else; yih bāt hi -ār hai, this is altogether a different question; (r) as conj. and, in this sense the initial - is dropped.

-aussān, H., m., courage.  
-aussār, H., m., time (in singing).  
-aussās, A., m. (pl. of waqī), praise, laudable qualities.  
-aussāt, A., m. (pl. of waqī), times, life, age, circumstances; -aussā bā
sar kānţā, to pass the time; -aussā basā or baasā e -aussāt, employment, means of employing one’s time.  
-

-āuḷād, A., f. (pl. of wald), children, family.  
-
-
-āullīyā, A., m. (pl. of wafl), the
scint; as an epithet of the saints, scintillating; -āullīyā maqāf, a mousses
name after a famous saint called
-
-
-āuna yaum, H., from -a-yūn (for
āun, to come), and -āun (for
pānā, to get), a phrase i. q. for
whatever they will fetch.

b (be)  
-bākāra

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

ba, P., a particle, having the mean-
ings of by, with, to, in; ba-liquq-e
dardā, by the demand of a
priness nature; ba tādriy, by de-
grees; ba ja, in place; ba kūblā, with excellence; ba asr, to an end; ba jāur, by way of; ba qadā sārma, to the extent of necessity, suffi-
cient for an emergency; ba mijāz, by cause of; ba nihāb, in com-
parison (with); ba har ūl, in every
case or in any case; ba huma sīfāt
manṣir, endowed (or qualified) with
every (good) quality.

bl, A., a particle meaning by, with,
ūn, on. In ‘bismī lāhī rājmānī
rājūn’ (In the name of God, the
cerful, the compassionate), bismī is a contracation for bi-lāmi;
bānā, m., to do the hair (includes cutting, shaving, trimming, combing, &c.); bānā, t. bān, to get the hair done; bānā, s. bān, every hair.

bākī, m., the top, the upper part; adj. high; adv. above, upon; bākī e tāq, upon the shelf; bākī bāla, over one’s head; bākī bāla khaṭṭā bhejā, sent a letter unknown to any one; bākī khaṭṭā, an upper chamber.

bāla, m., a large earring; v. bālā.

bālā-i, m., from bāla, anything above; or extra; bālā-i ḫustānī, general supervisor; s. f. cream.

bālā, h. f., sand; bālā shāt or bālā gīhāt, a sweetmeat, so called from the sandy appearance of the sugar sprinkled on it.

bālā, h. f., a small earring.

bānā, h. f., wooden broadcloth.

bānā, h. f., to divide, distribute, make into shares.

bānāhā, h. v. n., to bind, to tie, to fasten, to fix, to join; metaphor, to construct; mānqūb bānāhā, to form a design; mānqūb bānāhā, to compose a sentence or paragraph.

bāna, m., the bamboo-tree, a bamboo, a rod, a ten-foot measure; bānghaf, a bamboo splinter.

bāngī, h. f., a voice, a shout, the call of the muck-again, the crow of a cock.

bāngā, h. f., the arm, from the elbow to the shoulder; bāng pakaṅtā, to hold the arm of; to protect, to support.

bānā, h. f., a builder, founder, originator.

bānā, h. f., bānā, a tiger.

bānā, h. m., (1) a child, casually in the phrase, bālā bānā; (2) a hair, a croot (in clumps or glass); in the plural, the hair of the head; bālā.

bānā, h. m.,  a kitchen.

bānā, h. f., male, an orange.

bāhār or bāhār, h. outside, without, out of doors; bāhār baṅrhī, i. q. sit (or wait) outside; bāhār k‘i masakari, service away from home.

bā-i, h. the numerical twenty-two.

bā-i, h. (inf. from bā-i) to the left.

but, h. m., an idol; but, h. m., an idolater; but bāhā, a temple.

bātā, h. f., to describe, to explain, to point out, to show, to say; ‘mahākāṅ bātā jā-e-g, p. 10a, line 5, appears to mean (f) the banker notes the credit.

ba tārī, by degrees.

bātā, h. f., a virgin, a proper name.

bātā, h. f., the width of a lamp, now used for candle, as in mom k‘i bātā, a wax candle, and also a stick of sealing wax.

bātā, h. f., a twist.

bātā, h. f., the denari or denarii, to twist, also n. to be twisted.

bātā, h. f., a bag with divisions or folds in it, a purse.

bātā, h. f., to glen, to gather together, to collect, to accumulate.

bātā, h. f., (v. causal of bātā), to seat, to give a seat to, to sit, to put a thing into its hole or socket, to lay (as dust, &c.), to lay, to set (as a watch or guard), to impress (upon the mind), to cause to sink.

bātā, h. m., a twitter of silver or gold thread and silk for making kālbāttā.

ba ʃā, h. f., to place (pronounced as one word with the accent on ba), correct, just so, precisely; ba ʃā bānā, to act
rightly, the opposite of be já karnē, to do amiss.
be já-a, P., in the place of; be já-a Khūdī, in its own place.
bajāna, H., v. (causal of bajā), to cause to sound, to knock together, as in tāli bajāna, to clap the hands, whence the proverb, tāli khāth se ukhān bajī, a clapping is not made with one hand, implying that there are two parties to every act.
bījī or bijūlī, H., l. lightning.
bījī, H., c. diminutive of bij, a small seed, the kernel of a mango seed, an evening made in the shape of a mango kernel.
bajāna, H., v. m., to be sounded, to be struck (as a gong), to strike (as a clock); hence -ek bajāna, it has struck one; do bajāna, it has struck two; -ek bajā (he waqt), one o'clock; do bajā, two o'clock; sawā do bajā, a quarter past two; sāfā do bajā, half past two; pāennāinein bajā, a quarter to three, etc.
bījī, biji na hi, P., A., in kind, in its kind, exactly, in detail.
bajāna, H., v. t. (causal of bajāna), to cause to know; samāhi ke bajī na ko, having exhorted and convinced.
bajāna, H., v. t., to seelsingā (a fire or light), to gleam (thirst).
baddā, H., m., and baddā, P., the young of any creature; child, animal, lamb; baddōn ke ītāli karnā, to talk like a child.
bīshār (for P. bīshār), helpless, often interpolated, like our poor creature, or poor thing.
bīshārī, H., v. t., to consider.
bādāna, H., v. t. (causal of badā), to save, to rescue, to protect, to defend, to give room to (in riding, driving, etc.), to save expenditure; kid ki yāskāī bādāna karnā, to do something without attracting the attention of some one.
badpān, H., m., childhood, infancy.
baddī, H., f., surplus, balance to one's credit, savings. The English word 'budget' assumes this form in vernacular newspapers.
bādāna, H., v. n., to escape, to be spared, to be safe, to survive, to remain over, to be saved (of money), to get out of the way (of horses or carriages); badī na, to be safe, to be out of danger.
bīchānā, H., v. t., to spread (a carpet, or bedding, or cushions upon a divan); and hence used also for setting out a row of chairs, where these take the place of cushions; to lay flat on the ground (in wrestling).
bādghā, H., m., a calf, a heifer.
bīchānā, H., the intransitive form of bīchānā, to be spread out or laid out (a carpet, sheets, cushions, chairs, &c.), to become prostrate, to lie flat; bīchī jāt hai, she is always most affable and humble.
bīchānā, H., m., or bīchānā, H., m., bedding, bedclothes, a horse's bedding; bīchānā, f., is a diminutive form.
bādghā, H., m., a calf.
bādghā, H., f., debate, discussion, dispute; bāg karnā, to argue; is mēgī kā bāg hai, i. q. there cannot be two opinions about that.
bādghā, H., m., a sea, a gulf; f. metrèt. rhymem.
būkār, A., m., vapour, mist, fume, inflammation.
bākšt, P., m., portion, fortune, luck; generally in a good sense; bākšt war = fortunate.
bākshā, P., giving, forgiving, used as last member of compounds.
bākshānī, P., f., a present, a gratuity, forgiveness; bākshānī K., to give, to forgive.
bākshāna, H., a hybrid verb formed from the above, to give, to forgive
used probably only in the past participle bākshāna or in the form bākshāna dēa.
bākshānī, a man's name, abbreviated from some name containing the syllable bākshā.
būkhal, A., m., persimmon, singiness; bākhal, f., a miser.
bīkhal, thoroughly well, finely, capital.
badghā, H., v. t., to spread (a carpet, or bedding, or cushions upon a divan); and hence used also for setting out a row of chairs, where these take the place of cushions; to lay flat on the ground (in wrestling).
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būkhal, A., m., persimmon, singiness; bākhal, f., a miser.
bīkhal, thoroughly well, finely, capital.
barat, H. f, the procession of the bridegroom to the house of the bride, the company in the procession.

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

baradar or biradar, P. m., a brother, a companion, a brother-in-law, a brotherhood, a relationship, a connection.

baro-o, P., for the sake of; bar-o-nam, for the name of the thing.

bar-i, H. f., business, wickedness, harm, vice, defect.

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

bar pa, P., on foot, erect; bar pa karne, to set off, to start, to come, to coculate; bar pa hona, to be set off, to be started, etc.

bar-de, H. m., use, practice, usage, treatment, conduct, character.

barati, H. v. n. and t., to multitate, to reflect, to project, to act, to adhere to, to employ; perfect tense is barati.

barat, H. m., a vessel, dishes, plates, etc., used in cooking.

barhat, P. t., rising up, the clearing of a court when the judge has risen, breaking up of proceedings, dismissal from office.

barhardat, P., prosperous, an apannement given by parents to their sons and daughters.

barah, P., carrying, used in compounds.

basa, H. m., a year (named after the rainy season); basa din, or bana, a whole year; basan, for years.

barsat, H. f., the rainy season.

barsana, H. v. t. (causal of barsan), to cause rain to fall; to shower down.

barsana, H. v. n., to rain; barsawarg, on him, barsanaw, on his, annual; barsawen din, (on) the day that comes (only) once a year.

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

barsam, P. (lit. ton on the other), jumbled together, offended, angry.

barsi, H. f., the name of a dish, made of meat and rice.

bars, H., large, big, great, old, very; bars-adan, a great man; bars bol, big talk; bars din, a great day, a high festival; bars-khanka, a vast establishment; bars-bhak, an elder brother; bars bhik, an elderly lady; bars miyag, the master of the house, or old gentleman; bars, one's seniors or ancestors.

bars, H. m., a dish, made of ground pulse formed into lump and fried in ghi or oil.

barsi, H. f., greatness; barsi-dhoj-dhi difference in age; barsi-mami, to boast, to exist oneself.

barsar, H. f., mourning; barsar, to matter.

bura, H., for burh or bujala, old.

burh, H. m., old age.

bana, H., the name of barna, to increase, to enlarge, to magnify, to put forward, to move on; qadam barha, to step out, to take long steps.

barr-i or barsa-i, H. m., a carpenter.

barsa, H. v. n., to increase, to grow large, to swell (as a stream), to go on, to get beyond, to surpass.

barsa bhar kar, to exceed.

barsiya, H. f., an old woman.

bazaar, A., m., a cloth merchant.

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

buxar, P., enough, plenty; adv., sufficient to say in short, in a word; (exclamatory), enough! step!/ that will do; bars hona, to be sufficient; bars karna, to desire, to make an end; bars ki, conj., although, since; bars, H., m., power, the upper hand, control; kiske bars mein hona, to be under any one's authority or influence; jahan bars ne unka istalat hai, as far as one's power goes.

biskat, A. f., what is spread out, current, stock, means, age and experience; biskat bandal, p. 119, I 19, considering (her) age and previous acquirements.

basan, H. v. n., to cause to dwell, to settle, to colonize.

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

basarn, H. v. n., to be forgotten, also to be unprofitful.

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

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

basat, H. m., an end to, to end, to be concluded, to get a dwelling-place, to get a village, etc., founded.

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

bakhshat, A. f., cherishfulness, alacrity.

baksar, A. m., mankind, man.

bakshe ki, P. on the condition that.

baks: by way of.

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

baks-ka-ga, A. some, several, a few.

baks-n-augt, sometimes, occasionally.

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

bakhsh, P. t., to give, to bestow; to a lady's reticule or work-bag.

bakhla, P. f., the site, the space between the arm and the site, the armpit, an embrace, a gusset; bakhla, men, alongside of; bakhla men mai, thrusting under (her) arm.

baksar, A. m., t., a bull, or cow, or ox; baksar, the feast held (on the 20th ghijja) in commemoration of Abraham's readiness to sacrifice his son; (according to Arabic tradition, the son was not Isaac, but Ishmael). baksar-kd ke ake din, the day after the feast, i.e. the 21st ghijja.

bikra, H. m., sole.

bikak, H. m., a kite; bikakwali, a boxus, a parrot, a parakeet (of European goods).

bikra, H. m., a kite; bikak, H. m., a kite.

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bikra, H. m., a kite; bikak, H. m., a kite.

bikra, H. f., sole.
the bride in question is a native of the
wedding season in Duli and

VOCABULARY

bandar-pani, a collection of all native
bands. (A name is given to the

bandar-pani by the village headman,

VOCABULARY

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bandar-pani, a collection of all native
bands. (A name is given to the

bandar-pani by the village headman,
food), to be finished or mended (of articles ordered, or sent for repair), to be in thorough order, repair, or health, e.g. bano raho, I.q. take care of yourself, said at parting with a friend; lit. keep on being (as good as you can be) made.

bani-banā-ī (ē), ready-made, of superior workmanship.

banū or bīmā, H., v. t., to weave, to plait, to braid, to make lace, etc. banno, H., f., a girl's name.

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

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

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

bā or bā, P., t., colour, scent, flavour; bāna, bāna, bāna;

bā-a, H., f., sister; a term of address like bā-i which is not restricted to relations.

bōti, H., f., a slice or morcel of flesh; girl bōti, nāpā šublā, supporting the slice have been counted, the broth (you can make from them) has been measured.

bojā, H., m., a load, a weight, especially a head load; metaph. an incumbrance, responsibility, burdens, obligation; bojā, heavily laden, heavy.

bojāna, H., v. v. and s., to understand; jān bojā ka, knowingly and wisely; pahellya bojāna, to work out ridles or conundrums.

būṭā, P., f., fried brinjal soaked in milk.

būriṭa, H., m., an old man; būriṭa or būriṭā pī, old age.

būrīṭī, H., f., an old woman.

boḷ, H., m., speech; boḷ ā, conversation, idiom, dialect; boḷ bol, big words.

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

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

bonā, H., v. s., to soo.

būnd, H., f., a drop, a speck.

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

bāhādur shāh, the last king of Delhi; his title in full was abu l muṣṭafā širāṣu dīn muḥam-mad bāhādur shāh, and his taḥkullus or nom de guerre ashfar, q.v.

bāhār, P., f., spring, prime, bloom; the blooms upon an object, any beautiful prospect, charm, delight.

bāhāna, H., m., cause of bahāna, to cause to float.
bayān, A. m., declaration, explanation, description, story; bayān karān, to relate, to give an exposition of.
bīyāh or byāh, H., m., marriage; bīyāh dehnā, to give in marriage; bīyāh karān, to marry, spoken of the bride, the bridegroom, or their parents; bīyāh lān or lēn, to take in marriage.
bīyāhūn, H., v. na., to be married; bīyāhē hā-ē, married; bīyāhē pīche, after marriage.
bibī, H., f., a lady, especially the lady of the house; hence the wife, in the common phrase mīrē bibī, husbān and wife.
beū, H., m., a son.
bahānhā, H., v. n., to sit, to be seated, to be unemployed, to sink into, to subside; samī bāhā gā, the ground has sunk; to subsist, to abstain, to desist from, to give in, especially in the phrase bāhā nāhā; bahānē expresses a state of inward action or leisure or unpreparedness, in opposition to khārē khārē (lit. standing) which implies hurry, exertion, and expectancy.
beē, H., f., a daughter.
bādī, H., m., the midst, an interval; bādī mehān, in the middle; bādīā mehān, mid-stream; bādīgā biō, at the very centre; bādī (with mehān suppressed) is used after ke for in, or in the midst of; bādī bādīā-o (or bādī bādīā) karān, to interpose between two combatants.
bēgnē, H., v. n., (causal of bēgnā), to sell.
bedār, P., awake, watchful, vigilant.
bedārā, L., watchfulness, watchfulness.
bezāh, H., m., the jujube, the fruit of the jujube; those which are cultivated bear a fruit the size of a large damson.
bezā, H., f., time, turn.
bīrā, H., m., a leaf of pān folded up with a preparation of spices, lime, and the areca nut inside it, which is put into the mouth and retained there for some time, avowedly, as an aid to digestion. It necessitates the use of spittle, colours the saliva a deep red, and when used in excess makes the gums spongy. It is a luxury indulged in by both sexes, and its presentation has a part in every ceremony. To accept a bīrā from any one is a token of friendship, and, upon certain occasions, of a pledge or engagement to perform a duty; bīrā jānā is i. q. to throw down the gauntlet, and bīrā -uṭhānā, i. q. to pick up the gauntlet, i. e. to undertake a challenge to some arduous enterprise.
bezhā, H., m., a raft, a boat, especially a ferry-boat: and by a favourite simile of the poets, the ark of the soul crossing the stream of life; hence, bezhā pār hōnā, the boat to be on the other side, is i. q. the soul to be saved, and has become a common phrase for being extricated out of any difficulty; kī āū ribsā pār karānā, to help any one out of his difficulties. The refrain of a popular song is 'aurūn kā bezhā pār karā, terā bīhī bezhā pār hū; 'help thou thy brother's boat across; and lo! thine own has reached the shore.'
bežī, H., the numeral twenty.
bezān, H., m., the meal of pān, especially of gram, used in cooking, but also as a substitute for soap.
bezā, P., more, superior; bezhīnāt or bezhāhā, of great price or value; bezhāqār, trustworthy, durable.
bhātī, H., f., brother's wife.

bhātī, H., m., a hereditary bard, a family genealogist; a member of the caste whose original occupation was that of rehaering the exploits of great families; used disparagingly for a flatterer.

bhāda, H., m., the fifth month of the Hindu calendar corresponding to the latter half of August and first half of September, a time when the rainy season is usually at its height.

bhāṣā, H., language, dialect, body, body; -ā, to speak; -ā, a speaker; -ā, large.

bhāṣā, H., v. n., to run; generally to run away; bhāṣā, intensive of bhāṣā.

bhāṣā, H., v. n., to see; generally in combination with dekhā.

bhāṣā, H., v. n., to be pleasant or agreeable.

bhāṣā, H., f., sister's daughter; sister's son is bhāṣi.

bhāṣa, H., f., interruption, hindrance, obstruction; bhāṣā, to molest, to make mischief.

bhāṣā, H., m., an earthen pot or vessel.

bhāṣā, H., f., brother's wife, same as bhātī.

bhāṣā, H., m., brother, cousin, kinsman, comrade; as a mode of address it is applied to any man, and in familiar intercourse to persons of either sex; bhātā bandhū, or bhātā bandhū, kinsmen, kith and kin.

bhāṣā, H., m., brother's son; bhaṭī, brother's daughter.

bhāṣa, H., m., the epic of the (Sanskrt) India; these are translated while they are fresh grown and tender, and are esteemed a delicacy.

bhāṣyārā or bhāṣṭīyārā, H., m. (fem. bhāṣṭīyārīn), a man (or woman) who looks after the needs of travellers at a sarā-vāc.

bhāṣtā, H., f., the avocation of a bāhā, simple adulation.

bhājī, H., v. a., to get sent (by some one else); -ū, bhājīṇā.

bhājī, H., full, complete; -aṃ din bhājī, all day long; sar bhājī, a whole segregation; -ā sar bhājī, all one's life. Also single, as in dam bhar, a single instant, bhājī, to receive in full; bhājī, quite full.

bhājī, H., filled; bhājī, very wealthy.

bhūbhū, H., v. t., to enjoy, experience, go through with. It is used of time-expired convicts; qld bhūbhū or sać bhūbhū, they have completed their term of imprisonment or punishment.

bhūmī, H., v. a., usual of bhūmī, to wet, to soak, to steep.

bhūtalī, H., good, sound, healthy; bhūtalī, i. e. a good man and true, but sometimes used ironically; bhūtalī harkē, to speak unreservedly, generally meaning to abuse; bhūtalī well, an exclamation having the force of 'Very fine, but.'

bhūtā, H., v. a., usual of bhūtā, to cause (something) to be forgotten or (some one) to be forgetful.

bhūtā, H., m., deception.

bhūtā, H., m., the egg-plant, also called baingan and in Persian brinjal.

bhūtā, H., f., a hum or buzz; bhūtā pari hain, there is a buzzed or indistinct noise; metaphor. There are balas expressed metaphorically.

bhūtā, H., broken, destroyed.

bhūtā, a State in central India.

bhūtā, H., m., some kind of armlet.

bhūtā, H., f., hungry; bhūtā, a home made

bhūtā, H., m., natural, simple, guileless, silly; bhūtā, a home made
innocent, i.e. brought up to be silly.

bhūdā, H., v. a., to be mistaken, to be in error, to be forgotten, to be forgetful.

brū, H., n., bristles, bristles, by a name.

bhūr, H., n., to be strčl, to fry.

bhūrābin, H., m., a name, a name.

bhūrārī, H., f., curtsiness, a defect in a horse.

bhī, H., also, even, still, besides, likewise; kudū bhī nāthū, nothing whatever; sometimes kūth is used as a sign of interrogation.

bhāyā, bhāyo, bhā, H., old forms of bhī and bhī.

bhējānā, H., n., to send; bhējānā

bhījānā (lit. to send and get sent), to do all the sending, with reference to the custom of sending round trays of sweets, etc. on feast days.

bhed, H., m., a secret; bhed pānā, to find out a secret; bhed rábñā, to keep a secret; bhed denā, to divulge.

bhī, H., n., a crush, a crowd.

bhē, H., m., appearance, guise, garb, dress, especially a made-up costume.

bhīngā, H., n., to be wet or moist; bhīngānā, to get wet, to be drenched, to be soaked.

D (pe) pakārā

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

pā, P., m., the foot, the leg; pābandi, tied by the leg, encumbered, bound by rules; pā, P., restrāint; pā pāl, H., a sīppā; pāsī, P., diminutive form of pā, a name, wholesome, neat, nice, select, pretty.

pāsī, P., diminutive form of pā, a name, wholesome, neat, nice, select, pretty.

pāsīgā, P., diminutive form of pā, a name, wholesome, neat, nice, select, pretty.

pā, H., m., any thin crisp stub-

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

pā, H., m., a leaf.

pājī, H. and F., low, contemptible, poor (of its kind), mean.

pā, H., acros, on the other side of, used substantively (m.) for the opposite shore (of a river), and then for both shores, e.g. 'sī pā rāhān kī nhā pā jā-ñā?

shall I remain on this side or go to that side? pā ātānā, to put across; pā ātānā, to sight on the other side; pā kū, to put across, also to pierce right through; pā kū, to be across, also to be through.

pā, P., fast past, or used meaning, e.g. pār sal in 1899 is either 1898 or 1900.

pānā, H., n. (really a causal of pānā), to let fall, to cause (and collect) a deposit of lamplack (kājāl) by holding a metal plate or dish over a lamp.

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

pā, H., at the side of, near, in the possession of; pā, P., possessors.

pā, P., m., watchful, observing, respect; pā, P., regard for good manners; pā kā kā, kā bhābā, observance of the duties of friendship.

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

pā, P., puro, clean, holy, free from,

pākā, P., diminutive form of pā, clean, wholesome, neat, nice, select, pretty.

pākā, P., diminutive form of pā, clean, wholesome, neat, nice, select, pretty.

pā, H., the numeral five; pānāwāg (f. pānāwā obi. pānāwāg), the fifth.

pānāwāg, H., m., pl. pānāwāg, the foot, the leg, the base, foundation.

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

pā-to, H., as a numeral—the fourth part of; pā-to, the quarter of a quarter (1/³); pā-to-kā, the fourth part of an anna—one pie; pā-to ghañā pā-to ghañā, &c. As substant. m., a quarter, i.e. a measure about equal to half a pound avoirdupois.

pāwāka, H., holy.

pā-to, P., m., (pā-to), a foot, a leg; pā-to, lasting, durable, strong; pā-to, permanency, durability; pā-to, thumb, thumbs or drawers; pā-to, pā-to, a leg of a pair of trousers; pā-to, the foot of a bed.

pāṇā, H., the foot (of anything animate as well as animate), the foundation (of a building); the base (of a column), a step, a rung, dignity, degree.

pāṇā, P., fordable.

pāti, H., a lord, a husband.

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

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

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

pāṭi, H., thin, slender.

pāti, H., a puppet; the pupil of the eye.

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

pāthī, P., and pāthī, H., a copper pan.
parvā, P., f., care, concern, anxiety.
parvāna, P., m., an authority in writing, a warrant, letters patent, license, passport; any official communication addressed by a superior to an inferior officer.
parvā, H., m., neighbourhood; parvā, a neighbour.
parvāzīgh, f., fostering care, protection, maintenance, nurture, patronage.
pironā, H., v. a., to pierce, to force meat upon a spit, or to thrust upon a string, to thread a needle, apparently also to darn.
parbe, P., m., abstinence, abstinence, sobriety, moderation, self-discipline.
parghār, a man who practices alchemy.
parghārī, f., the practice of alchemy or temperance.
pari, P., f., a fairy.
parghān, P., dispersed, scattered (like the leaves of a fading rose), dishevelled (as hair), disordered, perplexed, bewildered, distressed.
parghānī, f., dispersion, confusion, perplexity.
parghān, H., v. m., to fall, to lie down, to be lying down, to be bedridden, to be useless; hence to spong upon; to happen, to fall.
pargsi, H., m., a neighbour; parsi.
parghān, H., v. a., (causal of parghān), to cause to read, to teach; parshān līkhān, to teach to read and write; parshā, f., teaching, tuition, the fees for tuition.
parghi, H., v. a., to read, to recite (especially the prescribed prayers; "namās"); but for to read out aloud, parghā ke sukhānā is the usual phrase; parshān wāls, a student.
parghānā, H., v. a., to get (a boy) taught to read.
parghi, H., f., any thing (but especially daily medicine) wrapped up in a paper or leaves; a powder.
par, P., after, behind. As conjunction at the beginning of a sentence, (i.e. after what has been said), hence, therefore; par a, behind and before, here and there, on every opportunity; par a khan, to present, to announce, to indicate, to hint, to suggest, to indicate, to be undecided.
pard-ānsād, n., savings, economy.
pāhāl, H., f., (1) the occupation of grinding (corn); (2) a day’s task of grinding; (3) the fee paid for a task of grinding; cf. pāhāl dhhū-l.
pas, P., low, humble, base, mean (the opposite of buland); past kāvī, low or petty notions.
pātā, H., m., a pistachio nut.
paršt, P., m., a rib, the procerus.
parsā, H., v. n. (neuter form of pārsā), to be ground (of corn), as in the proverb gēlā kā bāt ghan pārsā, the wheat has been ground with the wheat, to be pulverized or bruised.
parand, P., approved, chosen, acceptable; as subject, choice, selection; parand khanī, to choose (as a customer at a shop), to approve of, to like; parand-ānā (kiā kiā ko); kī, to please; parandūtar, chosen, acceptable to.
paranda, H. from P., chopped meat; parandā-kā bahāb, balls of chopped meat toasted on a skewer.
pash, H., an animal, a quadruped.
pasūn, H., m., perspiration.
pākhūn, P., m., the book, a support, a protector, an ancestor, a generation; pākhūn pākhūn dar pākhūn, from generation to generation; pākhūn par līkhān, to endorse.
pash, P., m., wool, hair; pashmīnā, (cloth) made of wool or camel’s hair.

pārānā, H., m., a cracker (fire-cake).
pārā, m., and pārā, f., a box (generally of wickerwork covered with leather); pārā means a large box, and pārī a small box.
pārā, H., v. m., to be beaten.
pārā or pāsī, m., a maker of fringe or ornamented thread, a stringer of beads, pearls, etc.
pārī, H., f. (anything flat), a table, the board which in schools is a substitute for a slate; pārī pārāhān, to explain a lesson to, to exam or coach.
pārā, H., an independent State in the Panjab.
pādā, H., the numeral fifty.
pādānā or pādānā, H., v. n., to regret, to repent, to rue, as in the proverb, "bānā bādārā jo kārā, so pādā pādāhā, what any one does without thinking he will repent of afterwards.
pādā, H., v. m., revere, remorse.
pāhālā, H., bākud (in space or time), pādāshā, H., m., the west.
pādāshā, western.
pādākhān, H., (second cause of pādānhā), to get a question asked; pādākhā khēnā, to send some one on an answer to an inquiry.
pādākhā, P., cooked, baked, ripe, shrewd, i. q. pākā; pādākhālā, pādākhālā, pādākhā, maturity, firmness.
pādār or pīdār, f. father.
pāsī, F., accepting, susceptible of, in compounds; hence pāsī, acceptable.
par, H., other, remote, used as first member of compounds, as pardest, another country, abroad.
par, H., postpos., on, upons.
par, H., conj., but, yet.
par, P., m., a wing, a feather, a quill.
pashemān, P., penitent, ashamed; pasemānī, f., repentance, regret.

pakē, H. (The past participle of pakat, she being doubled); cooked (of food), ripe (of fruit), burnt (of bread), mature, perfect (of its kind), hard, dry, solid, lasting (of a dye); sound, resilient, to be reliant on, genuine, exact or precise (of information), thorough, up to the standard: in all its senses the opposite of kačā; pakati-pakati (rofl), ready-cooked meals; pakati saha, a macadamized road; pakati diwār, a wall of masonry; pakati badmašā, a thorough searching; pakati kāhgal, a sheet of paper stamped to the full amount required for the matter engrossed upon it; pakati khabar, authentic information; pakati aur, a full seer by the standard weight.

pakkrā, H., v. t., to boil, to scald, to scald; pakār kar kahān (L.), to dry and loud for an exclamation.

pakrānā, H., v. t., to cook, bake, ripen, mature.

pakṣa, H., v. t., to catch, to lay hold of, to hold, to apprehend, to acquire, to catch (a person in the act of doing anything), to find out (faults).

pakṣayāna, H., v. t., to get (something) caught or held (by some one else).

pakhi, H., m., a bird.

pakhi, H., v. n., to be cooked, to ripen, to come to a head (of a bull, &c.), to be infamed.

pakwan, H., m., cooked food, virtuals.

pakwan, H., v. v., to get (something) cooked (by some one else).

pāerg, H., t., a turban.

pāl, H., f., the eyelid; pāl mārte, (in) the twinkling of an eye; hence pāl = a moment.

pul, P., m., a bridge.

pulā pulāyā (from pulā; a comprehensive form), carefully nurtured.

pulā, H., m., a receptacle made by twisting or knotting an article of clothing. It applies to a single overy tied in the corner of a turban, or to a weight of 3 maunds (480 lb. of grain, molasses, &c.), rolled up in a blanket. A pulādār is a man engaged to distribute goods imported in bulk to the merchants in a bazaar; his sheet or blanket (which serves the place of an overload) is converted for this purpose into a sack, hence the word pulā, like sakā, is adopted as a measure of capacity and an estimated weight. The word also means one scale of a balance and one fold of a door, and hence one part of anything that exists in duplicate, hence the edge or border of a garment; it also has the meaning of pocket, and of anything borne about with a person; jiske pālō me kaunī saiū, i. q. who has not a covering to bless himself with; mere pālā bāndhī dēta hai, i. q. he puts into my pocket, i. e. wants me to take (ready money) to close a bargain.

pālā, H., v. a. (causal of pālā), to go to drink, to quench.

pulā-o, P., m., a dish of rice and meat.

pulā, H., v. n. (causal of pālā), to be reared or nurtured.

pulang, H., m., a bedstead.

pulā, H., m., the edge or side of anything, the hem or border of a garment.

pulānā, H., v. a., to cause liquid to be given to one or by one to another, e. g. milk to a wet-nurse or to a patient by a nurse, or refreshment to a guest by a servant.

pun, H., next, then, immediately after.

panā, P., panā, a flag, an ensign.

panā or pan or pā, H., an affix indicating state, as in lāskāpan, child-

hood; buhāpā, old age.

pānā, H., m., there are four distinct words: (1) a beverage; (2) gold leaf; (3) an emblem; (4) the upper part of a shoe; pānā mal, as a proper name, is probably derived from Nos. 2 or 3.

pānā, P., protection, shelter, an asylum.

panī, H., pī, pānī, five sārs of the Qurān engraved upon a stone (used as a charm).

panīrī, H., f., a confection used by nomads.

In Plaut's dictionary said to consist of five ingredients, but Dr. Herklots, in the 'Qānūn i Īlām,' gives a receipt with nine, viz., flour, 2 lbs. sugar, 2 lbs. dill seed, gum, raisins, almonds, and dates, each 4 oz.; poppy seed and coconut, each 3 oz.

parārā, H., the numeral fifty; pāndāvakān (-pān, -ān), fifteenth.

panārā, H., adj., weighing five sārs, sold at the rate of five sārs to the rupee; subst. m., a five-seer weight.

pankāh, H., m. (lit., a wing), a fan, a large fan, as distinguished from pankhī, f., a little fan.

panwārī, H., m., a seller of pān or betel leaves.

pātā, m., pōtē, f., H., a son's son or daughter.

pātē, H., m., a boy's stout; potarō kā-ā, a nobleman or a rich man from his infancy.

potā, H., v. a., to swear or speak with mad or placers, to whiteness.

pōtī, H., f., a bundle, a parcel.

pōtī, H., m., empty, worthless, amiss, unmeaning.

pūrāmā, H., v. a., to seek, to inquire; to that which is required in seeking for something, to learn, to teach.

the thing inquired about takes 'ko,' the person from whom information is asked takes 'se,' the question (swāll) does not take 'ko.'

pārē, H., full, complete, entire; pārā pārī or pārī pārī hal, it is enough.

pārab, H., m., the east; pārab in the North-Western Provinces means an inhabitant of Bengal, or the country east of Beares, and pād chāmā, a native of Kābull or of the Panjāb.

pānī or pāume, H., a numeral meaning one-fourth of the number or aggregate to which it is joined, e. g. pāneek = 1; pāne do, 12, pāne so, 75; pāne do so, 175; pāne aana = 3 pizzas or pelis (there being 12 pies or 4 pieces in one anna); pāne bājē mar quarter to two o'clock.

pāhār, H., m., a mountain, a hill, a steep journey, used as a simile for anything burdensome, long, tedious, or arduous.

pāhārī, H., m., the multiplication table, the system of mental arithmetic.

pātārāmā, H., v. a., to know (by sight), to distinguish (one thing from another), to recognize, to identify, to examine critically.

pāhrīwānā, H., v. a., to get (something) recognized (by some one), to make known to; kāh pāhrī wānā (-wān, -ān), lit. got a letter (of the alphabet) recognized by him, i. q. taught him to know a letter by its shape.

pāhar, H., m., a division of time, a watch = 3 hours; śāhōn pāhar, i. q. the whole 24 hours; do pāhar (din ke), midnight; do pāhar (rōt ke), midnight; pāhar din dār, i. q. nine a. m.; pāhar din bāl, i. q. three p. m.; pāhar rāt gā-e, i. q.
VOCABULARY

THE BRIDE'S MIRROR

nine p.m.; palar rāt raha, i.q. threē a.m.
pahā, H., m., a turn of duty on guard; a guard or sentinel (also pahrawi).
pahā, H., first, previous, chief; pahle, adv. at first, before; pahle pahal, first of all; -i-ise pahle, before this.
pahā, P., m., a side; pahlutti (leaving your side unguarded), neglected, slighting.
pahiwān, P., m., an athlete.
pahni, P., brand.
pahīrānā, H., v.a. (cause of pahīnā), to cause one to wear, to put (a dress, or any article of clothing) upon (some one).
pahūgnūnā, H., v.a. (cause of pahūgnūnā), to cause to arrive, to come, to convey, to escort, to cause to reach, to bring to (such a pass)
pahūgnūnā, H., v.a., to come, to reach, (as far as): yih naxbat pahūgnū, i. q. (matter) came to this pass, lit. this turn arrived.
pahūgnūnā, H., a bracelet, anything worn on the wrist or forearm (pahunā).
pahūnā, H., v.a., to put on (clothes, shoes, &c.), to wear, to be clothed in.
pahūnawānā, H., v.a., to get anything worn (by some one else), or any person dressed or clothed (by some one else).
pahūmar, H., m., a wheel, especially of a cart or carriage.
pakhi, H., f., a riddle, a conundrum. 
pai, P., m. (contraction of pai-r), the foot; pai dar pai, in succession; dar pai, in the step (or track) of; pai-rav, f., following after.
payāda, P., m., a footman (or foot-soldier), a messenger; payādā, on foot, dismounted.
pīyā, H., m., (sometimes f.), affection, love, fondness; pīyā karnā, to love, and also to care.
pīyā, H., beloved, lovable.
pīyā, P., f., an onion; pīyā, of the colour of an onion.
pīyā, H., f., thirst (lit. desire to drink), an illness so called.
pīyā, H., thirsty.
pīyā, P., m., a cup; pīyā, (H. dim.), a little cup.
πε, H., m., the stomach, the belly, the womb, metaphor. the inner or hidden capacity of anything; πε, bhar, to one's satisfaction; πε, ἐχείν, hunger; πε, ἐχείν, (carn) secrets; πε, ἔσται, ὠστίς, for the sake of a living.
pītā, H., v.a., to beat, to punish, to beat the breast or head, as a sign of woe or repentance.
pīt, H., f., the back; pītā pāde, behind the back; pītā ἐστι, ὠστίς, to take refuge behind or to harbor one's rear; pītā ēg, the back (of an animal) to be galled (by a yoke, &c.), to have a sore back.
pūjā, H., v.m., to enter (the opposite of pūjā).
pūjā, H., m., a kind of gourd or melon, a sweetmeat made of such a plant, resembling the Turkish 'Lumps of Delight.'
pūjā, H., f., a small box or basket, i.q. pūjā, carton.
pūjā, pūjā, H., from pūjā (cf. ejīja from dōn and kujīja from kujā), to be pleased to drink.
pī, P., m., a turn, a twist, a kick, a trick in wrestling, a scowl; πι, πι, twisted, crooked, intricate; πι, πι, a difficulty has arisen; πι, πι, is twisted.
pī, P., f., contortion, perplexity, coil.
πι, H., m., the hinder part, the

impel, to crush (especially of sugar-cane), to squeeze (the neuter is pīn), to drive; ἐκπολλάσσω, to wear out one's bones by hard work.
πι, H., v.a., to drink, to inhale (smoke).
Pānāhān, the English passive.
Pāl, P., m., junction, connection, relationship, a patch, a join, a graft or layer.

ph

phākārā

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

phātak, H., m., a gate, a shutter, a barrier, a pound (for cattle).
phārak, H., v.a., to tear, to rend, to split.
phānk, H., f., a mouthful, a slice, a lump.
phākānā, H., v.a., to crunch into the mouth, to swallow greedily.
phāktār, H., m., a curse; saying 'phā, an expression of contempt and aversion.
phākār, H., f., alum.
phākāl, H., miscellaneous.
phākt, H., f., a splash, a speak, a blow, a lump.
phāē, H., v.m., to burst, to be cracked, to be curled (as milk); phā jānā, intensive.
phār, H., again, once more, back again, afterwards, after all, still; phār, even then; phār, to return; phār, come again; said to a departing guest.
phārā, H., v.n., to turn, to reverse.
(as a top), to turn back, to be changed, to go backwards and forwards, to wander.

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

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

Phusiānā, H., v. a., to whistle, to cry.

Phātkā, H., v. n. (int. of pheṣṭā, to throw away or reject), to be refused; phātkā phāthā thyā, word round from one to the other refused by all.

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

Phalī, H., c, a pod.

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

Phāgā, H., m., a father's sister or female cousin; phāgā na bānā, a lady who is a cousin (to some one) in virtue of her being his father's sister's daughter.

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

Phornā, H., v. a. (causal of phōnā), to shatter, to break, to burst open, to split.

Phōn, H., m., a flower, a blossom.

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

Phūnak, H., f., the act of blowing (with the mouth or a bellows), a method of scouring.

Phūnakā, H., v. a., to blow; dahā phānakā, to blow up a fire in the cooking place; phūnak phūnakā, to drink after blowing repeatedly.

Phūhār, H., f., dirizzling rain, drops.

Phēr, H., m., turning, twist, coil, bend, curvature, circumferenc, ambiguity, change, difference; sāmākē phēr kāi, i. q. it depends on how you reckon it.

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

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

Phīlā, H., m., sail, pole, insipid, tasteless, thin, poor, dull.

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

Phīlānā, H., v. m., to be spread, diluted, diffused, &c.

Phēkkā or Phēkhā, H., v. n., to fling, to throw (always away from one, or out of a thing, whereas dānī is to throw down or into a thing), to throw about, to let (a hawk) fly, or (a horse) go at full speed, to brandish, to agounder, to make light of, to slight.

T (so) tākārē

The t is a sound common to Arabic, Persian and Hindī, and is more dental than the English t. In the Nāgārī alphabet the syllable ta is the first character in the series of dāntas, which are distinguished from the coronals by being pronounced with the tongue touching the teeth (not the gums above the teeth), whereas the coronals are pronounced by the tongue touching the roof (coronis) of the mouth. The English dents are ordinarily pronounced midway between these two places, and occupy the place of the Nāgārī palatals. Hence the tendency of our dentals to assume a palatal sound. The English word 'nature' is exactly reproduced in Hindustani as naēr.

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

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

Tābh, H., m., head, light, endurance, grief or anger.

Tābhī, H., m., following, obedient, loyal, submissive; tābhī, tābhī, an adherent; tābhī, tābhī, submissive.

Tāohana, H., m., heat.

Tāgir, H., m., making an impression on, influence, effect.

Tāj, H., m., a crown.

Tākārē, H., f., delay.

Tār, H. and P., m., thread, string, wire, series, succession; tār bāndhū bāndhū, metaphor to be continuous; tār barq or simply tār, the telegraph; tārā, a wire-winder, maker of gold or silver wire; tār shahār (lit. count the threads), a kind of needlework.

Tārē, H., m., a star.

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

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

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

Tāsam, H., fresh, tender, green, blooming, in good condition; tāsamī, f., freshness, &c.

Tāsamūl, A., m., grieving, pining, regret.

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

Tāk, H., f., a look, a gaze, expectation, ambulance; tāk mān hānī was on the look-out.

Tākān, H., v. n., to gaze or stare at.

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

Tālā, H., m., a look; tālī, f., a key.

Ta-ammal, A., m., deliberation, hesitation.

Ta-im, H., after ko, i. q. ko, used esp. with -ān from -ēp, when -ēp means oneself.

Tāgbē, H., m., copper.

Tāhī, H., old form of tāhsikā = tāko.

Tāhām, H., still, for all that.

Tāb, H., then, of that time: the opposite of -āb, and the correlative of jāb; tābhī, then indeed.

Tābāh, H., ruined; tābāhī, f., ruin.

Tābūnī, A., f., change, alteration.

Tabarruk, A., m., looking for a blessing (from); a blessing, a congratulation; tabarrukāns, benefits, is used for sacred relics.

Ta-pār, H., warm, affection, cordiality.

Tajārait, A., f., trade, mercantile.

Tajrīb, A., i., experiment, experience.

Tajrībākārī, experienced; tajrībākārī, f., practical knowledge.

Tajna, H., to abandon, throw away;

Tajāu, the old form for tajāo.,
tajwir, A., f., approving, coming to a decision, a judgement, a resolution, a sentence or finding (in a Court of Justice).

ta'hir, A., f., (lit. setting at liberty), deliverance, a writing, a written statement, anything written or drawn.

ta'fira, A., f., putting in motion; noun ki tajrik 'apparently' = the setting in of a cold.

tabul, A., f., putting, acquiring, collection, revenue.

tahis, m., an officer charged with the collection of the land revenue over a certain area.

tufin, P., m., a present, a rarity, anything choice.

ta'fik, A., f., verification, enquiry, the truth.

tahill, A., f., booting, making lawful, digestion; tahill hona, to waste away; to be freed from the body.

ta'hammuli, A., m., endurance, patience, forbearance.

takht, P., m., a throne, a raised seat, a platform, a marriage bed.

tukhr, P., m., seed.

tadhir, A., f., forethought, plan, contrivance.

tadrij, A., f., gradation.

takhrim, P., A., m., remembrance, mention.

taswir, P., f., trickling, oozing, exudation; taswir karni, to ooze; tasvir tarzish karni lagi (baton men), a tone of bitterness began to be apparent.

tar ba tar, P., all wet, wet through.

tariqyat, P., A., f., bringing up, education, culture; tarbiyat yafa, educated, well-trained.

taripan beli, H., f., lit. fifty-three creepers, or tahrirli, the name of a kind of embroidery. tarjama, A., m (prop. tarjama), interpretation, translation.

taraddud, A., m., wattering, anxiety, excitement, culture.

ta'asal, A., rising by steps, advancement, promotion.

tarkhat, H., f., greens, vegetables of sorts.

turkman darwaza, the name of a gate at Delhi.

tarkib, A., f., composition.

tari, F., f., moisture (opposed to khubhli); tari ki rashan, i.e. by sea, or by water.

tarzish, H., f. (corruption of stiri), a woman; tarzish, woman's obstetricacy; tarzish, a woman's ways.

The latter word has special reference to an old proverb, tirda da darit jani ko! kheem marke sait ho! 'who can understand a woman's ways? after murdering her husband she burns herself with his corpse;' in which ko is the old form of kum.

tark, H., m. (lit. breaking), the break of day; tarkho, dawn.

tarshib, A., f., the act of praying or praising; a string of beads or rosary; tarshib e kha-kha e shi, a rosary made of the clay of Karbala.

tasalli, A., f., consolation, comfort.

taslim, A., f., saluting, obeisance, committing to the care of; surrender, assest; taslim karni, usually to assest or admit.

tasniya, P., A., m., naming; wajib e tasniya, the reason for naming, derivation of a word.

tashtari, H., f., a small plate, a salver.

tashtir, A., f., honoring; tashtir le Java, to take away (one's) honour, and tashtir le ana or lana, to bring (one's) honour, i.e. to go and come.

tubsha, P., thirty; tubah, f., third.

taunim, A., f., disregarding, taunting, slandering.

taunish, A., f., confusion, disquietude, alarm.

tagli, A., f., verifying.

tagarruf, A., m., employment of, occupation, expenditure, appropriation, misappropriation.

taqasul, A., f., composing, authorship (of a book; opposed to thiib, compilation); an author is munafik.

taqawwur, A., m., imagination.

taqwir, A., f., a picture, a portrait or statue.

taqi, H., f., He is exalted.

taqi, A., m., wounding at, astonishment, admiration.

taqwil, A., f., exploration, definition, 'tariff,' reputation, praise, commendation.

taqi, A., f., rendering an account, a holiday.

taqim, A., f., magnifying, treating with respect.

ta'allug, A., m., hanging from, attachment, conversion, dependence.

ta'lum, A., f., instruction in knowledge.

ta'mil, A., f., building.

ta'mil, A., m., performance, putting into force, or carrying out (an order).

ta-wis, A., f., an assest.

taqabul, A., m., negligence, indifference, shirking responsibility.

taqshq, P., A., m., evoking payment, demanding, demand, exigence.

taqid, A., f., ordaining, fata, desiring, lot.

taqir, A., f., approachment, opportunity, occasion; taqirib, occasions, festive occasions.

taqir, A., f., speaking, discourse (often contrasted with taqir, a writing or essay).

taqim, A., m., division, distribution.

taqir, A., f., fault or failure.

tak, H., until; as far as, up to.

takht, H., f. (for thatahkan), existence.

takk, H., m., a guess, a conjecture.

takhrir, A., f., repetition, controversy, dispute.

takulluf, A., m., gratuitous pains, inconvenience, ceremony, elaborate preparation, formality; be takulluf = without ceremony, frankly, simply.

taklif, A., f., ceremony, trouble, inconvenience, annoyance, worry, suffering; taklil, giving trouble.

talkiz, P., m., a pillow, a prop or support; the abode of a faqir.

talash, P., f., search.

talaff, A., f., making amends, compensation, due recognition.

talgh, P., f., bitter, unpleasant, acrimonious.

talaf, A., m., perishing, ruin, loss, waste.

talquin, A., f., instruction (esp. religious): technically, pronouncing the creed (of Islam) in a dying man's ear, so that it may be the first sentence uttered by him at the resurrection of his body.

talk, H., up to, as far as, i.e. tak.

taln, H., v. b. and m, to fry, to be fried.

talwan, H., v. a., to get (something) weighed (by some one else).

tale, H., adv., below; the infl. form of tali, m., which means the bottom.

tum, H., you.

tamauk, P., A., m. (lit. walking abroad for recreation), entertainment, sight, spectacle, amusement, fun, anything curious; tamazhe ki baton, extraordinary words or things.

tamam, A., finished, complete, whole, entire.

tamboli, H., m. (vern. tambolni), a seller of pani or betel leaf.
	tamani, H., m., a twinkle, a
- *sparsely, a flash; hawskie tautma, the flashes of desire.*

- *tameša, P., A., f., a wish, longing, a prayer.*

- *tumbāra, c, l., H., your.*

- *tanva, P., A., f., discourse, discrimination, discretion; tamadār, discreet (a name); tamad ganja, a corn exchange so named.*

- *tan, P., m., the body; tan e tanā, all alone; tanducus, healthy, in good health.*

- *tan hazardous, a thing.*

- *tankhāwa, f., (what the body wants), wages, salary, an allowance; tankhāwa, naturalised.*

- *tang, P., contracted, narrow, tight, scarcity, distressed, ejected, wagt tang hal, the time is too short.*

- *tanā, P. and A. m., one; tanā kī rojā means banker’s bread, f. e. leavened bread eaten without unleavened and freshly cooked at home for each meal.*

- *to, H. (the correlative particle of jo = if), then, in that case, at any rate. It is to be noticed that in hypothetical assertions, the English idiom is to express the ‘if’ in the first clause, and omit the ‘then’ of the second; whereas the Hindustani idiom is to omit the ‘if’ (jo) and express the ‘then’ (to), e.g. tam āte, to dobe = if you had come, you would have seen: ek dinā, āsāj kā bhi usko milī hai to, āp nahi chtī (hati), if or whenever a single grain of corn comes to her, she does not eat it herself; na dego, to maqaddamā āhār ābā, if they will not give (tribes) their suit will be lost. The use of ‘to’ in sentences of a single clause may generally be explained by supposing a second clause commencing with ‘if’ or ‘if not,’ e.g. mai in jītā huṇ, I am going (i.e. if nobody else is going I am); kāre to, well, do it (i.e. if it is your business to do it).*

- *taṇḍa, H., an iron plate upon which chapattis (the Indian bread) are baked.*

- *taṅba, A., f., repentance. Like the formula astaṅgha (I ask pardon of God), ‘taṅba kara haṅgā, or simply ‘taṅba,’ is used in conversation when anything has been said which the speaker desires to correct, i.e. ‘I ought not to have said that,’ or ‘Mercy! what was I saying?’ Similarly taṅba kāre is i.q. you ought not to have said.*

- *top, P. and H., f., a cannon.*

- *tawalwhuh, A., f., turning the face towards, attention, regard,issement, favour.*

- *tawri or ti-ti or tawri, H., f., the brow; tawri pīṭhā, to frown, to scowl, fit, browbeat.*

- *tawri pīṭhā, f., supercilious.*

- *tawrā, H., m., a break, exhalation, scarcity; also, a bag or purse of one thousand rupees; also, a gold or silver chain for the neck.*

- *tawrā, H., v. a., to break, bear, tear, to interrupt, to stop or discontinue; to destroy: to change (a rupee for smaller coin).*

- *tawagūtah, A., f., expectation, hope, trust.*

- *tawagūtah, A., m., stopping, pausing, delay.*

- *tāukā, A., f., honouring, reverence, veneration.*

- *tawakul, A., f., trust (in God), reparation, to kele, H., v. a., to beget.*

- *tawāhram, A., m., thinking; tawāhram, pl., fanatics.*

- *tah, P., l., floor, bottom, depth, stratum, a fold; tah ki (hāī), p. 74, enigmatical, uncommunicative; tah karaṇ, to fold up (clothes) or to put in a crevice; tah khaṇ, a cullar.*

- *tāhā, H., f., a third part; tāhā, in the phrase duha-e tāhā, means three cries of hā-e.*

- *tāhā, H., f., (pruning), correcting, polishing, discipline or education, civilisation.*

- *tīya (for tīrīya, a corruption of Sanskrit śrītī, a woman.*

- *tālāyār or tālāyār, P. (for A. tālāyār), ready, alert, prepared; tālāyār, l., readiness, preparation, arrangement.*

- *tepā, H., f., a running stitch; tepā bharāṇ, to put in running stitches, to tack.*

- *tej, H., f., the third day (of a lunar fortnight); two of them occurring in the month); a festival held on the third day of the month Shāwan; tej tejuhar is often an aggregate term meaning festivals in general.*

- *tej, P., m., an arrow; tej ki ṭaṇrā, (straight) as an arrow.*

- *tej, H., m., on the third day of the month, to be spent.*

- *tej, H., the numeral thirteen; tejānā, en, l., thirteenth.*

- *tej, P., sharp (in its various senses), quick-tempered, keen-witted, swift (of a horse), high (of the market price).*

- *tis, H., the numeral twenty; tiswa, en, l., thirtieth.*

- *tis, H., f., weariness, exhaustion.*

- *tis, H., f., weary, to harass.*

- *tis, H., v. a., to be weary, to be fatigued.*

- *tis, H., little (opposed to bahār); often used ironically for ‘not at all.’

- *tis, H., and tis, H., H., a large or small leg.*
VOCABULARY

thakāra

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

thakānā, H., crooked, every, distorted; metaph. cross, obtrusive, contradiction (opp. to tīhānā).

thakū H., m., the blossom of the palās or thak-free (Butea frondosa); it is of a brilliant red colour.

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

thakāra

ph, peculiar to Hindi; it is pronounced like the 'th' in St. Gothard or Thomas.

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

thānā, H., v., to resolve upon, to determine.

thātā, H., m., a jest, nonsense.

thātā, H., m., a brazier, a tinker.

thātā, H., m., a fixed spot, the right spot, certainly, a permanent residence, the goal or limit of anything; - usā kuch thātānā Nahin, i. q. one does not know what he is up to; mera kuch thātānā Nahin, i. q. I have no certain abode or resources, or I am unable to make up my mind; thātāna (so nahin (of things), to be put in order, each in its right place.

thak, H., m., a robber or cheat (properly, one of a gang who live by imposing upon travellers and robbing them after having stranded or stumped them).

thānā, H., v. n., to rob or cheat.

thānū, H., the feminine form of thānā.

thānānā, H., v. n. (of thānā), to be fixed; bhañi thānā (a woman) dressed and set up.

thānā, H., f., cold; bai thānā pati hai, i. q. it is very cold.

thānā, H., s. cold, chilly; refreshed; extinguished (of a fire, or passion), allayed, calm.

thāñdkā, H., f., coolness, a refreshing sensation; - ṭhāñdkā sukh kalej; thāñdkā, eyes delight and heart's refreshment.

thānakā, H., v. n., to ring, to tobb, to have a throbbing or shooting pain.

thānā, H., v. n., to roam, to stuff; to eat greedily.

thōkā, or thōkānā, A., v. n., to thump; thōk bajarr, after striking and sounding (by way of test).

thāhānā, H., v. a. (causal of tha-

thāhānā), to make to stand or stay, to stop, to establish, to settle, to put up (a guest for a night or two).

thāhānā, H., v. n., to stand (still and firm), to be fixed, to be stopped, to stay (in a house or place), to last, to be fixed (as a colour), to be settled or determined, to be acknowledged (as a basis for further argument); thāhānā, H., m., a kind of thāhānā, I will bathe by and by, i. e. after waiting; thāhānā, H., f., a matter absolutely settled; ṭhānā phume wale thāthāre, are admittedly able to go about.
The Bride's Mirror

J (Jim)  Jakāra

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

In Hindustani the sound of 'j' is used in apodosis with the sound of 't' (or 'w') to express the relation of identity, e.g. jag and tab express identity of time; jaśā and tāśā or wāśā, identity of quality; jaśā and taśā (for which -āś is more generally substituted), identity in quantity; jaś and tab, identity in manner; jaś and tab, identity of condition; jaś and tab, identity of order.

The two sounds therefore serve to connect the two clauses of a sentence, which we call relative and antecedent, or protasis and apodosis, but the positions which the clauses hold to each other in English is inverted in Hindustani; the relative clause coming first, and the antecedent second, e.g. wuś tab kahēn, so kāro, Do that which they (wuś) say; jāko dēte ho, base mārō, ask from those to whom you give. Moreover in cases where either of the two expressions is dropped, it is usually the practice in Hindustani to drop the one which would not be dropped in English and vice versa. Hence it often happens that 'to' and 'so' in the second of two clauses must be translated into English by 'if' and 'as' in the first, e.g. dōl māngūwān hat, to māngūwā, do, if a doubt is to be ordered, order it; nābin, to main māngūwā dun, if not, I will order it; čāho, so kāro, do as you like, lit. you like, do so; or that the subject of the antecedent clause must be wholly supplied from the relative clause, e.g. jā bāt to dilōg men farq pāre, kyūn kī jā-e, why should that thing (bāt) be done, from which dissonance between hearts will arise? (wuś bāt kā hoy jā-e, jā se dilōg men farq pāre); jaśā wajhān, dāčā -dāčā sab kā dodā, he paid to each half of the amount which was due.

Jā, P., f., a place; jā bā jā, here and there; jā bā jā, to place or cut out of place, right or wrong.

Jā, the imperative, and root form, of jānā, to go.

Jārī, A. (for jārī), running, flowing; generally in H. in the metaph.

sense, current, proceeding from, in force (of a law or order); jārī rakānā, to keep going; jārī kārnā, to issue, to set going; jārī hānī, to be current, to be in force, to be in progress.

Jārā, H., m., oiliness; agus; the winter.

Jāsā, A., m., a spy; jāsāčā, f., eying.

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

Jāl, H., m., a net, a network; žālar, netted, filled with tracery; žālā, a cobweb.

Jāl, H., m., network, a lattice window; lāc, P., f., life, vitality, the soul, animation, vigour, the best part or essence of a thing; as an epithet, best, or dearest; lit. stā jān; so small a soul, l. q. so small a living being; jān am, P., my soul; jān at dilo or dilā jān us, with heart and soul; jān khānā, to worry.

Jān, H., the imperative and root form of jānā, to know; m. jān na, jahānān, i.e. without knowing (him) by name or by sight.

Jānā, H., v. n. (the past participle is gaya, except when used in composition with another verb, when it is gayā, e.g. jāyā ādānā, to wish to go; jāyā kārnā, to be in the habit of going), to go (opp. to ānā to come); to be lost, to disappear, especially in the form jān kārihān. With the past participle of a transitive verb it forms a passive, as mārā jān, to be beaten, or to undergo a beating (from mārā); with the root form of any verb it forms an intensive, as in kā jānā (from khānā), to eat up; rah jānā (from rahānā), to remain behind; ho jānā (from hānā), to be finished; with the present participle it forms a continuative, as -āt jānā (from -ānā), to be continually coming; pokārā jānā, to go on calling (from pokārā).

Jānhā, A., f., a side, a party (in a suit, &c.); jānhdār, taking (any one's) part, a supporter; jānhabān, A., dual, both sides, or both parties.

Jānhdā, H., v. n., to intrigue into, to test.

Jānānā, H., v. n., to know, to form a judgment about, to believe; jān parān, to become known or be the subject of a judgment or belief; jānānāna, knowing (of failure of rechristening).

Jāndwar, P., m., having life, an animal; generally exclusive of man; fig. a blockhead.

Jāndhār or Jānhdhār, H., m., about to go away, marbhā, used as a term of contempt.

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

Jānī, A., ignominious, illicit, unlawful, foolish, unutterable.

Jā-e, P., f., a place (= jā).
THE BRIDE'S MIRROR

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

jā-yā karna, v., jānā, to be in the habit of doing.

jā-iz, A., allowable, lawful, valid.

jābr, A., m., compulsion, force, violence.

jābrān, adv., by force, under compulsion.

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

jīnā, H., as much as.

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

jūdā-t, f., separation.

jūdū, A., f., boldness, courage.

jūm, A., n., a sin, a crime. (The technical word for an offense against the Penal Code.)

jūrū, P., m., a penalty, a fine.

jār, H., f., a root, origin, foundation; jār-e-sīrūnē, to tear out by the root; jār pakšūn (of a tree or plant), to take root.

jūr-e-h, n., studed with jewels; from jārā, v.a., to set (jewels).

jūrā, H., v. a. (n. of jūrā), to be joined together, to come to hand; to be got or had (like milna).

jāyās, H., m., a litter of jewels.

jūs or jūsv, A., m., a part (the opposite of kuli—whole); jūsva, a receptacle for odds and ends, a scrap-book or portfolio for loose papers; juvū kuli is the particular and the general, i.e. altogether, leaving out nothing.

jus, P. (contrasted from jūdā as), except, besides.

jānā, A., f., reparation, repayment, balance; in grammar, jānā ājā is the particle introducing the apodosis, or complementary clause, like the H. 'to.'

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

jīs, the oblique sing. base of 'jo,' as 'kia' is of 'kaun' (originally 'kho'), 'is' of 'yih,' 'tis of 'so' (originally 'to').

jūst jū or Justo jū, P., f., searching, looking everywhere (for a thing).

jūstārāt, H., and A., in each manner as.

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

jāgānā, H., v. a. (causal of jāgānā), to wake.

jagāb, H., f., place, a place, space, room, metaphor, occasion.

jūli, A., f., brightness, giving a lustre to, splendour.

jālgā, H., m., (state of burning), jealously, anger.

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

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

jūlahā, H., m., a weaver.

jald, A., quick, fleet, nimble, lusty, used also adverbially, quickly; jaldār, more quickly.

jaldū, f., speed, rapidity, rashness; jaldū se, quickly; jaldū, adv., very quickly.

jūlā, H., v. a., to burn, to be kindled, metaphor to burn with envy, jealousy, anger, love, etc.

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

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

jumā, A., m., beauty, comeliness; jumā, an adorning beauty (a proper name).

jumār, A., f., collection, accumulation, aggregate, sum; addition; the plural; capital, a fund, the land-tax; jumā-bandi, a rent-roll; jumā-khān, a statement of receipts and disbursements; jumā-kānā, to collect; jumā-bandi, to be collected.

jumārā, A., m., Friday (on which day there is an assembly at the Mosque); jumārā vīd or jumā-e vīd is Thursday.

jumāhā, H., m., a dense crowd.

jumāla, A., F., m., the whole; a sentence.

jumna, H., v. n., to take root, to germinate, to crystallize, to become false, to set (like julnā, &c.), to be united, to cohere, to stick, to accumulate; nigh jumna, the eye to rest upon; jumna used adverbially means continuously; jumna is that which is thick as thick, abundant; also used fig. for non-existent.

jumāli, A., beautiful; jumāla (fem.), used as a proper name.

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

jumābā, H., f., a side, a recess, a vestibule, a place of refuge, hence a title of respect; jumābā-yā, high entry or porch, is the original of 'Sublime Porte.'

jumāsā, P., A., n., a bier with a corpse on it, a bier, a funeral;

mera jamānā niko, i.q. carry me to my grave.

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

jungal, H., m., woody or grasy country (it is opposed to 'kheti,' which means land even with crops, and to 'maidān,' which means open level); it includes forest, but may only mean an unwalled corner of a garden; jungali, adv., wild or uncivilized.

jumna, H., v. n., to be born, also to have given birth to; v. n., to bring forth, to bear, to begat.

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

jōhā, H., m., a gook.

jōhā, H., m., play, gambling; dice.

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

jawāb dīth, responsible; jawāb dīth, responsibility.

jawāri or jūnāri, H., m., a gambler.

jawān, P. and H., young, but full grown; jawān mard, a brave young man; jawān marūnī,
THE BRIDE'S MIRROR

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be victorious, to win; opposed to harna, to lose.

jeh, H. (1) adj. and subst., m., elder; especially the (husband's) elder brother (the younger brother being called dewar). (2) The second month in the Hindu calendar, corresponding to May-June.

ja'la, H., like as; jaise ko tale expresses measure for measure or tit for tat.

jena, the English word James.

jina, H., v. n., to be alive; jise raho may you remain living; i.e. live long; jito ji or jito ji mene, during (one's) lifetime.

ja, jahāra

ja, a purely Hindi letter, pronounced like a combination of 'j' and 'h' in English.

jang, H., v., to swing or move backwards and forwards (a fan).

junka, H., m., a tassel, the pendant of an earring.

jopra or joprā, H., m., abud, a shed.

jūja, H., m., what is left of food, leavings, food which has been touched and not eaten.

jupta, H., m., a tie.

jujha, H., lying, false, fictitious.

jukhā or jukhānā, H., v., to throw, to toss (into), to put (fuel) into (an oven), to heat an oven.

jul, H., m., a stinger, crest or rumple (in clothes); julā kātā, to make a crest; julā nākānā, to take out a crest.

julna, H., f., a bag, a pouch, a sack, a wallet; jului bhānānā, to fill (into) a wallet.

jūmā, H., m., an assembly; an ornament consisting of a number of chains, attached to the top-knot of a woman's hair, and falling over the forehead.

jusna, H., v. n., to endure, to submit to.
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VOCABULARY

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

śāndi, H., f., pure silver.

śāgār or śāgāwall, H., m., generally plural, rice cleansed of the husk and not boiled (plain boiled rice is ‘bhāt,’ and plain rice and milk ‘khir,’ while rice still in the husk is ‘śāndi’).

śā-o, H., m., click, formance.

śāh, H., f., wish, desire, inclination.

śāh, P., m., a well, a pit.

śāhnā, H., v. a., to wish, to desire, to want (be without); with the past participle of other verbs it means to be on the point of, e.g., a wall, ghāthān háit hā is to ready or likely to fall.

śāhīye, H., a verbal form meaning (it is) to be desired; tum ko yo na ākār śāhīye = you ought to do this; tum ko yo na ākār śāhīth thā = you ought to have done this; but tum ko nā śāhīk śāhīye? = do you require anything else?

śā-o, i. (v. ás), tee; śā-o ásh, a tea-caddy or teapot. The common word for teapot with servants is śāpūdi.

śābānā, H., v. a., to grance, to crunch (as cause of śābānā=to cause to chew), to bite the lip; bātne śābān ādāb ki kahān, to mine one’s words, to draw, to dribble out sentences.

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

śābhānā = śābhānā, H., v. a., causal of śābānā, to leave into, to stab with.

śuḥ, H., exclam. Such!; as subst. f., silence, stillness; as adj., still, quiet, secret; as adv., silently, sub. and very quietly; śup rhā, i.q. hold your tongue; śup ko, silently.

śāzhā or śāzā, H., a father’s brother; śāzhāt bhā, a cousin on the father’s side.

śārāh, P., m., a lamp, a tiny source.
of earthenware which is filled with cill or ghi, and has a Wick of twisted cotton placed in it; sometimes a lip is made in the circumference for the wick to protrude in; sometimes the dirgha has a handle and then resembles the Roman lamps; dirgha batti ka waqf, the time for (lighting) lamps, a phrase for evening; dirgha gul hona is the term for a lamp being extinguished; dirgha is used as a simile of light, cheerfulness, and prosperity; be dirgha, of a house (or family), means a house of which the natural heir is dead; of a village it means deserted or abandoned. dirghayin = illuminations.

diran, H., v. a., to steal; -ykh diran, to steal a glance at any one; also to avoid the eyes of; to turn to.

dirda, H., m., animated conversation, discussion, talk (as we say the talk of the devil, the devil's gossip).

dhairka, H., dairka, P., m., a spinning wheel, a wheel; dairka kahin, to spin.

dira, H., m., a cook, sparrow, any male bird, if its name is not known.

diraayan, H., m., polessness, irritability.

dirahan, H., v. a. (causal of dirahn), to cause to ascend or mount or embark (upon); to rise; to offer (upon an altar, &c.); to offer presents to a bride (of something placed upon her); to cook (the trigger of a gun), to fix on the top of (a bayonet, &c.).

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

dirn, H., v. n., to get upon, to ascend, mount, climb (a mountain or a horse); to rise (as a river or a prices); to be offered (as a sacrifice); to invade, to attack (of an enemy, or a fever, or an evil spirit); to be on the crows; dirn darhar bosti, she was talking louder and louder, i.e. her voice got louder as she talked.

diryia, H., f., a hen sparrow, a bird in general; diriya ki kahani yan (stories of a cock and a hen), is a disparaging way of speaking of 'fablars.'
dirrail, H. f., interpreted to be the ghost of a woman who has died in a state of (ceremonial) impurity; a hawk, a witch, a female ghost.

cust, P., brisk, active, ready for action, braided, bitha.

cakha or cakhna, H., an eye; pl. cakhanai.

cakhi, C., f., m., the eye, hope, expectation; cakhi bado dar, far off, to be the evil eye, is an expression used, when one praises anything, to assert an ill-omen; cakhiya, once, closing the eyes to (a fault); cakhna, f., (1) winking; (2) spectators; (3) looking at oneself.

cal, P., m., an informer, a tale bearer; cahit, f. backbiting, telling tales, slander; cakhit kahin, to tell tales of (the P. phrase being cakhit kahin).

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

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

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

dakka, H., sticky, dirty, grimy.

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cakli, H., round and broad, elaborately.
dakn, H., smooth, glossy, oily; rich (of food).
dakna, H., v. n., to have finished (doing anything), used with the root-form of verbs, e.g. -a dakna, had already come; haodakna, to have finished being, i.e. to be all done or to be all gone (of anything in store); dakna also means to fail; cakn, to be exhausted (of anything in store).
dakante, H., m., anything settled, stipulated, hired; a compact, an award, a final settlement of accounts.
dakhana, H., v. a. (causal of dakna), to cause to taste, to let (a person) taste.
dakna, H., v. a., to taste, to eat with relish; cakhna, to eat up, to lick up.
dak, H., m., a dauntless, a bold.
dakka, H., f., a hand-nail, a pair of mill-stones (each stone separately is called pata).
daugna, H., v. n., to pick up, food, to peck; augjan (of birds), to destroy (a field) by eating up all the grain.
dalna, H., v. a. (causal of daln), to set in motion; hukm dalana, to put an order in force, to exercise authority.
dalna, H., m., an intensive form of dal, in which dena, an active verb, becomes intransitive), to go off, to leave, to take one's departure.
dunia, H., v. n., to make a noise like a kite (dil), to scream, to shriek, to cry out.
dalam, T., a wash-hand basin (of metal).
dilman or dilwan, H., f., a hanging sconce (the same thing as dil, q. v.), a suspended blind or lattice.
dalan, H., m., going, course, gait, conduct, currency (of money); often in the phrase dalan cara which means general conduct.
dalna, H., v. n., to move, to be in motion, to go (as a watch), to run (on wheels), to run (as a stream), to blow (as wind), to work (as machinery), to pass (as column), to start, to go on (well); dalna and caralna, to come on and to go on, are used respectively of customs, &c., that have continued happening up to date, and that will go on happening in future; dal, dar ho, l. q. 'get out of my sight, at once!'
damak, H., m., a dealer in skins, a tanner; damak, conduct befitting a dealer in skins; damana, a woman of the damak caste.
damna, H., m., (1) a tree noted for the scent of its flowers (Michelia champaca); (2) a kind of embroidery; damna-1 or donja-1, f., the colour of the damna flower, a soft yellow.
damka or damoka, H., and damka, P., m., a spoon.
damdi, f., a little spoon.
damak, H., m., a hide, skin, leather.
damak, H., f., giltter, splendour.
dunak, H., m., the sound 'dam,' made to coax children or horses or dogs.
dunakar, H., v. a., to coax.
dunakna, H., v. n., to shine, to glow, to sparkle, to be well polished, to prosper, to flourish.
damakar, P., m., a flower-bed, a flower garden.
dan, H., m., grum (Cicer arietinum).

The young pods fried, and the ripe grain roasted, are considered delicacies; grain is the staple food of horses, but is much eaten by all classes of men; the meal of it is called 'besan.'
dunagai or dinaga, P., accordingly.
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čandeli or čandolī, H., the jasmine; čāngleit kā jil, a kind of embroidery.

čandalā, H., restless; čandalāi, restlessness, restlessness.

čand or čanda, H., for čānd, the moon.

čand, P., some, several, as last member of compounds, i. q. times, as dočand, twice or double; ni čānd, three times, etc.; in Persian it is also an interrogative—How much?

čānd dar čānd, several; čānd ro, a few days; čāndra, ad., lasting for a few days; čāndre, a little while; čand... čanda, at one time and at another time; čānd-ašt, čānd mahī, now a sun and now a moon.

čandanač or čandučuha, H., m., a necklace, composed of circular pieces of gold and silver (lit. moon/necklace).

čānku, H., v. s., to gather, to pick, to select, to put in order; čānku lens, to pick out, to choose.

čānuvi, f., a girl’s name (lit. the female Amadavat, a pet bird).

čārap, H., open all round, wide open, levelled, razed, destroyed.

čāri, H., the fourth; čaua, the fourth day (īrāk or niț, which are both feminine, being understood), a ceremony observed by Musalmans on the fourth day after marriage, when the bride and bridegroom pay a visit to the bride’s family.

čot, H., f., a hurt, a bruises or blow, a shock, loss in trade; čot par čot, one blow upon another; čot lagī (kī kō or kīt kō), (some one) is hurt.

čot, H., f., a lack of hair on the top of the head, which is braided or twisted, and is carefully preserved by Hindus even when the rest of the hair (as is usual with men) is clean-shaved; hence the hair generally, and also every (of a bird), peak (of a mountain), open, priest...

čōīda = having a crest or peak, (of a dish of rice) piled up into a pyramid; čōī karā, to do the hair.

čōī, H., m., a thief; as adj., secret, sly, treacherous, often used in compounds as čārlēed, čāreka, etc., as a distinct shade of dark blue.

čōī, H., m., powder; adj., broken to bits.

čūrā, H., m., the meeting of cross roads.

čūrī, H., f., theft, theft; čūrī kā mel, stolen property; čūrī čūrī, stealthily.

čūpā, H., wide, broad; čārī, čārī and čārī are respectively length, breadth, and depth.

čūrī, H., f., a ring or bangle (of silver, but also of gold or lac, worn (in great numbers) on the wrist and forearm by married women.

čāusā, H., adj., as epithet of āṅgā means selling at the rate of four shere to the rupee.

čūk, H., m., sorrow, cornace; chāntī chūk = intensely war.

čūnka, H., v., in čūkā wālē-ānī, čūnka is i q. čūnka, v., to settle, and the phrase means a sound or paying client; but čūnka is also n., meaning to bluster, to fall short of the mark (from the same radical notion of ‘finishing’ with an implication of ‘too quickly’). If čūnka will be taken in the latter sense, it can only mean likely to belittle her nature. In the passage referred to the interrogative serves for a strong negative.

čūnkā or čūnkāṇu, H., four-cornered, square.

čūngunu, H., fourfold.

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

čūhā, H., m., a heart, a fireplace for cooking.

čūnumu, H., v. a., to kiss.

čūn, H., f., a low or suppressed noise; čūn, H., the interrogative why? wherefore? From the first comes čūn na karā, not to make the slightest noise, not to murmur, and from the second čūn na karā, not to say ‘Why’?—an almost equivalent expression.

čūnu, H., m., white time.

čūnī, H., f., the back (of a bird).

čūndā, H., m., the head; a woman’s topknot of hair (usually applied to the hair of an old woman, while that of a young woman is called jērā); čōndā unguillān to get out of, and shaved, i. e. to suffer the utmost disgrace; čōndā dāgé men safe karā, to bleach one’s hair in the sun, i. q. to be grey-bearded without the experience of age.

čūnān or čūnār, H., m., a game played with dice.

čūnk, H., L, a sudden start.

čūk, H., f., since = H. kūkī, but is used when the reason is introduced before the argument, whereas kūkī supplies the reason after the argument.

čuṃka, H., v. n., to be startled, čuṃk-ūnā or čuṃkā parā, to start up, to wake up or be alive suddenly.

čūrā, H., m., a rat or mice; čūrā datīlay or (simply čūrē), bracedly made of bits of gold wire fastened together, and projecting, like rats’ teeth.

čauhār, H., fourfold or in sets of four.

čūro, H., m., the face, the countenance, the distinctive marks of a man or woman; thus čūro likhānū is to have one’s descriptive roll written, to enlīs; and čūro likhānū is to make a descriptive roll, to enlīs (in the active sense); čuṃk shāhī is the epitaph of the Queen’s coin which bears the portrait of the Queen.

čūsā, H., f., a tear, to split, to saw, to cut open, to lance; čī nālā, to cut one’s way through (a crowd).

čī, P., f., a thing.

čī or čū, H., f., a little (Falco celys).

čī, H., m., a disciple, pupil, or apprentice.

čīn, H., m., ease, comfort, relief, tranquillity, recovery after illness; čīn na, at ease.

čūṅ, H., m., the young of a bird; čūṅ bačā, young brats or bunting/ving.

čūnī, H. (lit. Chinese), (1) chinchawor, porcelain, or the English imitation of it; (2) coarse sugar.

čā, H. čakāra, čā, a consonant peculiar to India; the pronunciation is like the combination of ‘c’ and ‘k’ in ‘teach him.’

čō, H. the numeral čō.

čāpa, H., m., a stamp, a print, a seal, an edition (of a printed work); čāpa kūhān, a printing office, a press.

čān, H., v. a., to print, to stamp.

čāhā, H., m., the breast, the chest.

čāhī, H., f., the breast, the chest.

čāhī, H., f., butter-milk.

čalīs, H., ē, betel-nut (the fruit of the areca palm).
The bride's mirror

Vocabulary

corn, to pour by for future use, to accept, to discharge (a gun, &c.), to pour (water into a vessel).

vegetable, a boy: _chokrā_, a girl.

drop, a. m., a cloth-stopper, a stumper, bed-coverers, or floor cloths (the stamps, made of wood, are of many different shapes; and several are used, one after the other, in producing a pattern).

cherry, a. f., touching, handling, amusing, provoking, stimulating;_, charming, an interchange of compliments (generally malicious); _chokhā_, provoking language.

cherry, a. v., to touch, to molest, to disturb, to introduce or break a topic of conversation, to irritate, to vex, to stimulate, to stir up a chord.

cherry, a. f., to bear, to feel (an emotion, &c.), to erase, to scrap

cherry, a. m., a string set or basket, slang to the rafters of a house, to keep things in, a hanging bag or basket. They are used in houses for holding food or other things required to be put out of the way, but within easy reach; till to bring _chokhā_ ḫaṛ parā (prov.). The crowd has broken, for lack of the cat, i.e. It's an ill wind that blows nobody good.

_ṣād_ or _ṣād_, a small ast, red or black; the larger kinds are called _ṣād_ m.

ṣād (ṣād)

The ṣād is peculiar to the Arabic alphabet and occurs in no words of Hindi or Persian origin. It is however merely a strong 'ṣ,' and it is said to have been employed by Persian scribes in writing two phrases which are essentially of Hindi origin; _hānī bharā_ (to breathe an emphatic 'yes'), to aid and abet, and _hānī bharā_ (to raise a shout by an attacking party).

_hātī_, a. m., the name of an Arab chief famed for his generosity; _ḥātī zamān_ (begam), a lady's name.

ḥāṣat, p., t., cut, need, necessity, poverty; _ḥāṣat_ ānī, needy, indigent.

ḥūṣ for ḫāṣ, a. m., one who has performed the pilgrimage (ṣaḥī) to Mecca.

_hāšī_, a. let (him) sit (it) aside, said of anything which is not likely to happen, or which ought to be avoided; _hāšī_ tāi; also used merely in the sense of except.

ḥūṣīl, a. resulting; as _subst._, _product_; outcome, produce (of hand), revenue, profit, the inference or deduction from an argument, the result of a sum in arithmetic; _ḥāṣīl_ karnā, to acquire; _ḥāṣīl_ honā, to be acquired.

ḥūṣīr, a. present, in attendance, ready: at the service of (hence the person waited upon is ḫūṣīr); _ḥūṣīr_, t., presence, used instead of the Arabic mā ṣāṣāra (what is at hand) for a thing temporarily, and hence appropriated to the European 'breakfast'; _ḥūṣīr_ ḫūṣīr, the little breakfast, a cup of tea taken by early risers.

ḥāṭ, a. keeping, guarding; _ḥāṭ_ āṭ, i. q. Good-bye (God be with you); as a subst. m. a protector, a guardian; one who has committed the whole of the Qur-an in memory, one who can quote or recite passages of scripture; _qāvat_ āṭa is the faculty of memory; _ṭāṭ_ hāṭ and _ṭāṭ_ hāṭ.

ḥākīm, a. exercising authority; _m._, a ruler, a judge, a magistrate, any one in command.

ḥāl, a. m., the present state of any-
thing, condition, circumstance, predicament; bil meg, at present.

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

ḥašim, P., for H. ḥašim, m., trees, forests.

ḥubb, ʿA., f., love; hubbīn ʿawāṣ, love of one’s native country.

ḥabba (properly habba), A., the feminine of habba, (the country of) Abyssinia or Ethiopia; ḥabba is the Indian term for a negro.

ḥattā l maqād, an Arabic phrase meaning as far as (one’s) power goes; similar phrases are ḥattā l-miṣr (as far as possibility); ḥattā l-wāw (as far as capacity). The final a is shortened before the i. ḥall, A., m., the pilgrimage to Mecca.

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

ḥijāmān, M., (He. a scribe), a barber (who also undertakes ordinary bleeding or cupping); hence ḥajūn, P., shaving.

ḥušāt, P. A., a plea, an argument, an objection (to what has been urged in argument); ḥaša, i. e. q. seminae contradistincte.

ḥašāt (an Indian-made feminine of ḥašāt, q. v.), on the analogy of ghūb, ghūbīn, ghūlīn from tell, &c.), a female pilgrim. A man who has performed the pilgrimage prefixes the word ḥašāt (i. e. to his name as a title of respect, and is often called by that alone. In the same way the ḥašāt of the story adopted that name as a convenient incognito.

ḥadhā, A., f. (pl. ḥudūl), a limit, a boundary, an extremity, a bar or obstruction, a definition (of a term).

At the conclusion of letters addressed to an equal or superior it is customary to write ‘ziyāda ḥašā dād o-ḥudūl’; i. e. beyond this is the limit of good manners; ḥaad as biḥār = outside the limits; ḥašā biḥaṣ = to the limits.

ḥašāt, A., forbidden, prohibited, sacred from intrusion; especially used of things forbidden by ceremonial law, e. g. the flesh of unclean animals, or of clean animals improperly killed, (the opposite term is ḥašāt); also of things forbidden by natural law; hence ḥašāt = a man who is treacherous to his host or guest, or faithless to his benefactor; ḥašāt khti = eating the bread of illness, or enriching oneself by peculation or malversation; ḥašāt sāna, misbegotten, a rascal.

ḥašā (A. P.), prop. hašā, incompetence; kūth ḥašā tahīm, it is no matter.

hašā, A., at p. 60, means written (an unusual word in Hindustani).

ḥifān, A., f., deriving equity, greed, avarice.

ḥaraf, A., m. (He. altering), a particle (in language), a syllable, a single letter (i. e. a consonant with its possible vowel), an utterance, a word, especially a word of explanation or complaint, hence blame; ḥaṣar ḥaṣar, letter by letter, used for ḥaṣar ḥaṣar, word for word; do ḥaṣar (a few letters) at p. 113 stands for a little knowledge.

ḥaṣāl, P., A., motion, gesture, action, improper or inconsistent action; ḥaṣāl o sakāl (motions and pauses) = behaviour.

1 This phrase also means technically ‘sonorants’ in motion (i. e. having a vowel) and at rest.

ḥaṣām, A., forbidden, sacred; s. m., the sacred territory of Mecca; s. f., a woman belonging to a family, women’s apartments (the English harem).

ḥuṣāt, P., A., reverence, respect (for that which should be inviolable), sense of honour, chastity; be ḥuṣāt, without the sense of honour, disgraceful, infamous.

ḥaṣāb, A., m., numbering, calculation, arithmetic, accounts, a bill, measure, proportion, standard, estimation; ḥaṣāb kitāb, prop., written accounts, but applied in an account in general; ḥaṣāb makhbār, to keep accounts; ḥaṣāb samjhanā, to explain an account; ḥaṣāb ka gānā, to calculate; ḥaṣāb dā'I, to give an account.

ḥaṣāb, A., m., computing, used advetisally; ḥaṣāb o-ḥaṣāt, according to account; ḥaṣāb i-ḥaṣāt, according to (any one’s) desire; ḥaṣāb o-ḥaṣāt, according to present circumstances, &c.

ḥaṣād, A., f. m., envy, malice.

ḥaṣārat, P. A., f., regret.

ḥaṣān, A., m., goodness, beauty; ḥaṣān-ār, a proper name. ḥaṣān is an abbreviation of ḥaṣān-ārā.

ḥuṣa, a man’s name, probably an abbreviation of ḥuṣa, ( gleich, behi) or bahi, an own brother or sister as contrasted with a first or second cousin, who is also called ḥi-bi or bahin (the H. word is sahib).

ḥaṣāk, A., m., a cutter and polisher of precious stones, a lapidary.

ḥaṣāk, A., m. (pl. of ḥaṣāk), rulers, judges, magistrates.

ḥaṣat, P. A., f., a story, a narrative.

ḥuṭam, A., m., on order, a judicial decision, a sentence, a decree, a precept, a category; ḥuṭam ʿānī, a written order or authority.

ḥiṣnūf, P. A., f., knowledge, science, philosophy, cleverness, ingenuity, device; ḥiṣnūf o-ḥaṣāt, practical skill, tact (sawdir haire).

ḥiṣān, A., m., a sage, a philosopher, a physician. Among Muslims the
THE BRIDE'S MIRROR

title is one that is much respected. The rich often qualify themselves as doctors, in order to prescribe gruels for the poor.

 básat, A., allowable, lawless (op. to básam); básal khar, a man of low caste (who may eat anything);

baslı, A., m., sweetmeats; baslı sohan (named after a man called Sohail, resembling toffee).

basār-ı, P., m., a sweetmeat maker, a confectioner. (Sweetmeats are largely consumed as food by people who are on a journey, or who, for other reasons, are unable to cook their own daily meals.)

bismām, A., m., a (Turkish) bath.

bismiyat, P., A., f., protection, support, assistance, patronage.

basn, A., f., praise, restricted to the praise of God.

basnā, P., A., m., an assault, an attack.

basnās, A., f., the senses.

basnl, P., A., m., delivery to, commitment, charge, custody, authority; basnl denā, to give as a reference, to quote as an authority; basnl kars, to deliver (goods), to give in charge; hence basnl is the technical term for the custody of persons not admitted to hall pending their trial.

bas, A., f. (properly a plural), bonnie, a beautiful woman.

basmāls, P., A., m., stomach, crop (of a bird), capacity, ambition, courage, resolution.

bas, A., m., a reservoir or tank, a vat, a swimming bath.

baswari, P. (derived from baswalar), a house or mansion, a dwelling-place.

coc; behaşi = impudent or shameless.

bahaşi, A., f., life, used as a proper name.

bahaşiyyat, P., A., f. (lit. universality), the general character or reputation of a man, status, personality.

bahaş, A., m., bewildered, confounded, perplexed, astonished.

bahaş, P., A., f., astonishment, amazement, perplexity.

bahaş, A., f., the pity of it! alas!

hila, P., A., m., evasion, shift, artifice, preface, pretext.

havān, A., m., an animal, a brute.

a

kh (khe)

kh, a sound belonging to the Persian and Arabic languages, but not to Hindi. It occurs, however, in words which are now in the commonest use among the people, e.g., khair saal, khair khan, khair, khāfī; the best method of acquiring the pronunciation of this letter and of the ghun (gh), is to go through the rest of the series of simple and aspirated sounds in pairs, beginning with 'b' and 'v' and 'p' and 'f', and working backwards thus, -aba, -ava, -apa, -aqa, -aqa, -adha (the sound in other); -ata, -ath (the sound in nothing); -asa, -asgh (the sound in azure), -asa, -aqa, -asa, -aqa, -akha. The voice, trained by the previous exercises, will, of itself, produce the required sounds.

khār, P., m., a horn.

khāñ, A., m., outside of, excluded, external (the opposite of dākhil).

khāñ, A., adv., outside.

khāñ, A., distinct, peculiar, special, private, choice, rare; khāñ labor kā bahā baqū-i, i.e., of real Lahore manufacture; khāñ bāzār, a street so called at Delhi (now demolished), because it was close to the palace, and supposed to be under royal patronage; khāñ dān, a box to hold one's special belongings; khāñ kar, especially.

khāñ, P. from A., special, particularly good (of its kind); khāñ is an Indian male feminine.

khāñ, P. from A., peculiar property (of a thing), specificity.

khāñ, A., f. (that which passes in the mind), inclination, affection, thought, feelings; used as a prop, out of regard for (taking ki); khāñ jāmā, self-collected, reassured; khāñ āñwā, agreeable, to the heart's content; khāñ āñwā, enjoy, regard for a person's feelings; khāñ men āñwā, to come into one's thoughts; khāñ men āñwā, to bring into one's thoughts, to give favourable consideration to.

khāñ, P., f., dust, ashes, notings; often used after an interrogative, with which grammatically it is in apposition, when the latter implies a strong negative, to make it more emphatic; khāñ āñwā, to throw dust about; khāñ āñwā, to sift dust, are expressions for useless or idle effort; khāñ sīyā, to make black ashes of = to ruin; khāñ men āñwā, to mix with the dust, to spoil or to demolish; khāñ ē sīfā, dust of healing, l. e. sacred earth brought from a shrine, especially from the plain of Karbala; khāñ ē, ruined.

khāñ, P., m., a plan, a draft, an outline, a tracing; also an caricature.

khāñ, H., khāñ, P., f. (from A. khāñ), a maternal aunt, a mother's sister; there is a proverb, khāñ kā rathān, a mother's sister ranks with a mother; khāñ lasād kā, a cousin who is the son of a maternal aunt.

khāñ, the husband of a khāñ.

khāñ, A., empty, void, hollow, unoccupied; adv. only, merely, unaccompanied; khāñ kā āñwā (i. e. the empty month) is an expression for the tenth month (shawwal) of the Musulman calendar which commences with the 1st July, the great fast-day after the Ramazan, but has no solar's day such as all the other months have.

khāñ, P., raw, unripe, uncooked, immature, uncooked, uncooked. It is the Persian equivalent of H. kaūsā, as pakhte is of H. pakkā.

khāñ, P., m., master, the common adjective to names of Afghans or Pathans, as bāgī is to the names of Moghals.

khāñ, P., m., house, dwelling-place, companion, pigeon-hole (of a desk), square (of a chess-board), place for an entry, (in a tabulated statement); khāñ āñwā, house keeping or house management; khāñ āñwā, a census; khāñ ē, a rawān, a moving house; khāñ ē, a kind of embroidery; khāñ is much used as the last word in compounds, e.g., bāwanīkhān, kitchen, from bāwanī, cool, hence the

1 The English expression 'how on earth' may sometimes render the meaning of 'kah khe' but only as a coincidence. E. g. khe rā kē kah khe pakhāra? 'How on earth could she cook a curry?' 'On earth' here means 'under mundane conditions of experience.' But 'khe' implies that the result would be dust and ashes if it were anything at all.
THE BRIDE’S MIRROR

hybrid word gunkhâna for gymnasium.
khândân, P. m., family, household, lineage; khândâni, hereditary, of good family.
khânsâmân, P. m., master of the stores (in a household), a butler or steward.
khânâmâ, P., the feminine of khânâ, a Pathan or Afghan lady.
khâwand (in India generally khi wind), P. m., a lord, a master, a husband.
khâabar, A. f., knowledge, information, news, tidings, notice, care, heed; khâbârdar, duly informed, cautious; also be cautious! be on your guard! unjustly acal khâbar tak bhi nahi rakhi hai! I don’t even know how to take care of myself or what I am about.
kháin, A. m., a seal, end, conclusion, termination; kháin karna, to conclude, to complete.
khâshâ, H. (for khâshâ), a male.
khâshâ, P. m., God. (Also master, but chiefly in compounds, as khâshhâ, captain of a ship; khâshhâ, master of a house; khâshhâ na khâwâsta, i.e. God forbid; khâshhâ khâshhâ kar ko, i.e. with great difficulty [after many calculations for assistance]; khâshhâ ki sayârâ, divine correction, khâshhâ ki màr, divine vengeance, ejaculations of the nature of curses, the former being a minimized substitute for the latter; khâshhâ ki gass, God’s oath, an incantation of Divine vengeance on falsehood.
khâshhâvand, P. m., owner, lord, master; khâshhâvand e karân, the gracious Lord, an epithet of God.
khâshhâ, P. m., universal nature, the universe, the attribute of Godship.
khâshhâat, P. A., f., service, ministratio-
tion, function, employment; khid mat gâr, a personal servant [among Europeans always a table servant]; khidmatgâr, ready to serve; khidmatgâar, f., willing service.
kharîb, A., ruined, spoiled, deserted, miserable, bad, worthless (of its kind), vicious; khârîb, f., sadness.
kharîk, vido khwârak.
kharîj, P., f., a lathe; kharîj, m., a turner.
kharîb or kharâpu, P. m., a melon.
kharî, P. (for A. khar,); expenses, expenditure, expenses, the means of meeting expenses; bhi kharî ki rakh dekh rahi hai; the mistress is waiting for (or expecting) a remittance (from her husband).
khirad, P. f., understanding.
khirâmadan, wise.
khurâ, P. m., small; khurâdi, of tender age.
khuhrâ, P., fragments; khuru farooh, a retailer or vendor of small wares.
khuhrâ, P. m., persoline (Portusulina oereana).
kharîd, P., f., purchase; kharîdo farooh, f., buying and selling, commerce; kharîdâr, a purchaser, a buyer; khârîdâr, f., buying.
kharîdâ, H., v. s., to buy.
khisâne, P., m., a treasury, a granary, a magazine (of arms); treasury; khûsâne, m. (open treasury), a phrase denoting the utmost facility for theft, a thief’s paradise.
khisâne, P. m., a treasurer.
khisâne, P. A., f., messuance, stinginess, acquisitiveness.
khush, vido khwâsh.
khâshkhâsh, A., a poppy, poppyhead; khâshkhâsh, f., name of a colour.
khuhrâ, P. m., dry, withered; plain (i.e. without butter or sauce); khâshkl, f., dryness, drought, dry land (opp. to tart).
khusâa, A., m., particularity; khushiya, adv. especially, particularly.
khusâiyat, P. f., peculiarity, singularity, specialty.
khuhalâ, A., m., a line, writing, a written character, handwriting, a letter.
khuhalâ, f., a fault, a mistake, a failure.
khuhalâb, A. m., a speech, an address, the title of a person addressed, the mode of addressing any one.
khuhalâ, P. a. m., damper, apprehension of danger.
khuhalâ, pl. of khush q.v., letters; khusâkh, correspondence.
khuhalâ, H. for khalâb, P., displeased, vexed, angry.
khuhalâ, P., f., anger, displeasure.
khuhalâ, A., light, insignificant, frivolous.
khuhalâ, P. a., concealed, disguised, secret; also adv. secretly, clandestinely.
khuhalâ, P. a., evidence, extract, substance, gist, abstract, summary.
khuhalâ, A., m., the contrary, opposition,-hostility; adv. (after ko), in opposition to, contrary, against; also in the Persia construction with the -sadás sometimes omitted; also as a member of a compound, e.g. jukun ko khilal, contrary to orders; khâsil-e-ko, contrary to reason; khâsil-farq-e-against one’s promise; khâsil-g-i, lying.
khalâq, A., f. (pl. of khâla), created things, creation, people.
khalâq, P. m., created, created beings.
khuhalâ, P. A., f., creation, people; natural constitution.
khalâq, A., m., a broad, a gap, interruption, disorder, confusion, disturbance, rain; khalâq, introducing confusion, meddles, khalâq jala, to interrupt, to disturb, to interfere mischievously.
khalâta, H. (from khâšhâ), mother’s sister; Khalâta sâ, mother-in-law’s sister.
khalâla, P. a., m., a successor, a Caliph (i.e. successor of Muhammad); a monitor (in a school), the son of a master or tutor, at page 117, Khalâla-e-ae, in the sense of the schoolmaster’s children is an Indianized oblique plural of Khalâla for Khalâla, on the analogy of rajâ which has the oblique pl. râja-ae.
khamir, A. m., leaven; khamiri, leavened.
khamârâ, P. a., a small tambourine.
khanâdaq, A. i., a dish, a meat.
khâr or khokh, P., f., nature, temper; khâr, moral atmosphere; khokh or khokh, habituated, tractable.
khuwâb, P. m. (pronounced khâb), dream, a dream.
khuwâb, P. m., Lord, master, gentleman, a title given to saints, and in common life to rich merchants.
khuwâsta, P. (pronounced khâsta), desired, wished for, having desired; in the phrase Khâsta na Khâwâsta there is an ellipse of khalâb. ‘May God not have wished!’
khuwâb, P. m., (pronounced khâb), a dream.
khuwâb, P. (pronounced khâb), the imperative or stem form of khâs, to wish; used in compounds, e.g. khaâbkhâb (wishing well) a well-wisher; takkhâb (required by the body) salary or wage; khwâb . . . khwâb — either . . . or (i.e. which you please);
thing the reverse of well is approbated, and generally answered by 'khairiyat hai,' all is well, before the bad news is communicated.

khama, P., m., a tent; khemagh, a camping place, an encampment.

The sound of d is common to Arabic, Persian and Hindi. It differs from the English 'd' in being softer and more dental. In pronunciation the tongue should be flat in the mouth and the tip should touch the teeth, not the gums above the teeth.

dānā, H., r., to press down, to suppress or repress, to restrain.
dākhi, A., entering, arriving in, entered, included, inserted; -aeo baṛ bar namak harāntān mey dākhi hai = what goes beyond that comes under (the head of) treason.
dād (1), P., f., a gift; dādītad = H. lenden, giving and taking, commerce, or trade, or the business of a money-lender.
dād (2), P., f., law, justice, equity, redress; dād duṇ, to do justice to, to appreciate; dād ka pahūta, to arrive at, i.e. to obtain, re- dress, or appreciation.
dādā, H., m., a paternal grandfather.
dār, A., m., abode, dwelling, generally in phrases like dārā sahāṣan, a royal capital; dārā shīfā, a hospital; dārā lālā-n, a college.
dārāy, P., m. or f., a superintendent.
dās, P., m., a servant.
dāgb, P., m., a brand, a stigma, a spot or stain (e.g. the spots on the moon), a scar, a wound, a sore, hence a grievous sorrow, a calamity.
dākh, H., a vine, a grape.
dāl, H., f., split peas (it may be used of a single half of a pea, as in the phrase dāl ke barīsāb, no bigger than half a pea, or of any quantity of split peas); a dish made of split peas, gū, and vegetables, eaten with boiled rice or chappatties; dāl baṛ = rice and dal; dāl roū, chappatties and dāl; dālā in the plural, means gūses of different kinds, of which there is a considerable variety; dal mey kūch kāla hai, i.e. there is a flaw somewhere, lit. there is something black in the dāl.
dālaā, P., m., a hall, an antechamber, a saloon.
dām, H., m., money (originally a 40th part of a rupees, but an expression used only like the American cent—for purposes of calculation), value, coin, price; dāmā bārī, received in full every farthing, a form of receipt; be dāmā ki, surprised, gratified.
dām, P., m., a debt, a snare.
dāmn, A., li., has lasted, used as optative, may last! dāmnā-ībūṣhān, may his prosperity be lasting! dāmnā lufu hā, may his kindness be lasting! dāmnā mulkā, may his kingdom endure! for him, may he be substituted bā, here, hāmnē, his, or humā, their, f. dāmnāt, P., m., a son-in-law; a bridegroom.
dāmman, P., m., the skirt of a garment, the foot of a mountain, metaph., protection; dāmmāna pākāna, to cling to (one's) skirt for protection or for redress.
dān, H., m., giving, a present, especially what is given by her
VOCABULARY

daryá, P., m., the set, a large river.
daryáft, P., m., document, knowledge, information, discovery; dayáríft karmá, to obtain information, to inquire.
daribá, H., m., a market for betel leaves, the name of a quarter in Delhi.
daragá, P., m., denial, grudging, dissimulation, regret, vacillation; daragá, interj., alas! dír tos, for the English dress, means cloth of European manufacture such as is used for ladies' dresses.
dax, H., the numeral ten; daswán, ep., ten, tenth.
dast (1), P., m., the hand; dastbaste, with folded or clasped hands; dast band, f., a string of pearls worn on the wrist; dast e súf, a tender hand; dastká, a signature; dast e gharía, a hidden hand, magic; dastká, a taker.
dast (3), P., m., Dinahoe.
dastár, P., f., a shrub or piece of fine muslin wrapped round a turban; dastár band, a turban-maker. (A turban ought to be tied, but some people wear turbands ready tied and stitched for them.)
dastar khwán, H., from P., a table cloth.
dastkár, P., m. (from dast), an architect, a manufacturer, proficient, expert.
dastgir, P., taking by the hand, protecting; dastgir, f., protection.
dast nígar, P., looking to (some one's) hand, needy, in want of aid.
dastír, P., m., a rule, a custom, practice; dastír-i-álamí, a rule of conduct, a manual, a code.
dastará, H., qf ten seors, weighing ten seors, priced at ten seors the rege; s.m. a ten-seor weight.
daswán, tenth; vidé das.
dashwár, P., difficult; dashwár, f., difficulty.
dar-ká, A., a prayer, a blessing; dar-søng, one who invokes a blessing, a well-wisher.
dar-watí, P., m., on invitation, on entertainment, a banquet; da-zátí, m., a guest.
daržu, A., m., or dár-wí, P., f., a claim, a lawsuit; dažu karán (kíd dák kí ká ták shákh ká par), to make a claim of (something) against some one. In legal phraseology dažu is the claim; mod dár, the claimant (plaintiff); muddažu, the relief claimed; mod daža-maní (pronounced mudda-lí), the defendant (Ib. upon him is the onus of relief).
dégá, H., f., decollé, imprisonment, cheating; dégá, húd, m., a cheat, an impostor; dégá, báz, f., deceitfulness.
desír, P., m., a roll (of paper), a volume, a bundle of documents tied together in a cloth, a record, a record-office.
dés, P., m. f., one time or turn, in the pl. times; das-rán, adv., suddenly or occasionally.
diss, A., m., a keel, a fever, worry, bother.
dukán, P., f., a shop.
dukh, H., m., pain, sorrow, unhappiness, the opposite of sukh.
dikhán, H., m., a (causal of dikhá), to show, to exhibit; dühp ko kí chís dikhá, to show something to the sunlight, or kí chís kí dühp dikhá, to show the sunlight to something, i. q. to put in the sun, to air; kákín, ko gánti dikhó, let the authorities see you.
dikhá, H., f., to give an appearance, to let oneself be seen, is a phrase supplying the place of dikhá, the old neuter form of dikhá.
dákhan or dákhan, H., m., the
South, the Deccan; adj., southern.
dukhān, H., v. n., to be in pain, to be in grief.
dugnā, H., n. for dugnā, H., twofold.
dīl, P., m., the heart, metabolism, mind, soul, courage; dīl of the heart, heartfelt; dīlnās, alluring, engaging, interesting; dīlā, heartburning, ardent, passionate; dīlār, f., warmth of feeling, affection, compassion; dīlnāsā, broken-hearted.
dalāl, A., m., a broker.
dilkhānā, H., v. a. (causal of dēnā), to cause to grieve.
dilbarī, P., f., discouraged; dil jārā, f., collectivized of heart, peace of mind, consolation.
dil to, f., studying the heart, seeking to please.
dilār, captivating the heart; dilār jahān, a girl’s name.
dilbari, H., P., solid, fleshly, pulpy, thick (of leaves).
dilārīkā, P., f., disappointment, disappointiture.
dulān, H., m., a bridegroom.
dulhanā, H., f., a bride.
dulāsī, H., m., meekly ground meal.
dilār, P., f., bold; dilārī, f., boldness.
dalīl, A., m., an argument, demonstration, evidence.
dam, P., m., breath, life, a single breath, hence—an instant of time; energy; vigour, spirit, strength, the edge (of a sword), the temper of steel; dam kar dēnā, to blow upon by way of inflating life; dam dēna (to cough) is to put hot fingers upon the cover of a pass while it is on a hot fire, so that the moisture may be evaporated, the last process before serving; dam qadam, breath and motion; energy; dam bhar meg, in one second; dam marnā, to utter a word; dam meg dam hal, I, q., there is still some life; dam nāk megh, a phrase for being disinterested or exhausted, unable to breathe through the mouth; nāk megh, a phrase for having no breath.
dām, P., f., a tail.
dimāgh, P., m., the brain, intellect, spirit, fancy, pride.
dumkhālā, H., m. (lit. the tail of a paper kite), a child at the heels of its mother.
dānā, H., f., a denomination of money, about one-eighth of a paisa or a thirty-second part of an anna.
din, H., m., a day, daylight; din dār, all day; din ēghā, the daylight growing; din chaps, the daylight fading; din shāle, the daylight declining, said of morning, evening and afternoon respectively; din phirang, the days will change, i. q., a better time is coming.
deag, P., astonishment, amazed.
dunyā, A., f., the present world, the present life, the world (often contrasted with din, faith in the world to come), people, worldly goods; dunyādīr or dunyā sāt, worldliness, affected civility; dunyāwī, adj., of this world, transitory.
din or dār or dūn, H. and P., the numeral two. In compounds the o is generally short, as in do-annā, a two-anna piece; dōsāla or dōsāla, two years old; dothār or dōthār, twice over; dopāṭā or dopāṭī, a sheet or cloth of two breaths (i.e. sold double like English blankets); dopāhar, noon (or midnight); dothālā, a double sheet; dūnā for dugnā, twofold; dūlā or dūlā, a guilt; dūlāl, double-barrelled (a gun); dothānt, two handed (a blow or push with both hands, or a weapon held in both hands).

do, H. for de-o (pl. of de, give), vide denā.
dawā, A., f., medicine, a remedy.
dawāt, P., A., f., an inholder, an inlender.
dwārā, H., m., a door.
dopāṭā, H., m., vide do.
dōsālā, P., or dūsālā, twice as much.
dūh, H., m., milk; dūh kā jāl, one whose mouth has been soiled with hot milk. (In India milk is always boiled at once in order to preserve it.)
dūhān, H., f., a ceremony at the meaning of a child.
dūhīyā, H., f., a colour (milk-white).
dūr, P. and H., far from; dūr ho, get away! around!; subet, f., distance; remoteness; kādī dūr hai, how far off is it? dur-ānd, far-seeming, prominent, used as a man’s name; dūrahā, stretching very far, long, tiresome.
daurā, P., A., m., a (single) revolution, a turn; a tour (especially a Governor’s tour in camp), a circuit, a session.
daurā, H., f., running, galloping, a race, a course, an attack or raid, range, reach, compass.
daurānā, H., v. a. (causal of daurān), to cause to run or gallop, to send in haste; (of thought, reason, or fancy) to let go, to indulge in speculation.
daurānā, H., v. n., to run, to travel quickly.
do for do, H., m., a fault, blenches, defect, guilt, blame.
dost, P., m. (in Farsi the ‘st’ and ‘t’ are considered as a single letter), a friend; dosti, friendship; dosti, adv., in a friendly manner.
dūrahā, H., f., second, other, next.
dūrahā, vide do.

dogūnā, vide do.
dole, H., f., a coverlet made of two different coloured cloths stitched together; vide do.
daulat, P., A., f., good fortune, prosperity, riches.
dauntāmdān, F., rich, prosperous.
daustī, H., f. (the o short); a kick with both (hind) legs (generally of a horse or mule, and when used of human beings expressive of the same kind of action).
dilāsā, H., m., a bridgework.
dilhanā, H., f., a bride.
dīnā, H., double.
dīnā or donā, H., m., one or more broad leaves folded so as to make a cup or basket for holding things, especially groceries.
donoq, H. (pl. of do, in all the cases), the two, both.
dōle (or dōharā, vide dūrahā), H., double, in duplicate; s. m., a distich.
dūhā, H., f., an qur for justice, an appeal for help to one’s neighbours, or to the nearest authority (lit. do hā sā two ‘ah! s’); dūhā tīhā karna, to cry repeatedly (i.e. twice or thrice) for help.
dulhanā, another form of dulānā, to cause working to.
dīlah or dīlīl (the latter being a familiar term used by residents to each other), the city of Delhi, wrongly spelt in English Delhi.
dali, H., m., Ourda; dali baq (vide baqā).
dal kara, dal is a contrivance for daya, H., benevolence; generosity; kara is an old form of the genitive particle ka.
dīya, H., m., dī; f. (the past tense and participle of denā), in old H., diyo.
dīya, H., m., a light or lamp; dīya sala; a fusil match.
diyānat, P., A., f., honesty, integrity, a woman's name (for diyānatā nīsā); diyānādhī, honest, high-
principled; diyānātā, conscientiousness, strict honesty.
diṭāja, P., m., a relative noun from diṭjī, the Arabic form of P. ḍhājī (= ḍev + jī), having a gold
edge, a frontispiece, a prefix. 
diṭja, a form of the verb denā, to
give. The original significance appears to have been to be given,
but it is used as a polite imperative.
Be so kind as to give. Compare diṭja, diṭja, rathja, etc.
did, P., past tense of didan, to see—
has seen or seen.
dida, P., m., the eye; didabe, kissing
the eyes.
dida, P., having seen; dida-o dīnsita,
i. q. knowingly and wisely.
der, P., long, of long standing, old,
also late; n. f., length of time, late-
ness; der, f., delay.
des, H., m., country; des, indigenous
house-made, opposed to will yat,
foreign.
dekhā dekhī, H., i. q. in invitation
(of).
dekhā bhūtī (lit. she was amazed
as she looked), a maze or labyrinth,
intricate embroidery work on net or muslin.
dekhā, H., v. a., to behold, to see,
to perceive; dekhā bhūt, to look
at carefully; dekhā dekhī, looking
at each other, being face to face
(with a thing, as well as with a
person); dekhā look here, i. q.
attend to see.
deg, P., f., a cauldron; dega, or H.
degā, m., a small cauldron; dega,
small vessel such as is used for
ordinary cooking purposes,
serving as kettle, saucepan, stew-
pan, etc. They are made of copper,
and washed periodically inside and
out with tin. This tin-washing
(gaṣṭi-yā) must be carefully renewed
at least once a month. Deghis
are proud (whether old or new) by
their weight at the current value of
copper.
dimak, H., f. (P. divak), the white ant,
din, A., m., faith, religion (especially
the religion of Islam); dinā, religious
(the opposite of dūnā dār).
denā, H., v. a., to give, to grant;
with the inflected infinitive of
another verb, to permit, e.g. āne
do, let (hin) come; āne do, let (u)
go; āne do (let be),
do or de-o, H., m., a deity, divine
presence or manifestation.
divār, H., divāl, P., f., a wall;
hence divālgū, a bracket or wall
lamp.
divāla or divāla, H., m., bank-
ruptcy; divaikāla, to declare
a bankruptcy. The term is con-
nected with the 'divāl' or feast of
lamps, held on the new moon
of Kustik (October, November),
on which date all mercantile
accounts are made up and
balanced.
diwān, P., m., a royal court, a
council, a minister (especially a
finance minister), a man who has
control of the accounts of a large
estate.
diwān, adj., as opposed to faujdār,
the civil court (śādāt) as opposed
to the criminal.
diwānā, P., diwānā, H., mad, insane.
deh, H. (f. or m.), the body.
dehā (P. dhāt), f., an Ambrosian
plur. of dih or dih, P., villages, the
country, as opposed to the town,
outlying estates.
dehā, H., m. (derived from deh
grīha), a temple.


THE BRAID’S MIRROR

cut through; to djâna, to break into pieces; mîr djâna, to kill.
dall, H., f., a branch, a twig, a basket made of small branches, an offering of fruit, flowers, &c., presented in such a basket; a present of any kind given to propitiate favour.
dâunâvâd, swinging or roasting about, unsettled, restless.
dâbâna or dâbâna, H., v. a. (causal of dâbâna), to cause to sink.
har, H., m., f., for, dreadful.
dârâwâ, H., m., frightening, intimidation.
darâna, H., v. n., to fear, to be afraid of (kînśa).
dâfatt, H., f. (from P. daf; A. daft), a tambourine.
dâfirt for dîht, H., f., an oblong tank or pool.
dâfâtanâ, H., v. a. (from dâfâna), to get (something) thrown or laid down (by some one else).
dâlt, H., f., a (small) lump, a sweetmeat, a betel-nut prepared in a particular manner.
dânâs, H., m., a staff; dânjî, f., a small rod, a stalk (of a flower), the tube of the corolla of the harâinghâr (Nymphaea arbor-triata) used for dyeing.
dâbâna, H., v. n., to sink (in water), to dive, to be drowned.
dor, H., f., dorâ, m., dorî, f., a string, a cord.
dîlî, H., a litter swung from a pole which is carried on the shoulders, a litter.
dhâ, H., m., a tent, a (temporary) dwelling-place.
dhâr, H., the numeral one and a half; dhâ pâ-á, three-eighths (generally of a score); dhâ rupiya, one rupee eight annas; dhâ bâje, half past one; dhâ sah, a hundred and fifty; dhâhnâś, H., m., to make a moose (for oneself) out of a brick and a half; i. q. to be narrow-minded and conceited.
ding, H., f., pride, boasting; ding kînâ, to boast.
dîrâb or dîrâb, H., f., the threshold or porch of a house, or ante-chamber of a room.

VOCABULARY

dh dhâkâra

dh is also a purely Hindi sound; ‘dh’ being the fourth character in the Nâgaric series of consonals. It is pronounced like the ‘dh’ in the name Todhunter.
dhâk, H., m., a tree (the Butes frondosa), which in the early spring, and before its leaves come out, is covered with yellowish scarlet blossoms, when it presents a striking spectacle, like fire on the horizon.

The leaves are large and used as plates, and instead of paper. A yellow dye is made from the flowers, and a gum (collected as kine) exudes from the bark.
dhânâ, H., v. n., to break down, to shatter, to demolish; dhânâ, intensive.
dhâkâra, H., v. n., proclamation by beat of drum, or by the public order.
dhâng, H., m., characteristic manner, behaviour, quality.
dhâl, H., f., a bundle of (about 200) pan-leaves (packed for transport).
dhânâ, H., v. n., to carry a load.
dhâdhâr, H., v. n., to search, to seek for.
dhâr, H., m., f., a heap, a large quantity.
dhâs, H., m., sloth, idly, lazy, careless, weak.
dhâl, H., m., a clod of earth, a lump (of clay, molasses, &c.).

a (gâl)

The g is common to Arabic and Persian, though rare in the latter, and is unknown to Hindi. The correct pronunciation is that of the ‘th’ in ‘other’, only more dental, but in Hindustani it is pronounced like ‘z’.

gat, A., f. (in Arabic the feminine of gât, meaning ‘possessed of’ and used with substantives to construct epithets of quality); in P. as substant., essence, nature, substance, personality, self, and in Hindustani being confounded with jâ (birth), it means hereditary nature or ‘caste’ or species; gañat gât (p. 130) is i. q. woman-kind, or it might be translated by woman in italics.

gât, A., m., the sense of tasting, the palate, taste, flavour.
gâkhâra, P., A., m., treasure, store, capital.
gâr, A., or gârâ, H., a note, an atom, a grain; gârâ gâra, a very little; gârâ ki gâra leh gây, lay down for a minute or two; gârâ kî dhâiche, a tiny little thing; gâra is also used adverbially, and in requests it often means no more than just, or please.
gârâ, A., m. (in H. often inflected as if garâ-s, means of access, medium, instrumentality, interest, favour, intervention; gara-s rakhâna, to have interest; kiai ke gara-se, through the intervention or instrumentality of some one.
gîkî, A., m. (lit. remembrances), mention (in conversation), relation, recital, praise (of God); vide maqâl. gîkî-â-yâk (kîtâb kî), mention was made (of some one).
gânâ, P., A., f., baselessness, meanness, abasement, humiliation, disgrace, insult.
gâl, A., contemptible, disgrace, insulted.
gumna, A., m., responsibility, swertship, trust, charge, burden (of proof, &c.); gumna dîr or gîmna wir, responsible.
gauq, A., m., taste, enjoyment.
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son). A caste of Hindus, including many different families and tribes, who claim to be descended from ancient Aryan kings or warriors, and to represent the military prowess of the nation.

raḥat, P., A., t., quiet, ease, relief, pleasure, delight.

raṣ, P., m., a secret; raṣā, a confidential.

raṭ, P. (in poetry the 'ṣ' is regarded as a single letter), right (opposed to left); true, correct, upright, honest, straightforward.

raṅgā, H., raṅga or raṇte, P., m., a road, a path, a way, a manner; a path (to show the way; raṅgā pakte, to keep to the path; raṅgā ḍekhā, to look for some one coming; to wait for).

raṇ, P. A., pleased, contented, satisfied.

raṭh, H., f., the colour.

raṭ, H., m. (lit. colour), a musical mode or theme, a melody or air.

raṃ or raṃa, H., m. (lit. beautiful), the name of the most celebrated incarnation of Vishnu, the hero of the Raṃyasūtra. The object of adoration in the puruṣa forms of modern Hindu religion, raṃkāhārī, H., f., the story of Raṃa, a dispensing term, meaning a long story.

raṃ, P., famed, tractable, obedient.

raṇā, H., f., a queen, the wife of a raṣā.

raḥ, P., f., a road, a path, a means of access, a journey, progress, method, custom; raḥ par, in this (on the) path; raḥ e raṭha, the way of salvation (name of a tract); raḥo raṃ, ways and customs; when two families are said to be connected by raḥ o raṃ, the meaning is that they are in the habit of calling and exchanging complimentary presents, and attending each other's social functions; raḥo dekhā (vide raṣā dekhā), to wait for, to expect (a guest or a letter); raḥo ke raḥo laga denā, to hit on some method of (procuring) money.

ra-i, H., f., mustard-seed of a very small kind; the mustard grown for oil is called sarso.

rā-e or rāy, A., f., belief, opinion, advice.

raḥ-i, A., customary, prevalent.

raḥb, A., m., lord, master; raḥbūr, the Lord of the world; raḥbūnā, our lord; raḥbū, my lord.

raṇḍi, H., f., thickened milk, curds.

raḥb, A., m., binding, uniting; connexion, bond, friendship, intimacy; raḥbā, organisation; be raḥbā, disconnected, irrelevant.

raḥb, A., m., a fourth part.

rape, P., m., rape, a rape; the use is ‘rape’ or ‘rappee’ (a silver coin), forming in the plural, ‘rappe’; the Persiann form is rapīya (final a short in the singular, and rape or ‘rappee’ in the plural; but ‘rappee’ is also used as a quasi-plural in the sense of ‘money’.

raṭṭab, F., A., a step, station, rank, distinction.

raṭṭb, A., m., the seventh month of the Muslimān calendar. A man's name.

raṭṭare, E., registered (a letter).

raṭṭa, H., m., to make, to create; raṭṭa is the old form of the perfect.

raḥ (propr. raḥi), A., a book-rest (for the Qur-ān).

raḥm, A., m., mercy, pity; raḥmī, tenderness.

raḥmāt, P., A., f., mercy, a girl's name.

raḥmat, F., A., f., leave, permission to depart, euphemistic for dismissal.

VOCABULARY

raṁhā, P., m., a break (in a wall), a hole, a chink; raṁhāndhā, a patching up of holes, metaphor, a thorough reform.

raḍd, A., m., returning, rejection, refutation (in argument); raḍd o kadd, altercation, persistent opposition; raḍd bād, brawl, shopping and changling.

raḍdī, rejected, thrown away (as unserviceable).

raṅg, A., m., means of subsistence, daily food; when discussing the Supplier, is one of the names of God.

raśālā, F., A., m., an epistle (from the same root as raśāl, an apostle), a tract or pamphlet; also a troop of horses, whence raśālā dār, a cavalry officer.

raṣā, vid e raṅgā.

raṣām, A., f., manner, custom; raṣām, pl. customs, usage, customary forms.

raṃsārī, P., disdained, ignominious; raṃsā, f., ignominy, disgrace.

raṃūl, A., m., a messenger, an apostle.

raṅgā, P., m., thread, a series, relationship; raṃūl dār, a relation.

raṅgho, P., A., f., a bridge, bridge; raṅghālī, demanding bridge.

raṅg, A., f., countenance, custom; raṅgāndhā, i. q. raṅgā.

raṅā, P., f., a quilt, a coloured coverlet (for a bed).

raɣ-āyā (prop. raɣ-āya), A., pl. of raɣ-āya, subjects, the people (generally) of a place.

raɣ-āy, P., A., f., guarding, care, of attention, to, particularity.

raɣ-āya, P., A., f., a subject, a person (Anglicized as rgt).

raɣbāt, P., A., f., desire, liking.

raḥt, F., f., usually in the phrase amād o raḥt, coming and going.
rať, P., m., trouble, sorrow, distress, pain, annoyance.
raňji, P., f., grief, grievance, afflicts, displeasure.
raňita, P., w., grievous, offended, vexed.
raňjik, m., sore at heart.
ran, P. and H., m., colour, paint, hue, complexion (lit. and metaphor).
ran, P. and H., n., pleasure, amusement; nād rang means dancing and other performances; rang bar rang, of different colours or sorts; rang āh, general appearance or style.
ranis, for ranis, P., m., a dyer.
rangā, P., m., a painter-maker.
rangānā, H., v., to cause to be dyed or coloured; rangād, dyeing, or the price paid for dyeing.
rangānā, H., v., to colour or dye.
rangī, P., painted, gaudy, ornate, elegant.
rā, P., m., the face, countenance, aspect, face, cloth, he rā cī, to cause the skin of, by way of; rā rā or rā dā, face to face.
rāwa, P., going, current, lawful, right.
rāwaī, A. (H. rāwi), m., currency, prevalence, custom, practice.
raśgī, m., the hair of the body, down, raśgī raśgī, dōr rākāli hē, a blessing from every hair of any body.
rawān, P., going, moving, flowing; s., m., life.
rawānā, karnā, to desparch, to send.
rūbārī, P., face to face, in the presence of.
rujī, P., f., a vein or artery, also a tendon, a sinew.
rujakā, H., v., to rub, to grate.
rukā, H., v., (causal of ronā), to cause to sweep.
ruka, A., the month of fasting, which is the ninth in the Muslim calendar; used also as a man's name.
rūmaq, A., m., the last breath (of a dying man); metaphor, the least bit.
rūkānā, H., v., to rub, to smooth.
rukānta, H., v., to rub, to soften.
rukāntak, H., v., to rub, to soothe.
ruka, A., the last breath (of a dying man); metaphor, the least bit.
ruṭa, P., m., trouble, sorrow, distress, pain, annoyance.
ruṭi, P., m., the soul or spirit, life; rūṭi, A., m., a man's name.
ruṭa, P., m., a day, adv., daily; ruṭ bīhā, din rūṭ; ruṭ ko ruṭ, day after day; sū ruṭ, any day.
ruṣā, H., n., time (as it passes), the means of earning one's daily bread, service (especially of a Government), employment.
ruṣūr, H., v., to stay, to remain, to exist, to be left, to reside, to endure; ruṣ jānā, to be left behind, to fail, to be left out; dekhto ruṣ āhī hau (lit. looking are left behind), H. q. fail to get anything; ruṣ kā hā, what is left over; ruṣ kā hā, an inhabitant.
ruṣānā, H., m., a diary, a daybook; ruṣānā navī (lit. in a court), a man who keeps an index or list of all current business.
ruṣa, P., m., justing, a fast; ruṣa ṭhā, to keep a fast; ruṣa ṭhā, to fast.
ruṣ, P., f., ruṣīna, P., m., daily food, daily work, daily wages.
ruṇghā, P., bright, shining; ruṇghī, H., light, brightness.
ruk, H., f., prevention, restraint, hindrance; ruk, stopping and questioning, interference (especially that of a policeman or a sentry).
rukār, H., f., cash; rukār bāli, a cash-book.
rukā, H., v., to stop, to check, to challenge (as a sentry), to hinder, forbid or resist.
rukāhī, H., dry, harsh, rough, not made nice (as food) or genial (as conversation).
rūmāl, P., m., (lit. face-wipe), a pocket-handkerchief, a towel.
ronā, H., v., to weep; to converse appears to mean, after weeping and wiping the eyes; ru ṭi ṭā, after weeping and bathing (the breast).
raunā, A., f., lustre, splendour, beauty, grace.
rauṇgra, H., m., pl., the hair of the body; ruṇgra khaṇā hālī, the hair stands on end (from cold, fear or astonishment).
raunmaṭi, P., f., the ceremony of a bride's unveiling herself for the first time in her father-in-law's house.
ruṭī, H., f., cotton, after it has been carded, cotton-wool; before carding it is called bappa; ruṭī kā ṭhā, the cotton market.
ruku, H., v., to stay, to remain, to exist, to be left, to reside, to endure; ruku jānā, to be left behind, to fail, to be left out; dekhto ruku āhī hau (lit. looking are left behind), H. q. fail to get anything; ruku sāhā, what is left over; ruku sāhā, an inhabitant.
rauṇā, H., m., a diary, a daybook; ruṇānavī (in a court), a man who keeps an index or list of all current business.
raaṣa, P., m., a day, adv., daily; raāṣ bīhā, din raāṣ; raāṣ ko raāṣ, day after day; sū raāṣ, any day.
rao, P., m., time (as it passes), the means of earning one's daily bread, service (especially of a Government), employment.
raoṃnāra, H., m., customary, usual; (of language), idiomatic, as it is spoken.
raoṃnā, H., m., a diary, a daybook; raomnā navī (in a court), a man who keeps an index or list of all current business.
raoī, P., m., justing, a fast; raoī ṭhā, to keep a fast; raoī ṭhā, to fast.
raoī, P., f., ruoīna, P., m., daily food, daily work, daily wages.
rohan, P., bright, shining; rohanī, H., light, brightness.
rok, H., f., prevention, restraint, hindrance; rok, stopping and questioning, interference (especially that of a policeman or a sentry).
rokaś, H., f., cash; rokaś bāli, a cash-book.
roki, H., v., to stop, to check, to challenge (as a sentry), to hinder, forbid or resist.
roku, H., f., a head, a headman, a person of authority, a nobleman or gentleman, a landlord proprietor, a ruler; pl. rukā.
rokiṣṭ, P., A., f., the condition of a ru-bā, donation, province, nobility.
rokiṣṭa, P., A., f., discipline, exercise, training, austerity, religious discipline.
rokiṣṭa, A., disciplinar. Subst. m. (plum being understood), mathematics, the exact sciences.
ruh, H., f., mode, fashion, custom, code.
ruhu, H., v., to be delighted, to rejoice; ruhī ga, was in ecstasy.
roś, P., m., a fragment, a scrap, a fling, a crumb, small coin.
ruś, H., f., emoliation, competition, rivalry, imitation, devotion to fashion.
ruṣa, P., m., silk thread; ruṣa mi or ruṣaṇi, mode of silk.
the bride's mirror

s (sa)

The s is a sound common to Arabic and Persian, but foreign to Hindi. Many of the words in which it occurs, however, are now of common use among Hindus of all classes, and some have long been adopted as proper names. The sound is that of the English "s"; sometimes the sound of "t\'" is substituted for it, as in jin for sin, a soda.

zād or zād, P., at the end of compounds—son, as -ādam zād, son of Adam; pari zād, son of a fairy; shāhīzād, prince; shāhīzād, young master; bānda zād, i.e. my son, in the mouth of a person who speaks of himself as 'banda.' f., zād, H. sar, m., a groan, zarāfā, adv., with great lamentation, pitiously.

English phrases): ser nagar, under observation.

sīra, P., m., cow's seed; the pollen of a flower.

sawar, P., m., ornament, jewellery, jewels.

The sh (sho)
The sh is a purely Persian letter pronounced like the English "sh" in 'pleasure,' 'pleasure,' 'occasion.' It is of rare occurrence in Hindustani.

shāla, P., m., dew or hoarfrost, also hail.

The s is a letter common to Arabic, Persian, and Hindi. It resembles the English "s," except that it never stands for "z."

ša, sa, sa, H., P., an adjectival suffix meaning like; it is affixed to substantives, as lākṣāśī, boyish; to pronouns, as mūjāśī, like me; to adjectives, as kālas, blackish; dhojasī, smallish; and to the genitives of substantives and pronouns, as bhedī ūk̡ī sīgū, talk like children's talk; mūjāśī, like mine.

sābīq, A., proceeding, former; sābīq men, in times past.

sīth, H., the numeral seven; sīthwān, en, in the seventh.

sīth, H., m., company, companion, concomitant; adv., in the company of; with, along with, in connexion with; sāthśe (introducing a sentence)—beside, or notwithstanding; sīthwāla, a companion; sūthī, m., a companion, an accomplice.

sīth, H., the numeral sixty.
sāh, H., m., association, partnership, share (in trade).
śāhī, H., m., a partner (in trade), a colleague.
śađa, T., the feast at the bridegroom's house on the day before the wedding, when presents are exchanged.
śāđī, H., sādā, P., plain, unadorned, simple; śādāvar, m., a plain writer in Hindi, one who makes articles in the rough, which are subsequently polished and ornamented by others; śādā ḍā-a-ṭā without wait.
śār, H., all, the whole; bahut sār nārāgīyā, a whole lot of oranges; sār ḍāl, the whole matter; sār ḍāl, the whole right.
śārī, H., a numerical particle signifying one-half; more than the numeral is immediately joined to, e.g. sārīv ṭān = ṭān; sārīv ṭān, 43; sārīv ṭān, 204; sārīv ṭān, 1204; but sārīv ek ṭān (11 x 100) is the same as ṭān 1204, viz. 150; and sārīv ṭān, 204, 150, according to the context or circumstances.
śā, P., in compounds—making, preparing; also sā, aperatus, arma, instruments (musical and other), harness, furniture; also harsa or concord; sāsār, harmonizing with; sāsārī, f., concord, agreement.
śāh, H., f., a mother-in-law.
śā-sā, P., A., f., time, an hour, a minute, the right time; also, a watch or clock.
śāk, P., sūkhī, A., in a state of rest; an inhabitant (of a place) for the pl., sūkhān, P., or sūkṣmā, A., are generally used.
śāk, H., f., m., evidence, witness, guarantee.
śāg, H., m., herbs, greens, spices.
śāl, P., m., a year; sāl baśal or sāl dar sāl, year by year; sālān, yearly, annual.
śālā, H., m., wife's brother; sālī, f., wife's sister.
śālān, H., m., sauce, whatever is cooked to eat with bread or rice, in order to give it a flavour.
śāmān, P., m., furniture, baggage, articles, appliances, materials, circumstances; śāmān, bāla, household furniture.
śāmānā or śāmānā, H., m., confronting, opposing, meeting; śāmānā, adv., in front of, opposite, in the presence of, within the cognizance of.
śān, H. and Y, f., a whetstone, a grindstone, a hone; sānghār, m., a cutter or seller of whetstones.
śānt, H., m., a说明.
śān, H., f., breathing, a breath; —uśī śān leṣ, to draw in the breath, to gasp.
śānswan or śānswan, H., m., the fourth Hindū month, corresponding to July, August; śānswan, f., the Śānswan holiday, beginning on the full moon of Śānswan (i.e. about July 25 when the rainy season has set in). This is the slack time of the year, when the dispersed members of a family are able to assemble under the paternal roof. It is the custom for children (especially girls) to indulge in swinging at this time, and families are presented with swings by the parents of their future husband. The freshness of the early rains after the intense heat of May and June produces a general sense of happiness from the joy of survival, like an English spring.
śāh or sāh, H., m., a banker, a man of credit; sāh kār (anglicize, scorner) has the same meaning.
sā-ṭā, A., m. (in India generally pronounced as-in), a groom, a horse-keeper (anglicize, scot).
sāya, P., m., shadow, shade; hām sāya (having the same shade or roof) = a neighbour.
sāh, H., all, entire, every; sāh koi, everybody; sāh koi, everything; sāh log, all people; sāh ḍāl, the whole matter.
sāhāb, A., m., a cause.
śāhābālā ḍāl, an Urdu phrase, meaning God be praised or I extol the perfection of God, said when anything excites admiration.
sāhī, P., green, fresh, verdant; (of horses it means grey); sāhī, f., verdure, vegetables, green; sāhī maṇḍi, f., the vegetable market, a village outside the walls of Dēlī.
śābāq, A., m., a lesson (lit. the precious lesson repeated by the student at the next; vidē sābīq).
śāmbūk (correctly sambūk), P., light (in weight), unembroidered, nimble, light (in esteem), frivolous, unsteady; subāk doṭh (a light shoulder), free of care; subāk doṭh, f. freedom from care; sambūk, f. loosely, contempt, little.
śabīl, A., f., a road, a way, manner, means of access; conventionally, water supplied by the roadside gratis to thirsty travellers.
sīpī, P., f., soldierly, an army; sīphāl (anglicize, sipo) a soldier, also used for a policeman or a messenger of a court of law.
sūpūrd or sūpurd, P., f., charge, trust, delivery to; kīs ko sūpurd hōn, to be entrusted to some one; kīs ko sūpurd hān, to entrust to some one.
sīṭārā, P., m., a star.
sattā-in (prop. satā-in), H., the numeral twenty-seven.
satānā, H., v. n., to torture, distress, harass, persecute, annoy.
sātān, P., taking.
sattā, H., the numeral seventy.
sattārah or satārah, H., the numeral seventy-seven.
sūthā, H., neat, elegant, beautiful, clean.
sūthānā, H., m. (lit. destruction of vital power), total destruction, ruin; sūthānā karṇā, to spoil utterly.
sūṭījānā, H., v. m., to be astonished or amazed, to be anxious and restless.
sūṭānā, H., v. m., to be prepared, or equipped, or arranged (for use).
sūd or sūdā, H., true, genuine; sūdā, adv., in truth, really; sūdā kāho, often i.e. are you joking? or be serious; sūdāv, in every truth, in earnest.
sūdē, H., true, real, genuine, truthful, sincere; (sūd and sūdā are the opposites of jāṭhā and jāṭhā)
sakh, P., hard, rigid, firm, strong, solid, obturate, harsh, difficult, troublesome, grievous, severe; adv., intensely, violently, excessively.
sakhī, f., hardness, firmness, severity, harshness, grievances, hardship.
sakhī, A., liberal, generous, bountiful.
sādā, H., almsgiving; (of a woman), always fated to go wrong.
sādānā, H., to start (with the blessings of those left behind), to take one's departure; sādānā, to a friend or relation, in general, i.e. go and prosper, go with my blessing. The word is used by Hindus of Brahmins and persons of eminence much in the same way as tabālīrī, jānā, used by Muslims.
sar, P., sīr, H., m., the head; top, end, tip, origin, chief; sīr, sīrā, P., sir as play, skat, from head to foot; sīr āga, in the middle of the street; sar ba muh, seated up; sāpa, a corne
or list; purse, at the point of the hand, ready to hand, immediately; saror, headstrong; sarori, f., refractory; saru, sarum, at the beginning of the evening; saru nau se or sarun man, again; sir ~ ski, a headload; sir ke bhal, headlong; sir paru, to be a burden upon; sar ho jin (kid ke), to set upon one, to bother.

sura, H., the sun, also a hero.
sar, sar-bar, P., f. (lit. house), a traveller's home, a caravan sarai, as inn. A square building of one story surrounding a large court with a well in the centre. The four sides are divided into small rooms for the accommodation of ordinary travellers, and there is often an upper story over the gateway for persons of rank or wealth.
sarassar, P., entirely.
suragh, P., m. a sign, mark, trace, clue, track.
sarathi, P., m. a crown, a chief.
surkh, P., red, of a good colour; surkh rati, a red or ruby countenance, generally metaphor. for honourable, unabashed.
surkhab, P., m., the ruddy goose or Brahmani duck (called in India čakva); surkhab ki par, a feather of the surkhab (in one's cap), used ironically for a mark of distinction.
surkhra, sar surkh, dono čakva mon surkhab, may (her face) be bright in both worlds.
sarkari, P., m., an agreement, a lease.
sard, P., cold; sardi, f., coldness, a chill, the winter weather.
sardar, P., m., a chief, a leader, a man in high position; sardari, f., the rank of a chief, high rank.
sard-i, H., f. (from P. sard, a melon),melon colour, a melon yellow.
sar rightā, P. (lit. the end of a thread), a head office; sarrightadār, m., the superintendent of a head office. In Anglo-Indian Courts the chief of the vernacular department.

sād (unusually pronounced sādar). A, f., m. (lit. the line, a line of writing, a row, a rank).
sād or sādā, A, f., endeavour, exertion; sahā, o sādā, interest, and recommendation.
sārīgh, P., f., recommendation, introduction; sārīgh (Khat), a letter of introduction or recommendation.
safar, A., m., journeying, a journey, a voyage, a travel; safar, m. 1. q. away from home.
safed, P. (often pronounced safed), white; saford, f., whitewashing. Also the white of an egg, and the white light of dawn.
safān, a woman's name (a Hinduised feminine of the Arabic safat =stupid).

sagā, A, m., a water-carrier; the Indian 'balkhi', angloic. 'Blosso-
stash.'
sakā, H., f., strength.
sakār da, H., m., great-great-grandfather on the father's side.
sakā, H., v. t., to be able; commonly annexed to the root form of a verb, like the English 'can;' e.g. mai kar sakā hain, I can do; mai nahi kar sakā hain, I cannot do. The effect of placing 'nahi,' in the last sentence, between 'kar' and 'sakā,' is to throw an emphasis upon 'kar.'
sakātā, A, f., pl. passers or rest.
sakranjan, P., f., ozymel, vinegar or lime juice mixed with sugar or honey.
sakti, A, f., silence, quietness, peace; sakti, adj. silent, quiet.
sukh, H., m., happiness, comfort, ease, prosperity (the reverse of dukh).
sukhān, H., v. a. (causal of sukhā), to teach.
sukhān, H., v. a. (causal of sukhā), to dry.
sukhā, H., v. a., to contract, to compress, to tighten.
sukhā, H., v. a. (lit. born of the same mother), own; o.g. sakā bhiṣi = own brother, as distinguished from bhiṣi, in the sense of first or second cousin; sakā bhiṣi, ones nephew (i.e. brother's son), as distinguished from a first cousin's son, who is also called bhiṣi.
sukhā, f., singer, H., all.
salām, A, m., Peace a Muslim's salutation; salām o pazāhm, salutations and messages of inquiry.
salāmat, P., A, f., safety, salvation, health, respect; adv. in safety, safe and sound, securely.
silān, H., v. a. (causal of sila), to cease to be.
silān, H., v. a. (causal of silā); to put to sleep, to put to bed.
silāti, H., f., a lack of sewing, the wages for a certain amount of sewing; silāti kā silā, to sew for one's living; silāti also means a seam or hem.
silāti, H., f., a bobbin or bobbin, the instrument used for applying top-}

VOCABULARY

sukhā, A, m., a ruler; the English Sultan; silān, four, silānā began, a lady's name.
silānā, P., A, f., dominion, empire.
sulāf (from A. sulāf), money advanced for merchandise; usually in the phrase sahā sulāf, marketing.
sulān, H., v. a. (causal of sulān),

THE BRIDE'S MIRROR
to kindle, to light (a fire or lamp).

sulagna, H., v. n., to ignite, to catch fire, to be lighted.

saładamal lāḥu taśālā, may the most high God preserve her in peace.

salma, P., m., a band (of embroidery); salma alāma, stripes and stars; salmasdawatā, a number of embroidery so-called.

salwāt, a girl's name.

salānā, H., v. n. (neuter of salā), to be sewn (of a seam); all kar talār kātā (kaṭā), was sewn and completed.

salwānā, H., v. a., to get (something) sewn (by some one else).

sulak, A., m., behaviour, treatment, generally kind treatment; sulak karnā (kiśāna), to behave towards (ill or well).

salomā, H., salted, tasteful, nice; of the face, intelligent and bright.

salīta, P., adj., simple, not obscure.

salīg, P., A., m., natural disposition, gesture, tact, skill, discretion; salīga shāikh, divoret, capable.

samā, H., m., time, season, the best season, opportunity, condition.

samāj, P., A., m., (usually coupled with minnat), earned entitlement (lit. abasing one's self).

samās, H., v. n., to be contained in, to fit into; samān men samānā, to sink into the earth.

saminā (vide samasthā), to be rolled together, to be attracted by a magnet; saminā kaśi = saminā kar.

samaj, H., f., understanding, comprehension, judgement, opinion.

samarnā, H., v. a., to make (any one) understand, to explain (accounts, &c.), to impress upon the mind, to exhort, to exposit, to, instruct.

samasthā, H., v. n. and a., to understand.

stand, to suppose, to settle accounts with; dārūt jağa saṃajā lāñja, I will make it right (i.e. take account for it) in some other way.

samādhi, H., m., and samadhān, H., f. (from sam, i. q. con- or co), and dhi=khuṭā), are the names given by the father and mother of a bride to the father and mother of a bridegroom and vice versa.

samādhyāja, H., m., the relationship between the parents of a bridegroom and the parents of a bride; the home of either family in its relation to that of the other.

samudra, H., m., the deep sea, the ocean.

samudrā, H., entire, whole, full, complete.

sama, or samas, P., m., a pastry puff of a triangular form containing minced meat.

samasthā, H., v. a., to accomplish, fulfill, to roll together, to fold up, to example up, to make, to construct, to condense, javāḥ dhi samasthā, i.e. to pile up responsibilities.

samā, A., m., age, period of life.

sumār, H., m., a goldsmith.

sunā, H., v. a. (causal of sune), to cause to hear; paṟava sumāna = to read out loud; śaṇu sunāna, to tell a story; āpare bāpi śaṇu sunāna rāthah ti had given notice of her father's coming, i.e. had taken care to mention it in the hearing of the family.

sunah, H., v. n., to hear, to listen; kam sumāna (to hear little) or -udā sumāna (to hear only high notes), to be rather deaf; sun pāṇā, to overbear, to get knowledge of; the noiter of sumāna is suna-1 dena (i.e. to lend itself to the ear). To express "I don't hear what you say," the words "tanmālañ ḍaṃ sunā-1 nāhi deśāī" must be used.

māli māli santi hāpā would mean I am not listening.

samvādha, H., v. a., to support, to hold a thing (in such a way as to prevent its falling or coming to pieces), to sustain, to maintain, to restrain, to manage (anything difficult); sābā sambhāna, to control or tune a language; -umhi saṃbhāl saṃbhāl, having adjusted her wrapper (which acts as a veil).

sambhāna, H., v. n., to be sustained, to be able to stand upright and self-contained, to recover oneself after a slip or stumble, and metaphor. to recover one's temper or reason, to pull oneself together.

sankhyā, H., m., average.

sang, P., m., a stone, a rock, a weight; sangtarāk, m., a stone-cutter, stone-mason; sangā, story, made of stone; heavy.

śingghāra, H., m., the water-chesnut, the fruit of a water-plant (Trapa bispinosa) which when roasted resembles roasted Spanish chestnut; uncoast, it is one of the articles of diet permissible to a Hindu when keeping a religious fast.

samānta, H., m., consternation, dead silence, gloom, the oppressive feeling of loneliness and insecurity produced by a gathering tempest, or by a desolate city, or any unnatural silence.

samvād, H., f., preparation, rectification, correction; khuṭā ki samvād, God's correction! a milder form of exclamation than khuṭā ki mār. God's judgement! in denouncing a person's conduct.

samvānā, H., v. n., to get (stories, &c.) repressed.

so, H., (2) as a pronoun, the correlative of je, e.g. jo āhā, so āhā, what has been has been; jo āhā so āhā, do what you like. The genitive and other cases are formed from the base 'ti', for which however in modern Hindustani 'us' is generally substituted. (2) As a conjunction, also the correlative of jo (=sa), it has precisely the meaning of the English 'so', but like the H. 'to' it is expressed here in English it would be omitted, e.g. čāhā, so čāhā = do as you like (lit. you like, so do); 'so-i' for 'so hi' is the emphatic form.

so, H., the root form of sona, to sleep.

so, H., the numeral one hundred.

so-ā, H., m., still, found.

swā, H., a numeral term meaning one quarter more, e.g. swā do = 21, but swā swā, 125.

siwā, P., A., besides, except; it is constructed either with he, or with the Persian -iştā, or with both.

swārātha, H. (from artha, meaning), one's own meaning or aim.

swāsana, pl. of swās, H., desires, wishes, lit. one's own breath.

siwā-i, f., perquisites or extras.

swāda, H., sweet; swāda saraca, a much valued.

sūt, H., m., thread.

saţẖā, H., v. n., to bring; to have eyesight; saţẖā hāl (kālo), i.e. he is blind.

so (sometimes sō), H., adj., thought, reflection, consideration, anxiety.

soṇā, H., v. a. and n., to think, to ponder over, to imagine, to reflect, to be anxious.

sūd, P., m., advantage, utility, profit, interest on money; sūdān, profitable.

sūnda, P., m., gods, trade, petty purchases, fairings, money given to children to spend on sweets.
saudagar, m., a merchant; sauda
gari, mercantile business, trade.
sura, P., A., m., a chapter of the
Qu'ran.
surah, P., m., a hole, perforation,
orifice.
sura, H., m., the sun.
soz, P., a last member of a com-
 pound, burning, exciting.
sosan, P., f., a needle; hence sosan,
t., quilting, embroidery, an em-
 broderied cloth for spreading over
an ottoman or seat of state.
sosan or asan, P., f., the pity, the
vair, used as a woman's name.
sukhah, H., dry, parched, enervated,
unpleased.
sukhna, H., v., n., to dry up, to
be parched.
solah, H., the numeral sixteen;
solhan (en, in), sixteenth.
sanah, H., empty, hollow, deserted.
sanah, H., m., gold; some ka chhara
khin a gilded bead.
sanah, H., v., n., to sleep; so sanah, so
jina, to go to sleep; so sahina, sahina,
i. q. (they) retired for the night.
sanah, H., v., a., to satiate, to give
in charge.
saqab, H., f., dry ginger.
saqab, H., another form of wadi, q. v.
sungaha, H., v., a., to smell.
sahi, H., f., a needle.
sak saq saj, H., leaves of the fennel.
savayi, H., f., pl, a preparation of
what flour resembling vermilion,
eaten with milk and sugar; the
standard dish on the -sahli fir.
sawre, H., in good time, early (the
reverse of -awere).
sahara, H., m., assistance, help, a
prop, something to rest on.
sahara, H., v., n., to endure, to
suffer, to bear patiently.
sahara, H., to shake, to cause shiver-
ing in, to shake a smoking torch so
as to make it burn.
sahal, H., m., thin bread cakes fried
in ghee or oil.
sahal, A., easy, smooth.
sahmna, H., v., n., to be afraid; dil
sahmna jat hai, (her) heart is trem-
bling with fear.
sahmna, H., v., a., to bear, to tolerate,
to put up with, to get accustomed
to; sahmna, sahmna, i. q. (in modern
speech); to survive in one's envi-
ronment. From this word apparently
is derived the common verbal adver-
sial expression 'sahm' (i. e. bai sah
maan me, tum mne, &c.), which means
daughter' just so, so be it, I agree,
it can be helped; o. g. yha na ho, to
wah sahm, if this can't be, that must
do; o to sahm = same then if you
must come; suno to sahm, listen then
if I must speak; i. q. just so, just
listen. No doubt the original mean-
ing of the word has been affectioned
by its similarity in sound to the
Arabic sahml, sacht, which is used adverbially as an affirmative,
and in the phrase 'sacht karna,'
meaning to attend, to make sure, to
sign (a document). At all events
'sacht karnia occurs in the text, in
the conventional expression 'tamesh
sahm kiya,' i. q. 'impressed a stamp,
where, according to Plato, the word
is really sahm.
sahit, sahiti, H., vidh sainin.
sabhoi, H., f., a woman's female
companion (n. g. a maid of honour to a
princess); one of a cortie of women.
se, H., postposition, has the meaning
of from, out of, by means of, with,
and then; kis ek sahnaya = to say to.
siyah, H., the name of a military and
civil station in the Punjab.
siyah, H., m., mature (in years and
understanding), grown up, intelligent;
also aged and wise; (lit. knowing).
siyah, P., black, dark, sombre, un-
fortunate.

VOCABULARY

sii, P., f., a small tray.
saw, or seb, P., m., an apple.
so-o, H., f., a kind of sweetmeat.

sh (shin) shakira

The sound of sh is common to
Arabic, Persian, and Hindi; it is the
same as that of the English 'sh' in
'shall' and 'should.' In the Nagari
alphabet there were two characters
representing the syllable 'sha,' one
classed with the coronals and the
other with the palatals. The former
is now usually in the language of
'kah' and 'ka,' and the latter, which
occurs only in Hindi words, is in
former differs from
tshid, bish, 'be joyful,' or from shid
bhih, 'be a king'), i. q. braha / well
done.
shadi, P., joyful, pleased, glad,
happy.
shadi, f., happiness, rejoicing, festi-
vity, a festive ceremony, especially
a wedding (and svid bimlih), and
hence very generally used for
marriage.
shah, A., sharp, clever, acute, sly,
mischievous; shah badma-aash
means a thorough-bred scoundrel.
shah, A., m., a poet.
shaug, A., difficult, distressing,
grimeous.
shakti, A., thankful, grateful.
shakti, P., A., complaining.
shaghird, P., m., a scholar, apprentice,
disciple, pupil.
shah, P., f., a sheaf; shah, adj.,
made of sheaf stuff.
shāh, P., f., evening; šāman shāh, the same evening or as soon as evening arrived.

gīm, A., m., Syria; whence gīmī (Syrian) the name of a kābāb.

shāmat, P., A., f., ill-luck, misfortune, disgrace.

šāmil, A., including, connected with; to accompany; to accompany a šāmil o bal, similarly circumstance; šāmil rāhā, to live in partnership; šāmil karā, to include, to take; šāmil hūn, to be included.

šān, A., f., state, condition, importance, dignity, grandeur.

shāb, P., m., a king; a title assumed by façces; šāh tirā gīlī, a street in Dehī so called; šāh zāde, a king's son; šāh zādī, a king's daughter, a princess; šāh zamānī, a woman's name.

shāyad, P., č. may be, perhaps.

šāyistā, P., proper, befitting, worthy, honourable.

shāb, P., f., night; šāb e barāt (the night of record), the night preceding the fourteenth day of the month shāb-e-barāt, which is observed by Muslims in prayer, since it is believed that the actions of mankind for the ensuing year are then placed upon record by the angels; šabāna, nocturnal, by night; šabīna, ros, night and day, the whole twenty-four hours. N.B.—The Muslims reckon the twenty-four hours from sunset to sunset; so that a night is named after the day (of the week) which succeeds it, not, as in Europe, after the day which precedes it; hence jum-e-rāt (the eve of Friday) is the name for Thursday; and 'jum-e-rāt ki rāt' is what we should term Wednesday night.

šabba, P., A., m., doubt, uncertainty, suspicion, scruple.

šabba, A., m., a person, an individual.

šala, P. (t. q. rafa rafa), gradually.

shaddat, P., A., f., stress, pressure, severity, intensity, rigor, distress, affliction.

shadd, A., intense, severe; the substantive 'shaddith' is used of the mark denoting that a consonant is to be doubled.

sharbat, A., f., spiritual or fermented liquor, wine; sharabkhān, a wine-dress.

sharabkat, P., A., f., wickedness, mischief, depravity, perversity.

sharbat, P., A., m., a draught, a beverage, sherbet; 'sharbat ke pīyārē par nīkāh pānā, 'to recite the marriage vow over a glass of sherbet,' is a phrase for a wedding without any of the customary and expensive accessories.

sharīf, A., f., a condition, stipulation, bargain, treaty, bet; sharīf khān, to bet a bet.

sharīf, A., m., (pl. of sharif), persons of high rank or good birth; sharīf parwarī, f., consideration for men of good birth (on the part of a ruler).

sharm, P., f., shame, bashfulness, modesty, feminine delicacy.

shārīmnā, H., n., and n., formed from sharm. (1) to feel shame, to be bashful; (2) to put to shame; shame into sharmānī, very bashfully.

sharmānā, or sharmindā, P., ashamed, abashed; sharmandagi, f., the state of being ashamed, shame, disgrace.

sharm, A., m., beginning, commencement; sharm kārā, to begin (i. q. jagān); sharm hūn, to be begun.

shahrīf, A., eminent, noble, well-born; as the conventional epithet of the Qur-ān it has been translated 'holy'; sharīf zādī, a nobleman's daughter.

shāhrīk, A., m., a partner, a associate, an accomplice; adj., joined with.

shāhre, P. (lit. washed), pure, caste, neat.

Shāhrānī, A. (but derived through Persian from the Sanskrit), chess.

shāhrī (A. shārīr), m., poetry, a verse.

shāhī, A., m., occupation, employment.

shāhī, A., f., recovery from sickness, healing, consolation; shāhīn, the ordinary name for a hospital or dispensary.

shāh-nā daula, a man's name.

shāhīdī, P., m., (lit. the rough plum), a peach; the colour of peaches.

shāhīdī, P., A., f., affection, kindness, tenderness (often pronounced shāfat).

shahk, A., m., doubt, hesitation, uncertainty; shakī pašā (kisā ko), to be doubtful or uncertain.

shākīr, A., f., complaint, accusation.

shāk, A., m., thanksgiving, gratitude; shukurgāzī, returning thanks.

shakar or šakkar, P. and H., sugar.

shakrīya, P., A., m., gratitude.

shakṣ, P., f., breaking; shikāta, broken.

shāk, A., f., semblance, appearance, shape, form, manner.

shākānja, P., m., a bookbinder's press, a vice, a rack, an instrument of torture.

shakāna, P., A., m., complaint, upbraiding.

shākī, A., sanguine, merry; shākī, f., a girl's name.

shāhīm or shāhīmā, P., m., a turnip.

shāhīma, P., A., f., rejoicing at the distress of another.

shāhīmār, P., f., counting, enumeration, calculation.

shāhīn or shāhīnā, A., m., the north; shāhīnā, northern.

shāhīncī (pronounced in India shahīncī), P. f., a sword.

shāhīkal, P., f., acquaintance, recognition; shāhīkh kārā, to know by sight, to recognize.

shāhīkā, P., bright, sprightly, whimsical, opulent, wealthy, ready; shāhīkā, f., petulance, rudeness.

shāhīr, P., m., noise, clamour, renown; shāhīr kārā or máimān, to raise an uproar.

shāhārī or shāhwārī (corrupted to shāhwārī or shāhwāra), P., m., town.

shāhwār, A., m., desire, longing, eagerness, delight, alacrity.

shāhm, P., m., a city, a town.

shāhīn, P., A., f., notoriety, publicity, fame, celebrity.

shāh, A., f., a thing.

shāh (A. shāhī), m., an elderly man, a chief; shāhīs, f., vassals, vassals, vassals.

shāhīr, P., m., a lion, a tiger (metaph. a brave man).

shāhīnā, A., m., Satan.

śākara

A character in the Nāgar alphabet said to have had a sound between those of 't' and 'th.' It is only used in writing words of Sanskrit origin.

Since the 'mīrātī lāt' was written in the Persian character this letter naturally does not occur in it.
THE BRIDE'S MIRROR

§ (sād)

§ represents the Arabic sād or swd, which is foreign to Persian and Hindi. In Hindustani its pronunciation is hardly distinguishable from that of the 's' (Arabic sīn), but it really bears the same relation to 's' as 't' does to 't' and 'q' to 'k'.

§ātib, A. m., companion, associate; friend; possessor, master, gentleman (especially an English gentleman); a title of courtesy = Sir or Mr. (in the latter case always placed after the name). §ātib zādā, m., §ātīb zādī, f., are used of the children of gentlemen.

§āf, P., A., pure, clean, clear, bright, sweet, plain, downright; §āf jāwāb, a flat refusal; §āf kār denā, to clean, to clear, to clarify. (§āfī = a filter).

§ālīh, A., good, right, honest, sound; used as a man's name.

§ālīb, A., f., down, downcast, mourning; §ālīb sa'a, i. q. the first thing in the morning.

§ād, A. m., patience, endurance, resignation.

§ābahāt, P., A., f., companionship, society.

§ābahat, P., A., f., health, soundness, accuracy, exactitude.

§ābih, A., healthy, sound, genuine, accurate, sure, certain.

§āp, (orig. sād), a hundred; §ālāh, P., pl. hundred.

§ādqa, P., A., m., alms, a propitiatory offering, a sacrifice; §ādqā jānā, to offer oneself as a sacrifice for another. The phrase also describes the common action of moving round a person, which is intended to express affection and devotion.

§ādms, P., A., m., a shock, a blow, concussion, misfortune, calamity.

§ād, P., f., a century.

§ūrāš, A., m., a long-necked flash, serving as a jug.

§ūrās, A., m., a money-changer.

§ūrās, A., m., turning, changing, spending, using; §ūrās kār, to spend or use; §ūrās kār, to be expended.

§ūrās, A., pure, more; as adverb, only, merely.

§ūrās, A., f., clearness, cleanliness; §ūrās kār, to cleanse.

§ūrās, P., A., f., clearness, perspicuity, cleanliness; the technical word for perspicuity.

§ūrās, P., A., f., description, quality, attribute; in grammar, §ūrās man §ūrās = the qualification and the qualified, i. q. adjective and substantive; §ūrās is nearly always used of good qualities.

§ūrās, P., A., m., a page or leaf of a book.

§ūrās, A., f., goodness, the right course, good advice, propriety, advice, counsel.

§ūrās kār, P., adviser, counsellor.

§ūrās, A., f., peace, agreement, conciliation; §ūrās kār, peacemaker; §ūrās kār, f., amicable; §ūrās kār, f., kind.

§ūrās, A., f., liberal (in. perfect peace), adj., kind, agreeable, desires of being friends with all.

§ūrās, P., A., m., (lit. union), recognition of services, a present, a reward, remuneration.

§ūrās, A., mey (as) bless; §ūrās lāhu-sallāhi wa sallama la mey God send a blessing upon him, and keep him in peace! N.B.—The final 'a' of sallama is not pronounced in this phrase, in accordance with a rule by which vowels are dropped at the end of sentences, and the 'a' of sallama is shortened before the following 't'.

§ūrās (properly sandāq), A., m. and f., a box, chest, coffer.

§ūrās, A., f., work, a work of art.

§ūrās, A., m., the right, restitution, virtue, merit.

§ūrās, P., A., f., form, shape, appearance; §ūrās dār, having a (good) appearance.

§ūrās, A., m., polishing; §ūrās, P., a polisher or burnisher (especially of steel weapons or tools).

§ (gād)

§ represents the Arabic gād, which is foreign to Persian and Hindi. Its pronunciation in Hindustani does not differ from that of the 'gād'. In Arabic it is now pronounced like a strongly articulated 'd' or 'ch'.

§ād, A., enduring, abortive, fruitless, useless, wasted, lost.

§āb, A., m., restraint, control, regulation, preservation, conservation; §āb kār, to control, to check, to confine.

§ād, A., f., the contrary (of), contrary, opposition, gorereseness, obstinacy, naughtiness (in a child).

§ād, A., m., harm, injury, damage, loss.

§ād, A., necessary, urgent, unavoidable, essential, imperative; adv., necessarily, indispensably, certainly.

§ād, P., A., f., capability, power, energy, strength, power of endurance.

§ād, A., f., stamping, printing, impression, nature, likeness.

§ād, P., A., f., nature, disposition, constitution, temperance, bent of mind.

§ād, A., natural, intrinsic.

§ād and §ād, A. f. (lit. throwing); position, plan, design, manner, condition; §ād be §ād, in various ways or of various sorts; §ād, §ād, graceful, mediocr.
THE BRIDE'S MIRROR

VOCABULARY

\( g \) (go-e)

\( g \) represents the Arabic \( g \)-a, which correctly has the sound of the \( th \) in 'other,' more strongly articulated than the similar sound of \( g \) (gal). In Hindustani the pronunciation does not differ from that of \( g \).

\( g \)ulm, A., cruel, oppressive, tyrannical.

\( g \)ahir, A., outward, exterior, visible, evident, manifest; \( g \)ahir \( d \), spacious, plausible; \( g \)ahir \( d \), f., orientation, formality; \( g \)ahiran, A., outwardly, evidently.

\( g \)al, A., \( m \), victory, triumph, the poetical nom de plume of the last King of Delhi.

\( g \)ul \( m \), A., \( m \), wrong, injustice, oppression.

\( g \)ul \( m \), A., the time immediately after the declining of the sun; \( g \)ub \( m \), sale, the midday prayer.

\( g \)hur \( m \), A., \( m \), appearance, manifestation; \( g \)hur \( m \), any, to become manifest, to come into (visible) existence; \( g \)hur \( m \), lann, to bring into existence, to bring to pass.

\( t \) (rain)

\( t \) represents the Arabic \( t \)-ain, which bears the same relation to the \(-a\) or \( h \)aun (\( t \) as \( h \) does to \( h \)). This consonant is the parent of the Early English vowel \( o \), in the same way as \( a \) is the parent of the vowel \( a \). This is proved by the fact that the numerical values of alpha and omega in Greek correspond with those of \( o \) and \( a \) in Arabic and Hebrew. As \( y \) is the semivowel of \( i \), and \( o \) of \( e \), so is \( a \) the semivowel of \( a \) (as pronounced in abundance) and \( a \) the semivowel of \( o \) (as pronounced in crassical). Natives of India find the same difficulty in pronouncing this English sound of \( o \) as they do in pronouncing the consonant \( v \). An Englishman who has once realized that there is such a sound as that denoted by the \( al- \) or \( h \)aun (\( t \)) will be able to pronounce the \( a \)-ain at least as well as it is pronounced in India. The latter sound is simply stronger and more guttural than the former.

\( t \)ulab, A., m., wonder, astonishment; \( t \)ulab nahi, i. q., very likely.

\( t \)alib, A., wonderful, surprising; extraordinary, rare.

\( t \)add, P., A., f., justice, equity; a Court of Justice.

\( t \)addwat, P., A., f., justice, equity; a Court of Justice.

\( t \)adad, P., A., m., number, item, enumeration; \( t \)adad \( x \)e-\( a \), law, of, a law, a set of apparatus for making tea.

\( t \)agab, A., punishment, pain, torture, torment.

\( t \)arg, A., m., excuse, apology, objection.

\( t \)arab, A., m., Arabia.

\( t \)arabi, A., m., Arabian.

\( t \)arqa, P., A., m., an area, a space, a period of time; \( t \)arqa \( m \), i. q. meanwhile.

\( t \)arq, A., m., breadth; \( t \)arq \( t \)al, breadth and length.

\( t \)arya, P., A., f., representing, a representation, petition, address; \( t \)arya \( k \), to make a representation, is often used merely for \( k \), to say.

\( t \)arq, P., A., f., a paper containing a petition.

\( t \)araq, A., m., sap, juice, expressed liquor, sweat; \( t \)araq \( m \) \( n \)ar-\( a \), A., mint vinegar; \( t \)araq, P., f., sweating, hard labour or exertion.

\( t \)ara\( f \), A., f., a bride.

\( t \)ariza, P., A., m., a humble petition, a letter from an inferior to a superior.

\( t \)iraz, A., m., honor, respect, esteem, reputation.

\( t \)iraz, A., m., determination, resolution, purpose, aim.

\( t \)ara, A., m., esteemed, valued, beloved, worthy, a dear friend, a relation; \( t \)ara, A., fem.

\( t \)a\( h \)a, A., love; exclusive and passionate devotion to a single object.
separate, one by one; -sallakh, upon account (of money paid in part); -sall qadr, according to the value or size (of); -sallah, gable, upon this analogy, similarly.

-salim, A., very wise, a wizard.
-sarmed, P., A. (lit. staging), important, great, noble, essential; -sum datu milk means a pillar of the State.

-sum, A., f., life, age; -sum bhar, for (a man's) whole life time; -sum davat, may your life be long!

-samal, A., m., work, a deed, action, operation, practice, a charm or spell; -samal karah, to act.

-sammal, practical; kilmal e samall, practical wisdom, tact.
-samni (prop. -samna), A., pl. of -samni (lit. workers), officials, functionaries, the staff of a collector's vernacular office.

-sammut, P., A., m., a paternal uncle; -samnat, f., a proper name.

-samman, A., commonly; opposed to khushun, specially.
-samnati, the colour of the jujube, (A. -samnati), deep crimson.

-samayt, P., A., f., favours, bounty; pl. -samayat; -samayat karnar, to bestow.

-samnat, f., a woman, a female.

-samay, P., m., a substitute, exchange, compensation, retribution; -samay men, instead of.

-samayat, P., officiating (in the place of another); s.m. on officiating appointments; -samayat denk, of an official going on leave, to provide a substitute; -samayat karnar, to act as a substitute, to hold a temporary appointment.

-u_taxha, P., A., m., an engagement, obligation, duty, office, trust, appointment; -u_taxhadur, m., an officer, holder, an official.

-u_taxdat, P., A., f., visiting (a sick person), making (repeated) inquiries about the health of any one.

-u_tax, A., m., a fault, vice, defect.

-id, A., f., a periodical festival.

The two great feasts called -u_tax in Indian are the -u_tax in the day after the rama_taxin (i.e. the first of hawwal), and the -u_tax in hope, which commemorates the return of Ishwah from Isaaq (not Isaaq) from a sacrifice, held on the 10th of gi_bijja.

-u_tax, f., an enclosed space outside a town, where the Muslins assemble for prayer on the -u_tax, the mosques not being sufficiently large for such a concomence.

-u_tax in (belonging to the -u_tax), presents made on the -u_tax.

-u_tax, A. (from -u_tax, Jesus), Christian; after a date, i.e. A.D.

-u_tax, A., m., life, enjoyment, pleasure, generally.

-u_tax, A., m., the eye, the exact spot or centre of anything; -u_tax waqil, the very time; -u_tax main, exactly, precisely.

-gh (ghein)

-gh denotes the latter ghain which is common to Arabic and Persian, but foreign to Hindustani. Its pronunciation bears the same relation to 'g' as that of 'kh' to 'k', 'j' to 'p', 'r' to 'b', &c. vide kh.

-ghah, A., m., a cowl, a pit, a hollow.

-ghakar, P., A., f., a raid, forgery, plunder, havoc; ghakar karnar, to plunder, to devastate or ruin; ghakar karnar, to be devastated, &c.

-ghank, A., segment, thoughtless, indolent, senseless.

-ghalib, A., overcoming, victorious, excelling, probable; ghalib, most probably.

-ghalib, A., absent, concealed, invisible; ghalib honor, to disappear, to remain.

-ghalib, A., m., cheating, fraud.

-ghalib, A., m., pronounced gharib in English, perfidy, mutiny, rebellion; the term generally used of the mutiny of 1857.

-gharib, A., f., an object, aim, end, desire, purpose; adversatively, in short, to sum up.

-gharib, A., m., pride, self-conceit, haughtiness.

-gharib, A., remote, foreign, a stranger, poor, destitute, humble, sick, gentle (of a horse); gharib, l wagan, far from one's home; gharib, gharib, the poor (in general); gharib parwar or gharib nawaiz (lit. cherishing the poor), a form of address to a superior; gharib, kham, the poor man's cottage; gharib, f., poverty, straenomenony, meanness, gentleness.

-gharib, A., m., ablation, a bath; gharib kham, a bath-room; gharib karnar, to bathe; gharib denk, to give a bath to.

-gharib, A., m., (lit. choking), anger, rage.

-ghasab, A., m., policeman, rage, fury, outrage; anything awful, excessive, or tremendous; as an adverb it answers to our usefully or too much.

-ghasat, P., A., f., negligence, carelessness, inattention, indolence, unconscienosity.

-ghul, P., m., noise, clamour, disturbance.

-ghul, A., m., a covering, a sheet, a pillow-case, a quilt.

-ghulam, A., m., a young man, a slave, a servant who gets his clothes
and food but no wages. (The most common meaning is slave.)

ghalat, A., m., mistake, error; ghalat, sananji, to misapprehend.

ghati, P., f., a mistake, a fallacy, an error, a fault.

ghum (for A. ghumn); grief, mourning, sadness, unhappiness; fulkem ghum mein ghum ke liye, i.e., there has been a death in such and such a house; ghum khut o, eat your grief, i.q. wait a bit or don't be impatient.

ghamgusir, P., remover of grief, consoler.

ghinmat, P., A., f., plunder, spoil, anything acquired without labour, a boon, a Godsend, a gain (however small).

gnus, A., f., deep thought; reflection, consideration, close attention.

ghot, P., A., m., diving, a dip, a plunge; metaphor of thought; ghota lagna or marni, to plunge into; ghota khana, to be submerged.

ghoor, A., m.; invisibility, a mystery; adj., hidden; ghoor dain, skilled in mysteries.

ghibat, P., A., f., evil speech in the absence of the person spoken of, backbiting, tale-telling.

ghor, A., another, different, unfamiliar; as an adjective, without; as prefix, the reverse of; as prefix, hair, absent; ghair dikhla, excluded; ghair manzil or ghair wujib, improper.

ghairat, P., A., f., jealousy, sensitiveness, a keen sense of honour; ghairat mand, sensitive, high-minded; bhegnaiti, insensitivity to shame.

f (16)

f is a letter common to Arabic and Modern Persian, having the same sound as the English 'f.' It is not represented in the Nagari alphabet, but in modern Hindustani is of common occurrence, appearing even in words which seem to be of indigenous origin like 'fain,' the common term among kalas and coolies for an odd or extra man.

c, A., a conjunction, and, and so, therefore, as in the word fagai, i.q. and that is all.

fata, P., A., t., commencement; the opening chapter of the Qur'an used as a prayer or invocation; fatha pashna, to recite the fatha. This is done upon all solemn occasions, and signifies entire designation to the will of God.

farabi, P., Persian, the Persian language.

farangi, A., free from care, quiet, at leisure.

fashia, P., A., m., separation, interval, space, distance.

fashi, A., abundant, excellent, superior, accomplished, erudite, used as a proper name.

fatzma, A., f., the name of the daughter of Muhammad, who was wedded to ali; makhra fatismat is the dowry which Fatima received on her wedding, viz. to dinars; Vide Mad.

fagai, P., A., m., fasting (from want, not as a religious duty), going a day without food; ek fagai, do fagai, tare, are used of the number of days since the last meal.

fai, A., f., an one; fai ghahj, an one taken from a chance speech, the first words that reach the ear.

falan, for H. phalas, m., a shrub bearing a slightly acid fruit, much esteemed for making cooling drinks (Grewia salsana); fala-f, of the colour of the fallen fruit, purple.

fakri, P., A., transitory, perishable, mortal.

fard, P., A., m., profit, advantage, use, value; the moral or lesson of a story, an inference; fard mand, profitable.

faraq, A., superior, pre-eminent.

farsi, A., t., an opening, a start; victory, conquest, triumph; farsi lala, (generally pronounced faasil lala), a man's name; farsi piri, farsi piri, the name of several towns and villages; farsi pari appears to be the name of some mosque in the vicinity of Dehi.

fituri, A., m., language, weakness, defect, disorder.

fulahi, A., m., gossiness, unbecoming language or action, ribaldry.

fakhur, A., m., glory, excellence, distinction, (ultimate) pride; also boasting.

farang, A., t., freedom from business, leisure, repose; freedom from anxiety, ease, affluence, abundance.

fard, A., single, solo; odd; as sub, f., an individual, an unit, a single line (of a couplet), a single sheet (of paper), hence a charge sheet, a list (of contents), an extract, &c.; fard baazar, an individual of the human race.

farsak, A., m., spreading, a carpet, putting, a floor cloth, the surface of the earth; farash farsak, the carpeting (in general) of a house.

farsakh, P., m., an angel.

farsangi, P., A., t., a time, opportunity; leisure, ease, recovery (from illness or other strain).

farsi, A., m., an obligation, a duty, a responsibility; an assumption or hypothesis; farsi kar, that, suppose; hence farsi has the double meaning of obligatory or imperative, and also of hypothetical, fiction, unreal.

farzi, A., m., separation, distinction, distance, deterioration, difference or misunderstanding.

farmah, P., m., order, mandate, a royal command; farmahdur; subject to orders; farmahdari, f., allegiance, loyalty.

farmani, H., v. a., derived from farmah, to order, commonly used with reference to a superior, instead of kam, to say, and also instead of kam, to do, when the latter is added to any noun in order to construct an active verb; e.g., far akhral karni, to rest, Far akhral farmani, &c.

farmayish or farmani, P., f., an order (as for goods to a trader-man), will, pleasure, requisition; farmayish kar ke beunayi, got made to order.

farsi, P., f., (spell frari in the text), a skilful made of ground rice, milk and sugar.

farokh, (prop. frokhi), P., f., sale, the act of selling.

faryad, P., f., exclamation, complaint, a cry for redress.

frob, P., m., deception, fraud, trick.

frotka, P., deceived, beguiled, fascinated.

fashid, A., m., corruption, wickedness, disorder, mischief.

fash, A., t., division; a season of the year, a section (of a book); the harvest or crop (of a season).

fash, A., m., superabundance, exuberance, bounty, grace, great natural ability or wisdom.

fusul, A., m., excess, redundancy, superfluity; fusul khardi, f., inordinate expenditure, extravagance.

fishtaa, P., A., f., disgrace, ignominy.
THE BRIDE'S MIRROR

fašustās, P. A., m., superiority, used as a proper name.

fālās, P. A., m., breaking (a fast); hence vīda ālaq, the feast of breaking, the first day after the ramāzan.

fārastr, P., A., f. (lit. creation), nature, shrewdness, a scheme, plot or contrivance.

fišān (for A. fiš-), m., an action, a deed. (In grammar, the verb.)

fīqā, H. (derivation uncertain), lost, fluid (in colour from the face), faint, black, astounded.

fāqa, A. (lit. now stop), only, simply; often used at the conclusion of a document or paragraph to prevent any subsequent addition to the text, and at the end of a book, like ' finish.'

fāqi, A., poor, destitute; a. m., a poor man, a beggar, a religious mendicant; also used as a pronoun, meaning the first person.

fīkī, A. (both f. and m. in India), thought, reflection, anxiety, care, solicitude, sorrow.

fulānā fulānī, H. (from A. fulān), an indefinite pronoun, such and such (a person or thing).

fumāna, A., m., a craft, an art, skill, sagacity.

fāns, A., f., mortality, frailty, decay; fāns hāna, to vanish, to pass away; manā dām fāns hāna, i. q. their hearts used to fail them.

fauran, A., quickly, immediately.

fhirās, P., A., a list, catalogue, inventory.

fasناس, P., intelligent.

fis, A., m.; fis jumla, in short; fis aqqpānt, in truth; fis wakeh, in reality; fis faur, in haste, immediately. N.B., the ' i ' is shortened before the ' a.'

frānās, P., A., a turquise.

frīrd, vāde frīrd.

VOCABULARY

GABR, A., f., a grave, a tomb.

GABR, P., A., m., clout; power, possession.

GABR, A., in front, before, anterior to.

GABR, P., A., m., the direction to which the face is turned in prayer.

GABR, A., m., accepting, acceptance, favourable reception, concession, concession, acceual; GABR kān, to accept; GABR H. 1. q. GABR kān.

GABR, P., A., m., a man's family, especially his wife; GABR H. 1. m., a married man.

GABR, A., m., drought, famine, scarcity.

GABR, A., m., height, stature, figure.

GABR, P., f. (H. qadar), importance, size, worth, value, measure; qadar dān, appreciating merit (a patron); qadar dān, appreciation of merit; -es qadar, so much; kist qadar, a little; be qadar, of no estimation; be qadar, I want of appreciation.

GABR, P., A., f., power, authority, divine power, the creation, nature.

GABR, A., m., the foot, a step, a pace; the phrase 'qadam dān' means life (breath) and motion or growth; do qadam pas, two steps off; qadam dān, step; qadam dān kist ko, to walk step by step, to proceed with caution.

GABR, A., m., precede, ancient, old; qadam kāhīna, an ancient servant.

GABR, A., m., dwelling, resting, shelter, permanence, constancy, quietude; qārā pānā, to be agreed upon, to be laid down as a rule; qārā dānā, to adjudge, to admit as correct; qārā kān kā ko, rest or repeat to come to any one.

GABR, A., m., the sacred book of the Musulmans.

BUBAN, A., m., property; qubban, A., m., a mortise; qubban dān, A., m., to devote oneself for any one (as a vicarious offering), to be at any one's mercy.

GABR, A., m., debt; qurāntād, H. a debtor; qurāntād kān, a creditor.

GABR, A., f., indebtedness.

GABR, P., A., m., a debt, a loan.

GABR, A., near (in time, place, or family connexion); as adj., nearly.

GABR, A., f., a portion, an instalment; qābr bāndi, f., an arrangement to pay a debt by instalments.

GABR, A., f., an oath, a pledge of abstention, qasam ho jān, to be under a ban; qasam kār leñ qasam ho gam, 'borrowing money was absolutely prohibited,' here 'qasam' means 'the subject of a curse,' i.e. something which the family were under a curse not to do; qasam kāhīna, to take an oath; qasam dānāñ kā ko, to administer an oath; qasam dānāñ kā ko, to require an oath, to adjure.

GABR, A., m., division, species, kind, sort.

GABR, P., A., f., portion, lot, fate, fortune, healing.

GABR, A., A., m., a butcher.

GABR, P., A., m., a butcher.

GABR, A., m., intention, purpose, attempt, design, will; qasam dān, &c., of set purpose, wilfully.

GABR, A., m., failure, deficiency, default, error, fault.

GABR, P., A., m., a tale, a story.

GABR, A., m., a name; qubban dān, a proper name; qubban dānāñ, the winner at old Delhi (about eleven miles from the present city), commissioned by the Slave Emperor Qutbā dān al-babā, and completed by Altamish in the early part of the thirteenth century; the locality in which the minaret is situated.
THE BRIDE'S MIRROR

qalâr, A., f. cutting; a section, cut (in tailor's language); interruption, bringing to an end; hence, traversing (a road); qâlî, karâ, to cut out (a garment), to cut short (a speech, &c.); qalâr, to traverse (a road); qalâr, to hewn, to be cut, &c.; qalâr, to tear up, breaking off relations, abandonment, desertion, complete separation; qalâr, to sugar (lb. cutting off the view), leaving altogether out of consideration, without reference to; qalâr, adv., definitely, absolutely; qalâr, final, absolute; hukum qalâr, an order from which there is no appeal.

qalâs, P., qalâs, A., m., a bird's cage, a coop.
qalâ, A., m., a padlock, a lock.
qalât, P., qalât, A., m., a sword (for loc. jally, &c.), whence qalât, the old term in Anglo-Indian households for less; pl. qalâyan, a present of sancers filled with khit, sent during the Moharrum to a family with which a marriage has been arranged.
qalâqand, H., m., a kind of sweetmeat.
qalâq (prop. qalâs), P., A., m., a fort, a castle; as used of the Fort of Delhi, before 1857, it was equivalent to 'palace.'
qalââ, H., f., (derived from A. qalâz, a mine), tin; a coating of tin given to culinary vessels, which are made of copper; hence any other kind of coating—as whitewashing, &c.; qalâz karâ, to coat vessels with tin, to whitewash: qalâz khulhâ, metaph., to lay bare, to expose, to unmask; qalâz-khulhâ, to be exposed or unmasked; qalâz-gar, m., a dinner of pots.
qalâq, A., m., restlessness, fretfulness, agitation, keen regret.
qalâm, A., m. and f., a reed, a reed pen; cuttings of trees, &c.; qalâm, band, written down; qalamband karâ, to take down (a deposition, &c.) in writing, to reduce to writing; qalâmtirâgh, f., a penknife; qalâmdan, a pen (and ink) holder; qalâm karâ, (of a tree) to prune.
qalâm, P. (applied to bare, s. m. pl.), pastry made of paste and cut into long slips; qalâm also has the meanings of manuscript, and drafted (of trees, &c.).
qull (origin doubtful), m., a labourer, a coolie.
qull, A., small.
qulliya, P., A., m., anything fried or broiled.
qamar, A., m., the moon; qamar-kañân, i. q. like a moon on the threshold; a name.
qamar-kañân, P., A., f., sentiment.
qand, A., m., yellow crystallised sugar, also f., a kind of cloth, Turkish red.
qawwaat, P., A., f., strength, power, faculty; qawwâl e bâr, the strength of one's arm, i. q. one's own right hand; qawwâl-e-hafiz, the faculty of memory.
qornâ (a Turkish word), a brown stew highly seasoned.
qaul, A., m., a saying, speech, dictum, compact; qaul, a mutual agreement.
qahr, A., anger, exasperation; qahr e darwash bar jân e darwash, the poor man's wrath (slight) on his own soul, i. a. hurts no one but himself, a proverb.
qiyaś, A., m., conjecture, guess.
qiyaś, P., A., m., physiology, countenance, mien; qiyaśa shinzâ, a physiognomist.
qiyaśmat, A., f., the resurrection, the last day; metaph. any great calamity or disturbance; as adv., momentarily; qiyaśmat nâmâ, a treatise or letter on the resurrection.

VOCABULARY

kâf, H., m., business, work.
kâlâz, H., m., lamp black (used for the eye).
kâr, P., m., act, operation, business, affair, use. kâr-baad, serviceable; kâr-bâr, or kâr o bâr, m., affairs, business; kâr-kâhâna, a place of work, a manufactury, an extensive establishment; kâr-kâhâna jâr karâh, i. q. to set something going; kâr-er, efficient, on hands; kâr-gâz, skillful; kâr-gâzâ, f., good services.
kâr-kâbât, P., f., embroidery (lb. framework).
kâran, H., m., cause, motive; as an adverb, on account of, for the sake of; -apse kâran, of your own motion.
kârî, H., operating, effectual; sakâm o kârî, a prosecutions or morat wound.
kârgâr, P., m., a craftman, a skilful workman; kârgâri, f., artistic work.
kâbhâna, H., v. a., to draw (as a sword from its sheath), to draw (figures), to work figures on cloth or in lace, to make (a cup upon a block).
kâbhâna, P., m., paper; kâbhâna, m., a paper-maker.
kâfûr, P., m., camphor; kâtûn, white.
kâf, P., A., sufficient.
kâkrest, P., dark purple.
kâlâz, H., black; kâlâ pâni, black water, is used of the sea; kâlâ pâni bhejá, to send (across) the sea, the familiar term for "transportation."
kâm, H., action, work, performance, duty, job, business, use, object, purpose; kâm-ânâ, for kâm meân-ânâ, to be of use or of service; kâm ka hónâ, to be fit for use, or to be fit for work; kâmâr, a man of buri-
THE BRIDE'S MIRROR

VOCABULARY

kañūḍa, H., m., a plot of ground enclosed and let out to traders in any particular article (something like our exchanges, e.g. Corn Exchange, &c.).

kañūḍa, H., v. (nouter of kañūḍa), to be cut; to be passed (of time); to be interrupted (of speech); to be extracted (of colours).

kañūḍa, H., n. (prop. kañūḍa), lit. a procurees, but applied generally to a woman of bad character, a thief, a cheat.

kañūḍa, H., v. a., to get out (by some one else).

kañūḍa, H., m., a cup or bowl of metal, for drinking out of.

kañūḍa, P., a., abundance, excess, majority, the greater part, frequency; kañūḍa-tâ-e, a majority of votes.

kañūḍa, L., many, much, plentiful.

kañūḍa, P., croned; κανονή, a chair.

kañūḍa, P., where?

kañūḍa, H., raw, unripe, uncooked, unharmed (of bricks), unripe, unmeasured (of a rod), unseeded (of paper used for recording business transactions), unblunted, immature, imperfect, the opposite of pokka; kañūḍa kuriyâ, a dish made of alternate layers of meat and rice allowed to simmer.

kañūḍa, H., m., an unripe melon.

kañūḍa, L., gritty, nasty (of food).

kañūḍa, H., a, a smallake (of ritter) made of flour and pulse fried in ghee or oil.

kañūḍa, H., an indefinite pronoun, some, something; kudh nahi, nothing; kudh na kudh, something or other.

kañūḍa, H., f., a public office, a court (anphale, Cutcherry).

kañūḍa, H., m., the name of a town in the Palambar district of Cudd, in which is the tomb of Saiyid Ahsafr Jahlângî, noted for the cure of afflicted persons.

kañūḍa, H., f., improtunity, persistence, existence, worry, labour; radd o kañūḍa, argumentation (mutual contradiction and perniciously).

kañūḍa, H., where?

kañūḍa, H., m., the kanâ; kañūḍa târî, the palm of the hand.

kañūḍa, H., hard, firm, crisp; new (of cloth).

kañūḍa, H., v. m., to cause to do.

kañūḍa, H., m., to cause to do.

kañūḍa, H., m., a bitter vegetable of the cucumber species; the art in cooking it is to remove its excessive bitterness.

kañūḍa, H., m., a, noble, generous, liberal, benevolent, assisful, forgiving, the Meraphid.

kañūḍa, H., v. a., a, a ring, a brooch or anklet of gold or silver.

kañūḍa, H., v. m., to crackle (as oil or ghi when boiling); v. b., to cause to crackle.

kañūḍa, H., bitter, avid, gungent.

kañūḍa or kañūḍa, H., f., a pan for frying or boiling in; kañūḍa kariyâ, to put the pan on the fire.

kañūḍa, H., v. m., to be vexed, to be grieved or distressed, to pine, to fret.

kañūḍa, H., m., a peasant, a cultivator.

kañūḍa, H., m., a, breaking; in arith., a fraction; loss, damage, discount, flaw.

kañūḍa, H., f., pain.

kañūḍa, H., v. a., (1) to draw tight, to tighten, to pull together, to fasten; (2) to assay, to test.

kañūḍa, H., m., a wender of metallic vessels, a brazier, a coppersmith.

kañūḍa, H., m., a prop. kañūḍa, P., f., a boat; a small vessel, a barge.

kañūḍa, H., v. a., a (saltuna) raisin, raisins.

kañūḍa, P. (lit. drawn), needlework, embroidery; kañūḍa kharas, displeased.

kañūḍa, H., f., occasion, usefulness.
kam, P., less, little; adv., rarely, seldom; kam kar ke deni, to give less than the full quantity; kam so kam, at the very least.

kam -liitii, f., want of special interest in.

kam bakhsh, unfortunate.

kambha, kambhite, f., misfortune.

kam, m., work.

kam-aj, deficient in sense.

kam-tim, deficient in knowledge.

kam-umr, too young or very young.

kam-go-i, f., tactfulness.

kamal, A., m., perfection, consummation; kamal (e) abuq, the utmost delight or desire.

kamnii, H., n., to earn; kamnii ke khanna, to live by one's own earnings.

kam-nii, H., earning a living, a breadwinner, a worker.

kam-i, H., f., earnings, gains.

kumbh or kunbhe or (Persianized as) kumbha, H., m., a family.

kumar, P., f., the loins, the waist; kumar bighana, to grip up the loins; metaph., to prepare for action or duty, to be alert.

kammal, H., m., a blanket.

kimna, for karim, for karim baksh, a man's name.

kumbar, H., m., a potter.

kami, P., f., deficiency, scarcity; kami beej, fluctuation, less or more.

kamin, P., mean, base, low, vulgar.

kinaar (prop. kanaar), P., m., side, margin; darkinna, setting aside, not to speak of.

kinaare, P., m., side, edge, border, bank, shore; kinaarakha, retiring (to private life).

kumhaha, H., m., a family; side kumbha.

kaphii, H., m., a necklace.

kunjii or kunjara or (Persianized as) kunjara, H., m., a green-grocer.

kunjii, H., f., a key.

kandani, H., f., (a female kandani), a dancing girl; kandani gali, a street so called in Dehli.

kandagaar, H., f., m., a maker of gold or silver wares.

kunda, P., m., a pond.

kundha, H., m., the shoulder.

kundi, P., f., blindness, blunting.

kandha, H., dry dung used for fuel.

kankar, H., m., a nodule of limestone, a lime pebble; a stratum of kankar is very commonly found under the clay soil in the North-West Provinces; when burnt it makes excellent lime, and it is the material of most of the metallized roads.

kanghi, H., n., a small comb; kanghi karnii or kanghi bati karnii, to dress the hair.

kangh, H., a comb-maker.

kuywa or kuk-e-ne, H., m., a well.

kali, H., f., an atom, a crystal; a hard uncooked grain of rice; when rice is boiled, some grains resist the process longer than others.

ko, H., an old form of the interrogative ka.

ko, H., a distinctive or determinative particle, often used as the sign of the objective case. It may be translated by at, to, for, and sometimes by about. Sometimes it may be rendered in English by the, and sometimes it is untranslatable.

ko, H., an indefinite pronoun as some, any.

kuwarsnii or kuwarwarsnii, H., m., bachelorhood or maidenhood.

kiwai, H., m. (pl. kiwaien), a door.

kaukak, H., m., eugenesia, a festival, sport, truce, games.

kowalii, P., m., the chief officer of police in a town.

kowalii, H., m., the chief police station.

kotha, H., m., (1) a house of brick or stone roofed with stone slabs or cement; (2) the flat roof of such a house; an upper chamber.

koth, H., f., a small room (in a house); a store-room.

koda, P., m., a narrow street, a lane.

kori, H., f., a point or tip; kor ksh, f., unevenness, defects.

kow, H., f., (angles, overseer), a small shelter used as a money; from sixty to eighty go to the post office according to the rate of exchange.

kos, H., m., a measure of length, differing in different parts of India, but generally recognized as equal to two miles; a 'pakkii' kos is always at least two miles; a 'kadii' kos varies from one-and-a-quarter to two miles.

kous, H., v. a., to curse.

koush, H., f., direlling, exertion, an attempt.

kofa, P., bruised; gounded meat made into balls like ruskels.

koka, H., m., lotus colour, slate colour.

kunna, H., v. a., to wind up (a watch or musical box).

koh, H., m., the abdomen, the womb; koh kii khali, a (sonorous) disease acquired before birth.

kun, H., m., an armful, an embrace.

kun (orig. ko, like jo and no), who? which? kahii sa, what like? kohii, H., m., an angle, a corner.

koh, P., m., a mountain, a hill; koh e tir, Mount Sinai.

kahsa, H., m., the foot, the limb.

kahk, H., m., a story.

kahkwaat, H., f., a proscenium.

kahkaan, H., v. b., to cause to say; kahkha amliik, to send a verbal message.

kahsa, H., m., a house; kah ghar, to say and have done with, just to say; kah bhaaro, to say all one
khas to say; kham saan, to say and bear, is a comprehensive expression like say high, say high, say happy, be pleased, do, anywhere, somewhere, per chance.

kai, H., interrogative, how many? to be distinguished from kai which means several.

cab, H., m., mud, dirt.

car, H., m., a worm, a maggot; kar par gae (of clothes), they have got moth-eaten, lit. moths or maggots have devoured them.


kak, H., m., the Acacia Arabiae.

kaka, H., t., edging (shaped like an Acacia leaf).

kar, H., m., a nail, a pin; also kii, half golden pin worn in the nose.

kani, B., m., an alephetic.

kur, H., how? kuint, because; kuy, how?

kh, khak, a letter peculiar to Hindi, sounded like the 'k' in blockhead.

khata, H., m., an item of account extracted from a cash-book and copied into a ledger under its proper head; khata babi, t., a ledger-book. The set of collecting and arranging promissory items under separate headings is called khatiyana.

khin, H., m., the skin, a hide.

khana, H., v. n., to eat, to swallow; haww khana, to take the air; khana is often used metaphorically for to suffer, e. g. do unhana, to get bruised; maa khana, to suffer a beating; and it occasionally merely serves to turn a passive phrase, as bal khan (of a rope, &c.), to be twisted; gil khana, to be subjected to abuse.

khana, H., m., food, dinner, a meal, anything cooked for a meal.

khada, H., f., course sugar.

khapan, H., v. a., to destroy, to ravage; kar kahan, to dash one's head against the wall or strike the head with one's hands, to worry oneself.

khap, H., f., expenditure, consumption, demand, ready cash, appreciation.

khaana, H., acid, sour.

khaatra, H., f., (in five melodies), dined, a Dutch chorus, wrung; metaphor; war.

khaaka, H., m., rapping (at a door, &c.), clatter, a rattle, alarm, anxiety, secret musing, apprehension.

khajura, H., f. (also m.), the date-tree, a date.

khal, H., f., a dish made of rice and split pulse boiled together, with ghia, spices, and burnt onions subsequently added; metaphor, a miscellaneous mixture. The proverb, 'ghi khalan gaay? khicri men,' where is the pot gone? why it's in the khicri, owes its expressiveness to the absorbing powers of hot rice when ghia is poured over it. The proverb implies that you get full value for money sunk in capital though you can't lay your hands on it.

khar, H., upright, standing, stopping, waiting, ready; khar khan, to stop; khar khan, to set up; khar hon, to stand, to get up; khaa khar, i. e. in haste, the opposite of baalhe bujha.

khoshthi, H., v. a., to please, to give out, to scratch, to tear.

khsaa, H., v. a., to slant, to slant.

khilana, H., v. a., (causal of khil), to cause to eat, to feed; to administer.

khilana is also the causal form of khil, to play, a. g. gilkar khilana to give some one a day's sport, and of khilh, to blossom; long gest khilh-sangi will send out big blossoms, i. e. will create a great scandal.

khilna, H., v. n., to unroll (as a bud), to bloom, to blossom; metaphor to opend (with pleasure).

khila, H., v. n. (neuter of khola), to be open, to be united (of a knot), to be uncovered, to be displayed, to be solved, to become clear (of the sky), to be evident (of a fact); to get lower, to start (of a ship or railway train), to be open-hearted or familiar with; khuli munaan, open weather (i. e. after the rains are over).

khilana or khilolana, H., m., a toy, a playing thing.

khil, H., f., oil-cakes; scented oil-cakes is used as a hair-wash.

khota, H., f., false, counterfeit, deformed, adulterated, sweeter, decaying, corrupt, fastened, bad.

khol, H., m., search, inquiry, seeking, a clue.

khuna, H., v. m., to dig, to carve; metaphor to search for, to investigate.

khn, H., v. a., to open, to loosen, to unlute, to unravel, to display, to disclose.

khona, H., v. a., to lose, to part with, to throw away, to waste.

khuthi, H., f., a small egg.

khut, H., m., ground, a plain surface, a field; khet, f., agriculture.

khir, H., f., rice and milk (the rice percolated in water is again boiled in milk). N. B. — It should be pronounced so as to rhyme with the French word 'rire' (to laugh).

khil'sati, giving a child a taste of rice-milk, a ceremony observed when a child is about six months old.

khil, H., m., play, a game, a sport, amusement; khil kaal, m., a game, an hoax, children's amusements.

khela, H., v. a., to play.

kejoda, H., v. a., to pull to, to drag, to draw, to absorb; — akhejoda, to tease a sight; khed bulanta, to drag, in response to a summons; khed bulaya hail, i. e. made (me) come all this way.

sa (gaf) gakara, a satter common to Persian and Hindi, but unknown to Arabic. Its sound is that of the English 'g' in 'guy,' 'get.' 'Give.' The sound of 'j' is never substituted for it.

g, ga, ga, H., an affix implying certainty or determination, used in forming the future tense from the root; a. g. from kha, I may come, (supposed) I come, is formed kha-unga, I will come; it is added also to the word 'hai' to emphasize it, thus while 'hai' means it is or there is, 'haia' means it is certainly, there certainly is.

gaia, H., m., the sound of musical instruments (usually combined with bhaj).

gadar, H., m. or f., a carrot; gadar muri, carrots and radishes; metaphor for things of little worth.

gar, H., m., a gar, thread; gar, m., a strong coarse cloth, generally dyed red.
gārī, H. f., a cart, carriage, or car.
gādhī, H., f., a knot, a knob, a joint; a bundle, a purse.
gkaw, H., m., a village.
gā-o, m., a bull; f., a cow, but for the latter gā is more usual.
gā-otakiya, m., a large pillow for supporting the back; gā-otakāh, f., a kind of fancy bread.
ghāri or ghāri, H., f., a bundle, a package, a parcel.
ghāma, H., v. a., to inquire (rarely used except as a rhyming addition to puchānā).
ghūkā, H., m., a cluster, a tuft, a knot, a tassel; gūchāhār, having tassels or knots, knotted or tasselled.
gudgudānā, H., v. n., to tickle.
gurā, H., m., a donkey.
gūddi, H., f., a cushion, a seat, especially the chief seat, and hence i.q. throne.
gadā, H., m., a bundle.
gūgār, gūgānā or gūgānā¹, P., m., passing, crossing; metaph. getting through life, existence.
gūr, P., m., passing by; gūr gah, a passage, a thoroughfare; dar gūr kān, to pass over (a fault), to excuse, to make allowances.
gusnānā, H., v. n. and m. to pass; gusnā gūrnān, gone by, all over; naqūnt tāng e gugnē, one's life will pass in poverty, i.q. it will be a hard struggle to live.
gūnghī, P., past, the past.
girāmi, P., revered, beloved, precious.
girān, P., heavy, important, difficult, expensive; girānī, f., dearth.
girānā, H., v. n. (causal of girān), to cause to fall, to let fall, to drop, to upset.

¹ N.B.—All these words are written indifferently with 'g' and 'd'. The latter spelling is now considered more correct.

flowers blossom (metaph. for exciting astonishment or being remarkable); guharre-aun, to strewn rose-flakes, metaph. to live luxuriously or extravagantly (chāra = an aggregate of small things, e.g. a charge of shot, a handful of gravel, &c.); gul-e-shahāt, pomegranate blossom; gul-e-shahāt, peach blossom; gušān, a flower garden; gušā gušā or merely gušā = a rose (lit. the rose-water rose).
gailā, H., m., the front part of the neck, the throat, the voice; the neck (of a bottle), &c.
gulāb, P., m., rose-water; in India, both rose-water and a rose (tree or flower); gulāb also occurs as a proper name.
gilka, the English word glass, which is used for a vessel of any material resembling an English tumblers in shape.
gulānā, H., v. n., to melt, to become dissolved, to become soft by cooking, to waste away, to decay, to be frozen; dāl gulānā, split peas to become soft (by boiling) is a proverbial expression for things going smoothly; dāl gulānā nāhī, i.q. the hard corners can't get rubbed smooth.
gulī, P., m., the guile; guile, guile, a sultan; an ornament for the throat.
gilār or gilārī, H., m., betel-leaf; folded up with spices inside ready for chewing.
gila, P., m., complaint, remonstrance, reproach.
gilī, H., f., a narrow street, a lane or alley.
gun, P., lost, wanting, missing, astray; gunmārā, on the wrong road, erring.
gunmūn, P., m., doubt, suspicion, conjecture, surmise, opinion, fancy.
gunmān, P., nameless, ignoble, anonymous.
gun, H., m., a quality; in gunot ki, of these qualities; sub gunot, perfect in everything.
ginnā, H., v. n., to count, to enumerate, to include in one's reckoning.
gunā or gunāh, P., m., a sin, a fault, an offense; gunāh, a sinner; beganāh, innocent.
ginti, H., f., counting, calculation, number, reckoning, muster; also used for the first day of a month (when pay is distributed).
gand, P., H., m., a store, a treasure-house, a pantry, a grain market or corn exchange.
gunja or gunja-ī, P., f. (lit. containing), space, capacity, capability, room, profit; since kā gunja-ī thā = the needlework was a source of income.
gandā, P., m., a pack of cards, a game at cards.
gunda, P., stinking, rotten, rancid; metaphor of the temper, sour, vile, offensive.
gandhi, H., m., a seller or maker of perfumes.
gandā, H., m., (lit. an aggregate of four courses), a charm, esp. a charmed cord of different coloured threads knotted together, worn round the neck, wrist, or ankle.
ginwānā, H., v. m., to get counted; to pile gunā or, according, &c., to count out the purpose to, implying that the giver made the recipient acknowledge each coin.
gunahārā, P., a sinner; vide gunah.
geo, P. (lit. say), although.
gawārā, P., digestible, palatable, agreeable; gawārā kān, to make a thing palatable to oneself, to put up with or submit to.
gawārā, P., m., a witless; gawārā, f., evidence, attestation.
got, H., f, the border of a garment, edging.
gotă, H. n.m., (1) gold or silver lace used as edging; (2) a preparation of coriander seeds, covered, cardamoms, &c.
god, H., f, the lap.
gosa, H., fair complexioned, white, an European.
gosha, P. m., the ear; goshmalì, f., twisting the ears, admonishment, chastisement.
gost, P. m., flesh, meat.
gokha, H., m., (1) an anklet; (2) an ornament of fringed lace of gold thread. (Both meanings are derived from a resemblance to the thorny seed of a plant called gokha.)
gol, H., round, circular, spherical.
goll, H., f., a ball, a bullet, a pill; gollyga kahab, balls of mast from roasted quaint, H., f., occasion, advantage, one's interest, profit; as adj., fit for.
gundhà, H., v.a., to knead (dough).
gora, P., as if, as one might say.
gosha, P., f., tall, utterance, power of speech.
got for got = go har, having puffed. The meaning is clear from the context; but the etymology is obscured by the license of Hindi poets in altering words to make them rhymed. There is a verb gudna or gopna or gowna = to hide, and a verb godna or gopna, to seek; either might become got for the sake of rhyme and metre.
gahà, H., deep, profound; firm or deep (of colours), sound (of sleep), close (of intimacy), thick or strong (of liquids).
gahà, H., v.n., to catch hold of.
gahà, H., m., an ornament, jewellery; gahnà, p.à, a bride's stock of jewels.
sgaurà, H. (for -sgarà), the numeral eleven; sgarhvanà, eleventh.
gayà, past part. of jana = to go. (In compounds the original form jaya is used, e.g. gojana karà, to be in the habit of going; jayà chànà, to be on the point of going; jayà jana, to be gone [loc].)
gerì, H., f., a boy's game (kicking a stick over a line by throwing another stick at it).
gondà, H., marigold colour.
gotha, H., m., wheat.
gh, ghakara
gh, a letter peculiar to Hindi, sounded like the 'gh' in 'ghost,' 'ghostly,' or the proper name 'Egman.'
ghà, H., f., grass.
ghabránà, H., v.n., to be confused, flustered, perplexed, dismayed or embittered.
ghatà, H., m., a lump, a swelling in the joints, &c. from over-exertion.
ghatâ, H., v.a. (causal of ghatà), to decrease, to lessen, to diminish, to deduct (from), to abate; ghafà donà, intensive.
ghatà, H., v.n., to be lessen or diminished, to shrink, to subside, to be subtracted (from); ghatà jína, intensive.
ghatà, H., f., the knee; ghatànyon dàna, to crawl on the knees.
ghar, H., m., a house, dwelling, abode, home; a room (in a house), a compartment, a pigeon-hole (in a desk); ghar bàr, a household; gharwàlà, the man of the house; ghar kà bhola, i.q. a born fool; ghar bâthà, staying at home, (of a man) being out of employ; ghar jàna, to go home; ghar aí pura utâhànà, (1) to undertake the management of the establishment of the whole household (by cries or disturbance); ghar kà ghar, the whole household or every house. The phrase 'ghar meg' is often used of a wife, e.g. ghar meg bhâr bâr, i.q. my wife is ill; ghar meg ki khub bâ, it is my wife's pleasure.
ghuðmà, or ghurakà, H., v.a., to seek, to threaten, to frown at.
ghurà, H., v.n. (naut. of ghurnà), to be hammed in, to be crowded; (of clouds) to be massed together, to gather.
ghurò, H., m., an earthy water-pot.
ghurò, pà, pûshà, of water.
ghurà, H., f., the eighth part of a pahar (which is equal to three hours); an indefinite period of time; thus gharì bhar kà kàn means the work of a short time, but ghautànà tak is i.q. for hours; gharì also means a watch or clock.
ghurà, H., v.a., to be rubbed, to be worn by rubbing, to waste away; gharì glies karà, i.q. by use and wear.
gushà, H., v.n., to thrust or push oneself in, to rush in; gush bârah karti bânh, are always intruding.
ghushà, H., v.a., to draw, to draw (along the ground), to trawl.
ghasnà, H., m., pride, conceit.
gush, H., f., dislike, aversion, disgust; gushánà (kash ko khâne), to be disgusted with anything.
ghàrà, H., m., a bell, a gong; a clock; an hour; gharà bâhà, to strike a gong or ring a bell; gharâ bâhà, the gong is sounding or is being struck.
ghurà, H., v.n., to stare at, to fix the eyes on.
ghorà, H., m., a horse.
gholà, H., v.n., to dissolve, to mix a solid with a liquid.
ghûmà, H., m., to turn round.
ghî, H., m., clarified butter.
gharnà, H., v.a., to surround, to encompass, to besiege, blockade.
lāṣā, H., m., a boy.
lāṣā, H., m., childhood.
lāṛk, 1, n., a girdle.
lāṛnā, H., v. a., to fight, to struggle, or contend with, to strike against, to collide, to compete; lāṛnā, to die fighting.
lāṛnā, H., m., an army; lāṛkā, a camp-follower (whence lāṛcā).
lūf, A., m., elegance, beauty; pleasure, the point (of a jest or story); courtesy, kindness.
lūf, A., fine, delicate, elegant, beautiful, pleasant, nice (of food); good (of an anecdote), gentle, affable.
lā-nil, P. (for lā-nil), m., (1) a ruby; (2) the mate of the pet birds called amandavi (the female being called munāil).
lā-nilā, P., A., f., a curse, an imprecation, a reprobation, a mark; of a man, a curse, to reprove sharply.
lā-nilā, P., A., m., an envelope, a wrapper.
lā-nilā, A., m., an utterance, a word.
lā-nilā, H., m., a distinctive mark, a token, sign, indication; lā-nilā pakāna or lā-nilā sikhā, to learn manners (bad or good).
lā-nilā, A., m., attention, notice, glance, regard, consideration.
lā-nilā, A., m., a confessor, counsellor, or quill.
lā-nilā, H., v. n., to be laden or loaded; lā-nilā laḍā, laden up with a full load (on his back).
lā-nilā, P., A., f., delight, enjoyment, deliciousness.
lā-nilā, A., delicious.
lā-nilā, P., m., a bar; the cold fit of an ague.
lā-nilā, H., f., a fight, a quarrel, a dispute, war, hostility.

Vocabulary

laṣā, H., m., a continuous thread, adv., successively.
lāṣā, H., v. a., to cause to adhere, to apply, to attach (to), to fix, to set, to attach, to impose; màrṣok laṣā would go and privately dispose of at some shop.
lā-nilā, A., m., attachment, connection, contact, inclination, reference, application.
lā-nilā, P., m., a copper pan or basin.
lā-nilā, H., v. n., to come into contact with, to be attached to, to be fixed in; to hit (a sport), to begin (action), to be invested (in, as money, to be engaged in, to be imputed (to), to be closed (of doors), to be fell (of hunger, cold etc.).
lā-nilā, P., A., i.e., for God, in the name of God; as adj., dedicated; as adv., for God’s sake.
lā-nilā, H., m., long; lā-nilā, long and broad.
lā-nilā, H., m., and f., length.

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lā-nilā, P., H., m., an anchor; jhāka ko lā-nilā kā, to anchor a ship; lā-nilā also means victuals distributed to poor people, hence lā-nilā ko m., m. an almshouse, or rather what we should call a soup-kitchen.

laṣā, H., m., a continuous thread, adv., successively.
lā-nilā, A., m., a mouthful, a morsel (of food).
lā-nilā, H., f., weed, a staff.
lā-nilā, H., H., v. a., (cause of likhā), to cause to write, to dictate, to teach writing.
lā-nilā, H., v. a., to write; paṭākh lā-nilā sā, or simply paṭākh lā-nilā, means a man of education.
lā-nilā, H., v. a., to get written (e.g., the copy of a letter by a clerk, etc.).

lā-nilā, A., m., a pen (drawn by a pencil, etc.), a stroke, a stroke; skyā, skyā paṭākh, lā-nilā paṭākh; the same has escaped, they are beating his trail.

Prov.

lā-nilā, H., v. n., to fight, to struggle, or contend with, to strike against, to collide, to compete; lā-nilā, to die fighting.

lā-nilā, H., m., an army; lā-nilā, a camp-follower (whence lā-nilā).

lā-nilā, A., m., elegance, beauty; pleasure, the point (of a jest or story); courtesy, kindness.
lā-nilā, A., fine, delicate, elegant, beautiful, pleasant, nice (of food); good (of an anecdote), gentle, affable.

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lā-nilā, A., delicious.
lā-nilā, P., m., a bar; the cold fit of an ague.

lā-nilā, H., f., a fight, a quarrel, a dispute, war, hostility.
THE BRIDE'S MIRROR

lāqāt, P., A., f. (lāqā), fitness, congruity, capability, merit, dignity, lepā or lepā, H., v. a., to plaster, to smear (especially in the walls and floors of a mud-house, with an earthen wash carefully prepared from the dust clay mixed with cow dung. This is an operation performed weekly or fortnightly for the whole house, and daily for certain parts of it, by the women of the household, and is of the greatest sanitary use; liqmāt is merely a duplicated expression.

liqmāt, H., v. n., to lie down, to be in a recumbent position.

liqmā, H., v. a. (but with a neuter construction, vide lāqā), to go away with, to take away.

lijāya, a form of lija, like djirī from djanā, be pleased to take.

lakīna, H., m., on the other hand, limā or limā, H., m., a lime, a lemon.

lāmā, H., v. a., to take (opposed to donā, to give), to accept, to acquire; to purchase, the full phrase is mol ko lāmā, to take for a price, or simply mol lāmā.

len den, H., taking and giving, commerce, the profession of a banker or money-lender; len den karnā— to be a banker or money-lender; len den honā (kiai se, kid ko), to have commercial or banking transactions with any one; len den hand karnā, to stop traffics or money dealings.

lewā, H., m., a tailor; nām lewā, one who takes one's name, an heir.

liya, inflicted form of liya, participle of lewā, taken, hardy; as an adv., on account of, or for the sake of; -us ke liya, for him; -is liya, for this reason; ki liya, why? ki liya ki, for; (lit. for why?) because.

m (mām) mākāra

The 'm' is a letter common to Arabic, Persian, and Hindī, and has the same sound as that of the English 'm.'

mā or mā, H., v., a mother; mā bāp, a father.

mā, A., a relative pronoun, used in some Arabic phrases, as mā bāp, what is between, an interval; mā nāwā, what is besides; māshā' lāh, what God wills (may happen), an expression of admiration or astonishment; shā' is for šā'-

mā, P., etc.

mā-li, for mā—mother.

māp, H., f., measurement; māp tīl, measure and weight.

māt, P., amazed, confounded, conquered, reduced to the last extremity (whence the English 'mate' in chess); māt karnā, to beat (in the sense of being victorious), to surpass.

mātām, P., A., mourning.

māțā, H., m., the forehead.

mājārā, P., m. (from A. mājārā, what has happened; vide mā), an accident, event; the relation or narrative of an event.

mādār, P., f., a mother.

mādās, P., A., m., matter.

mār, H., f., beating, a blow, punishment; mār pīt, an assault; mār kānā, to give a beating, to be beaten.

At page 115, line 26, 'mur-mur mār' means the same dull repetition, i.e., the mechanical pronunciation of the same syllables.

mārānā, H., v. a., to strike, to beat, to kill, to ruin, to destroy; often used with a noun merely to denote action of a violent kind, as ghoś mārānā, to die; dam mārānā, to breathe; mārānā, intense n. kill.

mārā, H., by reason of; lit. forcedly,

mānā, H., v. n., to ask for, to beg, to be in need of, to desire, to borrow.

mānā, H., v. a., to respect, to heed, to obey, to trust, to admit, to acknowledge, to approve; kisi ki mānā, kisi ke mānā hai (unā, bat), he does not listen to any one; burā mānā, to take ill, to mislike.

mānānd (prop. mānānd), P., f., like, resembling.
mānī, H., f., a nurse, a housekeeper; mānī jī is used as if it were a proper name.
māh, Y., m., the moon, a month; māh be māh, month by month, monthly; māhāt and māhārī, monthly; the latter may also be used as subst. f. for sūspend.
mā-ī, mā-ī jī, H., mother, a respectful mode of addressing a woman.
māya, P., m., source, principle, substance, principle, principal, wealth, stock.
mūbrāk, A., blessed, fortunate, used as a form of welcome or congratulation; mūbrāk bād, F., may (it) be blessed (to you); mūbrāk bādī, f., uttering the formula of congratulation; mūbrāk sālamāt, congratulations and salutations.
mūbālassen, A., m., exaggeration, mūbālassen, A., m., a beginner.
mūbālassā, A., afflicted, infected in calamity; mūbālassā a mūbālāt o ranj, overthrown by calamity and sorrow.
māt, H., a prohibitive particle, used either before or after an imperative, or an infinitive used as an imperative; e.g. māt bolo or bolo māt, māt bolo or bolo māt be māt, don’t speak.
māt or mātā, H., the mind, the inclination, sense, prudence.
mātā, A., f., merchandize, goods, chattels.
mūtā, A., left, relinquished, obsolete, abandoned, omitted, discontinued.
mūttāsīn, A., contiguous, near.
mūtā-sālib, A., astonishd at (i. q. tās-sālib karnā wiliy).
mūtā-śaddād, A., (numbering many), numerous.
mūtā-sālig, A., hanging to, depending upon, attached, pertaining or relative to.
mūtātā, A., restraining (from evil), sober, devout, God-fearing.
mūtāwāṭī, A., succursive, uninterrupted, continuous.
mūtāwālīn, A., favorably inclined to, attached, countenancing.
mūtār, H., m., a pes. piece.
mūtāsā, A., sweet, sweet, molasses.
mūtāl, H., f., the flat, a hensif; mūtālās, H., H., to have filled both hands.
mūtā, H., f., earth, soil, clay; mūtā dāna to bury; mūtā karnā, to make earth (of), to ruin, to spoil; mūtā kānā, to eat dirt; mūtā mān mūnā, to level, to raise, to spoil.
mūtā, A., f., likeness, similidude, analogy.
mūtā, A., f., a fable, a parable, an ado or proverb.
mūtā, A., adv., for example, for instance.
mūtā, A., H., (for A. mūtā), allowable, lawful.
mūtā, A., f., place, room, scope, power.
mūtā, A., constrained, compelled, under compulsion; mūtā, f., helplessness.
mūtā, A., f., (lit. a place of sitting), an assembly, company, party, a memorial gathering or feast.
mūtā, A., f., the dye called magenta.
mūtā, A., H., intermediate (of also), middling.
mūtā, A., glorious; the common epithet of the Qur-an.
mūtā, in sād mud, is merely a rhyming addition.
mūtā, H., v. a. (causal of mūtā), to arouse or excite (a disturbance).
mūtā, H., v. a., to be stirred up, to be raised (of a disturbance or disturbance).
mūtā, H., f., a fish.

VOCABULARY

mūhā, A., impossibly, absolutely.
mūhāwara, F., A., m., dialogue, conversation, current speech.
mūhābāt, P., A., f., love, affection, friendship.
mūhājirī, A., necessary, indispensable, wanting.
mūhāram, A., sacred, the name of the first month in the Arabic year, and of the commemorations of the death of Hāshān and Hāshān which is held during the first eleven days of the month.
mūhārām, A., excluded, debarred, deposed, deprived of.
mūhā, A., benevolent, a benefactor.
mūhā, A., gained, collected; subst. m., a duty or impost, tax, postage, toll, excise.
mūhā, A., unpagd, pure, sheer, absolute.
mūhā, A., f., a place of assembly, a meeting, a party.
mūhā, A., guarded, protected, retained (in the memory); secure, safe.
mūhā, A., a place of alighting, an abode, a building, a palace; mūhā, residence, buildings; ḫoḡre mā bāshā, sar māshān ke khyāb ākhanā, to live in a hut and dream of palaces.
mūhā, A., generally pronounced mūhālā, H., H., from A., a ward or division of a town.
mūhāmād, A., praised, the name of the Araban prophet, and hence commonly adopted as a proper name.
mūhāmād, A., f., muhāmād = compound, a proper name.
mūhā, A., m., toll, labour, effort.
mūhā, A., f., diligence, trial, affliliation.
mūhā, A., addressing; mūhā, directing.
omā hā, H., to turn (towards some one) in speaking; to address.

The person addressed is called mūhābā, mūhābāt in Grammar the second person.
mūhā, A., contrary (to).
mūhā, A., f., opposition, contrariety, mutual repugnance.
mūhā, A., m., elected, invested with power, an agent or attorney, independent; mūhā, kār, a general manager; mūhā kūl, invested with full powers; mūhā kārī, f., independence, the business of an agent or attorney.
mūhā, A., abridged, concise, in brief, briefly.
mūhā, A., hidden, concealed, suppressed, secret.
mūhā, A., m., place of turning, axis, pivot, hinge; metaphor, the point upon which any matter hinges or depends. The name of a saint (in full, baṛr-ṝ dān ṛhān) mūhā, for the anniversary of whose death is kept on the seventeenth of Jumā-l-Ṭā, hence mūhā bā, page 19, line 6, means the whole of Jumā-l-Ṭā.
mūhā, A., f., courtesy, civility, politeness.
mūhā, A., m., colleges, schools.
mūhā, P., A., f., length of time, duration; mūhā, for ages, for a long time.
mūhā, A., f., praise.
mūhā, A., f., assistance, help, succour, reinforcements; a gang or relief (of labourers, &c.); madgdr, an assistant.
mūhā, A., m., a place of reading, a college, a school.
mūhā, A., m., a teacher, lecturer, professor or schoolmaster.
mūhā, A., m., the subject-matter of a tablet, object, desire, wish.
mūhā, A., m., a city, the city.
THE BRIDE'S MIRROR

margā, A., remembered, mentioned, foreseen; subst. m., mention.
margās, P., A, f., custom.
masbāb, A., m., way, a rule of conduct, religion; masbah, pertaining to religion.
masūth, A. (pl. of mātstāb), m., steps, degrees, gradations of rank; circumstances, particulars.
murād, A., f., need, intention, will, desire, purpose, meaning.
murtāb, H. A., m., firm, sure.
murtāb, P., A, m., a step, a degree, rank, time, term; ka-i murtāba, several times; as he was murtāba, this time or the (very) next time.
mīrā or mīrād, H. E., pepper, the pepper; black pepper is called kali or gōl mīrā; a green chilli, hārī mīrā; a red chilli, lāl mīrā; for nūn, salt and pepper, is used metaphorically for high flown or hyperbolical language.
murāmat, P., A, f., mercy, compassion, favour; murāmat kārā, to grant; murāmat honā, to be granted.
murām, A., one on whom God has had mercy, deceased (i. q. 'the dead').
murād, P., A, m., a man, a male, a brave man; murād-ā-ḥān, i. q. go good sir; mard gāt, the male sex.
murdār, P., m., a corpse, carrion; a term of abuse.
murdān, P., n., like men's (apartments, clothes, &c.).
murdā-s, H., m., a mass; the suffix -ā-s implies a slight measure of contempt.
murdād, A., rejected, a renegade, an outlaw; a term of abuse.
murda, P., dead (the opposite of zinda).
murā, A., m., disease, illness, malady.
murād, A., f., pleasure, comfort, choice; just as murād ho, as you please.
murgh, P., m., a cook (of any bird); murgī, H., f., the domestic hen.
murkā, A., m., a fixed point, the centre of a circle.
murkās, A., f., fixed in; murkātā kāhī, fixed in one's heart, greatly desired.
murdi, H., f. (pl. murtīyān), a kind of serving.
mursā, H., an antelope.
mursāmat, P., A. f., mending, repairing; mursāmat talāb, in want of repair; mursāmat kārā, to mend.
murumā, H., crisp, crackling; as subst. m., (1) parched rice; (2) chaff.
murān, H., v., to be eaten, to die.
murawwās, P., A, f., boldness, generosity, fortitude, humanity.
murānā, H., v., to twist.
murshām, P., m., plaster, salve, cement.
murād, A. (lit. desire), a prostrate, a disciple.
matri, A., ill, diseased, a patient.
mazā, H., for mass, P., m., taste,avour, relish, enjoyment, fun, amusement; 'our mass yih, ki' and the best of the joke was, that.
mizāj, A., m., (lit. a mixture), temperament, constitution, temper, humour, disposition; mizāji, haughty.
mazādā, P., tasty, enjoyable.
mazādār, P., prop. muzādir for mudār, F., m., a hired labourer, a day labourer.
mazādir, f., working for hire, employed, for job work; labour; the money given for labour.
mazā-ā, A., m., (pl. of masā-ā), problems, questions, treatises, especially on matters of religion.
mazāfār, A., m., a traveller, a tem-
muṣṭārs, A., agitated, perturbed, troubled.
maṣṭānā, m., contents, import, sense, signification, subject-matter, or (merely) subject; an article (in a paper).
maṭlāb, A., m., a request, a desired object, a purpose, meaning, intention; 'issai yih matlāb nahi ka,' that does not mean, that &c.
maṭālī, A., m., the place of rising or appearance (of the stars, sun, &c.), the sky; maṭālī sāf, a clear horizon; metaphor of a clear prospect when obstacles are removed, or of a rare prospect when barriers fall.
maṭlāq, A., freed, absolute, unconditioned.
maṭūd, A., required, desired, summoned.
muṭānān or muṭānān, P., m., a kind of pulāw-o.
muṭī, A., submissive, obedient, i.q. -āt ke kare walka.
mağlūm, A., oppressed, injured.
ma'r, A., with, along with.
muḥāj, A., f., means of living, livelihood, subsistence.
mu-sāf, A., forgotten, excused.
mu-sāfī, f., forgiveness; remission (of revenue), an estate of which the revenue has been remitted.
mu-sāmalā, P., A., m., transaction of business, dealing, negotiation, affair, matter, a suit (at law); pl. mu-sāmalā, affairs, matters, dealings.
mu-tād, A., f., the quantity requisite to produce an effect, efficacy, sufficient strength or quantity.
mu-tāqād, A., believing (in), an adherent or follower.
mu-samād, A., relied upon, trusted.
maṣīrat or ma-sarāt, P., A., f., an apology, excuse.
maṣtar, A., excused, dispensed with,
muṭaṣāf, P., A., demanding, exacting.
muqaddar, A., appointed, ordained; as subst. m., belonging.
muqaddams, P., A., m., having precedence, first, most important.
muqaddams, P., A., m., an affair, a lawsuit, proceedings; muqaddam paš, lit. the case is on, used as an adjective, in the act of being settled.
muqaddam, A., m., power, ability, capacity; bātāl muqaddam, A., to the best of one's power.
muqarrar, A., settled, fixed, agreed upon, prescribed, ascertained, certain, appointed; muqarrar karnā, to appoint (to an office).
muqīm, A., stopping, residing, staying.
mukāhib, a. p., accusing, accusing.
mukāhin, A., m., a place, a dwelling, a house, a room; plur. makāhin, houses.
muktab, A., m., (place of writing); a school, an elementary school.
mukkaddar, A., medley, turbid; metaphor troubled, afflicted, vexed.
makr, A., m., plotting, fraud, deceit; hence—makkār, fem. makkārī, a great deceiver.
mukhānā, H., v. n. and a. to deny, to go back from one's word, to belittle.
makāhi, H., f., a fly.
magār, P., f., not, unless, except, but, persistance.
magār, H., m., a crocodile; an ornament shaped like a crocodile, worn as a pendant to the earring called baldashma.
maggī, (orig. magnu), H., drowned (in); metaphor drowned, submerged, delighted.
milāṭ, H., m., mixing, mingling.
mamālik, A., m. (pl. of masūlākāt), countries, provinces, territories.
mumānās-āt, P., A., f., prohibition, restriction.
muntās, A., chosen, distinguished; muntās -ṣāh, a man's name.
munkin, A., possible, practicable.
mumānūn, A., obliged, favoured.
man or mens, H., m., the mind; man mānūn, agreeable to the mind; man mānūn (mind's modulus), love; man mānūn kitāb, to come into the mind, to occur (to).
man, H., m., a mound, a weight equal to 40 seers, or 80 lb.; mānūn, mounds; man mānīṭān, two ounces in the mound, i.e. the 6th part.
min, A., from; min jānīb, from the direction of; on the part of; min jumin, out of the whole; minī, out of it, deducted; whence—minī-f, f., subtraction, deduction.
munāsīb, A., related (to), corresponding, suitable, proper, expedient, becoming.
manānā, H. (causal of manānī), v. a., to cause to agree, to persuade, to propitiate, to pray, to invite; khair manānā, to ask a blessing, to utter good words oneself (the idea being that one speaks, so will one be dealt with); 'beja, khair, khair manītō' is really equivalent to take care, my son, take care what you say (i.e. lest you should bring a judgement upon yourself).
manānā, A., f. (pl. of manānī), forbidden things, sins, crimes; at page 166 it seems to be used for manībī.
mīnāšt, P., A., f., a favour, an obligation, an entreaty for a favour; mīnāšt karnā, to make a favour of, to ask as a favour; mīnāšt sāmā jāt karnā, to entrust humbly.
mantra, H., m., advice, policy, principle, creed, motto. In ancient India a mantra was an officer who, like the Lord Chancellor, was supposed to keep the king's conscience.
muntagir, A., writing for, expecting.
muntagim, A. (i. q. intišām karne wālā), writing, managing; muntagim kābūtānī, a good manager.
muntagīm kābūtānī, a good manager.
munāṣār, A., restrained, restricted, limited, dependent.
munāṣār, H., v. a., to cause to be shaved, to get one's head shaved.
manḍhār or manīhār, H., m., a temporary building, a framework; manḍhār eṣṭāt (of a creeper), obtaining up its support, a metaphor, for succeeding.
manṣīt, A., f., the place where one alights, an inn, a stage, a day's journey, a floor or story of a house, a place of destination; manṣīt ba mānīlī, stage by stage; manṣīt kāṇā, to finish a journey; manṣīl e mānīlī, the goal of a desire.
manṣīlī, A., m., an author, a writer, a secretary, an amanuensis. As a mere title of respect, 'manṣīlī' implies an acquaintance with Persian, whereas 'manṣīlī' implies a knowledge of Arabic.
manṣāb, A., m., post, office, station, place (in the sense of right); tum to musāb nahi hāl kabna nā, it is not your place to speak.
manṣāeb, P., A., m., determination, project; manṣāeb bādshi, to form a plan or resolution.
manṣahī, A., f., rhetoric, logic.
manjārī, A., f., viewed (favorably), approved, agreeable, acceptable.
mānā, A., m., prohibition, prevention, hindrance; mānā-karnā, to forbid; manā-bich, to be forbidden.
mangānā, H., v. a. (causal of mangānī), to send for; mangānā dhāt, to procure for.

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mangānī, H., f., a betrothal.
mangānā, H., v. a., to cause to be sent for, e.g. khānā mangānī, tell them to have dinner brought; mangānī bahānā, to send a message for something to be returned by the bearer.
mīnāwar, A., illuminated, splendid; mīnāwarān, i.e., a conventional epithet of the city of Medina.
munāb, H., m., the mouth, the face; munāb bolt, so called, self-willed, self-willed; munāb e ḍhindī, headstrong; munāb pur kāhānī, to say to one's face; apnā sā munāb lekā rah ānā, vide apnī; munāb dar munāb, faces to faces.
munābīk, H., m., a man who makes (or sells) bracelets, bangles, &c., of lacs or gems.
munābīk, P., A., m., a man who makes (or sells) bracelets, bangles, &c., of lacs or gems.
mīnāb, P., m., hair; munab nā, hair by hair; munābī, muttafī, a ribbon or net for the hair.
mīmāt, H. (formerly used as past participle of mīmnahān), dead, lifeless; a term of abuse, i. q. wōrtō; kīya mīmāt ke tāqān hai? i. q. has that wrecked the usefulness?
mīmāmāt, A., conformable, congruous, agreeing, suitable.
mīmāmāt, P., A., f., conformity, agreement, congruity.
mīmāt, A., f., death.
mītī, H., m., a pearl; motina is an old form of the plural.
mītīṣpāq, H., m., a kind of sweetmeat.
mītī, H., f., a sweet, a bilow, verge; motapah a khím, a thrill, emotion.
muṣīb, A., m., cause, motive, reason.
mugāz, A., in existence, present, ready to hand, available.
mugāz, H., m., a worker in leather, saddler, shoemaker, cobbler.
mugānā, H., m., a grain-dealer, a petty shopkeeper or money-lender.
mugānā, H., v. a., to twist, to turn, to plant; mugānā-kār, gold lace twisted.
mugānā, A., m., a site, a village, a township. In the North-West Provinces a 'mugānā' is the unit of geographical delineation, like the English parish.
mugānā, A., m., the place of occurrence, a place (in general), a fit place, an opportunity; an occurrence; mugānā-ārīnā (in police language), the scene of an accident or of a crime; mugānā-ārīnā, to wait for an opportunity; mugānā-ārīnā, to give an opportunity or to make room for; mugānā-ārīnā, will gayā, a chance has arrived, or there is room for.
mugānā, A., m., stopped, delayed, relinquished, dismissed (of a servant, &c.), restricted to; tēndā par kāhā mugānā ba? need we stay at men? or it is not limited to mankind.
mugānā, P., A., m., a person who appoints (or is represented by) a wālī (i. e. a pleader); a client.
mugānā, P., m., purchase, purchase money, price; mugānā, m., purchase money, price; mugānā, m., purchase money, price; mugānā, m., a lord, a master, The Lord; mugānā, probably short for mānā bāhū, a man's name.
mugānā, H., v. a., to buy, occasionally used for moolānā.
mugānā, A., m., a son, a native, a birthright; mugānā sharīf, the honorable birthright (of Muḥammād).
mugānā, A., m., a man learned in the Arabic law.
mugānā, H., f., a radish.
mam, P., m., wax; mambaiti, a wax candle; moneghi, wax and oil mixed for polishing furniture; mongaa, a worker or dealer in wax; monga kah chati, a quarter so named in Delhi.

munga, H., m., coral; mungo ke dana, coral beads.

mung, for much, mouth.

mah, H., great, usually as a first part of compounds; mahbrata (vatra), a vow of a high order of self-denial; mahbrata dhari, one who has kept such a vow.

mahkhan, H., m. (lit. a great man), a banker or money-lender.

mahabba, H., m. (a great) king, a lord paramount; a form of addressing any Brahmin.

mahabhi, P., m., the moon, moonlight; mahr, A., m., a wife's jointure or alimony, settled upon her by her husband. It has become a practice in India to fix the alimony at an amount beyond the husband's means, so as to prevent a divorce; but strict Muslims prefer to follow the precedent of the Prophet, whom they held to give his daughter Fatima to Ali. The sum fixed in her case was ten dinars, equal to about one hundred rupees; 'mah r sajma' therefore means 'a contract conditional by the example of Fatima.'

mah, P., f., love, affection; mahir-all shah, the name of some firgi.

mahir, P., f., a seal, a signet ring; mahir khan, a man's name.

mahiran, P., f., friendly, kindly; mahirbari, f., kindness.

mahru khan, P., m., a real-engraver.

mahruka, H., v. n., to engrave perfumes, to be fragrant.

mihma, P., m. and f., a guest; mihmadari, hospitality, hospitable, entertainment.

mihmal, A., left alone, not used, meaningless, senseless, absurd.

mahgai, H., high-priced, dear.

mahgi, H., f., dearness, dearth, scarcity.

mahin, P. and H., m., a month; mahin bhar, a whole month; mah bhar ka mahin, month after month.

mahiyat, A., prepared, ready.

mahiyat, H., m. (lit. friend in a mode of address); master, husband, gentleman; a schoolmaster.

methi, H., f., flameegrass, one of the spices used in making curry.

miths, H., sweet; so subit, m., a general term for sweet stuffs (as sugar, molasses, &c.); mitha dana, a dish.

mir, P., m. (contracted from -ami), a chief, a title given to Sayyids or descendants of the Prophet. Mirzajani, a celebrated saint named Sayyid Ismail Qidir Jilani, also called Pir Abdul al-Ghaza 1-as-gam, who lived in the twelfth century and is buried at Baghdad. The anniversary of his death is celebrated on the tenth rabi-al-awal, his name's stands for that month.

mora, A., f., my.

miran, for -amman, a proper name.

mirra, H., the name of a town and district in the North-West Provinces.

maa, P., f., a table.

misa, A., f., a balance, a pair of scales, the balance is an account, the total in a sum of addition.

muwa, A., facilitated, easy, procurable, at hand.

mahla, H., m., the maternal home of a wife; mahile, a wife's blood relations.

mael, H., m., meeting, union, connection, affinity; mel mitha, testimony.

mail, H., f., dirt, rust, tarnish; metaphor, madness, vacillation.

mail, A., m., inspiration, tendency, impulse, fondness.

maali, H., m., a concourse, a fair.

maali, H., dirty, soiled, tarnished, turbid or muddy (of water); metaphor, sad, vexed, troubled.

mam, corrupted from 'madan,' an English lady.

mali, H., the pronoun I.

makin, in the phrase 'ain main,' is merely a rhyming addition.

minak, P., m., the blue sky, blue; enamel; mina, zik, m., an enameller.

minana, pl. of mina, a fish.

maina, H., f., a starting.

meng, H., m., rain, a shower.

menghi, for menghi, H., f., the henna plant; used by women for staining the hands and feet, and by men for dyeing their beards; 'a tari menghi kholi' means 'stripping off the bandages containing henna which had been put on the previous evening;' 'yaalik is, kyi, aas, pahoon men menghi la, hai?' Are his two feet swollen in henna (to prevent his coming here?) (lit. for coming here, has henna been applied to his two feet?)

mewaa, P., mewaa, H., fruit; mewaa tar, fresh fruit; mewaa khan, dried fruit.

n (nū) nakara

n represents a sound common to Arabic, Persian, and Hindi. In the Nagari system of writing each series of consonants has its appropriate nasal, viz. guttural, coronal, palatal, dental, and labial, the latter corresponding to 'm.' The palatal and guttural nasals do not occur in the modern language except in combination with other consonants of their series, and they have generally dwindled to the sound denoted by 'n,' e.g. in khunga, khine, kina, munga, magiri. The difference between the coronal and dental 'n' is exactly the same in kind as that between the 't' and 'd,' but it has never been considered necessary even by Hindustani when they employ the Persian alphabet, to mark the distinction; nor is there any danger of a foreigner being misunderstood from his confusing the two sounds.

n: the sign 'n' denotes a nasalization of the previous vowel, which does not add to its quantity, e.g. the name for mother is of the same quantity whether written 'ma' or 'mā'; the verb 'hāgas,' to laugh, is of the same measure as 'kāma,' to pull tight. The 'n,' therefore, never counts in the scansion of a line of poetry. It may be compared to the sound of the French 'un,' 'bon'; the combination 'ge,' in 'pigge,' a foot, is something like the middle sound of the French word 'enue.'

The consonantal sound of 'n' denotes negation in Hindustani as well as in English; but with this difference, that it is always used of time and not of place, that is to say, it is coupled with the verb, and not with the noun. Such combinations as 'no one' something,' 'nowhere,' 'no gentle- man,' are unknown in Hindustani. If it is necessary to combine the notion of negation with a substantive, the interrogative particle denoted by the sound of 'k' must be used, e.g. 'it is no concern of mine' is expressed 'mera kyi wajata, k no one eise' is 'aur kam hai?' 'This is of no use,' 'yeh ki kam hai?' Otherwise the negative is coupled with the verb, and such a phrase as instance 'no
nā, P., a negative prefix.
nā-laṁ, unexpected, unfamiliar.
nā-med, hopeless; nā-med, f., hopeless.
nā be kār, good for nothing.
nāpā, useless.
nāpā-red, unstable.
nāpa-sand, unacceptable; nā sand, to disagree of.
nā-samā, incomplete.
nā-tā, helpless.
nā-tā, trifling.
nā-ţāz, unjust, unreasonable, without rhyme or reason; used adversarially, and also as a quasi-substantive in the phrase 'nā-ţāz kā', which is the same as nā-ţāz.
nā-hūsh, displeased, unsympathetic.
nā-dā, ignoble; nā-dā, f., ignorance.
na-dār-ā, improper, incorrect.
na-dā, displeased, unwilling.
na-sākā, indispensable, out of sorts; na sākā, f., disagreement, indisposition.
na-sākā, thankless, ingratitude.
na-farmā, disobedient; na-farmā, f., disobedience.
na-gā, suddenly, unexpectedly.
na-gāwā, indigestible, unpalatable.
na-lā, unworthy.
na-mūrād, unlucky.
na-mūnmān, impracticable.
na-mūnās, unwieldy, improper.
na-nāsī, unsociable.
nāwātī, want of knowledge.
nāwāt, at the wrong time, too early or too late, inappropriate.
nā-yā, unprocurable.
na-ib, A., m., a substitute, a deputy.
na-pā, H., v. a., to measure.
na-sā, H., m., relatively.
nā-ţā, H., n. (anglicized, nauch), a dance; nā-ţā, n. (anglicized, nauch), a dance.
na-nā, H., v. n., to dance.
nā-hā, P., m., the master of a ship (nā- ā); a captain.
nā-hā, P., m., a nail (of the finger or toe).
nādālā or nādālā, A., f., a stone brought by pilgrims from Mecca, inscribed with a prayer beginning with the Arabic words 'nā-dālā, nā.'
nā-nāg, P., orange-coloured.
nā-nāg, H., f., orange.
nā-nāg, H., m., a coconut, a cup or a hookah bowl made of coconut shell; nā-nāg, a maker of such things.
na-nā, P., m., elegance, coquetry, pride.
na-nā, H., m., destruction; nā-kāmā, to destroy (vidē matyānāsā).
na-gī, A., m., a spectator or eyewitness, an oversee or supervisiend; na-gī, pl., spectators.
na-gī, H., m., a spectator or eyewitness, an oversee or supervisiend; na-gī, pl., spectators.
na-gā, A., protective; na-gā, n. (of), of which the sum. plur. is na-gā, n. (of), protective in understanding, silly.
na-kā, H., f., the nose.
na-gā, H., m., a snake.
na-lān, P., lamenting, complaining.
na-lān, P., a complaint, especially a plaint or accusation in Court.
na-lān, H., f., differs from a pālī (or pālīnā) in being open.
na-mā, P., m., name, fame; na mā, name by name; na mā, name by name, individually; na mā, name and reputation; na mā, name and reputation.
na-mā, P., m., name, fame; na mā, name by name, individually; na mā, name and reputation; na mā, name and reputation;

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nāmlewa, m., an heir, a perpetrator of the name; generally in the phrase 'nāmlewa phaklewa,' the latter word meaning one whose duty it is to offer (libations of) water to the ashes of a parent.
na-nāmā, A., f., reticence, preservation of one's honour and good fame, also shame or disgrace.
na-nā, H., m., a maternal grandfather.
na-nā, H., f., a mother's mother.
na-bā, H., m., accomplishment, fulfillment, completion, toleration, steadfastness; na-bā, kāmā, to carry through, to go through, to proceed.
na-bā, H., v. n. (i.e., na-bā kāmā), to get on (with), to last, to manage.
na-bā, H., v. n. (i.e., na-bā kāmā), to get on (with), to last, to manage.
na-bā, H., v. n. (i.e., na-bā kāmā), to get on (with), to last, to manage.
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na-bā, H., v. n. (i.e., na-bā kāmā), to get on (with)
nischā, p. m. (lit. impressing), a sign, mark, character, seal, stamp, trace, clue, address, badge, flag.
nischā, p. f. a distinctive mark, a token, a keepsake or memorial.
nischā, p. f. a lancet.
nischā, nischā, sitting: position, attitude; nischā o varaksha, sitting down and rising up, deportment, good manners.
nasāth, a. f. (pl. of nasāth), perceive, count.
nasāth, a. m. half; nisēnīth, half and half.
nasēth, a. m. portion, lot, fortune; nasēth karā, to allot; nasēth khot, to be allotted, to come (to run) in the share of each.
nasēth, p. a. f. good advice, instruction, counsel.
nisād, a. m. order; nisād din, a man's name; sullān nisād din, whose proper name was sullān; nisād din sullān, called sullān al mubāris, was a saint who died A.D. 7395 and is buried at Ghasyāpur near Dhalī.
nagar, a. f. sight, vision, a glance, observation, inspection, view; the influence of the (evil) eye; naga-rā, to come into sight; naga rā, to look at; naga- rā, from this point of view.
nagan gujar, m. the effect of an evil eye.
nava, a. f. destruction, celebration, the conventional word for praise of the Prophet, as distinguished from hāmd, which is due to God alone.
nava, a. m. a horse-shoe; whence navā-land, h. m. a farrier.
naka, p. m. badal, a. (coequal is the exchange); s. m. compensation (cap. the consolidation of the rightone).
na-ma, n. m. n. a, f. good, a blessing or benefit (from God), happiness, comfort, delight, a delicacy or dainty.
nafat, p. a. f. (lit. flight), abhorrence, aversion, disgust.
nafat, a. m. the breath, a moment.
nafat, a. m. animal life, the soul, personality, the will (in opposition to reason), the vital force.
nafat, a. m. sense, sensuality, or selfishness; bi nafat bi, q. i. q. in proportion or essentially.
nafat, a. m. gain, profit; na- mūnān, the gain and loss, i. q. the merits generally.
nafūq, p. a. m. a kettledrum.
naq, a. m. ready-money, cash; nāq dina, money and goods.
naqā, a. m. painting, engraving, embroidery, stamping, or otherwise producing a design.
naqā, p. a. m. a delineation, picture, portrait, map, sketch, draught, figured statement, blank form, pattern, features, prodigies.
naqā, a. m. defect, flaw, harm.
naqūta, p. a. m. a dot, a point.
naqūta, a. m. removal from one place to another, transfer, transplanting, copying, a copy, mimicking, a play, a story; naqūta, to take a copy; naqūta, a copyist.
naqūs, a. m. pure; - all naqūs, a man's name.
nakāb, a. m. marriage, a wedding.
nakāb, a. m. a, v. m., to take out, to put out, to turn out, to produce, to cause, to discover, to accomplish, to fulfill.
nakāb, h., f. small sweetmeat.
nakkaṭ, a. m. a projecting corner, the corner of a street.
nakūta, h., v. m., to be taken out, to come forth, to be produced, invented or accomplished, to turn out (good or bad), to find rain, to rise (as the sun), to go away, to depart.
naklānā, h., to get (something) turned over, &c. (by some one else).
naklānā, h., useless, idle, good for nothing.
naklānā, h., 7e/pn, contemptible.
nakā, h., an old word for mountain; naka niga, mountain snake.
nakā, p. f. a look, regard; naka karnā, to look at; naka hāth, a watchet, a guardian; naka hāthān, f., custody, watchfulness, guardianship, protection.
nakā, h., m. a town; nakārī, f. a small town, a village.
naka-tānā, h., v. a., to pay down, to swallow.
nakkaṭ, h., crippled, helpless; used as a term of compassion, or endearment, to a child, and as a term of abuse to grown-up people.
nakābānā, h., nakābānā, shortened forms of nakābānā and nakābānā.
nakā, p. m. a precious stone, especially when set in a ring; nakās, a. m. one who prepares precious stones for setting.
nakā, p. m. moist; nami, f. moisture.
namā, p. f. prayer (esp. the prayers prescribed to be said five times a day by Mallās); namā, punān, to say prayers. The five times of prayer are: (1) as sūba, from dawn to sunrise; (2) as ghnā, after midday till 3 p.m.; (3) al-yaṣ, between 4:30 and sundown; (4) al-mahār, immediately after sunset; (5) as ṣaḥā, between 8 p.m. and midnight. Besides the prayers at these seasons, which are obligatory, devout persons make a practice of offering additional prayers called naqīf. (1q. a work of supererogation) at the following hours: (1) after sunrise or 7:30 a.m., called namās-e-ḥākqi; (2) between sunrise and noon, called namās-e-ghābi; (2) at midnight or any time before dawn, called namāse tahsijad (tahsijad = wakefulness); (4) during the month of Ramāsd, or by very pious persons, every day, extra prayers are offered, called takṣīb or resā, because the worshippers rest after every four genuflections.
nuṣāf, p. f. appearance, showing itself.
nuṣāf, p. f., appearance, a show; nuṣāf gāh, f., an Exhibition.
nuṣāf, p. f., a dish said to resemble syllabah or whip cream.
nuṣāf, p. m. salt; nuṣāf hārān, faithless to one's salt, disloyal, a traitor; nuṣāf hārān, f. disloyalty, treason.
nuṣāf, p. f., compassionate, show, affection, display.
nuṣāf, p. f., compassionate, manifest.
nuṣāf, p. f., and.
nuṣāf, h., a husband's sister; nuṣāf bāb, i. my sister-in-law's brother, is one of the ways in which a wife will designate her own husband.
nuṣāf, h., nākān, bare; nuṣāf bāhān, naked and hungry; ḥāžān se nuṣāf implies the loss of bracelets and earrings.
nuṣāf, h., small, tiny; nuṣāf bāhān bāhān, tiny little children.
nuṣāf, h., the numeral nine.
nuṣāf, p. n. a.
nuṣāf, a. m. generally written and pronounced nuṣāf excepting in poetry), a viscomy, a deputy, a common title of honour.
nuṣāf, h., coarse broad tape, used for lacing boots; ṣudā ṣudā.
nuṣāf, h. m. a., to surround, to exclude, to obstruct; n. to be obstructed.
nuṣāf, p. f., careering, kindness, patriotism.
nuṣāf, m. nuṣāf, a. h., from p. a. dattā rā, a daughter's son and daughter.

VOCABULARY

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nubāh, H. (nawāh, P.), m., a mouthful, a morsel.

nawāb, P., A., f., a turma, a time or period, an occasion, degree, pass (yih nawāb pahānī, i.e. matters came to this pass); reining guard; a big drum sounded at intervals, upon state occasions.

nāuj, H., a feminine exclamation probably corrupted from the Arabic 'na-áju bī līlāh!' we seek protection from God, i.e. Heaven protect us!

nūr, A., m., light, brilliance; nūr ke tayke, at break of day.

nūrih, A., luminous, transparent, serene.

nūr maḥbālī, f., a kind of pulā, called after 'nūr maḥbālī' (the light of the harem), a woman's name.

nawratnā, H., f., an ornament of nine gems for the sūtapāt.

nurru, A., m., species, kind.

nok, F., L., a point or tip, the nib of a pen; nok e sānān (qab) the tip of the tongue, glibly.

naukkar, P., M. and F., a servant; naukkar āstān, servants of all kinds.

naukari, F., service, employment, especially public service; naukari wāle, persons connected with the public service; naukari par gayā thā-khal gone to his work.

naugra, H., f., some kind of ornament for the sūtapāt, apparently the same as naukrat.

nūn, H., m., salt.

naugra, H., m., a bracelet of nine gems.

nawī or nawī, P., at the end of compounds, writer.

nāhānā or nāhān, H., v. n., to bathe.

nīkūst, P., A., f., end, extremity, limit; used adverbially for extremely.

nāhr, A., f., a stream; in India, generally a canal or irrigation channel.

nāhānah, H., v. a. (causal of nāhān), to give a bath to.

nabūh, H., f., (perhaps corrupted from nabīh bāt), warn, indigence.

nabīh, H., is not, no, nay, not.

nayā (fem. nāi, pi. nāe), H., new; na-e sīr es, over again, anew; in F., az sās e sās.

nīyātīy, H., mo, a sifter or washer of gold dust. (Gold is obtained by sifting the refuse of goldsmiths' shops, and also in some places from the sand of the river.)

nīyāt, F., L., a petition, prayer, wish, east; niyāsam, a suppliant; he niyāt, independent of assistance.

niyāt, P., A., f., intention, purpose, wish, resolution; niyāt karān, to form a design, to resolve; niyāt bānān (tīj), to fix the attention (before prayer).

nīlā, H., loc, the opposite of 'nānā' niṣāb (for niṣā-ē, din, of niṣā, a reed), the snake-like tube of a hooqa; nīlāshān, m., a manufacturer of such tubes.

nēk, P., good, virtuous (the opposite of P. 'bad'); nēkabād, blessed with a good disposition, good and true (especially of a wife or husband); nēkumāj, of good temper; nēk nām, of good repute; nēkniyāt, well-intentioned; nēkī, F., goodness.

nīlī, H., m., dark blue, indigo (the plant and the dye); nīlī kā kāpā, a quarter so named in Dehli.

nīlī, H., of the colour of dark blue; nīlī pālā (blue and yellow), the colour of a brise.

nīlam, H. (from the Portuguese), m., an auction; nīlam karnā (of the auctioneer), to sell by auction; nīlam kārānā, to get sold by auction.

nīlīshā, E., m., a blue lotus.

nym or nhim, H., m., a tree (Mallia azadirachta) of great repute as a fop-tye; the wood, leaves, and fruit are very bitter; the leaves are used in poutlisse; the twigs supply the place of tooth-brushes.

The tree is held to purify the atmosphere, and is much planted in towns as a protection from malaria.

nym, P., half; nīmyā, half-dead; nīmyāsh, half-broiled; nīmyāshā, half-deadness; nīmyāshī, half-broiledness.

nīn (prop. nayanā), H., m., eye; nīnī sukāh or nīnī sukāh (delight of the eyes), a kind of mustard or fine salt.

nīnd, H., f., sleep; nīnd-amī kāk, to feel sleepy; nīnd bhar, sound sleep; nīnd kārām karnā, to make sleep impossible.

nīnīt, H., m., an invitation (to a guest); 'pān san rupāya ne-ote ki' means Rs. 500 as an offering from a guest.

wī (wāv) wakāra or wakāra

Both the Persian (Arabic) and the Nāgarī systems of writing have one sign only for the sounds of 'w' and of 'v.' The Arabic letter 'wāv' however is often pronounced in Persian like 'v,' and the Nāgarī syllable 'va' is nearly always pronounced 'va.'

wā, A., o or ō, P., is the conjunction and.

wā, H., in wākāh, wāsīt, etc., is the antithesis of 'ya,' and is a demonstrative particle indicating remoter ness; in old Hindi and the provincial dialects 'wā' is used instead of 'ya' as in the forms wākāh for ya-kāh, wākāh for ya-kāh, etc.

wābasta, E., sound, having tee, connected, a dependant; wāhūs tagān, pl., domestics, relations.

wāpas, P., adv., back again; wāpas bīnā, to come back; wāpas daqān or kārāh, to give back, to return; wāpas, H., a, returning; a return ticket (on a railway).

wājih, A., necessary, incumbent, right, proper.

wājībī, P., necessary, indispensable, proper; it generally implies no more than is actually necessary, thus 'wājīb tākhūn' would mean a living wage.

wār, H., m., a blow, an attack, a stroke; wār ēlānā, to inflict a blow.

wāsīt, A., m., an heir, the rightful owner; mālā lāwārī is the technical term at a police office for lost property.

wāriz, A., appearing, allēging (as a guest), a conser; wārizī, F., pl., events, occurrences, an accident; in police language, a crime or occurrence requiring investigation.

wārīnā, H., v. a. (lit. to encompass, in the sense of protecting or averting from evil), to make a (wave) offering, to devote to charity, devote oneself. There is a very common proverb, 'tau gas wārī, gas bhar na phārā,' I'll give you a hundred yards (of calico) free, but I won't tear off a single yard.

wārt, F, as an interjection, means my darling.

wāṣṭa (prop. wāṣās), P., A., m., a medium, a link, a writer, connection, reason; khalnāh wāṣās, there is no connection or relevancy; merī wāṣās, what have I to do with it?

wāṣās, H., from wāṣās, adv., on account of; is wāṣās, for this reason;
wállā, A., m., an agent, a deputy, a pleader or counsellor in a law court.

wállā, A., f., (lit. face), aspect, manner, reason, method: means, means of subsistence; pl. wállāh and wállāhī.
wállāh, P., A., m., the state of being wild, ferocious, unmanned, timidity, fright, distress.
wállāh, P., A., m., the state of being wild, ferocious, unmanned, timidity, fright, distress.
wa'd dárā, A. (and the blessing), a form of concluding a letter, i.e. 'May my blessing rest upon you.'
wár, H., wished for, preferred, a.m., preference, choice; wár rahmī (of an opinion), to prevail, to win.
waraq, A., m., a leaf (of a tree or a book).
wár na (for wār na), and if not, otherwise.
wurūd, A., m., approach, arrival.
wusārī, A., m., pl. of wusārī.
waazān, A., m., weight; waazān or waazānī, heavy.
waazārī, A., m., a minister of state, a vizier.
wṣání, A., m., conversation, association, interest.
wṣūrī, A., m., abandonment, acquiescence, resignation, resignation, to acquiesce, to resign.
warāb, A., m., a debt, loan, borrowing, debt, A., m., waiting; saying 'waab,' equivalent to wārāb.
wāhs, H., an exclamation of admiration or of amazement and disapproval; wāhs in-sagharī, well done! nagharī; wāhs, wāhs wāhs, brave! wāhs, P., A., m., a debt, loan, borrowing, debt, A., m., waiting; saying 'waab,' equivalent to wārāb.
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hākārā

The 'h' is common to Arabic, Persian, and Hindi, and has the same sound as that of the English 'h.'

hāth, H., m., the hand, the arm from the elbow; the trunk (of an elephant); the paw (of other animals); hāth pānā is used generally for limbs; hāth jārnī, to:

vocabulary
the flight of Muhammad and his disciples to Medina, from which date the Muhammadan era, the Hegira.

hidâyat, P., f., guidance, direction, leading into the right way,μ, a guide, μ, a way.

har, P., every, each.

harâ, H., green, fresh, verdant.

harz, A., m., confusion, trouble, inconvenience, impediment.

hardâd, P., although, however much.

harfiz, P., at any time, to any case; used to strengthen a negative.

harâ, H., f., a myrobalan, a small fruit much used as physic; a tassel or knot in fringe, resembling a myrobalan in shape.

hasûr, P., a thousand.

hasârâ, P., or hasâroz, H., thousands.

hasârî mal, a proper name.

hasm, A., m., digestion; hasm karnâ, to digest; metaphor, to assimilate; hasm hokî, to be digested or assimilated.

haft, P., the numeral seven.

hafta, P., a week; hafta ko hafî, week by week, every week.

hâkîbâbkhâ, H., dumbfoundered.

halkâ, H., light (in weight, or in colour, or in estimation).

hîlân, H., v. n., to move, to shake; sami hîlân, i.e. there is an earthquake; apni jaga se mohi hîlât hai, i.e. it does not stir from its place.

ham, H., we, us, often used for I and me.

hamârâ, a., our, or my.

ham, P., adv., also, also, likewise, as prefix, i. q. or con.

hâmûnâfâm, m., m. equal (lit. having the same natures).

hamrâh, a fellow-traveller.

hamûsâya, fem. hamûsâ- (under the same shade), a neighbour; also neighbourhood.

hamûszâ, a class fellow.

hamûszalik, of the same appearance.

hamzâ, of the same rank; hamzâ, μ, equality, rivalry.

hamzahra, a sister.

hamûr, of the same age; hamûr-umr, μ, being of the same age.

hamûrâ, level, even.

hamûrzam, of the same weight.

hama, P., all, every.

himmat, P., A., f., courage, spirit.

hâmne÷ha, P., always.

hindûsân, P., the country of Hindûs. The term applies especially to that part of India which lies between the Himalayas and the Vindhyâ range north and south, and the Satluj and Gânlak rivers west and east. It includes Dehli and Punâ. It excludes the Punjab (proper) on the west, and Bengal (proper) on the east, and the Dakkhin (or Deccan) on the south.

hânîd kuhîlî, H., f., a doll’s feast, a game of cooking by children.

hândî and hândîyâ, H., short for hândî. hândîyâ ālaâ, cooking apparatus; apni hândîyâ ki khair manzil shurî haî, a kind thought for one’s own pot is necessary.

humahr, P., m., excellence in any art, skill, ingenuity, any good (acquired) quality, virtue; hâmne÷ha, accomplished, well-trained; hâmne÷ha, skillful, able, skilful, skilful, well-trained.

hâman, H., v. n., to laugh, to be merry, to joke, to jest or deride (kial par).

hânsî, H., f., laughter, fun, mirth, mockery; hânsî hânsî meqâ, in fun, in jest; hânsî khubî, joyfulness.

hânsî, P., go, still, hitherto, till now; hâmne÷ha dilî hâr hai, Taheh is still a long way off, it is a common proverb to express that a desired result is indifferently postponed.

huwa, H., f., desire (esp. vain or incrinate desire), ambition, curiosity.

hûf, P., m., understanding, sense, discretion; hûf mîkâh, to come to one’s senses, i.e. not to be foolish; also, to recover (after fainting, etc.); be hûf, unconscious, sensibless, foolish or maddened; hûf ‘arî, hûf ‘arî, sensible, on the alert; hûf ‘arî, hûf ‘arî, be on your guard.

hâgî, H., I am, a form for the first person evolved from ‘hâi’, and merely an affirmative particle; it is no part of the verb hâmne÷ha, the article of which is ho-ty-

ho, H., the conditional or contingent form of ‘hâi’; it means (1) it may be, (2) you are, (3) he is (as an imperative and plural); ‘ho’ is also a contraction of hâmne÷ha to hâmne÷ha.

hâ, H., an old form of hâmne÷ha, I am, and also of main, I.

hûnî, H., v. n., to be, to exist, to be present or alive, to come to pass, to happen; mere hote, in my lifetime or in my presence; ho jâni, to become, to have been (ho gayî often has the sense of it is all gone, it is all up); ho ðinâ, to have come to an end; hote hote, gradually.

hâwài, H., an old form of ho or hokar.

hâi, H., he (the or it) is, there is.

hâyî, H., see (or they) are, there are.

hî, H., a particle of emphasis affecting the word immediately preceding it, which in reading must be accentuated, e. g., adhâ ho hi ufnînê, cannot be discharged; adhâ ho khâjgân hî, of such a family; make sîthî, with that, i.e. notwithstanding; wûb hûtî alâq hûtâ, that is quite a different story.

hûf or hûfâ, H., low, poor, mean, contemptible.
the flight of Muhammad and his disciples to Medina, from which
dates the Muhammadan era, the
Hijira.

hidayat, P., A., f., guidance, direc-
tion, leading into the right way.

hadji, M., a. bend.

har, P., every, each.

har, H., green, fresh, verdant.

har., A., m., confusion, trouble, in-
convenience, impertinence.

hardand, P., although, however.

hard, P., at any time, in any case;
used to strengthen a negative.

har, M., f., a myrobalan, a small
fruit much used as physic; a fiseal
or knot in fringes, resembling a my-
robalan in shape.

hasar, P., a thousand.

hasrā, P., or hasran, H., thou-
sands.

hasrāt mat, a proper name.

hasmat, A., m., digestion; hasmān,
to digest; metahy. to emblezize; 
hasm honā, to be digested or em-
blezized.

haft, P., the numeral seven.

hafta, P., m., a week; hafta ke hafta,
week by week, every week.

hakkāhakkā, H., dumbfoundered.

halk, M., light (in weight, or in
colour, or in estimation).

hind, H., v., n., to move, to slope;
Samih hilīfat, i. q. there is an
earthquake: a part jagah se nahi
hilīfat hai, i. q. it does not stir from
its place.

himā, H., vy, us, used often for I and
me.

himārā, o., i., our or our.

ham, P., adv., also, alike, likewise,
as prefix, i. q. or the conj.

hamshāhm, m., as equal (lit. having
the same vision).

hamrāh, a fellow-traveller.

hamāyūn, f. hamāyūn (under the
same shade), a neighbour; also
neighbourhood.

hamshāzah, a class fellow.

hamshahī, of the same appearance.

hamzar, of the same rank; hamzari,
et, equality, sameness.

hamshira, a sister.

hammumm, of the same age; ham-
murī, f., being of the same age.

hammūrā, level, even.

hammān, of the same weight.

hamzā, P., all, every.

hammat, P., A., f., courage, spirit.

ham沙n, H., always.

hindustān, P., the country of Hin-
dia. The term applies especially
to that part of India which lies
between the Himalayas and the
Vindhyas range north and south,
and the Sutlej and Gaudak rivers
west and east. It includes Dehli
and Patna. It excludes the Punjab
(proper) on the west, and Bengal
(proper) on the east, and the Dak-
kin (or Deccan) on the south.

hand khuniyā, H., f., a doll's feast,
a game of cooking by children.

handi and handiya, H., short for
handi. handiya thali, cooking ap-
paratus; a part handiya ki kheir
manā ki gurān hai, a kind thou-
gh for one's own pot is necessary.

hanar, P., m., excellence in any art,
skill, ingenuity, any good (acquired)
quality, virtue; huranam, ac-
complished, well-trained; behuran,
unsatisfying, awkward, ill-educated.

hamān, H., v., n., to laugh, to be
merry, to joke, to jeer or deride
(kasā par).

hans, P., f., laughter, fun, mirth,
mockery; hans mat meh, in fun,
in jest; hans khwāz, joyfulness.

hanzā, P., yet, still, hitherto, till
now; hanzā dīh dīh dir hai, Dehli is
still a long way off, is a common

proverb to express that a desired
result is indefinitely postponed.

hā (for A. hawa, he is or it is), he
or it; 'Ho in,' a name of God; hā
be hā, just as it is, precisely (of
an exact sense); hā kā maqām, a
place where God (alone)
dwells, a place full of awe, absolute
solitude.

hāvā, H., f., air, a breeze, spirit,
effluence, influence, empty desire or
imagination, rumour; hāvā khwāz,
to take the air, to go out (for
recreation); hāvā dekhā karnā, to
see how the wind blows (the form
dekhā karnā implies from time
to time).

hāvā kāranā, to fun; hāvā
lahūn, the air to strike one; hāvā
do jānā, to become air, to vanish;
hāvā ab kheteg karnā (of a horse),
to converse or hold an argument
with the wind, i. e. to keep pace
with or hold its own with the wind;
-ab o hāvā, water and air, is the
conventional phrase for climate or
climatic influences.

hawwānā, H., v., a. (the casual
of hawwā, to cause to be, to originate
or be the author of; surā-is-
ki hawwānā hai, the sara's owes
its existence to the same person.

hawwānā is a phrase to denote
being' in its double relation (of
subject in object or object to
subject, that is to say in every
form under which being can be conceived;
for e. b. kāyāw bārāt ki hawwānā,
at page 209, line 6, means, after
being married and settled in every
sense of the words. This helps to
explain the use of such phrases as
bājā bājā, pāshā pāshā, pāshā
pāshā, in which the addition of
the noun form merely amplifies the
meaning conveyed in the simple
form. Our idiom is to say, 'all
seated,' 'all cooked,' 'all clothed.'

hāwān, A., f., desire (esp. vain or
inordinate desire), ambition,
curiosity.

hāsh, P., m., understanding, sense,
discretion; hāsh men-nā, to come
to one's senses, i. q. not to be foolish;
also, to recover (after fasting, &c.);
be hāsh, unconscious, irresponsible,
foolish or mad; hāshā or hāshār,
sensible, on the alert; hāshār
rakhā, be so your guard.

huyn, H., I am, a form for the first
person evolved from 'hāi,' and
merely an affirmative particle; it is
not a part of the verb honā, the
acritic of which is ho-īn.

huyn, H., the conditional or contingent
form of 'hāi'; it means (1) (b) may
be, (2) (you) are, (3) he (as an
imperative sing. and plural); 'ho'
being also a contraction of hówā from
honā, to be.

huyn, H., an old form of him, I am,
and also of main, I.

hunā, H., v., n., to be, to exist, to
be present or alive, to come to
pass, to happen; more here, in my life-
time or in my presence; ho jānā,
to have become, to have been (ho
gaya often has the sense of it is
all gone, it is all up); ho kūnā,
to have come to an end; hohe hone,
gradually.

hunā, H., an old form of ho or hukar.

but, H., he (who or it) is, there is.

hunā, H., (you or they) are, there are.

but, H., a particle of emphasis affixing
the word immediately preceding it,
which in reading must be accent-
uated, e. g. -adh ho hi nāhīn sakāt,
cannot be discharged; -adh hi
khāndān ho, of such a family;

-neh vihāthi, with that, i. e. not
withstanding; with bāhī kālag hali,
that is quite a different story.

hūth or hūthā, H., low, poor, mean,
contemptible.
THE MONTHS ACCORDING TO THE HINDU CALENDAR.

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The Hindu year is a solar year; the variations between the solar and lunar systems being rectified by intercalary months. Each month is from full moon to full moon, and is divided into two halves (pakhi), called respectively 'badi' (the dark or waxing half), and 'sudi' (the bright or waning half).

Yār, P., m. and t., a friend, a companion, an assistant.
Yāsa, P., having obtained.
Yo-ni, A. (lit. he meant), that is to say, namely.
Yasla, A., certain, positive, true; a, in, conviction, certainty, belief.
Yās, P., one; yākūyāk, all at once; yāsaka, alike, equal.
Yuvana or yoban, H., m., youth, the bloom of youth.
Yūsuf, A., m., Joseph; ḫarāt yūsuf, the patriarch Joseph.
Yoj, ḥ., like this, so, just so, for no reason but one's own pleasure, spontaneously; you raha, stay so; you ḫīna, in this very way, for no particular reason.
Yih, H., this, what is here.
Yahān, H., here; yahān tak, to this point, to this extent.
Yihi, H., this very, this same, only this.
Yahan, H., emphatic form of yahān in this very (or same) place, only here.

The first day in each is called 'parīva.' The last day of 'badi' (when the moon is invisible) is called 'amanīwa.' The last day of 'sudi' (when the moon is full) 'pīramama' or 'punno.' The second day is 'āṭi,' the third 'āṭi,' the fourth 'dāvī,' the fifth 'pāndam,' the sixth 'ḥaṣpāt or 'ḥaṭhī,' the seventh 'ṣapātāmu,' the eighth 'ṣaḥājam,' the ninth 'nawamit,' the tenth 'danat,' the eleventh 'tīkājām,' the twelfth 'ḍvāmā,' the thirteenth 'ṭīro daśa,' and the fourteenth 'ṣaṭsara.' A day of the month is called 'mitti'; a day of the week 'ṭāhr' or 'din'—the corresponding terms in Persian being 'tāgh' and 'rat.'

THE MONTHS OF THE ARABIC YEAR WHICH IS LUNAR.

Muharram. (The first ten days are kept in commemoration of the martyrdom of Husayn and Husayn.)
Safar.
Rab-ii-l-awwal. (The bānī waftū is kept on the twelfth.)
Rab-ii-l-ṣānī. (The eleventh is kept in honour of ṣīyāš ʿabdul ʿāẓār jīlī, called 'mīrāb.)
Jumāda-l-ūlā. (The seventeenth is kept in honour of shah bād-i-uddin, called 'sīnāī shah madār.)
Jumāda-l-ṣekhara. (The tenth is kept in honour of kīwāja muṣīnū dīn ēdīghī.)
Rajab.
Sha-bān. (Fourteenth, ṣuhr e barat.)
Ramazān. (The month of fasting.)
Shawwal. (On the first ṭīra dīr.)
Gīl qānā.
Zīl bihāt. (On the tenth ṭīru ṣuḥā.)

Each month begins at 6 a.m. after the evening when the new moon is visible or, if it be not visible, on the thirty-first morning from that on which the previous month began. Ordinarily, the months are alternately of twenty-nine days and thirty days. The night before the first day of the month belongs to the previous month although it is named after the day which succeeds it in the week.

THE DAYS OF THE WEEK.

-ītwar or adiyyawar ... yak shamba ... Sunday
Pīr or sonwar ... do shamba ... Monday
Mangal or maghalwar ... si shamba ... Tuesday
Buddh or buhdhwar ... ahār shamba ... Wednesday
Jum-coṭi or bihaasatwār ... paṇj shamba ... Thursday
Jum-a or sukaawar ... jum-a ... Friday
Sandar or sandar ... shamba ... Saturday

The first name is that used chiefly by Musalmaans and the second by Hindus. The third is the equivalent term in Persian. Saturday is also called bar ki din and lasta ki ros.