नवाबगंज (पुंस) = name of a locality in Lucknow
फुसत/फुसें (स्त्रील) = spare time, free time, leisure
मुलाक़ात (स्त्रील) = meeting, encounter
राह (स्त्रील) = way, path
X की राह देखना (स० क्रू) = to wait for X
देर से (क्रू, विं) = with delay, late
मकान (पुंस) = house
तबीयत (स्त्रील) = state of health
ज्यादा (विं-अरू) = more, much
ख़ाब (विं) = bad, worthless
भला (विस्मयादिह, विं) = certainly, indeed, good. When this conjunction is used with a
question word and with the verb in optative form or future tense, it conveys an emphatic
negative sense. As an adjective, it means 'good'. Sometimes it is simply used as an
emphatic particle.
उई बी (स्त्रील) = Oh madam. बी is the abbreviated form of बीवी.
बड़ी आदमी = important person. The feminine adjective makes the whole phrase feminine.
ल्हान की माँ (स्त्रील) = the old woman is addressed as the mother of Laddan, her son.
गँवारपन (पुंस) = boorishness, slovenliness पन suffix forms abstract masculine nouns
from adjectives or nouns. बड़ा + पन = बड़पन means greatness, dignity; बच्चा + पन
= बचपन means childhood. When the abstract noun is formed with an adjective which
has not changed its original form, the adjective may become oblique when followed by a
postposition, for example सीधपन के कारण (= because of simplicity), etc.

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फँपना (स० क्रू) = to order, to command, to be pleased to say
इन जैसी = इन की जैसी = women like her
ज़रूरत (स्त्रील) = need, necessity
जुटी (स्त्रील) = a small shoe, a woman's shoe, slipper
झोंटा (पुंस) = bunch of a woman's hair, pigtail. Just as the word जूटक is complimentary
and romantic, the word झोंटा is insulting.
गला (पुंस) = throat, neck
दबा दूँगी = I will choke you. The verbal compound here does not convey the sense of the
action being in the interests of someone else. देना with the verb root at times may simply
be emphatic.
बदज़ात (विं) = base-born, vicious
बुड़ा (विं, पुंस) = old, old man (derogatory)
बचाना (स० क्रू) = to save
मार (स्त्रील) = beating
मार खिलवाना (स० क्रू) = to cause one to be beaten by someone else. The causative
form of the verb खाना also conveys the sense of the subject being made to receive
something unpleasant.
इनका नाम लिए जाती है = You continue to say her name again and again? Here the transitive main verb is in oblique past participle form, followed by जाना. The subject is understood to be "हिंदी". This denotes continuity or imminent completion of an action. If this sentence was in passive voice, the main verb लिए and the subsidiary जाना would agree in number and gender and the sentence would be, "इनका नाम लिया जाता है।"

चुड़ई (स्त्रील) = bitch, hag
X के मुँह लगाना (अंकि) = to become intimate with X, to bandy words with X
अम्माजान (स्त्रील) = respectful term for mother used by Muslims, variant of अम्मीजान
खुरान (विल) = rough, uneven, coarse (as stringing, fibre)
खाट (स्त्रील) = bed
खुरान खाट पर सोकर आना = to be in an unpleasant mood because of sleeping on an uncomfortable bed, ready to pick a fight, to get out of the wrong side of the bed
बाती मुनाना (सौ किर) = to rebuke, to berate
निगोड़ा (विल) = crippled (and hence having no heirs, or relatives), wretched, villain
पीटना (सौ किर) = to beat
बाजार (विल) = vulgar, coarse, crude
पत्तीर (पुल) = confidence, faith, reliance
परखाई (स्त्रील) = shadow, reflection
पंछी (विल) = fifteen
गोता (पुल) = plunging, diving
बरबाद (विल) = destroyed, ruined
पुष्त (स्त्रील) = generation
असामा (पुल) = all the household goods, assets, wealth
उठ गया = was lifted up, was stolen
चोरी होना (अंकि) = to be stolen
कितने का माल चोरी हो गया? = What would be the worth of goods that were stolen?
लुटना (अंकि) = to be robbed
दौ लख (विल) = two hundred thousand
ज़ेवरात (पुल) = jewellery (Persian plural of ज़ेवरा)

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भगवान (पुल) = God. पन्नामल = being a Hindu, uses the word भगवान instead of अल्लाह.
भगवान का लख-लख शुक = Many thanks to god.
दुकान (स्त्रील) = shop
बचना (अंकि) = to be saved
आज़कल (किर विल) = nowadays
गुड़गुड़ाना (अंकि, सौ किर) = to bubble, to cause to bubble, to smoke a hookah
नवाब मलिका-ए-अलम (पुल) = name of a prominent figure, a fictional character
हामारे इकलौती लड़का है। = The pronoun हामारा is in oblique plural form even though the adjective and noun that follow are in masculine singular form. It is possible to say in Hindi हामारा इकलौती लड़का है! But the oblique plural forms or the invariable का forms (for example, हामारे इकलौती लड़की है) denote the existence of the son or daughter. The emphasis is not on the relationship or possession, but on the fact that they exist.

नाज़ (पुं) = airs, affectations (used by the Begum as a feminine noun)
नाज़ों से पालना (सं क्रि) = to bring up indulgently
मंगता (स्त्री) = fiancé
gाली (स्त्री) = a type of indecent song sung at weddings, abuse
चढ़ना (अ० क्रि) = to progress, to be applied, to climb
लड़की पेट (पृ) गाली चढ़ चुकी है। = Some pre-marriage ceremonies have already been performed. When a girl is not engaged, anyone can desire her; after the engagement, it is a form of abuse for the girl if another man desires her.
राजी (वि) = approving, consenting, willing
ग़ुस्सा (पुं) = anger
जायदाद (स्त्री) = estate, property
अलखदा (वि-अ०) = separate
उम-भार (क्रि वि) = all (one's) life. The suffixes भार and भरा are related to the verb भरना (सं क्रि), अ० क्रि = to fill/to get filled) and retain the sense of this verb. भरा is indeclinable whereas भरा declines like an -आ ending adjective.

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मज़ाल (स्त्री) = strength, nerve, courage
क्या मज़ाल? = (one) wouldn't dare, who would dare
लाल हरप्रसाद (पुं०) = name of a prominent figure, another fictional character
अंधर (पुं०) = misrule, lawlessness, arbitrary or tyrannical act
विराज मोहनचंद्र (पुं०) = name of a prominent figure, a fictional character
पुराना (विन) = old. When used for a person, this adjective indicates a person of long standing and experience.

नमकखार (पुन) = one eating a person's salt, a good servant

मित्राज (पुन) = nature, temperament

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

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

फिर भी (किन विन) = even so, nonetheless

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

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

आपके हाथ के देखने वाले = your subservient

दुशाला (पुन) = a double shawl

सौदागर (पुन) = a trader, a merchant

निगाह (विन) = look, glance

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

परवरित्त (विन) = fostering, rearing, nurture

X की बुद्धित (किन विन) = by the good fortune or favour of X, thanks to X. ब prefix with Persian words denotes 'with', 'by'.

दुनापा (पुन) = old age

आर दिन (किन विन) = every day

प्रमाण (विन) = request, order

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

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

सूम (पुन) = a miser

भला (विन) = good

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

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

औकात (विन) = capacity, resources

हातल (पुन) = circumstance (Arabic plural form of हातल, a feminine noun.)

वाक्जष (विन) = having information

पूरा करना (सो किन) = to complete, to fulfil, to act in accordance with, to make good

कादार (विन) = destiny

राइस (पुन) = person of rank or status, nobleman

चौथाया (पुन) = rag

सच (विन, पुन) = true, truth
हालत (स्त्रील) = condition
माली (विल) = financial, economic
पुर्ज (पुंश) = duty, moral or religious obligation, responsibility
बेस्ना (शुद्ध वेश्या) = prostitute
चार (विल) = four
मीत (पुंश) = friend, lover
बेस्नाएँ चार ऐसे की मीत होती है = Prostitutes don’t love a man, they only fall in love with his money.
मुरव्वत (स्त्रील) = kindness, courtesy
मुरव्वत करना (स० कि) = to behave kindly, generously, etc.
मना (विल-अरो) = prohibited, forbidden
वाकई (कि, विल, विल) = really, truly, real, actual
गुल्ली (स्त्रील) = mistake
आइन्डा (विल, कि, विल) = coming, in future

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बेहजूजत (विल) = dishonoured, disgraced
बाकी (विल) = remaining, left over, remainder
उपर (कि, विल) = above
खज्जा (पुंश) = a balcony
पुजस्ता (अरो कि) = to pass, to make one's way
(prose word-order of the verse)
अंखों ने कितने तूफ़ाँ उठाए,
यादों की नाव हूँबती ही नहीं।
तुझसे मिलने की, तुझको पाने की,
कोई तबबीर सूजती ही नहीं।
तूफ़ाँ/तूफ़ान (पुंश) = storm, calamity
तूफ़ान उठाना (स० कि) = to raise a commotion
नाब (स्त्रील) = boat
हुबना (अरो कि) = to drown, to sink
पाना (स० कि) = to obtain, to win, to meet
तदबीर (स्त्रील) = plan, device
X को मुझना (अरो कि) = to be perceptible to X, to occur to X
पुर्जायनातमा (पुंश) = book of love, document of love. नामा at the end of a compound means a letter or a document.
होश (पुंश) = consciousness, the senses, wits
जोगन (शुद्ध योगिनी) (स्त्रील) = a female ascetic
जोगन जो बनी हो। = You of course have renounced the world. जो is for emphasis only.
चहकना (अरो कि) = to warble, to chirp
नफ़ुत (स्त्रील) = hatred


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अमाँ (विस्मयादित्र) = man! Oh!

खिसना (अर कित्रों, सो कित्रों) = to be rubbed, to be worn down, to rub, to grind

हवेली (स्त्रीत्रों) = mansion

चक्कर (पुंश्रों) = circle, curve

X के चक्कर लगाना (सो कित्रों) = to go around X, to make a round trip to X

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

बीमार (विश्रों) = sick, unwell

चापाई पकड़ना (सो कित्रों) = to be confined to bed

बेताबी (स्त्रीत्रों) = impatience

किस्सा (पुंश्रों) = a tale, story, account

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

बया/बयान (पुंश्रों) = description

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

उड़ना (अर कित्रों) = to writhe, to toss about

गीदगीला (सो कित्रों) = to whine, to entreat abjectly
किसी सूत = somehow, in any way possible
मूसा बाग़ (पूं॰) = name of a locality and a garden in Lucknow
रुपया (पूं॰) = rupee
आमरा (पूं॰) = support, hope
तरकीब (स्त्री॰) = arrangement, scheme
तरकीब निकालना (सू चिख्र) = to find a way
बननोज (पूं॰) = picnic
जाफ्रान (पूं॰) = saffron
मार (स्त्री॰) = blow
ख़ुदा की मार (स्त्री॰) = divine wrath
बिरयानी (स्त्री॰) = a dish of meat and fried rice
आफ़्त (स्त्री॰) = misfortune, disaster
किमाम (पूं॰) = a substance used to pep up the chewing tobacco, thickened juice, yeast or fermenting agent
इक्का (पूं॰) = a one-horse vehicle
ख़ड़ा (शिख्र) = standing, erect. As there is no verb for 'to stand' in Hindi, the adjective ख़ड़ा is used with होना or करना to form an intransitive or transitive verb.
सुबह के गए, शाम को आओगे = You will go in the morning and come back in the evening.
जनम (लुढ़ जनम) (पूं॰) = birth
भूखा (शिख्र) = starving, hungry
जनम का भूखा = hungry since the day (he) was born, always hungry

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भूखा/भूखे मरना (अ० किख्र) = to die of hunger
लोटा (पूं॰) = a small round pot used as a jug
लोटा-भर (शिख्र) = a jug full
(prose word-order of the song)
ज़िन्दगी हमें जब भी तेरे बल्म में लाती हैं।
यह ज़मीं हमें चाँद से बेहतर नज़र आती है।
दिल की रहें सुबह फूलों से महक उठती है।
यों तेरी आवाज़ हमें दिन ढ़े बुलाती है।
तेरी याद कभी दस्तक कभी सरगोशों में।
रत के चिख़ले पहर हमें रोज़ जगाती है।
हर मुलाक़ात का अंजाम जुदाई क्यों है?
अब तो हर बक़्त हमें यही बात सताती है।

ज़िन्दगी (स्त्री॰) = life
जब भी (यो॰ शेत) = whenever
बल्म (पूं॰) = assembly, company
ज़मीं = ज़मीन (स्त्री॰) = land, earth
चाँद (पूंजी०) = moon
नजर आना (अं० क्र००) = to appear, to seem
राह (स्त्री००) = way, path
सुख़ (वि००) = red, bright red
फूल (पुं००) = flower
महकना (अं० क्र००) = to be fragrant
झलना (अं० क्र००) = to run down, to fall
दिन ढ़ले (वि० वि००) = after the sun has gone down
दस्तक (स्त्री००) = knock (at a door)
सरगोशी (स्त्री००) = whispering
रात (स्त्री००) = night
पिछला (वि००) = rear, last, past
पिछले पहर (वि० वि००) = at the last watch of the night
रोज (क्र० वि००) = daily
जगाना (सात क्र००) = to awaken
अंजाम (स्त्री००) = end, completion, upshot
जुदाई (स्त्री००) = separation
यही (सर्व००) = this very (यह + ही)
घूमना (अं० क्र००) = to wander, to revolve, to spin
फुसफुसाना (अं० क्र००) = to whisper
झाड़ी (स्त्री००) = bushes, shrub, undergrowth
दान्त (पुं०००) = bandit
आशिकौ (स्त्री०००) = state of being in love, courtship
बघाना (सात क्र००) = to display in an elaborate way
आशिकी बघाना (सात क्र००) = to declare one's love elaborately or arrogantly
हिसाद (पुं०००) = intention
राय (स्त्री०००) = opinion, judgement

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वापस (क्र० वि००) = back again
लाश (स्त्री०००) = corpse
री-थी कर = after much weeping and wailing. The second verb धीना loses its own
meaning (= to wash) and is used only for rhyme.
सब (पुं०००) = patience, endurance
पहला (वि०००) = first
नौकानी (स्त्री०००) = a female servant
टुलाई (स्त्री०००) = a double shawl stuffed with wool
पानदान (पुं०००) = container for betel-leaf
अल्लाह रखें = may God maintain her
जवान (विश्रो) = youthful, in one's prime
भतीजी (स्त्रीलिंग) = niece, brother's daughter
बचपन (पुलिङ्ग) = childhood
माँगना (शुद्र माँगना) (अंक क्रिया) = to be asked
जहाँ तक हो सके = as far as possible
कहतवाना (स्त्रीलिंग) = to cause to be called or named
रिश्ता (पुलिङ्ग) = relationship, connection
तलाक (स्त्रीलिंग) = divorce
जात (स्त्रीलिंग) = breed, community, cast
tक्लीफ (स्त्रीलिंग) = trouble, difficulty, distress
tक्लीफ पहुँचना (अंक क्रिया) = to cause distress
मीला (पुलिङ्ग) = God, Lord
हेरत (स्त्रीलिंग) = amazement, wonder
ख़ेर-सलाह (शुद्र सलाह) (स्त्रीलिंग) = well being and consultation/ reconciliation
ख़ेर-सलाह लेना (स्त्रीलिंग) = to ask how (we) are and to seek our advice/to offer reconciliation
दूसरी ओर (स्त्रीलिंग) = the other direction
झूकना (स्त्रीलिंग) = to peep
अच्छे-बुरे का ख्यात = consideration for our well being, what is good for us and what is not
X से बढ़कर (विश्रो, क्रिया, विश्रो) = greater than X, going beyond X
मन्नत (स्त्रीलिंग) = promise, vow
मुदाड़ (स्त्रीलिंग) = something desired, cherished wish
मन्नत-मुदाड़ में पालना (स्त्रीलिंग) = to make promises and vows to God and other saints so that they may look after her cherished son.
शान (स्त्रीलिंग) = dignity, majesty
फ़हमानमन्द (विश्रो) = grateful, obliged
बेहतरी (स्त्रीलिंग) = welfare, advantage, betterment
जोर (पुलिङ्ग) = strength, force
X पर जोर देना (स्त्रीलिंग) = to stress X, to emphasise X
बहकना (अंक क्रिया) = to stray
ख़बरदार (विश्रो) = watchful, careful, beware, watch out
इलज़ाम (पुलिङ्ग) = accusation
ख़बरदार जो मेरे बच्चे पर इलज़ाम लगाया = Beware of accusing my child. जो here is a conjunction meaning 'if'.
गोलबान (पुलिङ्ग) = collar
गोलबान में पुछ डालना (स्त्रीलिंग) = to be introspective, to be conscious or ashamed of one's faults
कलम्हा (विश्रो) = black-faced, disgraced
उजाइना (स्त्रीलिंग) = to devastate, to ruin
पड़े रहना (अरं किर) = to remain lying, to continue to lie idle or useless
वजनदारी (स्क्री) = style, elegance
खानदान (पुं) = family, family line, dynasty
शादी (स्क्री) = marriage

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बहस (स्क्री) = argument, debate
बेकार (विर) = useless
फैमली (पुं) = judgement, decision
तारीख (स्क्री) = date
मुख्तर (विर) = settled, fixed, determined
cिश्च देते हैं = Oblique Past Participle followed by देना indicates imminent completion of an
action for the sake of someone else.
मरज़ी/मरज़ी (स्क्री) = pleasure, wish, choice
लिल्लाह (विस्मयादित) = for Allah's sake!
या वल्लाह (विस्मयादित) = by Allah!
निकाह (पुं) = marriage
फौजान (किर विर) = immediately
(निकाह) पढ़ाता (स्रो किर) = to cause to perform the marriage ceremony
कहाना (अरं किर) = to groan, to moan
रजाई (स्क्री) = quilt
ओढ़ना (स्रो किर) = to cover (someone else) with a sheet or blanket, etc.
मन ही मन (विर) = to oneself, in the heart
परेशान (विर) = distressed, worried
परेशानी (स्क्री) = distress, trouble
लघुज़ (पुं) = word
बयान (पुं) = description
हलका/हलका (विर) = light, relieved
समझ पाना (अरं किर) = to be able to understand. When पाना is used as a main verb, it
is transitive. But when used as an auxiliary, it makes the whole compound intransitive.
दूरी (स्क्री) = distance
हद (स्क्री) = limit, boundary
बढ़ाना (अरं किर) = to increase, to develop, to go forward or ahead
X की खबर लेना (स्रो किर) = to pay heed to X, to look after X
X के पीछे पड़ना (अरं किर) = to persecute, to pursue tenaciously
सौत (स्क्री) = co-wife, a rival
स्मृत (विर) = hard, severe, harsh
समझ (स्क्री) = mental grasp, understanding
X की समझ में आना (अरं किर) = X to understand, to come into the understanding of X
हक़ (पुं) = just and proper right
साहब-सलामत (म्हणून) = formal salutation (on meeting), speaking terms, acquaintance
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(prose word-order of the song)

जिसकी न कोई शक्ति है, जिसका न कोई नाम है।
हमें इंक ऐसी शह गा अज्ञात से इंतजार क्यों है?

शह (स्मीर्) = semblance of status or importance, urging, incitement
अज्ञात (स्मीर्) = time immemorial, eternity
दरवाजा (पुंं) = doorkeeper
महीना (पुंं) = month
कुछ महीने पहले (किते किते) = a few months ago
सोच कर रह जाना (अऽ किते) = to hold back after thinking about it
मुहर्रम (पुंं) = name of the first month of the Muslim year when the killing of Hussain is mourned; forbidden, sacred
बंद (बिते) = shut, closed
X (की) कुछ काम होना = X to have some work to do
रहन-सहन (पुंं) = age-old way of life, manner of living
अंगूठी (स्मीर्) = ring
तोहफा (पुंं) = gift
हीरा (पुंं) = diamond
चाहत (स्मीर्) = desire, longing
भरोसा (पुंं) = reliance, faith, trust
हुस्ना (स्मीर्) = a beautiful woman (a pun on the name Hussain, his beloved)
उम्र काटना (सा किते) = to spend a life time
इयोद्धा (स्मीर्) = porch, threshold, door
किसी का हो लेना (अऽ किते) = to belong to someone. The compound हो लेना is passive and its subject is not marked by नेः.

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कोशिश (स्मीर्) = effort, attempt
बोतल (स्मीर्) = bottle
बोलना (सा किते) = to open
फुलबाबाद (पुंं) = name of a town to the north-west of Lucknow
ऐसा-ऐसा (बिते) = so-so, inferior, wretch
रियासत (स्मीर्) = (Indian) princely state
पेशापी (स्मीर्) = an advance (of money)
दावत (स्मीर्) = invitation, feast
कल (किते बिते) = tomorrow, yesterday
मुबारक (बिते, बिस्मयादित्रि) = blessed, fortunate, congratulations
दुल्हन (स्मीर्) = bride
बोलबाला (पुंं) = success, sway, pre-eminence
सदकः (बिस्मयादित्रि) = my life is yours
फबना (अर क्रि) = to become, to grace
फूटना (अर क्रि) = to burst open
फूट-फूट कर रोना (अर क्रि) = to weep bitterly, to burst into tears
फाड़ना (स्त्र क्रि) = to tear
झाडू (पुंस) = broom
झाडू फिरना (अर क्रि) = to be ruined, to be undone
लौंडा (पुंस) = lad, brat
पैर (पुंस) = foot
फोड़ना (स्त्र क्रि) = to break, to crack, to burst open
सब-के-सब (सर्वन, पुंस) = all without exception, the lot
छंटना (अर क्रि) = to strut, to writhe, to wriggle, to be contorted
खबरों (वि, पुंस) = wicked, foul, villain
चूहा (पुंस) = mouse, rat
धिंधी (स्त्रि) = larynx, choking sensation in the throat, speechlessness (from fear, etc.)
धिंधी बेघना (अर क्रि) = the voice to fail (from emotion)
फ़िरोंगी (पुंस) = European, foreigner (contemptuous)
नामांकन (वि) = improper, inappropriate
बादशाह (पुंस) = emperor, monarch
निकम्मा (वि) = worthless, good for nothing
प्रेयाशी (स्त्रि) = love of pleasure, voluptuousness
अहमक (वि, पुंस) = foolish, a fool
सारा का सारा (वि) = the whole
नवाबी (स्त्रि) = position or status of Nawâb, position of pomp and extravagance. Nawâb means one who exercises deputed power but because of the life-style of Nawâbs, it is associated with decadence.
धरना (स्त्रि) = to hold, to place
धरा का धरा रह जाना (अर क्रि) = to come to nothing
दुखना (अर क्रि) = to give pain, to ache

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हवा (स्त्रि) = wind, breeze, air
दर्द (पुंस) = pain
मति (स्त्रि) = mind, understanding
X की मति मारी जाना (अर क्रि) = X to lose senses
मुण्डी काटा (पुंस, वि) = one whose head has been chopped off
फिटकार (स्त्रि) = curse, severe scolding
बारना (अर क्रि) = to rain, to be strikingly evident
चौक वालियों को = to the women who are associated with the area of Chowk
पतुरिया (स्त्रि) = prostitute
ढेढ़ सौ (वि) = one hundred and fifty
हवा खाना (सौं कि०) = to be off, to clear out
पीक्दान (पु०) = spittoon
पीक (स्वी०) = saliva-mixed juice of chewed betel
शुक्ना (सौं कि०) = to spit
साला (पु०) = wife' brother, a term of abuse when used for someone other than one's brother-in-law
ये रहे = Here they are... The past participle form of रहना and होना are often used deictically (i.e. in pointing out some object) with the demonstrative pronoun यह and वह.
सीतापुर (पु०) = name of a small town near Lucknow
राव/राय सहब (पु०) = a high-ranking title of the period of British rule in India, written as 'Rao' in English
फेरना (सौं कि०) = to turn round, to turn back or away, to send back
फुँकना (सौं कि०) = to blow, to breathe (an incantation)
मैंने पढ़ कर पृँक्त दिया है। = I have said an incantation to take care of your headache.
टका-सा जवाब (पु०) = a short answer, a blunt refusal
बुरा मानना (सौं कि०) = to take amiss, to be angered
मतलब (पु०) = concern, meaning
चाहे कोई मरे या जिए, आपको तो मुजरे से मतलब। = You don't care whether someone lives or dies, all you care about is the performance.
दिकः (वि०) = troubled, irritated
फटना (अ० कि०) = to be torn apart, to split
मेरा सर फटा जा रहा है = My head is about to split. Intransitive past participle followed by जाना indicates 'about to', and is distinct from passive voice.
रोक (स्वी०) = obstacle, barrier, ban, restriction
काहै की (प्रा०) = किस (बात) की
जबरदस्ती काहै की = Who is forcing you? There is no pressure being applied. Interrogative statement is used to negate.
घास (स्वी०) = grass
यारी (स्वी०) = friendship, love outside marriage
घोड़ा घास से यारी करै तो खाणा क्या? = If a horse decides to have an affair with grass, what would it eat? Don't bite the hand that feeds you.
जुरूर (कि० वि०) = certainly, of course
वरुना (आ० कि०) = to hide (oneself)
कुँख भी करके मुझे यहाँ से ले चलिए। = I don't care what you do, just get me out of here.
दम (पु०) = breath
घटना (आ० कि०) = to be constricted (the throat)
सवार (वि०, पु०) = mounted, riding
वन (पु०) = forest
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कानपुर (पुंस) = name of an important industrial town south-west of Lucknow
धकना (अरु किर) = to become tired
बार (स्त्रील) = time
सुमस्ताना (अरु किर) = to relax, to rest
यक्खन (पुंस) = confidence, conviction
X को पता नहीं = X does not know, not known
पानी भरना (सतो किर) = to draw or to fetch water
वह रहा = There he is.
पीढ़ा (पुंस) = rear, back, pursuit
X का पीढ़ा करना (सतो किर) = to pursue X
वृक्ष (पुंस) = tree
डाल (स्त्रील) = branch of a tree
टकराना (अरु किर) = to collide
गिरना (अरु किर) = to fall down
कहीं (किर विर) = somewhere, anywhere (कहीं + ही). When ही is added to an interrogative word, the word becomes indefinite. कहीं means where, कहीं means anywhere. Similarly, कभी (कब + ही) means whenever.

यहीं कहीं = somewhere here
tरफ़ (स्त्रील) = direction
लड़ाई (स्त्रील) = quarrel
X को गोली लगाना (अरु किर) = X to be shot
घायल (विर) = wounded, injured
X के करीब (किर विर) = near X
शिविर (पुंस) = camp
ले चलना (अरु किर) = to take along
पेशा (स्त्रील) = appearance in a court
लखनऊ की रहने वाली हों? = Are you a resident of Lucknow? This is another way of asking, "Are you from Lucknow?" (लखनऊ की हों?)

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खदा न ख्याता = God forbid!
विखना (सतो किर) = to write
ठिकाना (पुंस) = fixed place, living quarters
ठिकाने लगाना (सतो किर) = to dispose of, to kill
सलामत (विर) = safe, well
पेश (पुंस) = life of pleasure and enjoyment
मज़ाल (स्त्रील) = destination, storey
मटकना (अरु किर) = to wander, to stray, to be restless
भटकता फिरना (अ० कि०) = to wander about (aimlessly or lost)
पुँचवाना (स० कि०) = to cause to be delivered or accompanied
गाल (पू०) = check
सहा लाना (स० कि०) = to stroke, to caress
अजनबी (पू०) = stranger, foreigner
नया (बि०) = new
लाघी-मुहल (पू०) = name of a locality in Kanpur
हुज्जम (पू०) = a crowd
जमा (बि०) = collected, gathered
कान लगाकर सुनना (स० कि०) = to listen carefully
बिस्तर (पू०) = bedding, bed roll

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(prose word-order of the song)
आह को हक उम्र असर होने तक चाहिए।
तेरी जल्फ के सर होने तक कौन जीता है?

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

आह (स्त्री०) = sigh
इक उम्र = an entire lifetime
असर (पू०) = effect, impression, influence, impact
जल्फ का सर होना = to achieve the goal, to win
जीता (पू०) = staircase
X ने याद किया है। = X has sent for you. See याद करना above.
साल-गिरह (स्त्री०) = year-knot, anniversary, birthday
करीना (पू०) = way, manner
हिसाब (पू०) = calculation
हिसाब हो जाना (अ० कि०) = account to be settled
न्योझावर (स्त्री०) = an offering, money to be touched to a persons head and then scattered or given away in order to ward off troubles and to wish the person good luck
न्योझावर लेना (स० कि०) = to perform न्योझावर
कहने वाली थी = was about to say. Oblique infinitive followed by वाला, which declines like an adjective, is used predicatively to indicate imminence of an action.
ढ़ी (स्त्री०) = the chin
तिल (पू०) = mole
कहीं तुम... अमीरान तो नहीं हो? = You are not Amfran, are you? (I am afraid you are).

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

बिखुदना (अ० कि०) = to be separated
कोठा (स्त्री०) = mansion
आज-कल में (कि० कि०) = these days, shortly, soon
अपनी सुनाओ। = अपनी बात सुनाओ। = How is everything with you? Tell me what happened to you all this time.

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गर्दिश (स्त्री॰) = adversity
गर्दिश-बक़्त = गर्दिश-ए-बक़्त = बक़्त की गर्दिश = the turmoil of the times
एहसास/एहसान (पुं॰) = beneficence, gratitude
जमीं/जमीन (स्त्री॰) = earth, land
चौकना (अंग क्र॰) = to be startled
सवारी (स्त्री॰) = conveyance
सवारी लगाना (अंग क्र॰) = the vehicle to be parked, ready to go
इजाजत (स्त्री॰) = permission
हुकम (पुं॰) = order, command
बाँदी (स्त्री॰) = female slave
जुलूस (स्त्री॰) = search
बहाना (पुं॰) = excuse
बिताना (स्त्री॰) = to spend (time), to pass time
पशेमाँ होना (अंग क्र॰) = to regret
निभाना (स्त्री॰) = to carry on, to complete
ख्वाब (पुं॰) = dream
"अदा" (स्त्री॰) = style; Umrao's alias
लंबा (वि॰) = long, tall
सफरः (पुं॰) = journey
तय (वि॰) = settled, fixed
tay karna (स्त्री॰) = to complete (a journey)
gala (पुं॰) = neck
gale mitana (अंग क्र॰) = to embrace
आधा होना (अंग क्र॰) = to become half, to grow thin, to waste away

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dusman (पुं॰) = enemy
pālana-pōsana (स्त्री॰) = to foster and to nurture
kamana (स्त्री॰) = to earn
chāṭha (पुं॰) = stove
chāṭha alag karna (स्त्री॰) = to set up a separate establishment, to be separated
duṣkha (पुं॰) = grief, pain
mahā (स्त्री॰) = to endure
bī fākhta (स्त्री॰) = lady dove
kōla (पुं॰) = crow
andā (पुं॰) = egg
सठियाना (अ० किरो) = to be sixty years old, to be senile
उत्त-जलूल (विरो) = silly, stupid, pointless
मुनाना (स० किरो) = to rebuke, to scold, to tell, to relate
दिल छोटा करना (स० किरो) = to suppress one's feelings
बकना (अ० किरो, स० किरो) = to babble
आराम (पु०) = rest
X के करीब (किरो विरो) = near X
घोड़ी (स्त्री०) = a mare
दुर्लभ (स्त्री०) = a kick from the hind feet of an animal (as of a horse)
दुर्लभ मारना (स० किरो) = to kick out
धान (पु०) = stable
इलम (पु०) = knowledge
दौलत (स्त्री०) = wealth
घनें दो = let it be, leave it.
जताना (स० किरो) = to make felt, to display (feelings)
जेब (स्त्री०) = pocket
खाली (विरो) = empty, blank
गैर-शायराना (विरो) = non-poetic, banal
महबूब (पु०) = beloved
पिछली बार (स्त्री०) = the previous time

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शोर (पु०) = noise, din
पस-प-दीवार (किरो विरो) = दीवार के पीछे = behind the wall
पेशाम (पु०) = proposal of a marriage arrangement (by the boy's family, to the girl's), message
फायदा (पु०) = advantage, benefit
कुआँ (पु०) = (water) well
खाई (स्त्री०) = moat
कुएँ से निकलकर खाई में गिरना (अ० किरो) = from the frying pan into the fire.
Literally, to get out of the well and then to fall into a moat.
अदालत (स्त्री०) = court of law
कारिन्दा (पु०) = an agent
तकाज़ा (पु०) = demand, claim
X के मुताबिक (किरो विरो) = according to X
बलद-ए-जहांदर मिरज़ा (पु०) = son of Jahāndar Mirzā
मनकूहा (स्त्री०) = lawfully married wife
मुसम्मत (विरो, स्त्री०) = named, titled, a woman, Mrs.
X (के) बगैर (किरो विरो) = without X. Like के बिना, this postposition can also be inverted to बगैर X के. There are four such postpositional phrases in Hindi: X के बिना...
or चिन्ता X के (= without X); X के निम्नाभि or निम्ना X के (= besides X); X के
मारे or मारे X के (= on account of X).
शाख (पूरे) = an individual, a person
अष्टालं (विर) = eighteen
मूलता (पूरे) = undertaking
इतिहास-नामा (पूरे) = written notice, summons
आदान-दरञ (पूरे) = greetings
भौतिक (विर) = astonished, aghast
निकाह-नामा (पूरे) = marriage contract
नकल (स्री) = copy, imitation, duplicate
X के अतिरिक्त (क्रि विर) = in addition to X.
दस-पंड्रह (विर) = ten or fifteen, ten to fifteen
गवाह (पूरे) = a witness
शैक्षित (विर) = participating
जिंद (स्री) = obstinacy, stubbornness
पेट-क्रम (स्री) = I swear by my stomach, i.e., by my livelihood
वांछा (पूरे) = a slap, a blow
जंडना (सो क्रि) = to attach, to fix, to adhere
चोट जंडना (सो क्रि) = to slap, to strike
दिलास ा (पूरे) = comfort, consolation
कुमार (पूरे) = fault, omission

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क्रियामुक्त (स्री) = fate, destiny
क्रियामुक्त क या (विर) = destroyed or killed by destiny
X के दुकानों पर पलने वाला = to live as a dependant or hanger-on of
हमला (पूरे) = attack
अन्यावसथा (स्री) = lack of organisation, disorder. अ or अन prefix with words of
Sanskrit origin negates.
लूट-मार (स्री) = plundering and killing
शूर-गुत (पूरे) = uproar
फैलना (अर क्रि) = to spread
कमबख्त (विर) = wretched, unfortunate
हज़ारत अब्बा (पूरे) = son of the Prophet from his second wife
अलम (पूरे) = banner
टूटना (अर क्रि) = to break
हज़ारत अब्बा का अलम टूटे = It is a time of despondency. Hussain refers to the battle
in which Hazrat Abbās was the standard-bearer when he was martyred and then curs the time
when order is being destroyed.
कुशाल कुशा (विर-अर) = one who solves problems
या मृषिल कुशा मद्द फ़रमाईए = Oh Lord, come and get me out of my difficulties. Kháñnam invokes Hazrat Ali to come and help her.
अंधेर मचना (अं-क़िर) = breaking out of lawlessness and violence
गोरा (पुं.सं) विरो = fair-complexioned, a European
गांगी-गली (सङ्गीः) = in each and every lane
फौंदना (सचं किर) = to jump over
काफ़ीला (पुं.सं) = convoy
बेकसी मज़ूमो कःसर अलविद्वा बेसर ए..... = farewell to the helpless, headless victims...
बनारस (पुं.सं) = a city to the south-east of Lucknow, also known as Vârânasî or Kâshî
बीरान (विर) = ruined, desolate, dismal
मज़ूबरी (सचं) = helplessness
चुप के से (किरं विर) = silently
बसना (अं-किर) = to reside, to be settled

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धाँक (सचं) = renown, awe, fame
धाँक बैठना (अं-किर) = awe or fear to spread
बेशक (किरं विर) = undoubtedly, certainly
मीर साहब (पुं.सं) = title of the person attending Umrao's gathering, leader
अजी (विस्मयादि) = expression used in calling a person without mentioning his or her name
मोहल्ला/मुहल्ला (पुं.सं) = suburb
गाते समय (किरं विर) = at the time of singing. X "के समय"/"के वक़्त" indicates 'at the time of X.' Like के बिना, this phrase can be used with a verb as well as a noun, but the verb should be in present participle form, not in the past participle form, as it is with बिना.
दमार (पुं.सं) = region, province
हदे-निगध = हद-ए-निगध = निगध की हद = limit of one's view, as far as the eye can see
पुबार (पुं.सं) = dust, affliction, grief
पुबार ही पुबार = nothing but dust/grief. A noun or an adjective repeated and with the emphatic enclitic exclusive particle ही between the repeated word indicates 'nothing but (the noun or adjective).
मकाम/मुकाम (पुं.सं) = stopping-place, camping-place
हयात (सचं) = life
(मुज़क़रे) ते के (कर) = with me, taking (me) along (with one)
बस = वस (पुं.सं) = power, control
इलित्तयार/अहिलित्तयार (पुं.सं) = authority, power, privilege, option, choice
हिसाब मांगना (सचं किर) = to ask for an account
शर्मसार (वि.) = ashamed, bashful
खेल -(पुं) = play, game
चित्रमन -(स्त्री) = a curtain or hanging screen made of split bamboo
उदास -(वि) = dejected, sad
बुकरा -(वि) = uneasy, unsettled
आँगन -(पुं) = courtyard of a house
असली -(वि) = real, original

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वतन -(पुं) = native country
कब का -(वि, कि० वि) = of what time, of long ago, long since
सिधारना -(अ० कि०) = to set out, to depart, to depart this life
मेरी लाज -(वि) = my gem
चंदा -(स्त्री) = (my) moon
नगरी -(स्त्री) = city (diminutive of नगर)
बसाना -(स० कि०) = to settle, to found
तवायफ -(स्त्री) = prostitute, dancing girl
घराना -(पुं) = family, lineage
रोशन/रौशन -(वि) = bright, lighted
X का नाम रौशन करना -(स० कि०) = to illuminate the name of X
चुल्लू -(पुं) = the palm of the hand hollowed (as to hold water)
चुल्लू-भर पानी में दूध मरना -(अ० कि०) = to drown oneself in a handful of water, to be so ashamed or embarrassed as not to need more than a palmful of water to drown
X को दूध मरना चाहिए था = X should have drowned. When an infinitive and चाहिए is followed by the simple past tense form of the verb होना, the construction implies that X ought to have carried out the activity denoted by the infinitive. The subject of the English sentence in Hindi must be followed by को and the verb in effect becomes an adjective.