اے نیو ہندستانی - انگلش

ڈکشنری

ایس-ڈبلو- فیلن

ANew
Hindustani-English
DICTIONARY

By
S. W. FALLON

قومی کونسل برائے فروغ اردو زبان
وزارت ترقی انسانی وسائل، حکومت ہند،
ویسٹ بلاک-1، آر. کے. پورم، نئی دہلی-66
به اشتراک
اتر پردیش اردو اکادمی، لکھنؤ

A New Hindustani-English DICTIONARY

By
S. W. Fallon

© قومی کونسل برائے فروغ اردو زبان، نئی دہلی

سنہ اشاعت	:	2004
قومی اردو کونسل کا پہلا اڈیشن	:	1100
قیمت	:	418/-
سلسلۂ مطبوعات	:	1150

ناشر: ڈائرکٹر، قومی کونسل برائے فروغ اردو زبان، ویسٹ بلاک-1، آر. کے. پورم، نئی دہلی 66
طابع: لاہوتی پرنٹ ایڈس، جامع مسجد، دہلی 110006

پیش لفظ

قومی کونسل برائے فروغ اردو زبان ایک قومی مقتدرہ کی حیثیت سے کام کررہی ہے۔ اردو زبان و ادب کی ترقی کے لیے اس نے مختلف اقدام کیے ہیں جن میں کمپیوٹر اپلیکیشن، ملٹی لنگول ڈی۔ٹی۔پی۔، کیلی گرافی اور گرافک ڈیزائن اور اردو رسم الخط میں سرٹیفکیٹ کورس شامل ہیں۔ ان اقدامات کے ذریعے اردو زبان کو عصری تقاضوں سے ہم آہنگ کرکے اردو تعلیم کے منظرنامے کو وسیع سے وسیع تر کرنے کی کوشش کی گئی ہے اور اس کوشش کو بڑی حد تک کامیابی بھی ملی ہے۔

قومی اردو کونسل کا بنیادی مقصد اردو میں اچھی کتابوں کی طباعت اور انھیں کم سے کم قیمت پر علم و ادب کے شائقین تک پہنچانا ہے۔ اس لیے اردو زبان کا وہ کلاسیکی سرمایہ جو دھیرے دھیرے نایاب ہوتا جارہا ہے، قومی اردو کونسل نے اس کی مکرر اشاعت کا بیڑا اٹھایا ہے۔

اترپردیش اردو اکادمی، لکھنؤ کے کارہائے نمایاں میں سے ایک اہم کام ان اردو کتابوں کی ترتیب و تہذیب اور ان کی اشاعت ہے جن کا شمار اردو کے کلاسیکی سرمائے میں ہوتا ہے۔ ان کتب کی اردو شائقین کے حلقوں میں جس قدر پذیرائی ہوئی ہے وہ محتاج بیاں نہیں۔ اس لیے اترپردیش اردو اکادمی، لکھنؤ کی تمام مطبوعات کو ان کی اہمیت اور افادیت کے پیش نظر قومی اردو کونسل ایک مشترکہ معاہدے کے تحت ازسرنو شائع کرے گی۔ یہ کتاب اسی سلسلے کی ایک کڑی ہے۔

اہل علم سے میں یہ گزارش بھی کروں گا کہ اگر کتاب میں انھیں کوئی بات نادرست نظر آئے تو ہمیں لکھیں تاکہ جو خامی رہ گئی ہو وہ اگلی اشاعت میں دور کردی جائے۔

ڈاکٹر محمد حمید اللہ بھٹ
ڈائرکٹر

A

NEW HINDUSTANI-ENGLISH DICTIONARY,

WITH ILLUSTRATIONS

HINDUSTANI LITERATURE

AND

FOLK-LORE,

S. W. FALLON

PRINTED AT THE MEDICAL HALL PRESS, BANÁRAS.
MAY BE HAD, FOR CASH ONLY, OF
E. J. LAZARUS AND CO., BANÁRAS.—TRÜBNER AND CO., LONDON

1879.

All rights Reserved.

پہلے ایڈیشن کے سرورق کا عکس

Price, Rs. 52.

Dedicated by Permission

TO

SIR RICHARD TEMPLE, BART., G.C.S.I.,

GOVERNOR OF BOMBAY,

WITHOUT WHOSE LIBERAL SUPPORT AS LIEUTENANT-GOVERNOR OF BENGAL, SPONTANEOUSLY ACCORDED, THE AUTHOR COULD NOT HAVE PROCEEDED WITH THE COMPILATION AND PUBLICATION OF SO EXPENSIVE A WORK.

The Compiler makes his best acknowledgments for the valuable assistance, gratuitously rendered, by P. Whalley, Esq., C. S., C. S. Kirkpatrick, Esq., Rev. F. F. Cole, Captain Marshall, and Lāla Chokhe Lal, Pleader, and for the important aid of his efficient staff, Lālā Faqīr Chand, Head Assistant; Munshī Chiranjī Lāl, Munshī Sayad Ahmad, Munshī Jagan Nāth, and Munshī Thākur Dās of Delhi, Munshī Liyāqat Husain of Dinapore, Pandit Shiv Narāyan, Mayo College, Munshī Nihāl Chand, Deputy Inspector of Schools, Munshī Bishambar Nāth and Munshī Rām Pershād of Delhi, Mahommed Mahmūd of Meerut, Rām Nāth Tivāri of Furrukhābād, Munshī Kishori Lāl, Delhi, Munshī Ehsān Ali, Rohtak, and Mr. Wattling, Head Master, Darbangah School.

The Dissertation on the language, literature, and Folklore, with a new classification of the leading words, which it was proposed to give at the end of this work, has been postponed for the sake of expediting the compilation of the reverse English-Hindustānī Dictionary.

PREFACE

AND

PRELIMINARY DISSERTATION.

THE chief features of the present work are the prominence given to the spoken and rustic mother tongue of the Hindi speaking people of India; the exhibition, for the first time, of the pure, unadulterated language of women; and the illustrations given of the use of words by means of examples selected from the every day speech of the people, and from their poetry, songs, and proverbs, and other folklore.

The examples are meant to serve, likewise, as specimens of the best portion of the spoken and written literature, and to afford an insight into the mind of the people—their domestic and social life; their sports and pleasures; their morals, manners, and customs; the religious beliefs and superstitions which actually influence their daily lives, as distinct from the mechanical performance of a formal, ceremonial worship; with the hopes and fears, the joys and sorrows, the jealousies and heart-burnings, and the wit and humour, satire and invective which together reveal the inmost thoughts and feelings of the inner life of the people.

Among other distinctive features of the new Dictionary may be noted the determination of the roots, and generic meanings of Hindi words, which are traced sometimes to older forms; the occasional grouping together of various popular and rustic forms now current among particular classes and in various parts of the country; a more or less exhaustive collection of secondary meanings; their arrangement in distinct groups in the order of their relation to one another, and to the generic meaning of th root word; numerous synonyms from which the more advanced student may select the English word which would best express the particular sense in which a Hindustani word may be used; and the rendering of technical terms in European arts, science, and philosophy in popular Hindī words, placed by the side of recently coined or previously existing Arabic and Sanskrit formatives for the sake of convenient comparison and the satisfaction of scholars who claim a superior scientific precision for words borrowed from the classics, and who have sometimes predetermined the poverty of a vernacular whose powers they have not condescended to prove by the test of experiment—the only recognised basis of true science and philosophy.

The scope of the present work may be further gathered from the following extracts from the Prospectus before issued:—

The wealth of the language is in the spoken tongue; and how rich and expressive that is, those best know who are familiar with the diversified phases of every-day speech of the impressionable and imaginative Oriental. The best portion of the language cannot be left out, if the language is to be represented in its integrity. The living utterances of the people are almost absent from our Dictionaries. Their place is filled instead by a great many Arabic, Persian, and Sanskrit words which are seldom or never used in written or spoken Hindustani. To cull these so-deemed choice exotics out of Dictionaries of those languages and foist them

in the vocabulary of the indigenous language of which they are not a part, is the peculiar delight of book-learned Moulvis and Pandits. These are the autocrats who have banished the people's mother tongue, and forged in its place the artificial language which divides the people and the ruling class. With might and main they have laboured to keep out the spoken vernacular from the written language of books and legal procedure and official correspondence; and, what they were unable wholly to thrust out of sight, they have mutilated, and mangled, and crushed. "They have emasculated a vigorous racy language, and substituted for its living strength and fire stiff pompous words"– strange Arabic sounds which have no meaning for the people, and the dull cold clay of Sanskrit forms which "speak not, fire not, win not now." They are ashamed of their mother tongue. They pretend they never knew such vulgar acquaintances. They refuse to admit these earliest friends of their youth into the new-found courts and palaces in which they have been installed by the royal favor. They speak one language in their houses, and another when they appear in public. When they give vent to the inmost feelings of the heart in the privacy of domestic life, they employ their own vigorous native tongue. When they go out among strangers and utter the common places of conventional life or the sentiments which they do not feel, they clothe themselves with the gaudiest foreign frippery and fustian, which serve both for display and the concealment of their thoughts. With their lips they lavish the most extravagant panegyrics on the pedants who are skilled in weaving elaborate patterns of curious Arabic inflexions, flowing Persian compounds, and mystic Sanskrit "words of lengthening sound." But their substantial rewards are reserved exclusively for bards and players who interest and amuse them with exact representations of the homely popular language which they affect to treat as vulgar and contemptible.

How large a part of our most grievous political blunders and administrative weaknesses may not be set down to the use of so convenient a vehicle for mystification and the affectation of the very opinions and sentiments of their foreign masters of whatever creed or nation, poured into willing ears in the sweet music of their native tongue, in set phrases well conned and learned by rote by the meekest and most diligent of pupils! How different it might be if rulers and subjects could communicate with one another in the language of the people. The only way to the mind and heart of the people is through their language. Without this key there can never exist that accurate knowledge of the people and real sympathy with their condition which are the basis of good government. Exemption from the labour of acquiring the people's language is purchased at an incalculably heavy cost, when a small section only of the people are able to learn the foreign language of their rulers or the highly Persianized and Arabic-ridden Urdu of the Courts of law, and so to stand between the governing class and the great body of the people. As the Bengali proverb expresses it—*sāheb bāgān, amla ti berha,* (the sahib is a garden, and the *amla,* the hedge).

The agricultural class, the *banyā* (grocer), *bazzāz* (cloth merchant), *dallāl* (broker or tout), *chamār* (worker in leather), *kunjṛā* (green grocer), the *banjāra* (carrier), *bhaṭyāra* (*sarāe* or inn-keeper), *nāī* (barber), *chābuk sawār* (jockey), *patang-bāz* (kite-flyer), *juārī* (gambler), *kanjar* or gipsy tribe, *bhāṭ, ḍom, qavvál, bhānd, naqqāl, nat, bhānmatī* (bards, musicians, minstrels, players, acrobats, jugglers), and other large sections of the people, have all their peculiar idioms, many of which constitute the very pith and marrow of the popular language.

Similarly with the proverbs, songs, and other idioms of different provinces which, though sometimes dialectic, are yet generally intelligible or current throughout Hindustan. Idioms of this class, which are quoted on occasion in the common speech of the country, or which are so richly expressive of certain aspects of the many-sided facts and sentiments of universal experience that their truth and wit are instantly recognized by all classes in every province where Hindustanī is spoken or understood, may well claim admission into a Dictionary of the most widely spread Indian vernacular. In all cases where the idioms of other provinces actually conflict with the best usage of the Mogul capital—the generally accepted standard of pure Hindustanī—the Dehli idiom will have the preference. But it does not follow, as the purists of Delhi insist, that we should exclude really good idioms of other provinces which, though not native products or accepted importations in current use in this city, may nevertheless be well fitted to take a place in a Dictionary of the common vernacular, as all expressive of certain experiences and emotions which have not found expression or which have not been so well expressed elsewhere in the absence of the peculiar conditions which gave rise to those idioms. If the living dialects are the feeders of language, manifestly the paramount dialect of national speech must gain in copiousness, flexibility, and expression, in proportion as it is enriched by contributions from many kindred dialects and the various idioms which spring up continually in every class and occupation. Each one of the countless ever-changing conditions by which humanity is impressed, has its own reflex expression; and it is fitting that every note of that great complex organ, the human heart, should unite in producing its full swell of rich and varied harmony. Lying

apart from their associates among the dead leaves of a Dictionary, a great many of the yet unwritten words and phrases of the so-called vulgar tongue may have no meaning for European and native scholars who have not heard them from the mouths of the people. But no one who has listened to and marked these same words, as they are used in combination in the proverbs and songs which are habitually quoted and sung by the people in their homes, in the streets, and on festive occasions, can fail to be impressed with their powerful significance and the strong hold they have on the affections of the people. The fossil remains of a long extinct vernacular, with the more recent unassimilated additions from the dead languages, which constitute so large a portion of written Urdu and Hindī, are tame and colourless beside the warmth and glow of the living speech. Let Moulvis and Pandits magnify as they will the artificial language which they affect in public, to distinguish them from the common herd, it is by these same vulgarisms so-called *(gāṇwārī)*, which they would fain ignore, that they are stirred and quickened in the household and in the market, and in their public and social lives.

The rustic language to be given in this Dictionary as a chief constituent of the spoken tongue, as far as time and space will permit, will be a material help to all classes of Europeans whose duties bring them in contact with the people; for the language of books and the Dictionaries yet extant do not enable the foreigner to understand the language of the illiterate classes and the peasantry, which is, in all countries, more or less distinct from the literary language. As in England from the Conquest to the middle of the fourteenth century and in a large part of Europe at this day, so in India there are two main dialects, the shifting popular speech of familiar intercourse, which changes every 12 *kos* according to the native proverb, and the comparatively fixed literary language of books and correspondence.

Yet a third dialect remains. The Dictionary will include as an important integral part of the spoken tongue, the vocabulary of women *(rekhti* or *zanānī boli)*, as yet strangely overlooked and never before given in any work known to the compiler. Some portion of this vocabulary is more or less current in the language of men; but the greater part is still confined exclusively to women. The divergence is greatest where the men are educated Mahomedan residents of towns, while the women with whom they may be brought into relation are illiterate country-bred Hindus; and it is least where the men and women are illiterate Hindus of the rural class. Phrases which belong to women only will be given in juxta-position with the corresponding vocables used by men, when there are any; and they will be discriminated in every instance from those which have become incorporated to any extent with the language of the male sex. He who would find the best idioms of the native stock, with the truly naturalized portion of the foreign element—words which have acquired the most extended and varied meanings and expressiveness by long use—must look for them in the conservatism of the female instinct. In the speech of the women of India, moreover, is mirrored the very image of the thoughts and feelings by which humanity is moved, with the burning words which are wrung from the sharper sufferings of the weaker vessel. The songs composed by women are distinguished by a natural charm and simple pathos which make their way to the hearts of the people. Theirs is the natural language of the emotions; for they have not learnt from books—false copies mostly, and always wanting in the vividness and accuracy of direct impressions on the hearing ear and the reflex expressions of the living voice which we call speech. The only aliens in the language are creations of the pen. The only national speech is that which bears the people's stamp, and in this category the first place must be assigned to the language of women.

The seclusion of native females in India has been the asylum of the true vernacular, as pure and simple as it is unaffected by the pedantries of word-makers. It is also the soil in which the mother-tongue has its most natural development. Many of the most caustic and terse epigrams of the language have their birth in these isolated women's apartments whose inmates are jealously barred from any communication with strange men; and even the idioms which spring up out of the social and public lives of the male sex, conveyed to these retreats by their male relatives who have access to the *zanānah*, are sometimes moulded by female wit into the forms of their own peculiar thoughts and speech. Yet this true vernacular is not all confined to the narrow home in which it has been kept alive. The inherent vitality of living speech, and the all-pervading influence of women on language, strenuously strive to restore the deposed natives of the soil to their lawful inheritance; and the softer and more simple, natural, and expressive utterances of women mingle more or less with the harsher and more cumbrous vocables and book-learned phrases of the stronger sex, in spite of the low position assigned to the native woman in India and the contempt which her "lord and master" affects for the effeminate phraseology of mere women (*aurat kī boli*).

The larger portion of the examples will consist of familiar colloquialisms which float on the lips of living men and women, but have as yet no abiding place in the written page.

The most natural and expressive idioms are present in the spoken, not the written language; for even the diction of the simplest poets is frequently, like their imagery, strained and artificial. Hindi poetry—the small portion which is not Sanskritized—is more natural; but in Urdu poetry the licence of the poet is often carried to an extreme. Under the trammels of metre and rhyme, the natural idiom of conversation undergoes sometimes very severe contortions. Citations from the best poets may have the weight of authority; but this advantage can be purchased in too many instances only by the sacrifice of good idiom and the misleading of the learner who will be apt to mistake the poet's inversions of the natural order for idiomatic Hindustani. On the other hand, if good idioms only are to be put before the learner, they must be taken for the most part from the spoken tongue which does not carry with the learned the authority accorded to the written literature—the ready recognition by the people of the very image of their expressed thought being accounted a small thing in comparison. Some compromise may be desirable; but on the whole it seems better that the bulk of the examples should consist of the genuine idioms of the spoken tongue, to the exclusion of misleading quotations from the written language which is not always a faithful reflexion of living speech. The yet unrecognized verdict of the people will one day be preferred to the approbation of a few book-learned critics, by whose proclivities the pen of native writers is now solely guided.

It will be a Dictionary and a book of synonyms in one; comprehending under the latter title a great many words and phrases which are omitted in Dictionaries as mere Synonyms or different names for the same thing, but which are really distinct expressions for distinct modifications of the general idea, each demanding its appropriate place for which no other word is so well fitted. The collection of English equivalents of Hindustani words in this work will be found to express very nearly all the general and modified ideas which are capable of being expressed by the word under which they are placed.

The different meanings will be classified and arranged in distinct groups; the first group consisting of the words nearest in sense to the root meaning (not given in Forbes' Dictionary); the next group, of words less closely allied to it than the first: and so, generally, with the groups which follow—the words under each group being also similarly arranged in the order of the ideas of which they are the signs. Not a few secondary significations, however, are immediately derived from the primary: for, like all growth, language develops both radially and linearly.

Among secondary meanings, the first word in the group of English equivalents will represent, ordinarily, the sense in which the Hindustani word is most frequently used; the next word, the sense of less frequent recurrence, and so on.

The special sense in which the generic Hindustani word is employed, will be indicated by the Hindustani word placed after the English word or at the end of the group. The Hindustani word selected for this purpose will be, generally, the one most commonly used by the people, and it will serve also as a cross-reference pointing to more English equivalents of the same class which will be found under this word. Thus (بگاڑنا), at the end of group 2, under *abtar karnā*, and (الجھیڑنا), at the end of group 2 under ابھارنا.

Some such arrangement may serve to mark, with some degree of approximation, the process of thought by which a word has passed into the various significations it has acquired in the course of development; while those who have to translate or write in the language may possibly be helped to find among a variety of expressions the very word most suitable to be used in a particular context.

In grouping together so many synonyms and phrases, the compiler has endeavoured to meet the requirements of a large proportion of Natives and Europeans whose knowledge is not such that they can readily call up the most appropriate word to be used in a particular place. The student moreover may need to learn that a certain Hindustani word can be employed in other senses and in the place of other English words than those to which he is restricted by the limits of his knowledge of either language.

To some English scholars, many of the English synonyms may appear superfluous. Yet the foreigner, Asiatic and European, may profit by such a help, just as the English scholar might derive benefit from a copious vocabulary of Hindustani equivalents of the English word. Moreover, the perfect English scholar, with the philologist, may need to learn that the Hindustani language, ignorantly discarded without trial by many

scho'ars learned in the "classics," as too poor a language for the interpretation of Western science and philosophy, is already capable of expressing very many of the abstract ideas and shades of meaning which find expression in the English language.

But how as to the large proportion of imperfect scholars? It might seem, at first sight, an objection to a large number of equivalents that they may puzzle and distract the beginner who would therefore be apt to take the wrong word. This is not an unlikely contingency. But it is a contingency incident to every condition in life, in which we are continually called upon to elect between one right and many wrong. In the arrangement of the equivalents, however, and the farther help of an English Dictionary, the attentive scholar ought to find tolerably safe and sufficient guides.

Besides, the beginner is no better off when the number of significations given is restricted within some undefined and indefinable limits, which is the character of Dictionaries as they are yet compiled. The learner, whose vocabulary is limited to some two or three expressions which represent only as many senses of a certain word, must inevitably use the same expressions for other senses of the word which have their own proper appellatives. The griff who knows but one word for "shade," *fānūs*, a (glass) shade, must necessarily use the same word for the shade (of a tree).

The only cure for ignorance is knowledge, and it is best that this knowledge should be placed within the student's reach. It is in the absence of the right word, which will not always come when it is called, that the wrong word is often used, as more nearly expressing the writer's meaning than other wrong words successively passed in review before the mind. But the word is expunged as soon as the right word is suggested. In so far as a Dictionary is incomplete, it is a cause of avoidable error.

A language is not learnt from Dictionaries. It is acquired, as all knowledge is acquired, by much exercise in the order and combinations in which words, like things, are presented to the mind in real life. The office of a Dictionary is to make the student "remember," in the Socratic phrase; to give definiteness to what is vague; to throw a bright light on the dim shadows of faded recollections and things imperfectly apprehended; to present to the mind its own image—

"What oft was thought, but ne'er so well expressed."

In scanning the groups of equivalents, it will further occur to the critical reader that every word and phrase purporting to be an equivalent of the principal word, has its own proper equivalent: as, for instance, among the words included under the Hindustani *qāidah* of the specimen, "custom" = *dastūr*, "practice" = *māmūl*, &c. The same is true however of every expression which is used to interpret another expression. More than this. Each such word just quoted has, not one special equivalent, but several special equivalents, each equally appropriate in its place. For just as the general expression "*qāidah*" has several equivalents, answering to a particular application of the word; so also every one of the secondary significations of "*qāidah*" has different equivalents, appropriate severally to different conditions, each to each. Thus, "custom" is not "*dastūr*" only, but also *riváj*, *rasm*, *rīt*, *chāl*, *sarrishtah*, *zābitah*, *bandhej*, *rāh*, *taur*, *tariqah*, *beohār*; and similarly, "practice" is not *māmūl* only, but (1) *amal*, *istemāl*, *mashq*, *abhyās*, *kasrat*, all falling under the general notion of a "customary act;" (2) *dastūr*, *rivāj*, *rasm*, *rit*, *chāl*—already mentioned under "custom" and signifying also, "usage;" (3) *qaidah*, *zābitah*, *dastūr-ul-amal*, *intizām* (a rule of practice); (4) *chāl*, *tariqah*, *taur*, set down as above under "custom," and signifying, with "*dhab*," "conduct or course of action."

The true source of the hesitation sometimes felt in regard to the admission of certain secondary significations which are not immediately obvious, may be traced to the inherent tendency of the mind to associate with each word some one or more names for the particular sense in which that word has most frequently recurred to the mind, to the exclusion of other senses of less frequent recurrence and not always present or readily representable. Thus, the English word for "*qāidah*" which is ordinarily present to the mind, is "a rule," and "custom" is indissolubly associated with its common equivalent "*dastūr*." Yet in a score of cases these meanings are inapplicable.

The truth is that all significations, or so-called synonyms, are not, and can never pretend to be, the complete counterparts of a certain expression, but only so many distinct names for distinct modes or phases of a many-sided whole. "They change their force with every new relation into which they enter; and consequently their meanings are as various and as exhaustless as the permutations and combinations of the digits of the arithmetical notation." *Marsh.*

The magnitude and difficulty of the undertaking are considerable. It is always difficult to draw the line between deficiency and excess. It is not easy to be at once full and accurate. Lexicographers, who give only the most ordinary and well-marked significations of a word, are sheltered under a prudent reserve which is not so satisfactory to those who have to consult the Dictionary. But he who ventures to do more and attempts to grasp the comprehensive, runs the risk of being, or seeming to be, at times inaccurate. The propriety of significations of infrequent occurrence is not sufficiently or always apparent. For such words and significations as are met with in the written language, authorities might be quoted. But the lexicographer who ventures beyond the safe boundary of the written literature, in the attempt to fix and give permanence to what yet lives only in individual minds and in the passing utterances of the tongue, treads on dubious ground. Examples from the spoken tongue which might illustrate and justify certain uses of a word, will not have the weight of authorities cited from the written language. Moreover to set them down as they are heard or remembered, and afterwards to compare conflicting idioms and forms of speech in order to determine which are most current and which are sanctioned by good usage, would be the work of a lifetime, or rather of an Academy. Not only so; but, to give examples for every sense in which a word is used, would be to swell out the Dictionary to an inordinate size. The absence of examples, however, where examples are wanting, is compensated in this work, in a measure, by such an arrangement of the secondary meanings as should serve to indicate the particular sense in which the Hindustani word is employed.

"Authority for the senses given, although always acceptable, is not so necessary in a Dictionary of a living language, and for the use of persons dwelling amidst the native speakers of it, as in the case of a dead language, and for profound closet-students. For authority, should any sense be questioned, is ordinarily at our very elbow, in the chat of our domestics or in the converse of passengers before our street-door. Authority yet we have furnished, and of the most sterling character and the highest sanction—citations from the poets and the proverbs and the idioms of the people. Senses however will be contested; for what Native knows the language wholly, and yet what Native admits that he knows it but partially? Let all objectors understand, and let the learner rest assured, that for the senses set down affirmation and confirmation have been obtained from the college and the stable, from the city and the hamlet; that for senses provincial or local, corroborative statement and illustration often strikingly satisfactory have been afforded by province-inhabitants; and that senses of the arts and the work-shop have come in from and again been referred unto tailors, weavers, potters, herdsmen, and horse-jockies. Natives, especially Brahmans, will do to the learner as they have abundantly done to ourselves, they will make reckless affirmations and denials respecting senses of words; and they will affirm and deny on one day what they will deny and affirm a few days after; and this not necessarily from any evil intent, but from lack of conversancy and training in the character and usage of popular language." *Molesworth's Maḥrati Dictionary.*

To which it may be added that the critical enquirer who would test the accuracy of any portion of this Dictionary will encounter the same difficulty which the compiler has so frequently experienced in his endeavours to determine the accuracy of a phrase or the extent and variety of meanings of which it is capable. A phrase or signification which is familiar in one province is sometimes unknown in another. The Mahomedan may not know certain idioms which are current among Hindus. Words which are common to Hindu men and women become not unfrequently the exclusive vocabulary of the women of Mahomedan *zananas*, their Mahomedan lords preferring to use instead the foreign vocabulary which they brought with them when they imposed their yoke on the country. Native scholars, who plume themselves on their acquired literary language which distinguishes them from the mass, are commonly as ignorant as they are scornful of many a forcible and expressive phrase and idiom of the vulgar tongue "which only wait the appearance of some master mind who can discern the subtle affinities between the hosts of words that lie ready to hand, and present them in the various felicitous combinations by which the living power of a language is exhibited."

With a view to enlightened criticism, therefore, it is desirable that all classes and conditions of men from various parts of the country be taken into consultation before judgment is pronounced against the accuracy of a word or signification. The compiler has enjoyed the advantage of a residence during many years in Delhi and in Behar, the two poles, so to speak, of the Urdu and Hindi phases of the language which are together represented in the common term, Hindustani. In the Mogal capital we have the polite form of the language impressed upon it by the influence of the Royal Court; while Behar, the most eastern province in which Hindi is spoken, retains traces of the oldest form of this vernacular, known as Magadhi or Magga, alike removed somewhat from the undue influence exerted in provinces farther west by Mahomedan and Hindu professors of Arabic

and Persian, and by Brahman Pundits who have too successfully restored in many instances the Sanskrit forms which the language had already thrown off in the course of development. Other important centres will also be visited; as Mathura, the head-quarters of the Brij dialect; Agra, where the compiler has also resided for some years, and where the language is less Persianized than it is in Delhi and Lucknow; the Ayudhia (Oude) of classic story where traces of the influence of an independent Native court and Native institutions are still to be met with; the sacred Kasi of the Brahmans; with Bikaner and Jodhpore as types of the Marwari form of Hindi. In the proverbs and songs and familiar speech of each something may be gleaned, well fitted to enrich the common vocabulary and to be incorporated in a general Dictionary of the national speech. This process is necessary moreover to the fusion of many dialects into one common language.

The task is not a small one, and it is beset with difficulties, insomuch that, if the general result of this somewhat novel attempt should be considered an improvement on the labours of the past, sufficient to serve as a basis for further extensions and improvements in the future, as much will have been done as could reasonably be expected.

On the admission of words which are conventionally regarded as "abusive, indelicate or obscene," it may be sufficient to quote the following short extract from the Prospectus.

Are words of this class to be admitted or excluded? If all such words are either to be inserted, or left out, the compiler's task will be plain and unmistakable. But if some are to be inserted, and others not, where is the line to be drawn? Is such a line definable, and could any two men be got to agree upon any line of demarcation? The equivalents may be expressed in Latin, though this might not be possible in every case while it would fail to meet the requirements of a large number who are more or less ignorant of this language. And after all, so flimsy a disguise could be demanded only by sheer mock modesty; for the conventional indecency attached to certain words, which are as necessary to the linguist as to the anatomist, is in no wise removed by its being communicated in one language rather than another. On the other hand, the integrity of the language; the demands of the philologist, the sociologist, and the philosopher; the perfect knowledge of the language which would be impossible if any part were kept back; the insight into the language and into the mind of the people which is obtained by this very class of words, and especially by the *double-entendres*; and above all, *the absolute importance of this knowledge to judicial officers*, together call for the insertion of every such word and phrase without reserve or exception. Still, it will be objected by some that their insertion would be an offence against good morals and decency. Is it desirable then to put together words of this character by themselves in a supplemental Dictionary — a sort of "*cabinet obscene*" in which all the filth is to be set apart and prominently distinguished and concentrated for leisurely contemplation? Scattered among numerous other words in a general Dictionary they would be consulted only by those who had occasion to ascertain their meaning; whereas to present them by themselves in a separate work would only serve to make them more conspicuous and possibly more sought after by a prurient curiosity."

It is satisfactory to note that no objection to this view has been made by any one of the many liberal supporters of the work.

Exception may possibly be taken to some of the illustrations. But their insertion is unavoidable. The present work is not a mere word Dictionary; but, as before set forth, a work which should faithfully depict the life of the people – their occupations and pleasures, with their modes of thought and feeling, as reflected in their language and literature. Without this knowledge, the law-giver legislates in the dark; the educationist frames systems of education which do not educate; the philanthropist and Christian minister only beat the air.

There is much to be learnt from many an otherwise objectionable quotation, if one is willing to learn. It is of the greatest importance, for instance, to know to what depths human nature can sink in the vitiated atmosphere of enforced female seclusion (*pardah nashīnī*), as contrasted with the purity to which men and women rise as social restraints are withdrawn,

and they are permitted to breathe the pure air of liberty and indulge in free social intercourse.

To remove out of sight the symptom of evil, such as the language in which it is expressed, is not to cure the evil. It is but banishing it from the light, where it is less noxious, to dark and noisome corners where it attains its rankest luxuriance. To prohibit the publication of a book is largely to increase its circulation, and every book sought to be suppressed under the Penal Code is a fortune to printers. And even if suppression were possible, where is the gain to morality while the feelings which prompt authors to write, and readers to read such works, continue as they were, and while the law is powerless to prevent the evil communications which corrupt good manners.

For the rest, whom can these specimens harm? Not the natives, for it is their own literature from which the specimens are taken, and they are mild in comparison. Not Englishmen, with their maturer intellects and higher moral and religious education—men who have read the classical literature of the Greeks and Romans, and their own standard English literature—Fielding and Smollett, Pope, Shakespeare, Byron—to say nothing of another class of literature which is always accessible.

To suppress the publication of a disagreeable fact is but to wrap yourself and others under the comforting delusion that what is not seen does not exist. It would be more manly, more honest, and more useful to permit the world to realize the fact that, with all the philanthropic and self-denying sacrifices that have been and are now being made, and in spite of legislation and education so called, the people are still in the condition in which their language palpably and unmistakably shows them to be. Mere abstract and general statements of the fact can never convey anything like the vivid impression of the reality which the language supplies.

And it is good that good men should be shocked in order that they may be roused to the amount of well-directed efforts necessary for the successful eradication of the evil with which it is their duty to grapple. It is worse than useless to battle against the mere forms and shadows of things. Educate the feelings; imbue the mind with purer tastes, and many of them; supply the opportunities for their gratification, and you have taken the most effective means to induce the individual to turn from the impure to the pure, and to engage in the variety of pleasurable occupations which prevent over-indulgence in any one direction.

Of examples from the Folklore, besides proverbs, songs, plays, riddles, etc., a great many have been taken from the proverbial sayings (*sākhī* and *shabd*) of KABIR, the great religious reformer, satirist, and moralist who lived in the sixteenth century. In the written literature by far the largest number of extracts have been made from NAZIR, the only true Hindustanī Poet according to the European standard of true poetry, and *the* poet whom native word-worship will not allow to be a poet at all.

Nazīr is the only poet whose verses have made their way to the people. His verses are recited and sung in every street and lane, especially in his native town of Agra; and Missionaries, who are familiar with his poems, quote him and Kabir with marked effect in their street preaching. Nazīr possessed all the qualities of mind and feeling which distinguish genius. His own poems are his biography, for in them the man stands out life-like and full of individuality. With no other materials for his

portrait, certain features are conspicuous. He was in truth the *āzād* (independent devotee he professed himself. He was really the unworldly stoic so many pretend to be. He cared not for any of the gifts or accidents of fortune. He wanted nothing. He cared for no man, nor woman either except to admire her from a distance. Good fortune did not elevate him. Ill-fortune did not depress him. As he has himself expressed it—*apnī khāl meṅ mast* (he revelled in his own skin). He never cared to preserve any of his own writings. It is related of him that he was wont to fling down his effusions as they were penned for any of his pupils and friends who cared to pick them up.

In the broadest sense of the word, he was greatly independent, original, philosophic, catholic. The versatility of his genius is seen in the many-colored variety of subjects which he handled. The poetry which he has evolved from common things—as no other Hindustanī poet has condescended, or been able to do—is ignorantly regarded by native scholars as the surest proof that he was no poet. "He has written," they say, "on such common subjects as flour and *dāl* (pulse), flies and musquitoes." His versatility and power of imagination are further displayed in the various aspects in which he has pourtrayed the same things in different poems. His poems are a picture gallery in which may be seen speaking pictures of the sports and pastimes, pleasures and enjoyments, pain and misery, and the mind and feelings of the natives of India.

Nazīr had a keen sympathy with nature, and with every form of humanity. He saw good in every thing. He is happy when the multitude are happy. He enjoys their sports and pleasures. He feels their distresses. He is the only Hindustanī poet who has written of the love of children, and the only one with any bowels of compassion for the poor and unfortunate, the outcast and distressed, and the most abandoned of God's creatures. As he has nobly expressed it in the concluding verse of his noble poem on man, the *ādmī-nāmā*,

"Achchhā bhī ādmī hī kahātā hai, aë Nazīr!
Aur sab meṅ jo burā hai, so hai woh bhī ādmī."
And they who are the best of all, they are but men;
And they who are the worst of all, they too are men.

And his picture of pure Platonic love is as peculiarly his own as it is singularly well drawn.

The best portion of his poems do not appear in any printed collection bearing his name. They are heard only from the lips of wandering devotees (*āzād*) and the illiterate classes who find in their own breasts the better feelings of human nature which Nazir has depicted so well. These illiterate men have their favorite poems by heart, as the literate class have not the writings of *their* favorite poets; and a larger proportion of them enjoy listening to these popular poems, and devote more time to this enjoyment than do a very few literary men here and there to the unreal word-poets whom they profess to admire. And the pleasure of the illiterate is the more intense also, as their instincts are more true and the object of their admiration more worthy.

His purity of mind and delicacy of treatment are such that even when he raises an obscene image—when this is necessary to the fidelity and completeness of his picture—the

obscenity is so delicately veiled that it is not apparent always even to the natives who indulge so freely in *double entendres*. When he has to bring out the superior excellence of a pure passion by the effect of contrast, the sensuous image is not permitted to linger in the mind and efface the pure image which the poet keeps steadily before the reader. Handling, as he does, some of the most grossly indecent themes with a piquancy which is essential to fidelity and vivid representation, the obscenity is lost in the wit and refinement of expression which command your admiration.

Nazīr laid under contribution the treasures of the mother tongue. He has done in this matter what only kings like Chaucer and Shakespeare succeeded in doing. He has presented Hindī words in all the felicitous combinations of which they were capable; and, with the bold self-confidence of genius, he has dared to use words in new combinations and senses which are always happy.

There is scarcely an indifferent line in all that Nazīr has written. And a very large proportion of what he has written is a study. The depth of his thought, and the force of his combinations in which each word brings out the meaning of the other, come out the more they are dwelt upon. Literary native scholars, who strive and strain after words merely, are so deficient in reach of thought that they frequently miss the breadth and significance of Nazīr's meaning, and they fail also to perceive the peculiar aptness of his combinations, with all that they convey. And this is the poet who is quite unknown almost to European readers, for native scholars and poets never deign to name him.

The idol of the literary class who are incompetent to appreciate Nazīr, is Nasikh, Nasikh whose similes are most ingeniously unlike and wide of the truth, and whose language is only a string of Arabic and Persian words and Persian constructions, in which company a vulgar Hindī auxiliary or particle is admitted only when it cannot possibly be kept out.

It was not so easy to ignore the peripatetic philosopher and reformer who went about among the people, holding up to them the very image of their thought. Kabir spoke in proverbs which sank in the minds of the people who passed them on from lip to lip and from age to age.

His proverbial sayings were never, fortunately, committed to writing, except in so far as individuals, here and there, wrote down what they could collect for their own reading. If they had been written or printed for general readers, the Pandits would have "corrected" them, as they have done the *Ramaini*—for the most part a spurious work in which very narrow ideas and Brahminical doctrines, expressed in the artificial language of the Pandits (*Paṇḍitāi*), are made to disfigure and deface the broad philosophic truths and homely language of Kabir.

Like all earnest reformers who are all too wrapped in the convictions which they burn to propogate, to allow them to think much of their own personality, Kabir never assumed any personal importance or supernatural power. But in the Ramaini and in some other writings, his followers, who lacked the enthusiasm and humility of the founder of their faith, have, for their own purposes, interpolated many passages in which they have magnified the office of the *gurū* or spiritual guide, no where named by Kabir himself.

Kabir's was a philosophic mind, always far-reaching, broad, deep. Emancipating himself from the thraldom of passive beliefs received on authority, he dared ever to expose the pretensions of all sects who claimed a knowledge of the Incomprehensible Absolute. He boldly

challenges the propounders of mystic thought veiled in a vague unmeaning form of words, to define their meaning. He exposes inconceivable abstractions by shewing that they comprehend no concrete forms. And, from demonstrating the vanity of all pretensions to knowing the Unknowable, he passes on to universal truths which rest on human experience, and presents his condensed generalizations in terse, caustic, epigrammatic language.

Kabir was no bigot. With judicial impartiality and rare courage he lashed alike the empty formalities and deceitful hypocrisies of Hindu and Mahomedan. Yet both claimed him for their own, and fought over his body. There is not perhaps another such example in history of two great rival creeds claiming for their own, one who not only belonged to neither, but whose life was spent in exposing the deficiencies of both.

In his language, as in his sentiments, Kabir was no sectarian. Whatever words were most familiar to the people he freely used, whether Arabic, Persian, or Hindī. If Hindī forms a chief constituent of his language, it is because Hindī as the mother tongue must needs be the most familiar and expressive.

Kabir's similes are always striking because they are always taken from the most familiar things of daily experience. To give a wide interpretation to a proverb which the natives are fond of quoting—"*Bagal meṅ laṛkā, shahar meṅ ḍhaṅḍora*" (The child is in the arms, and the town crier cries, "lost child")—inferior poets have failed in the degree in which they have overlooked or despised the similes and familiar colloquialisms to their hand, and have strained instead after images and language far removed from experience and daily use.

A long way after the Hindustanī poet and the practical philosopher, comes Mir Hasan, who excels in descriptive power. After him may be placed Shauq, Rangin, and Insha who have written in the natural language of women. Jan Sahab of Lucknow, still living, has also written, professedly, in the women's language. But though the words are mostly those used by women, the construction is often very artificial.

Of poets best known to Europeans, Sauda's satires are sometimes witty, but they are often absurdly extravagant and overdrawn. His *gazals* (love songs) are, like all *gazals* as a rule, highly Persianized and artificial. Mir Taqi's language is simple and idiomatic. The same may be said of portions of Jurat.

The large number of Hindī words from a single root, and their usually numerous secondary meanings testify to the vitality of the living root, which continually throws out new shoots as it assimilates fresh matter from its ever changing environment. It is widely different with Persian and Arabic exotics and the literary Sanskrit of a by-gone age—mere stunted growths, or dead matter, in the degree in which they are uncongenial to the soil, or lack the inspiration which is derived only from the living breath of a people.

In the various equivalent expressions used by the illiterate classes, and in the rustic and provincial, or dialectic varieties of the Hindī word, the student may grasp, at a glance, the root letters, with their equivalents, and thus acquire a ready mastery of the popular language and the motley rustic speech.

They are instructive also to the philologist. Certain forms, which philologists have assigned to an earlier stage of the language, are current at this day by the side of other forms ascribed to a later stage of development. A great many Prakrit forms are now present

in the rustic language, and many more might be traced if the varieties of the spoken tongue were collected, and we possessed more Prakrits than we do, with more faithful copies of words as they were pronounced. Prakrit forms abound especially in the Maggah of Behar and the peculiar dialect of Saharanpore.

In the matter of derivations of Hindī words given in this work, there will naturally be, in consequence of our present defective knowledge, much difference of opinion. With the exception of Wilson's Glossary, in which some official terms have been derived from Sanskrit, and Beames' Comparative Grammar in which the Sanskrit and Hindī roots of many Hindī words have been ably traced, nothing has been yet done in this department of lexicography. Nor have we yet the requisite data for this purpose. The rich and extensive field of rustic, provincial, and dialectic forms of Hindī words must be worked before it will be possible to say what consonants are, or are not convertible, and so to fix with certainty the verbal roots which are even now traceable, in many instances, in large classes of words used in various senses or modifications of one generic meaning. Something has been done in this way by the compiler, as far as the limited time and inadequate instruments at his disposal would permit, and it is his intention to publish separately a table of equivalent consonants, with copious examples, as a contribution to the great scheme of which Mr. Beames is the able originator and pioneer. Possibly the data to be furnished by the contemplated publication will justify many derivations to which, at present, exception might be taken.

The derivations given in the Dictionary will be, for the most part, Hindī rather than Sanskrit or Prakrit. Sanskrit and Prakrit derivations are, necessarily, more or less hypothetical or doubtful; while the determination of the Hindī root letters of the numerous dialects now current, promises all the certainty of induction based on a large number of observable facts, with the obvious advantage of being of more practical use to the student.

The expression, equivalent consonants, is used here in preference to the term "consonantal transitions or changes" heretofore employed in philology, because this expression includes all the varieties of sound or speech which certainly subsist in the present day in different parts of the country, as the varying expressions which correspond to diversities in the organism modified by changing environments; while it is not so certain that the consonantal transitions, affirmed to have taken place in the evolution of language, have actually taken place. For, but few types of modern spoken tongues have been yet thoroughly investigated, and these have been compared almost exclusively with ancient literary languages which often differ widely from their contemporary vulgar dialects. Besides which, the few writings which profess to represent the vulgar tongue of former ages cannot be relied on as true phonetic copies of this tongue as it was actually pronounced and spoken. Moreover, while the broader term, equivalents, includes "transitions," the part could not include the whole.

It seems not unlikely that an exhaustive exploration of the numerous varieties of equivalent Hindī forms current in our own times would reveal the truth that there are not a few equivalent consonants not yet recognized in Philology.

The sea of Indian dialects supplies new data for sound speculation. Some highly important questions are suggested. Have we sufficient data for affirming that language develops from the formal, inflexional, or synthetic, as it is variously called, to the non-inflexional, analytic, or positional stage? Can the natural order of development be predicated from a comparison of two such unlike things as written and spoken languages? Are not the agglutinative, flexional, and analytic processes now going on at the same time in different parts of the

modern languages known to us? Is the received distinction that the dead languages of antiquity were inflexional languages in which the sense was independent of the relative position of the words; while modern languages, on the other hand, are designated non-inflexional languages in which the sense depends on the relative position of the words, anything more than a difference in the points of view, respectively, of the foreigner who looks at a language from without, and the native who looks at it from within—the difference between the outer and inner aspects of the same thing? Must not every language be, from its very nature, positional or idiomatic, which inflexional languages are said not to be? Might not the inflected portions of a word, in many cases, be written separately, so as to wear the analytic form of particles and auxiliaries? Is not every modern Aryan vernacular inflexional, inasmuch as certain added words have contracted, and others are in process of contracting into syllables and letters which have no distinct meaning and cannot be used by themselves—that is, some have passed, and others are passing from the agglutinative to the inflexional stage? Can there be but three, or any fixed number of stages in language, when Protaean nature, of which language is the condensed expression, exhibits from moment to moment all the changing forms and colors of a kaleidoscope, with countless processes and stages of development going on around us continually? These questions have a bearing on the value of Hindī, and its place in the family of languages.

Written Sanskrit, like the classical Latin from which the Romance languages are commonly held to have been developed, represents but one form, and that the literary form of the language, used presumably by a very small section of the community; and, in the absence of reliable phonographs of the vulgar dialects of the Sanskritic age, it must be held at the least a moot point whether or not the popular Hindī of to-day, heretofore described as an off-shoot of literary Sanskrit, is not descended rather from the vulgar tongue which must have existed by its side.

Judging from analogy, it is inconceivable that the vulgar tongue of the great mass of an unlettered people could have grown out of a difficult literary language which their rude progenitors, it may be presumed, did not know and did not speak. It seems far more probable that the rustic Hindī of to-day is the rustic Hindī, more or less changed, of the illiterate ancestors of the illiterate millions now living. When the literary language of a small section died of the inanition induced by a narrow caste exclusiveness which confined its use to a few, the vulgar tongue, when it was committed to writing for the first time, was no new language or development from the literary language, but the same popular speech which had lived for ages in the mouths of the people, till then uninscribed in written characters because the illiterate class who spoke it could not write it for themselves, while the literary class would not deign to admit into their literature the vulgar tongue which they despised. While the pedantry of scholars, growing with the artificial wordiness it feeds on and the wide distinction which it continually strives to make between themselves and the mass of the people, had caused the written language to diverge more and more from the spoken tongue—destined, however, with the return of a sounder taste, to converge again towards its prototype—the perennial stream of living speech of the unlettered mass has flowed on ever in its own bed, self-sustained, self-moving, and apart.

If the modern vernacular then is not derived from the classical language, can it still be maintained that the course of language is from the inflexional to the analytic? Do the terms in fact comprehend any real difference of structure? If the particles and auxiliaries which are held to characterize modern Aryan languages be written as component parts of the words to which they are related, the form in which the whole word is represented to the eye is the inflexional, not the analytic form. Indeed we know that in the Persian character in which

Hindustani is written, particles and auxiliaries are commonly inscribed as though they were component parts respectively of the noun and verb to which they are joined; and, in fact, the letters of a word are often written so wide apart, and separate words are written so close together that, without knowing the words of the language beforehand, it is impossible to tell where one word begins and another ends. And Tulsi Das's Ramayan, like all Sanskrit and Hindi writings, has a very formidable look from the practice of writing half a dozen words as one word. But the laws of language have to do with the original, not the copy; and least of all with the unfaithful copies of living speech which have been handed down to us.

The assumptions of philologists are continually raising up anomalies for the explanation of which a succession of ingenious theories are devised, only to be pulled down again by other theories more or equally ingenious. Assume that the modern vulgar tongue is a lineal descendant of the classical language, and you have to account for the first appearance of a structure in the offspring widely different from that of its putative parent. Admit the greater probability of the vulgar tongue of to-day being the vulgar tongue of the Sanskritic age, more or less modified, and you have not to confront the self-created difficulty of accounting for the first appearance of particles and auxiliaries in the first symbolic representation of the spoken vulgar tongue, or the assumed reversion of later types to those of an earlier stage which the language is said to have already passed.

An unprejudiced and thorough investigation of living spoken tongues might reveal the fact that languages are at once agglutinative, inflexional, and analytic. Here, words are being joined to or added on to other words; and there, added words have contracted into syllables or letters which have no meaning by themselves. And all this time, combinations of words, and sentences or parts of sentences have taken, or are taking certain fixed meanings according to the respective connexions and positions of individual words.

Because the grammarian can make a great many permutations and combinations of the words of a sentence in an inflexional dead language without any change of meaning, as it appears to him, it does not follow that such transpositions were admissible in the idiom of the language as it was spoken by the native. Indeed analogy would justify us in asserting that many of the transposed sentences must have been unintelligible to him, or they might have conveyed to his mind a very different meaning from the one intended. Shut out from the inner view of the language as it presents itself to the native, the foreigner who can look at it only from without, in this, as in most things, substitutes his own defective image for the reality; and, from decyphering a forgotten language, arrogates the power of constructing it anew. While the native orders his words and frames his periods in the logical order of his thoughts and the emotions which he feels, or desires to produce in others—thus giving to his language a certain positional and idiomatic character—the stranger has to approach the same language by means of preliminary observations of certain distinctive forms and agreements, and so spell out the syntax before he can make out the meaning.

The logical or positional character, which is said to distinguish modern languages from the classical languages of antiquity, is necessarily inherent in language inasmuch as certain combinations and arrangements of words become structural and fixed in the language according to the frequency with which these have recurred in the ordinary speech of the people.

No language could have been formed on an elaborately devised and regular system

of inflexions, and concord, and government. The formal look of a language is not its essential character; though, in the development of knowledge, the morphological classification inevitably comes before the physiological. The people know nothing of case and declension, the rules of syntax, or the empiric process by which the grammarian gropes his way till he arrives at the key word which discloses to him the meaning of an inscription in an unknown tongue. The spontaneous utterances of living speech are not governed by the wooden framework of grammar, or the fictions of the grammarian who exceeds his province when, from the interpretation of a forgotten language, he attempts the impossible task of construction.

All the inflexions of case and gender, number and person, mood and tense which words undergo when they combine with other words—equally with euphony and alliteration, metre and rhyme—are but the unpremeditated reflex actions that respond to the universal rhythm of nature of which man is the vocal expression.

One effect of early application to Greek and Latin—to the neglect of a similarly exhaustive analysis of the mother tongue—is an exaggerated faith in the power of grammar as a key to a language. Grammar becomes associated with the earliest triumphs and greatest feats of scholarship, and grammar is ever after a subject of the greatest reverence. Grammar was the key which helped to unlock the hidden mysteries and incomparable beauties of a classical language. What are non-classical languages in comparison? With grammar we interpreted. With grammar we may construct. Idiom counts for very little, excepting only when one *knows* the true idioms of a language; and then, naturally, a false idiom is very shocking. The common expression for bad writing is, not bad idiom, but "bad grammar." The mode of teaching and the mode of examination partake of the colour of our thoughts. Moulvis and Pandits teach, and their pupils, both European and native, learn, not idioms, but grammar. Examiners put questions in grammar, not idiom. Neither the Moulvis and Pandits who teach, nor the Examiners who examine, require the examinees to point out the idioms in a passage, or to distinguish between the good and bad idioms in it. Is this unnecessary? Put the question to the pupils of a native school—nay, ask the question of their native teachers. As a rule, they don't even know what an idiom *(mahāvarā)* is. The teacher himself cannot detect a bad idiom, and only when you suggest the right idiom is he able to recognize the impure metal as brass, and not sterling gold. The case is very similar with Europeans who are reckoned among the most proficient vernacular scholars, and especially with those who are Arabic, or Sanskrit scholars. Whatever else they know, they cannot express themselves in idiomatic Hindustanī or Hindī, or detect faults of idiom in a vernacular translation or composition, notwithstanding a long residence in the country. The liberty they assume of making arbitrary changes of position in a dead language, is the liberty they take with the living vernacular. Apparently it never occurs to them that a living Greek or Roman of the classic age might laugh to scorn many of the presumably unintelligible and unidiomatic constructions of the best classical scholars of modern times. Similarly, in the Indian venaculars, faults of idiom and construction do not offend their unconscious ear. One construction is as legitimate as another, provided the rules of grammar are not violated. For a like reason, Moulvis and Pandits are among the most unidiomatic writers of Hindustanī and Hindī. Their sole ambition is to acquire a name as Arabic and Sanskrit scholars. They don't care to write their vernacular idiomatically. And they don't. So with them, likewise, Grammar is all; idiom, nothing.

When Grammar is relegated to its proper office of construing a dead language, and in the case of living languages, of furnishing such general rules as will help a foreigner out of a ditch; and when idiom is recognized as the chief characteristic feature of a language, and the present mode of examining and teaching is altered, it will be possible to have

a vernacular literature sufficiently intelligible and interesting to find readers among the natives, in whose behalf much philanthropic labor and money are now wasted in bad translations and compilations that, deservedly, are never read outside the schools in which, in the case of text books, the reading of them is compulsory.

Whether or not the growth of language is in the order ascribed to it by philologists, it is certain that Hindī, like other living languages, exhibits at this day the integration and disintegration which is the law of nature. Here are single letters and words with all the mobility of the gaseous state, entering into new combinations, taking various new forms, and differentiating into new significations and modes of speech. There, component letters of wo.ds are disintegrating and dropping off in the rapid utterances of speech, or the inability to catch certain sounds, or to articulate them when heard; and occasionally entire words and phrases perish of atrophy from the gradual disuse consequent on the cessation of the conditions to which they owed their birth and use.

If "the sentence is the raw material of the word," may not the word be even more aptly designated the raw material of the sentence? Single words must have existed separately before the compound words into which they combine. In the compound word is implied the predicate, into which it is often expanded for the sake of greater precision of thought and language. Next, qualifying words are added; and then, particles and connectives by means of which the mutual relations between the thoughts, and between the words which express them, are rendered more definite and complete. In language, as in nature, the simple is continually growing into the complex, and the loose and disjointed into the fixed and compact. And subsequently, as well as concurrently in other portions of the language, the reverse process takes place. Whole sentences and phrases solidify and harden into single words in which are compressed the complex or comprehensive meaning once expressed by a combination of separate words. And thus is established in language the orbit, of change-form which reflects the periodic revolutions of integration and disintegration impressed on it by nature.

The laws of language can hardly be investigated independently of the laws of the sentient and thinking mind of which it is the expression, nor these again independently of the impressions or forces of universal nature which are acting upon it from moment to moment.

We read every now and again of the peculiar copiousness and flexibility, the expressiveness and power of forming words which this or that language possesses over other languages. Is this a measure of special knowledge of the one, combined with comparative or absolute ignorance of the others? Are copiousness and poverty really inherent and unalterable properties of certain languages? But for the deliberate asseverations of great scholars, one might imagine that every language must possess, necessarily, as many words and idioms as there are ideas and modes of thought and feeling in the people who speak it, and that languages are enriched as the nation starts to a new life, and thought and feeling are stimulated, and new ideas are acquired. "The vocabulary of the English language gained more words in one generation than it had imported or revived in the three centuries which elapsed since the Norman conquest." Was the English language then an intrinsically poor language previously when it lacked the political and social activity necessary for the growth and fructification of the good seed?

Nor has one language greater flexibility and word-forming power than another,

because this one forms words after a different method, quite as useful and expressive, and as well suited to the particular genius of the language? If Greek among classics, and English, for example, among modern languages, possesses certain idioms so expressive as to be untranslatable into any other language, and circumlocutions must be employed to express but feebly what is so strongly expressed in a single word of the original; so has Hindī, among other languages, a large number of very expressive idioms which are quite untranslatable.

The truth is that the language which is associated with the toils and triumphs of our earlier years, and the sounds, and periods, and turns of expression which have gained expressiveness from frequent repetition, will always have for our ears a music and a meaning which we are unable to associate with other languages which were learnt later, or of which we know much less or nothing at all. The cautious scientific investigator and eclectic philosopher, however, might be expected to allow for such prolific sources of error as a strong bias and the absence of the necessary data for intelligent and fair comparison.

A good deal has been written, likewise, about the greater definiteness and precision of words borrowed from the classics. The undisciplined illiterate man, like the vulgar tongue which he uses, is pronounced unequal to any such scientific precision. Is this a well ascertained fact, or is it one of those one-sided and partial verdicts which literary men, like other people with class prejudices, are so accustomed to pronounce in their own favor and against the unrepresented millions and their ways and language of which they may possibly know very little or next to nothing?

Merely remarking by the way that the larger and more exact scientific knowledge of modern times enables us to select terms which connote a greater number of qualities and more striking phenomena than those known in the classic age, in which classical words could express no more than the ideas for which they stood, let us observe how the so-called ignorant, uneducated man proceeds when he has to give a name to something which he sees for the first time. His method is, spontaneously, as truly scientific as that of the most scientific man who ever made a scientific nomenclature. He sees a train for the first time. What does it most resemble? It is most like a *gāṛī* (wheeled conveyance). It is forthwith brought under the genus *gāṛī*. But this is a novel kind of *gāṛī* for which he has no suitable word in his language, for the sufficient reason that he does not possess the thing. He therefore adopts the English word rail *(rel)* which he tacks on to the word *gāṛī*, and *rel-gāṛī* is the new compound which denotes both genus and species. But here is another kind of *gāṛī* for letters only. In this case he has no occasion to take the English word, and he does not. A Post office is, in his own language, a *Dāk-ghar* (Post-house). So the mail train is called the *Dāk-gāṛī*.

Another illustration will serve to show the method which has been employed for determining the popular Hindustanī technical terms to be given in this Dictionary. A thermometer is shown to a class of native pupils who are learning Physical science—*without a book*—in their mother tongue. It is not called by any name. The class is required to observe and make out for themselves the nature and use of the instrument; the teacher merely directing their observation when necessary by some suggestive hint. The mercury is seen to rise and fall as the heat from the hand is applied and withdrawn, and the effect is read off in the scale which is attached to the tube. Now, what would be the most appropriate name for it? One boy suggests one name; and another, another. Eventually, the simplest name which best denotes the nature and function of the instrument, usually commends itself to the whole class, and it is adopted. The instrument is a *garmī-nāp* (heat measure), a new compound formed of two Hindī words which are in familiar use among the lettered and unlettered classes.

It is to Raë Sohan Lāl, the very able Head Master of Patna Normal School, that the compiler is indebted for the large collection of popular Hindustanī scientific terms which will appear in this Dictionary—terms in pure Mathematics, Physics, Electricity, Astronomy, Anatomy, Physiology, Botany, Philosophy, etc. And it is to his popular science treatises, readers, and other literary pieces in popular Hindustanī, or Hindī, that the compiler is able to point, among modern compositions, for evidences of the force, copiousness, and expressiveness of spoken Hindī.

The popular scientific terms just referred to, with their Arabic and Sanskrit equivalents, will be given likewise in a supplement to this work in the alphabetical order of the English words, as in the following specimen:—

ENGLISH.	HINDUSTĀNĪ.	ARABIC.	SANSCRIT.
Undulatory motion, ...	*Lahr chāl* (wave motion), ...	*Harakat-i-maujjyā,*	*Trang gati.*
Pendulum, ...	*Laṭkan* (what hangs), ...	*Shāqūl-i-motaharrik.*	*Chalāyamān lambak.*
Accelerated velocity,...	*Baṛhtī chāl,*	*Motazāid miqdār-i-harakat.*	*Bardhit gati pramānu.*
Retarded velocity, ...	*Ghaṭtī chāl,*	*Motanāqis miqdār-i-harakut.*	*Nyūnmān gati pramānu.*
Valve, ...	*Khul muṇdnī* (that which opens and shuts).		
Forces in equilibrium,	*Tule hue zor* (balanced forces),	*Muyūl-i-mᵉotadilah.*	*Tulāëmān shakti.*
Rotatory motion, ...	*Chakkar chāl* (wheel motion),	*Harakat-i-wazᵉaī,*	*Chakr gati.*
Perpendicular line, ...	*Khaṛī lakīr* (standing line), ...	*ᵉAmūd,* ...	*Lambᵉ.*
Proportion, ...	*Barābar nisbat* (equal ratios),	*Tanāsub,* ...	*Paraspar sambandh.*
Right angle, ...	*Khaṛā konā* (standing angle),	*Zāwīa-i-qāimah,*	*Sam konā* (equal angle).
Acute angle, ...	*Sukṛā konā* (contracted angle),	*Zāwīa-i-hāddah,*	*Nyūn konā* (less angle).
Obtuse angle, ...	*Phailā konā* (extended angle),	*Zāwīa-i-munfarejah.*	*Adhik konā* (greater angle).
Parallel lines, ...	*Bīch barābar lakīr* (equidistant lines).	*ᵉKhutūt-i-motawāzī.*	*Samān antār rekha.*
Diagonal, ...	*Adh kāṭ* (half cutter), ...	*Qutr,*	*Bhuj karn.*
Sine, ...	*Sāmne kī nāp* (front measure)—abbreviation, *san.*	*Jaib* (pocket), ...	*Bhujajya* (chord of an arm).
Cosine, ...	*Sāth konē kī nāp* (measure of the complementary angle)—abbreviation, *sāsan.*	*Jaib-i-mustawi,*	*Kotijya.*
Tangent, ...	*Chhūtī nāp* (touching line measure)—abbreviation, *chhan.*	*Zil* (a shadow), or *momās.*	*Sparsh rekha.*
Secant, ...	*kāṭṭī nāp* (the cutting line measure)—abbreviation, *kan.*	*Sahm* (an arrow).	*Chhedan rekha.*

All words belonging to the literary language will be represented as they are written by the literary class. But all words of the rustic language, with the vocabulary of the unlettered inhabitants of towns, will be spelt just as they are pronounced by the classes who use them. The written character should be, what it is meant to be, a true image of the sounds it professes to stand for, and therefore the correct orthography is the one which faithfully pictures the spoken word, and not the literary form which is often a picture of nothing but the pedantry of a small section who insist on perverting nature according to their own artificial standard and the melody most agreeable to their own ears. The corrupted form is, not the form in which the word comes spontaneously from the warm lips of millions, but the arbitrarily altered form given to it by the exclusive caste of *literati* who, in their language as in other matters, affect a singularity which shall distinguish them from vulgar humanity. This tendency may be observed in our own day in such words as *zubān* for *zabān*, *namak* for *nimak*, *fulān* for *falāni*.

Equally as regards the dialect and the orthography which should be adopted, the interests of the unlettered millions should have more weight than the interests or proclivities of a small oligarchy of letters. And all who appreciate the vast importance of free communication with the people and the common justice of learning from their own lips the wants and wrongs for which we legislate in the Council Chamber, will hail with satisfaction whatever prominence is given to the rustic language and the exact representations of their words as they are pronounced by the people. Besides this, there is the great gain to philology in being permitted to read faithful phonographs of the very words of the vulgar tongue as they were spoken.

If the literary language has a larger vocabulary of scientific and abstract terms, the rustic language is richer in concrete terms which are minutely and vividly expressive of objects and events perceived by the senses. The knowledge of the literary man is largely composed of reflections and inferences which are often wrong. The knowledge of the rustic is derived from direct personal observations which can hardly he wrong. The knowledge of the first is obtained mostly at second hand, from books. The knowledge of the rustic is knowledge of what he has himself seen and handled. And his language, like his knowledge, is direct, vivid, fresh. *He* never uses a wrong word in the wrong place; for he speaks his mother tongue, and he knows no other. The literary man often uses the wrong word, or he uses the right word in the wrong place; for he writes, if he does not speak, an acquired language. Those racy, neat, and pithy bits of sentences, called Proverbs, in which are condensed truths of the widest generalization realized by human experience, are the utterances of the illiterate classes, not of literary scholars. Indeed the rustic language must needs be the more true to nature, and therefore more vivid and expressive, because it is the expression of what an unlettered people have repeatedly themselves seen and felt.

But the rustic dialects are numerous, and so different from one another. Which dialect can we adopt, and will the adopted dialect be intelligible to the inhabitants of provinces and districts who speak another dialect? The answer is, just as Chaucer was able to employ with such success a common dialect which approved itself to the English nation, so is there at the present time a common popular Hindī which is intelligible and full of meaning to all classes of rustics speaking different varieties of the language.

The distinction heretofore made in writing certain words with certain specific meanings with a cerebral, and the same words with certain other specific meanings with a dental *d*, *t*, *r*, has been disregarded in this work in those cases where the different meanings appeared to be mere modifications of one and the same generic meaning. In all such cases it is

found that while the dental is the usage in one province, the cerebral is the usage in another, and frequently both are in use in the same province. The same may be said of the aspirate which, whether initial, medial, or final, is often dropped or inarticulate in the spoken tongue.

The accented syllable of the Romanized Hindustanī word has been given in this work for the first time. If the accent always fell on the long vowel, accentuation would be superfluous. But the accent often falls on the short vowel. Moreover the ear of the foreigner usually fails to catch the accent, insomuch that some European vernacular scholars have denied that there is any accent in Hindustanī. And native scholars, who naturally never make a mistake in accent, cannot tell you which syllable is accented and which unaccented.

The compound words and derivatives have been placed in alphabetical order under the leading root word to which they are related. Thus, *āb-pāshi* irrigation, *āb bigaṛna* to lose polish, *āb tāb* splendour, *āb dāna* meat and drink, *āb-kār* a distiller, *ābī* irrigated, etc. follow after the leading word *āb* water, polish, etc. This arrangement has the recommendation of being, not only scientific, but also an aid to the student who is thus enabled to perceive at once a portion of the specific meaning of a compound or derivative word.

The leading words are distinguished from the compounds and derivatives by the use of larger Persian type, placed before the Romanized word; while the compounds and derivatives appear in the Roman character, sometimes with, and sometimes without Persian and Nāgrī characters after it.

The difficulties attending the compilation of this work have been singularly great and uncommon. In most novel undertakings, if the instruments are not available, they can be designed and made by inventive power and skill. But mental gifts are not made, and special acquirements require time. The pure taste for the natural, and true, and simple is especially rare in the native literary class in India who, almost to a man, despise truth to nature as all too tame and common, and the mother tongue as the language of vulgar, illiterate people. Their admiration is for the extravagant and unreal, the foreign and factitious.

Similarly, that enviable command of the mother tongue which can readily call up the very word or idiom, the proverb or the verse, the anecdote or allusion most appropriate to the occasion, and which is able to move an audience to tears or laughter, or to inspire them with admiration or fire their enthusiasm, is always rare. And it is found, generally, not in the literary class who speak and write, for the most part, an acquired, artificial language, but among the illiterate classes who speak the natural language of their emotions and whose language has all the force and expressiveness which time only can confer.

Thus it happens that those natives who possess some degree of command of the true vernacular, do not know English; and those who know English do not know their vernacular.

Moulvis and Pandits can be had in plenty. Arabic and Sanskrit, with Persian, have been always in demand. They are regarded as accomplishments which distinguish the possessor from the common herd, as learned men and scholars, with a certain social rank; and the Government has founded Professorships of these languages. And be it noted also that the pretensions of the men who fill these chairs are unassailable; for who is able to say that the Professor of a dead language does not write in the pure idiom of the native who once spoke that language, and where is the Arabic or Sanskrit Dictionary in which any thing like a scientific classification of the various meanings has been yet attempted?

But there are yet no honors or rewards for a master of the mother tongue. It has no value in the market. There is no chair yet for the common *gaṅwārī*, the popular speech, or the rustic dialects; though the day will come when there shall be chairs for the vernacular, as, with the progress of useful knowledge and emotional culture, the claims of the national language of millions come to be more generally recognized.

Moreover, unlike the Arabic or Sanskrit Professor, the man who professes to be a master of the inexhaustible and growing idioms of the living speech of numerous classes of a numerous people, would have need to be well armed against the criticisms of many thousands who are more or less versed in the true idioms of their mother tongue.

There can be no supply where there has been no demand; and men who have not been taught to read, cannot be reached by an advertisement. And if they could be reached, what rustic would presume to appear as a candidate for an office in the literary world? For has he not always been told ever since the reign of letters began, that he is an ignoramus who speaks a vulgar incorrect language? Masters of their national tongue there are. But they must be sought in byeways and obscure villages, where their natural gifts and rustic eloquence are admired by rustics with uncorrupted tastes like their own. For they shrink from the sneer and jeer of towns, to which their natural language exposes them, and they pick up as they can the acquired language of the literary class. And when the rustic has acquired a few of their phrases, and has perhaps learnt to read and write a little besides, he parades his new acquisitions with or without occasion, and he looks down from the miserable footstool of his conceited imagination, and talks disparagingly of the rustic language which he henceforth discards as the language of *gaṅwārs* (boors). One inhabitant of a village, who was engaged by the compiler for his knowledge of the rustic language, *would* give a town or literary phrase for the rustic equivalent required of him. He could read and write a little, and he would on no account suffer a *gaṅwārī* word to escape his lips in the presence of literary men of which class he now esteemed himself a member. He had to be sent away finally as far too fine for our purpose.

The lamentable result of all this is that men whose natural taste is yet uncorrupted and who possess some command of the popular language and its Folklore, cannot read and write; and those who can read and write have vitiated tastes, without a due command of the mother tongue, while they commonly conceal what they do know of it.

Of several collectors of popular Hindī songs entertained by the compiler, two only had the taste to select pure rustic songs descriptive of the real life of the people and expressed in their own simple and piquant language. The contributions of the rest displayed, for the most part, the pedantic and frivolous elaboration of the Pandit and the rhymester. They were descriptive of nothing, being made up entirely, or chiefly, of farfetched conceits, with the usual play upon words and the jingle of rhyme. One Sanskrit and English scholar, whose taste, one would expect, should have been formed by his course of studies in the English language and literature in a Government College, wrote to the compiler that he had, at his request, procured several rustic songs, "but the language was very inaccurate and he was waiting for time to *correct* the papers." This incident is capped by another. An intelligent English and Oriental scholar, who has passed through a Government College with distinction, begged that the compiler would not disfigure his work by any quotations from Nazir! This native gentleman occupies a prominent place in the preparation of books for the improved vernacular literature which is reported to be growing up under the fostering care of the promoters of native education!

In English again, the natives, as a rule, are more fluent than solid. They have got by heart from the Dictionary, or from their teacher, certain words which they repeat in the place of certain other words of which they may be required to give the meaning. But they attach no definite notion to the words which come so glibly from their tongues. They learn off Latin and Greek derivations of English words. But they cannot trace the root meaning through the various secondary significations of the word, or classify them, on the other hand, under one generic meaning. Nor are they capable of discriminating between different secondary meanings, or of pointing out, either in English or in their vernacular, all that the word includes, and all it excludes. Neither is the native Anglo-vernacular scholar competent to translate a simple English sentence into idiomatic Hindustanī, and still less to recast it in his mind and present it to native readers from the native point of view. Hence partly the signal failure of the attempts yet made to create a vernacular literature for the people.

Under all the circumstances it will not be difficult to understand why the compiler has not yet succeeded in getting together a competent establishment of native assistants for the work which he has undertaken. It is possible however, as more efficient instruments are obtained, that successive parts of the Dictionary may shew a greater degree of completeness than the earlier portions compiled with the aid of an inadequate staff.

If this work should help to excite in any degree a greater interest in the people, and in their language and literature; if it should tend to promote that closer intercourse to which a knowledge of the people's language is the key, and afford that insight into the mind of the people which is essential to an intelligent adaptation of the laws to their real condition, and wants, and feelings; if it should be established that the people's language is sufficiently definite, copious, and expressive for all literary and scientific purposes, and the most fitting medium for the widest, most effective, and speediest diffusion of knowledge and the moral and social elevation of the people; if it should be satisfactorily shewn how widely different is the real vernacular of the people from the Arabic and Persian-ridden Hindī, called Urdu–the elaborate concoction of pedantic Moulvis and a corrupt ministerial agency–and widely different also from the language of the Urdu and Hindī text books in which Civil and Military officers are examined; and if happily such convictions should stimulate the sense of justice in which the English nation plumes itself, so as to concede to the people the common right of being governed by laws and procedure promulgated and conducted, as in other countries, in the mother tongue which they understand, in place of the foreign Urdu which gives to an infinitesimal section an odious monopoly in wrong-doing, we might then see a higher degree of prosperity in the land and real contentment in the people, with a firmer consolidation of British rule.

On the completion of the Dictionary, it is intended to issue a full dissertation on the language and its literature and folklore, with illustrations and examples in support of the views which have been advanced in the Preface.

It is in contemplation also to publish separately the compiler's collection of proverbs, of which over 12,000 have been collected up to this time. This collection includes many *Mārwāṛī*, *Maggah*, *Bhojpuri*, and *Tirhūtī* proverbs. An English translation will be added, with notes and explanations, and the stories on which any of the proverbs may happen to be founded.

The proverbs will be followed by a collection of select poems and folk songs, with an English translation.

The compiler has to express his obligations to that original, exhaustive, and scholarly work—the "Comparative grammar of the modern Aryan languages of India." The bold independence of thought, wide research, and broad grasp of the subject, displayed in the elaborate Essay which introduces the great work, have hardly yet received due recognition, at least in India. The compiler is further obliged to Mr. Beames for some valuable hints received in course of the compilation of this work.

Rev. Bate and Rev. Kellogg also have very kindly rendered the compiler the valuable assistance which their distinguished acquirements are so capable of affording.

It only remains to say that a larger measure of support than has been yet accorded, is needed for the proper execution of this work on the comprehensive plan contemplated by the compiler. The prospective and actual cost of the compilation in Establishment alone has been continually outgrowing every successive larger and larger estimate which could reasonably be framed. The preparation and publication of the first part now issued has involved an expenditure which is not half covered by the subscriptions yet registered. The work is emphatically one which requires time, and the longer the time necessary for its execution the heavier the outlay in establishment.

ABBREVIATIONS.

A. for Arabic, P. for Persian, H. for Hindī, A. P. for Arabic and Persian, A. H. for Arabic and Hindī, P. H. for Persian and Hindī, E. for English, Port. for Portuguese, S. for Sanskrit, Pr. for Prakrit, Old H. for Old Hindī, Z. for Zend, Panj. for Panjābī, Mag. for Maggah, Tir. for Tirhutī, Bhoj. for Bhojpurī, Mār. for Mārwāṛī, Sah. for Sahāranpore, Ph. for Pahāṛī, Garh. for Garhwāl, Ped. for Pedantic, Pop. for Popularly, Illit. for Illiterate, Inel. for Inelegant, Rus. for Rustic, Unid. for Unidiomatic, Wom. for Women's language, + W. for *chiefly* Women, M. for Men's language, Mah. for Mahomedan, Hin. for Hindū, E. for Eastern Provinces, W. for Western Provinces, *lit.* for literally, Lit. for Literary, Cor. for Corruption, Cont. for Contraction, Caus. for Causative, Com. for Commonly, Opp. for Opposite, Met. for Metaphorically, Emp. for Emphatic, Fac. for Facetiously, Poet. for Poetical, Fig. for Figurative, Prov. for Proverb, Ans. for Answer, G. G. for Government Gazette, Abr. for Abridged, Abbr. for Abbreviated, Wil. for Wilson, Wat. for Watson, Ast. for Astronomy, Astrog. pred. for Astrological prediction, Agric. for Agriculture, Alg. for Algebra, Anat. for Anatomy, Arith. for Arithmetic, Bot. for Botany. Geom. for Geometry, Gram. for Grammar, Hyd. for Hydrostatics, Mens. for Mensuration, Math. for Mathematics, Mec. for Mechanics, Meta. for Metaphysics, Myth. for Mythology.

The underlined word is either the emphatic word, or a pun, or a *double entendre.*

P. S.—Many illustrations which would convey a vivid idea of native customs, and their wit, and modes of thought and feeling have been unavoidably suppressed in deference to prejudices, not yet generally exploded, and the feelings of many estimable men who would be pained by their insertion. This is unfortunate, because it impairs the integrity and completeness of the work; it shuts out that thorough insight into the mind of the people which it is on every account so desirable we should possess; and it shuts out too that real, accurate, and complete knowledge of humanity under different conditions which is necessary to enlightened social and political legislation, and that keen sympathy with acute pain and privation which is roused only when the mind thoroughly realizes the intense, wide-spread suffering entailed on human beings by the ignorant and cruel restraints so commonly imposed on them by societies

and legislatures. But the more rational and liberal sentiments towards which advanced thought is tending will assuredly condemn the suppression of useful illustrations which is demanded in the present day by the strong party whose opinions the compiler is not, pecuniarily, in a position to disregard, if he would. Future ages will emphatically assert, and insist upon the wide difference there is between a fluctuating conventional immorality so called, and things absolutely and eternally wrong, such as stealing and lying, and all needless injuries to our fellow man. But notions about morality and decency rest on no such solid basis.

What is held indecent and immoral in one age and country is decent and innocent in another, and *vice versâ*. And this is the case with communities equally barbarous, and equally civilized. Such things are but customs of the day and the people; and, like all customs, they are subject to change. When primitive races, like the Santals and hillmen, along with their sexual freedom, are conspicuous at the same time for a truth and honesty which are far from common among communities who boast the highest civilization and the highest morality; when nude tribes, with the *domin* women of Magadhi or Behar mat makers and gypsies who, without affecting a sense of shame which they do not feel, openly sing songs and *pose* themselves after a manner which we would call grossly indecent, are distinguished for a truth and virtue which are far from general among civilized people who dress and behave very properly in public; and when the openly "licentious" and lawless, as the *shodas* in this country, are noted for their honesty, trustworthiness, and sense of honor, insomuch that bankers employ them, in preference to others, for guarding and conveying treasure—the wisdom of a repressive social code must seem very doubtful. Natural passions, forcibly repressed, find a vent, in a very large majority of cases in unnatural offences and in evil acts of an infinitely worse character, if the conventionally immoral can be called evil; while under a constrained outward show and hypocritical exterior have too often lurked unseen the foulest passions, leading to the most shameful and blackest deeds which have disgraced and outraged humanity. To the pure all things are pure, and impure minds will extract impurity from the driven snow.

ABBREVIATIONS.

A. for	Arabic.	Comp.	Composition.	*Hyd.*	Hydrostatics.	Ped.	Pedantic.
Abbr.	Abbreviated.	Compar.	Comparative.	Illit.	Illiterate.	P. H.	Persian & Hindī
Abr.	Abridged.	Contemp.	Contemptuously.	Inel.	Inelegant.	PHR.	Phrase.
Agric.	Agriculture.			Ironic.	Ironically.	Poet.	Poetical.
A. H.	Arabic and Hindī.	Cont.	Contraction.	Lat.	Latin.	Pop.	Popularly.
		Cor.	Corruption.	Lit.	Literary.	Port.	Portuguese.
Alg.	Algebra.	Dim.	Diminutive	*lit.*	literally.	Pr.	Prakrit.
Anat.	Anatomy.	E.	English.	M.	Men's language	Prob.	Probably.
Ans.	Answer.	E.	Eastern Provinces.	Mag.	Maggah.	Prov.	Proverb.
A. P.	Arabic and Persian.			Mah.	Mahomedan.	Rus.	Rustic.
		Emp.	Emphatic.	Mār.	Mārwārī.	S.	Sanskrit.
Arith.	Arithmetic.	Esp.	Especially.	*Math.*	Mathematics.	Sah.	Sāharanpore.
Ast.	Astronomy.	Fac.	Facetious.	*Mech.*	Mechanics.	T.	Turkī.
Astro. Pred.	Astrological. prediction.	Fig.	Figurative.	*Mens.*	Mensuration.	Tir.	Tirhutī.
		Furrukh.	Furrukhabad.	Met.	Metaphorically	Unid.	Unidiomatic.
Aug.	Augmentation.	Garh.	Garhwāl.	*Meta.*	Metaphysics.	W.	Western. Provinces.
Bhoj.	Bhojpurī.	*Geom.*	Geometry.	Mus.	Music.		
Bot.	Botany.	G. G.	Government Gazette.	*Myth.*	Mythology.	†Wm.	Chiefly Women.
				Obs.	Obsolete.	Wat.	Watson.
Bund.	Bundelkhand.			Old H.	Old Hindī.	Wil.	Wilson.
Caus.	Causative.	Gr.	Greek.	Opp.	Opposite.	Wom.	Women's Language.
Chem.	Chemistry.	*Gram.*	Grammar.	P.	Persian.		
Com.	Commonly.	H.	Hindī.	Panj.	Panjābī.	Z.	Zend.
Comm.	Commercial.	Hin.	Hindū.				

The underlined word is either the emphatic word, or a pun, or a *double entendre*.

THE PERSIAN AND HINDI ALPHABET.

Vowels.

P.	H.	Rom.	
ا	अ	*a*	as *u* in *but*
اِ	इ	*i*	as *i* in *ill*
اُ	उ	*u*	as *u* in *bull*
آ	आ	*ā*	as *a* in *far*
او	ओ	*o*	as *o* in *note*
اُو	ऊ	*ū*	as *u* in *rude*
اَو	औ	*au*	as *ou* in *house*
اے	ए	*e*	as *a* in *pale*
اِي	ई	*ī*	as *ee* in *seek*
اَے	ऐ	*ai*	as *i* in *tire*

Initial.

P.	H.	Rom.	
اَب	अब	*ab*	
اِس	इस	*is*	
اُس	उस	*us*	
آس	आस	*ās*	
اوک	ओक	*ok*	
اُود	ऊद	*ūd*	
اَور	और	*aur*	
ایک	एक	*ek*	
ایکھ	ईख	*īkh*	
ایسا	ऐसा	*aisā*	

Non-Initial.

P.	H.	Rom.	
بد	बद	*bad*	
دِن	दिन	*din*	
بُت	बुत	*but*	
بات	बात	*bāt*	
سو	सो	*so*	
تُو	तू	*tū*	
نَو	नौ	*nau*	
بے	बे	*be*	
سی	सी	*sī*	
ہے	है	*hai*	

Consonants.

P.	H.	Rom.	
ب	ब	*b*	
بھ	भ	*bh*	
پ	प	*p*	
پھ	फ	*ph*	
ت	त	*t* (French)	
تھ	थ	*th* in *thin*	
ٹ	ट	*ṭ* in *time*	
ٹھ	ठ	*ṭh*	
ث	स	*s* (Arabic)	
ج	ज	*j*	
جھ	झ	*jh*	
چ	च	*ch*	
چھ	छ	*chh*	
ح	ह	*h* (Arabic)	
خ	ख़	*kh* in Ger. *ich.*	

P.	H.	Rom.	
د	द	*d* (French)	
دھ	ध	*dh*	
ڈ	ड	*ḍ* in *door*	
ڈھ	ढ	*ḍh*	
ذ	ज़	*z*	
ر	र	*r*	
ڑ	ड़	*ṛ*	
ڑھ	ढ़	*ṛh*	
ز	ज़	*z*	[*tegĉ*
ژ	ज़	*z* (French) in *pro-*	
س	स	*s* in *sit*	
ش	श	*sh* in *shut*	
ص	स	*s* (Arabic)	
ض	ज़	*z* (Arabic)	
ط	त	*t* (Arabic)	

P.	H.	Rom.	
ظ	ज़	*z* (Arabic)	
ع	अ	*ā* (Arabic)	
غ	ग़	*ġ* (Arabic)	
ف	फ़	*f*	
ق	क़	*q* (Arabic)	
ک	क	*k*	
کھ	ख	*kh*	
گ	ग	*g* in *get*	
گھ	घ	*gh*	
ل	ल	*l*	
م	म	*m*	
ن	न	*n*	
ں	ं	*n* (nasal)	
و	व	*v*	
ہ	ह	*h*	
ی	य	*y* in *yoke*	

FALLON'S
NEW HINDUSTANI-ENGLISH
DICTIONARY.

ا

اَب

P ا S. and H. अ *a.*

1. The first letter or vowel of the Sanskrit and Hindī, Persian, Arabic alphabets.

2. (*Arith.*) The number one.

3. (*Sanskrit Almanacks and Astrology*). for *ādityavāra* or *arkvār* Sunday, and Aries.

4. The initial letter in ओम् the Hindu triad: Vishnu.

5. *A, an, nis, ni, na, be,* negative prefix, signifying not, without.

H اَب अब *ab,* Rus. *ib, ib'jā;* Brij. *ad,* Mār. *abār;* Bhoj. *abār;* Mag. *abrī, ibrī, ejun, akhnī;* Tir. *ekhan* (*jun, khan* time) adv. S. अद्य, अद्य, Pr. *ado,* H. इ this, बेर time. [days.

1. Now; just now; just; presently; now-a-

Abri ke kahalyā mor itnā kar lihiṅ.
Wom. Mag. Song.
Grant my request this once.

2. A little while ago; lately.

ab ab kar-ke, adv.
Now-a-days; recently; but lately.

Pahle to chhūrī kaṭāri thīṅ, ab ab kar-ke dost banī haiṅ. Mah. Wom.

اب بھی अब भी *ab-bhī,* adv. Yet; still; even now; as yet.

اب تب अब तब *ab tab,* adv. H इ this, बेर time; ता that, बेर time; S. तदा Pr. तद्दा.
Now and then; occasionally; sometimes.

ab tab kar'nā, v. n.

1. To keep putting off; to put off; delay; procrastinate; dilly dally (*āj kal k.*).

2. To evade; shuffle.

Dete ho, na dilāte ho, yūṅhiṅ ab tab karte ho.

ab taò ho'nā, + Wom. Mah. v. n. To be dying, or expiring.
Pun. To be at the point of death; to be in a dying state; to be at the last gasp. [*keyā.*

Woh ab tab ho rahā hai, koī dam meṅ ho chu-

ابتک अब तक *ab'tak, abhī'tak, ab talak,* Rus. *ab'talag, ab'lo, ab'lag, ab'le, ab'loṅ, ib'loṅ, ab'teṅ, ab'taulī, ab'tolī, ab'toṛī, ab'tohiṅ, ab' tāīṅ, ab'toīṅ,* adv.

1. Yet; as yet.

Dikhyo, jī, ablo to kam kalvāt meṅ na baṭhe. Jit.
Look now, to this day I have never been kept in the *kavālāt.*

2. Hitherto; till now; heretofore; up to this time.

3. All the time; all along; all this while.

ابسے अब से *ab se,* Rus. *abseṅ, ab sūṅ, abteṅ,* adv.
From this time; henceforth; hence; in future; henceforward.

ab se dūr, Mah. Wom. intj.
Far be it from us! Heaven preserve us! God forbid! avaunt! begone!

اب کا अब का *ab kā ab kī, ab ke,* adj.

1. Recent; late; modern.

Ab kī, ab ke sāth; jab kī, jab ke sāth. Prov.
For the present, the present matter; the future, for the future.

2. Next; another; following; coming.

Ab kā sāl aisā āwe, ghar se nikle, bāhar jāwe.
Astro. Pred.
The coming year will see him out of the house, a wanderer on the earth.

3. Of the present time; present; current; of the present fashion; new; fresh; new-born.

ab kā zamā'na. The present time or age (*ājkal*).

ab na tab. Neither now nor then; neither in this world nor the next; never; no where.

Randī kā diyā ab na tab. Prov.
What is given to a harlot will avail you neither here, nor hereafter.

ابھی अभी *a'bhī, ab'bhī,* Rus. *ib'hī, E. aba'hīṅ, ab'taīṅ, ab'hūṅ.* adv.

1. Just now; even now; but now; already.

2. Instantly; immediately; directly; forthwith.

3. Up to this time; till now.

Abhī dūdh ke dāṅt bhī nahiṅ tūṭe. Prov.
You have not shed your milk-teeth yet.

ab'hī ab'hī, adv. Emph. form.
Just now; presently; this very instant.

1. *Abhī abhī niṉāh churā-ke, bagal meṅ dai lī.*
Merī iṅḍvī churā-ke, Kaṅwar Kān ne lai lī.
Wom. Rās Līlā.
Just now, my glance averted, Prince Kanhaiyā stole
My iṅḍvī, slily 'neath his armpit hid.

2. *Abhī abhī das baje haiṅ.*

P آب *āb,* n. m. Z. اَب, S. अप्.

1. Water (*pānī*).

Āb āb kar mar gayā, sirhāne rahā pānī. Prov.
The water by his side, he died, crying *āb, āb.*
[Said, by women especially, to men who flaunt learned Arabic or persian phrases in the place of homely Hindi]. The proverb is founded on a story.

2. n. f. The lustre or water (of a gem); the temper (of steel, etc.).

Is talwār meṅ kyā āb hai!

3. Sparkle; lustre; splendour; sheen.

Ek nār piyā ko bhānī, tan wā ko sagro jūṅ pānī,
Āb rakhe, par pānī nāṅh, piyā rakhe hirde ke māṅh.

Riddle (*pahelī*). Ans. *Arsi*, looking glass.

A female pleasant to my spouse, her body all like water clear,
Bright is her face—not water though—within her breast's my husband dear.

4. Honour; character; repute (*ābrū*).

آب آب ہونا *āb āb ho'nā*, v. n.

1. To perspire profusely, *Rare.* (*pasī'ne pasī'ne ho'nā*).

Ek patlī meṅ ghoṛā āb āb ho gayā. Ped.

2. To blush; to be abashed, ashamed (*pā'nī, pā'nī, ho'nā*).

PHR. To feel disgrace; to take shame to oneself; hang down one's head. (*sir jhukā'nā*).

āb-i-estadah, Standing water.

āb-i-bārāṅ, n. m. Rain water.

āb-i-bastah, n. m. Congealed water; ice.

آب بگڑنا *āb bigaṛ'nā, āb utar'nā, āb jānā*, v. n.

1. To become dull; to lose lustre, polish, etc.; to fade.

Hāth na lagāo, chākū ki āb jātī hai.

2. To lose one's honour; to be disgraced, degraded, etc. (*ābrū bigaṛnā*).

Ab jine kā dharam nahīn hai, sun le bāt hamārī,
Jag meṅ jiskī āb bigaṛ gaī, zindgī hui hai khuārī.

Play (*Chaubolā*).

Forbid it honor I should live, hear now my words,
When reputation's lost, life's but a foul disgrace.

آب پاشي *āb-pā'shī*, n. f. Irrigation; watering fields (H. *pānī paṭānā*).

آب تاب *āb'tāb*, H. *chamak damak*, n. f.

1. Splendour; lustre; brilliance; brightness; radiance; sheen.

Unke chehre ki āb-tāb se āftāb bhī āb āb hai. Ped.

2. Magnificence; grandeur; sublimity; dignity; majesty; glory; pomp.

آبتابہ *ābtā'ba, āftā'ba, astā'vā*, E. *aftā'yā*, n. m.

A jug; an ewer with a spout.

آب جاري *āb-i-jā'rī*, n. m.

1. Running water; a stream; rivulet.

2. *Met.* Tears running down cheeks.

آب جوش *āb-josh*, n. m.

1. Gravy; soup (*shurvā*); broth; the juice of boiled meat.

2. n. f. A kind of raisin, or currant.

آب چڑھانا *āb chaṛhānā*, v. a.

1. To polish; burnish; make bright.

2. To temper (steel, etc.). [*dharnā*).

3. To sharpen; give an edge to (*sān*

آب چشي *āb-chashī*, n. f. Giving drink to a child for the first-time preparatory to weaning him.

آب حرام *āb-i-harām'*, n. m. 1. Unclean or forbidden water; wine. 2. Hypocritical tears; crocodile's tears (*ṭaswe*).

آب حیات *āb-i-hayāt', āb-i-haiwāṅ', ābe-kh...* F. H. *am'rit*, n. m.

1. The water of life; the fountain of life; immortality. A fabulous prin... hidden from human eyes.

2. The drinking-water used by a king.

Jahāṅ panāh ke wāste āb-i-hayā... lāo. Ped.

3. Clear, cold, sweet water.

Pāni kyā hai, āb-i hayā... hai. Ped.

4. Inspiration; inspired knowledge. *Rare.*

آبخورہ *ābkho'ra*, Pop. *abkhorā*, H. *amkhora*, n. m. P. آب water, خور drink, H. *maṭkainā*.

An earthen or metal vessel for holding water; a goblet.

Ek ābkhorā ham ko bhi...
Give me too a glass of water.
Ek chīz addhi ko ... nām us kā pānī ka... ive.
Riddle-Ans. *Āb-khorā*.

ābkho're bhar'nā, Mah. [or mina.
To offer a libation of *ābkhorās* of sherbet

آب دار *āb-dār*, n. m. P. آب water, دار keep.

A servant in charge of the drinking water, etc.

آب دار *āb-dār*, adj.

1. Polished; of good water (as gems); well-tempered (as steel); sharp (as a sword).

2. White; pure; clean.

Miṭhāi kyā ābdār hai! [W. *palaiṅ'ḍi.*

آب دار خانہ *ābdār-khā'na*, n. m. Mār. *paraṇḍā*, The place where drinking-water is kept.

آب داري *āb-dā'rī*, n. f.

1. The office of an *āb-dār.* *Rare.*

2. The brilliancy (of gems); polish; lustre.

3. Purity; whiteness; clearness.

Āb-dārī kā mol hai.

آب دانہ *āb-dā'na, āb o dāna*, H. *dā'nā pānī, an jal.* n. m. 1. Meat and drink; food; victuals; water and grain.

2. Lot; fate; the hand of destiny; destiny; doom; the stars.

Kahāṅ ham, kahāṅ tum, huā ye jo sāt,
Ye thi bāt sab āb o dāne ke hāt. Mīr Hasan.

Where I, where you? that we should e'er have met together here,
Bespeaks the hand of Providence who metes to each his sphere.

3. Employment; service; livelihood.

Hamārā āb dāna lagā hai.

آب دست *āb-dast*, Mah. n. m. P. دست Old P. and Z. *zasta*, S. *hasta* hand.

Washing the anus after evacuation.

āb-dast le'nā, āb-dast kar'nā, Mah. *hāth pānī lenā*, Hin. v. n. To wash the anus after evacuation. (*gāṅṛ dhonā*).

Āb-dast le-kar paejāmā bāndh lo.

آب دیدہ *āb-dī'dah*, adj. Ped. In tears; with tears in one's eyes; the tears standing in (one's) eyes, or starting from the eyes.

آب دیدہ ہونا *āb-dīdah ho'nā*, v. n.

To have tears, or tear drops, standing in one's eyes (*āṅkhoṅ ṭabṭabānā*).

آبرو *ābrū'*, n. f. آب brightness, رو face.

1. Honour; character; reputation.

1. *Ābrū jag meṅ rahe, to jān jānā pashm hai.* Prov. Your honour keep, your life count as your *pubes* flung away.

2. *Ābrū dunyā meṅ, yāro, moti ki si āb hai,*
Tan-durusti, aur bhī phir aish kā asbāb hai. Nazīr.
The brightness of the pearl is honour in this world, my friends,
It's health, and all the stock and furniture of pleasure too.

2. Rank; dignity; name (*nām*).

Ab unke pās kyā rahā, apni ābrū liye baiṭhe haiṅ.
He hasn't a farthing left: his rank is all he sits in.

3. Position; show appearance; magnificence.

Is gaĕ guzre waqt meṅ bhī apni ābrū banā rakkhī hai. Wom.
Even in his declining fortune he supports his position.

4. Support; stay; credit; ornament; pride.

Yehī hamāre gharāne kī ābrū hai.

ābrū' utār'nā, bigāṛ'nā, yā le'nā, v. a.

1. To disgrace; abuse; call names; put to shame; to destroy one's good name; take away one's character (*be-izzat k.*).

Phr. To drag through the mud.

2. To debauch; violate; commit rape; commit an indecent assault; dishonor.

Lī sab ke sāmne merī daryā pe ābrū. Wom. Jān Sāhab.

ābrū khāk meṅ milā'nā, ābrū kho'nā, yā denā, v. n. To lay one's honour in the dust; to destory one's character. [v. a.

ābrū pai'dā kar'nā,—hā'sil kar'nā,—pā'nā, To acquire rank, dignity, renown.

Lo sāhab! bāp se bhī baṛh-ke ābrū paidā kī.

ābrū de'nī, v. a. To confer rank, dignity, etc.; to do honor to; to dignify; ennoble; exalt.

ābrū rakh'nā, v. a. To preserve or maintain one's good name or honour.

Bhagwān ab ke ṭehle meṅ ābrū rakh le. Wom.

ābrū-rezī, n. f. Slander; calumny.

ābrū kā lāgū honā, yā pīchhe paṛnā, v. a. To be bent on destroying one's character.

Maiṅ ne kyā chhurī mārī thī, jo merī ābrū ke pīchhe paṛ gaĕ. Wom.

ābrū meṅ baṭṭā lag'nā, yā farq ā'nā, v. n. To be stained in character or reputation. to have a blot in one's escutcheon.

Jab ābrū meṅ baṭṭā lagā, to jine kā mazā kahāṅ?
When one's character is gone, what pleasure is there in life?

آب رواں *āb-i-rav'āṅ,* n. m. Ped. for H. *bahtā pānī, lit.* Running water. See *āb-i-jārī.*

A kind of very fine muslin.

Ābrawāṅ kā ḍoryā.

آب زلال *āb-i-zulāl,* Mah.; *ni-sot pānī, nisokh pānī.* Hin. n. An infusion.

آبشار *ābshār,* n. m. A waterfall; cascade; cataract.

آب شور *āb i-shor,* Ped. for H. *khārī pānī,* n. m. Sea water; salt water.

آب شورہ *āb-sho'rā,* n. m.

1. Water cooled with saltpetre. E.

2. A sherbet made of lime juice and sugar.

آبکار *āb-kār,* n. m. P. آب water, کار work.

A distiller or seller of spirituous liquors.

آبکاری *āb-kā'rī,* n. f.

1. The business of a distiller.

2. A distillery; a tavern; liquor shop.

3. A duty on the manufacture and sale of spirituous liquors; excise.

آب کوثر *āb-i-kau'sar,* n. m. Ped. The waters of the river *Kausar,* fabled to flow in Paradise with milk and honey, or nectar.

آبنائے *āb-nā'ĕ, S. Samudra sankaṭā,* H. *nā'kā.* n. f. (*Geog.*) A strait.

آب نقرہ *āb-i-nuq'ra,* n. m. Ped. Quicksilver; silver reduced by any menstruum to a liquid state (*chāṅdī kā pānī*).

آب نے *āb-naĕ,* H. *ṭervā,* n.f. The perpendicular tube of a *huqqā,* on which the *chilam* is fixed.

آب و رنگ *āb-o-raṅg,* H. *raṅg rūp,* n. m. *lit.* Water and color. [dour.

1. Beauty; polish; gloss; sheen; splen-

2. The highest degree of pleasure; bliss.

Jis ne is dunyā meṅ ā-kar ek din bhī pi na bhaṅg,
Us ne, sach pūchho to, kyā dekhā jahāṅ kā āb o raṅg? Nazīr.
He who hath come into this world, and not once tasted *bhang.*
To tell the truth, what hath he known of this world's sparkling joys?

آب ونمک *āb o nam'ak,* n. m. lit. Water and salt.

1. A sufficiency of salt and water.

Sālan kā āb o namak dekhnā.* Ped.
See if there is salt enough in the soup.

2. Seasoning (*masālah*); sauce; ingredients; condiments. 3. Taste; savour; relish; flavour (*savād*). 4. Support; maintenance; food and raiment.

آب و ہوا *āb o hav'ā,* n. f.

The air and water (of a place); climate.

āb o havā rās ānā, muā'fiq ā'nā yā honā, v.n. To agree with one (said of a climate).

āb o havā kā bigāṛ', n. m. A state of insalubrity or unhealthiness (of a place); an unhealthy season; an epidemic.

آبی *ābī,* adj. Ped. Aquatic; irrigated; blue.

آبی *ābī,* Mah.; *pānī ke hāth kī,* Hin. n. f. A kind of bread. *Ābī roṭī.*

ābī ghoṛā, more Com. *daryāī ghoṛā.* n.m. [mus. The sea horse; the river horse; hippopota-

H آبّا *ab'bā* n. m. Z. آبو آب, Old P. بابا, Z. and H. *bāp,* H. *bāvā, bāpū, bābā,* A. آبو

1. Father; papa.

2. A superior; a consummate knave.

ab'bā jān, abbā jā'nī, abbā jī, n.m. Dear father; dear papa.

Abbā jī kā jī achchhā nahīṅ

A ابابیل *abābīl',* n. f. A swallow.

* Any thing eaten with bread—*dāl* (pulse) and *sāg* (pot-herb), excepted.

P آباد *ā'bād*, adj. Z. āvād, S. आवास्, P. *būdan* to be [opposite of *wīrān* waste. (*In comp.*) A city; village, etc. The

1. Inhabited; populous; full of buildings and inhabitants.

Bhare bhare bāzār, aur galī kūñche ābād.

2. Cultivated; peopled.

3. Full; occupied. [Nazīr.

Ābād haiñ chhapar-khaṭ, mōche, palaṅg, khaṭole.
Filled is each bedstead, and each bed both large and small, of various sorts.

4. Prosperous; flourishing; happy (*khush*).

Khāna ābād, daulat ziyāda. Benediction.
(Said also by friends when they break with one another, and by a discharged servant).

5. *In law.* Applied to a village or lands from which revenue may be levied.

آباد رہنا *ābād'rah'nā*, v. n.

1. To be prosperous, full, flourishing; to possess a competency (*harā bharā*).

Bahār āi hai, bhar de bāda-i-gulgūñ se paimāna,
Rahe lākhoñ baras, sāqi, terā ābād maikhānā!
The spring has come. Come boy, fill fill a glass of ruby wine,
Flourish a hundred thousand years this boozing ken of thine!

2. To be happy, comfortable, etc.; to enjoy oneself (*khush rahnā*). [tion.

Achchhā, bachchā, ābād rah, khush rah! Benedic-

آباد کرنا *ābād'kar'nā*, v. a.

1. To build and plant; cultivate; make a place habitable; people; found; settle in.

2. To extend cultivation, buildings, or population.

3. To comfort; please. *Dil ābād karnā. ghar ābād k., ghar bār ābād k.*, v. a.

To sleep with one's bride for the first time; to consummate a marriage.

Let pahlū meñ mere, tujh se ghar ābād karūñ;
Tujh ko lipṭā-ke gule, wasl se dil shād karūñ.
Amānat.

ghar ābād honā, v. n.

1. To be occupied (a house) (*basnā*).

Kirāē-dār āē, to ghar ābād ho.

2. To have or get a wife; to be married Wom. (*byāh honā*).

Tumhāre beṭe kā ghar ābād ho gayā!

آبادانی *ābādā'nī*, Illit. *awādā'nī*, n. f.

1. A cultivated, populous place; an inhabited, or pleasant place. [ni. Prov.

Bhūke ko an, piyāse ko pānī; jaṅgal jaṅgal awādā-

2. Civilization; culture; fine arts. (*raunaq*).

Musalmāni, awādāni. Prov.
Where Mahomedans are there is civilization.

3. Prosperity; advancement; flourishing state; abundance.

Jis kā khāṇe an pāni, us ki kije awādāni. Prov.
Bless him whose food you eat.

4. Light; lustre; life; joy.

*Jahāñ jāēn miyāñ * Ramzāni.*
Wahāñ hoē āwādāni. Play (Bhāṇḍ kā nāch).

آبادی *ābā'dī, abādī*, n. f.

1. Cultivation; a cultivated place.

2. Extended or improved cultivation.

3. *In law.* The inhabited portion of the village lands, opp. of *ujāṛ*.

4. Population; number of people; an inhabited place; a colony.

5. *In law.* Enhancement of rent; increased assessment.

6. Competency; affluence; comfort.

Ashraf Zamāni khūb ābādī meñ hai. Mah. Wom.

7. Rejoicing; happiness; merriment; revelry.

Hove mubārak shādi!
Jum jum, nit nit hove ābādi! Wom.
Shādyānā. (Marriage Song).
Blest be these nuptials evermore!
Prosperity attend the pair always!

8. Light; joy; pleasure; jewel.

Yeh laṛkī mere ghar kī ābādi hai. Wom.

H उबारना *ubārnā, v.a.* To set at liberty.

H उबाल *ubāl'*, n. m. S. उद् up, उद् to go.

1. Boiling; ebullition. [sion.

2. Anger; rage; passion; burst; explo-

kaṛhī kā sā ubāl, n. m. *lit.* sudden boiling up of a curry. [over.

A sudden fit of passion which is soon

Unkā gussā kyā hai, kaṛhi kā sā ubāl hai. Wom.

उबालना *ubāl'nā*, Kus. *ublā'nā*, v. a.

To boil; to cause to boil; to boil over.

Chāñval ubāl lo.

ubālī, ubālā, ubālā subālā, adj. [spices.

1. Boiled, not seasoned with *ghī* and

2. Unseasoned, tasteless (dish) (*ogrā*).

Kyā, ubāli dāl khilāoge?

H उबाना *ubā'nā, ugā'nā*, v. a. Caus. of *ubnā* S. उत्पद्, H. *upānā* generate.

1. To sow; plant (*bonā*). 2. To cause to grow; to fructify; to give the increase.

Bhāi, bij bakher to diyo hui, Bhagwān ubā de, to ubā de! Rus.

A آباؤ اجداد *ā'bā o ajdād*, n. m.

1. Forefathers; (our) fathers (*bāp dādā*); ancestors; progenitors. [(*gharānā*).

2. Family; race; stock; generation

3. Lineage; line; extraction (*kul*).

آبائی *ābāī*, adj. Belonging to or descending from one's ancestors; paternal.

S ابیبک अविवेक *abibek*, n. m. Want of discrimination.

abibekī, adj. Indiscreet.

A ابتدا *ibtidā'*, n. f. A. بدا he began. (H. *ād.*)

1. Beginning; commencement; exordium; introduction; outset; inception.

2. Birth; bud; source; origin; rise (*nikās*).

ابتدا سے *ibtidā'se*, adv. H. *ād se.*

Ab initio; from the beginning; *ab ovo* (*param parā se*).

* A celebrated performer of Delhi, inferior to *Sabzā*; the head of a band of players (*bhāṇḍ*).

ibtidā' se intihā' tak; H. *ād se ant tak.* [last.
From beginning to end; from first to

ابتدا کرنا *ibtidā' kar'nā*, v. a. Ped.

1. To originate; open; usher in. [going.
2. To broach; set on foot; launch; set a-
3. To begin; to commence (*shurū k.*).

ابتدائي *ibtidā'ī*, adj. Ped.

1. Prefatory; preliminary; preparatory; introductory.
2. Prior; anterior; primary.

A أَبْتَر *ab'tar*, adj. بَتْر was destitute of a tail.

1. Ruined; spoiled; damaged; impaired.
Yeh makān bilkul abtar hai.
2. Destitute of good qualities; dissolute; disorderly; ill-behaved; unmannerly.
Larkā bará abtar hai.
3. Disordered; disarranged; untidy.
Sārā daftar abtar hai. Ped.
4. Spoilt; untrue; false (in cards).
Be mir bāzī abtar. Prov.
Without a king it's a false deal.

ابتر کرنا *ab'tar karnā*, v. a.

1. To spoil; damage; impair; mar.
2. To corrupt; deprave; vitiate (*bigāṛnā*).
3. To derange; jumble; upset.
4. To shuffle (the cards).
Ganjfa abtar karo.

ابتر ہونا *ab'tar ho'nā*, v. n. See *kharāb' ho'nā*.

1. To be or become deteriorated; to deteriorate; degenerate; to be the worse for; to retrograde. 2. To be demoralized. 3. To be in disorder, topsy-turvy, disarranged.

ابتري *abtar'ī*, n. f.

1. Disorder; derangement; disorganization; irregularity; confusion; disarrangement. 2. Deterioration; decay; falling off.
Din ba-din abtarī hoti jāti hai.
3. Mal-administration; mismanagement.

H أُبْتَن उबटन *ub'ṭan, ubaṭ'nā, up'ṭan*, E. Hin. *abṭan*, n. m. S. उद्वर्तनं, Pr. उव्वट्टणं rubbing or kneading the body.

A cosmetic; a composition of gram or barley meal, mixed with turmeric, oil, and other ingredients to soften and clean the skin; and invigorate and beautify the person.
This is used especially by the bride and bridegroom for about ten days before the marriage. The ingredients of the composition vary.

ابٹنا مَلنا उबटन मलना *ub'ṭan mal'nā, abaṭ'nā chaboṭ'nā*; E., *ubaṭnā*, W. v. a.

1. To rub, or knead the body with *ubṭan*.
This is a customary rite before marriage, and the intention is, not only to soften and cleanse the skin, but also, according to some, to close the pores so as to increase the natural heat of the body and stimulate it for the consummation of the marriage. This object is further promoted by the jokes, etc. of the female relatives who rub the bride and bridegroom all over with *abtan*.

The latter portion of the description is said to apply to certain classes of people only.

1. *Dūlhā miyāṅ, Khudā ke wāste mere ubtan na malnā.* Wom. [Song.
2. *Abaṭi chabaṭi dulhā kailoṅ syāṅ.* Wom. E. Mag.
With rubbing *abṭan*, and all that, the bridegroom has been brought up to the mark.

2. To anoint (a king). [q. v.

أبٹوانا उबटवाना *ubaṭwā'nā*, Caus. of *ubaṭnā*.

A أَبْجَد *ab'jad*, n. f. 1. The alphabet; a particular arrangement of the Arabic alphabet. 2. A mode of denoting numbers by the letters of the alphabet.

ابجد خوان *abjad-khuāṅ*, n.m. One who is learning his alphabet; an abecedarian; a beginner.

H أَبچار अबिचार *a-bichār'*, n. m. Want of discrimination, thought, or consideration; thoughtlessness.

ابچاري अबिचारी *a-bichā'rī, a-bichā'rū*, adj. Unreflecting; thoughtless; inconsiderate.

H أُبچھنا उबछना *ubachh'nā*. E; *ulachh'nā, ulīch'nā*, W. v. a. S. उत् up, वञ्च, विच्छ to go. H. *bachh* = *chhab*, *lachh* = *chhal*, Rise, swelling. Class *ubharnā* = *ūpar ānā*.
To throw up water; to bale.
Ḍahirā kā pānī ubachh dā. E. Rus.

A أَبْخَرَة *ab'khar'a*, n. m. Ped.

1. Vapours; exhalations; steam (*bhāp*).
2. Delirium; raving; aberration.
Is ke dimāg ko abkhare chaṛh rahe haiṅ.

A أَبَد *ab'ad*, n. f. Eternity; time without end.

ابدي *ab'ad-ī*, adj. Ped.
Eternal; everlasting; immortal (*amar*).

A أَبْدال *abdāl'*, s. m. S. विगपाल.

1. A religious person; a devotee; an enthusiast; a class of wandering Mahomedan saints; a religious fraternity.
2. The successors of the prophets.

H أَبُدھ अबुध *abudh'*, *abudh'ī*, *a-budhmān*, E.; *a-bodh'wā*, Mag.; *ku-bud'dhī*, *ku-bad'dhī*, W. adj. S. बुध to know.

1. Ignorant; stupid; uninformed.
Nipaṭ abudh, samjhai kahā budh jan bachan bilās! Wom. E.
An arrant fool! He has no idea of the pleasurable amatory talk of puberty.
[Usually said by the prurient bride to the boy bridegroom not yet grown to puberty.]
2. Young; thoughtless; knowing nothing; innocent.

Bābā ghar rahloṅ bahute abodhwā.
Ab to maiṅ bhailoṅ sianawā. Mag. Wom. Song.
My childhood's home saw me a simple innocent,
And now behold I'm grown a knowing woman quite.

3. Inexperienced; raw; not ripe.

4. Not yet arrived at the age of puberty.
Morā laṛikawā abodhwā. Mag. Wom.
My child is not marriageable yet.

H أَبِدھ **अबिध** *a-bidh'*, E. adj. S **अ** not, **बिध्** to rule. Irregular; informal; deranged. —adv. Irregularly; informally.

H أَبدھوت **अबधूत** *abdhūt'*, n. m. S. **अव** down, off, **धू** to shake.

A perfect (*sidh*) *Jogī*; a Hindū *faqīr* who professes to have "shaken off" the infirmities of humanity; one who devotes himself to God alone, rejecting all ceremonies and worship; a Hindū devotee; a worshiper of *Shiva* who indulges in intoxicating drugs, as *Shiva* (Mahādeo) is said to have done.
Bhaṅg piẽ, mauj kare, banā rahe adbhūt. Song. *Lāonī.*

S ابدیا **अबिद्या** *abiddyā*, n. f. Ignorance.

H أُبدُب کرنا **उबडुब करना** *ub ḍub kar'nā, ub chub k.* E. v. a. 1. To sink and rise alternately (in the water).
2. To breathe one's last; to be at the [last gasp.

P ابر *abr, ab'ar*, n. m. S. **अभ्र**. A cloud (*bādal*).
abr-i-galīz, n. m. A thick cloud.
abr khul'nā, v. n. To disperse (clouds); to be clear (the sky).
Abr khulō, havā chalī, būndeṅ thamiṅ, sahar huī;
Pahlū se yār uṭh gayā, sab woh bahār bah gaī. Nazīr.
The clouds dispersed, the wind arose, the rain had ceased, the morning broke,
My mistress from my arms had gone, the sweet spring time had glided by.
ابر چھانا *abr chhā'nā,—ghir'nā*, v. n. To be overcast; to lower; to be cloudy; to threaten rain (*bādal chhānā*).

H اَبر **अबर** *a-bar, a-bal*, E. adj. S. **अबीर**; Weak; [powerless; feeble.
Phr. Weak as a child; weak as a baby; weak as a chicken; weak as a cat.
Sher jo haigā babar.
Laṛe Dayā Rām se abar. Song. *Kaṛkā Dayā Rām.*

P اَبرا *ab'rā, ab'ra*, n. m. P. بر and ابر upon, above.
The outer fold, in contradistinction to the *astar* or lining of the cloth.
ابرا چڑھانا *abrā chaṛhā'nā*, v. a. To sew on or quilt another, or outer fold. [*ubarnā*, q. v.

H اُبرانا **उबराना** *ubrā'nā, ubrā kar'nā*, Caus. of

H اُبراؤ **उबराव** *ubrā'ū*, A. *sat'ah*, n. m. Surface.

H اَبرک **अबरक** *ab'rak*, Ped. *ab'raq*, n. S. **अभ्रक**. Talc; mica (*bhoḍal*).

H اَبرن **अबरन** *ab'ran, abh'ran, ābhū'kan*, n. m. S. **आभरण** ornament, **आ** all round, **भृ** to wear.
Jewels (*gahnā*); ornaments; fine dress; finery.
1. *Abran naẽ naẽ.* New dresses.
2. *Sonā sunār kā, abhran sansār kā.* Prov.
The ornament is the wearer's, but the gold remains with the goldsmith.
It is said that a king once asked a goldsmith, how many annas in the rupee he was wont to appropriate. He replied, "the whole sixteen annas." To put him to the test, the king ordered him to make a golden image; and caused a strict watch to be placed over him night and day during the execution of the work. Before entering on his task, within the palace walls, the goldsmith made a brass image which he left at his own house. When the golden image was made, the goldsmith said to the watchmen. "Now one thing only is wanting. It must be immersed in an acid." Accordingly, by previous appointment, as his wife passed the palace gate, crying "*le dahī*" (who will buy my tyre), she was called in, and the goldsmith managed to put into the pot of tyre the golden image for the brass one which he took out of it.

H اُبرنا **उबरना** *ubar'nā*, E. v. n. To exceed; to be over; to remain over and above.
Phr. To be enough and to spare.
Dhān koṭhi se ubrā. E.

اُبرا سبرا **उबरा सुबरा** *ub'rā sub'rā*, E. n. m.
1. Remnants; what is left or not consumed at a meal (*bachā bachāyā*).
2. Remains; fragments; leavings; refuse; things left or thrown away; scraps (*jhūṭ kūṭ*).
Kuchh ubrā subrā bhāt hokhe, to phakir ke dihiṅ. Mag. Wom.
Whatever remains of the rice, give to the beggar.

P اَبری *ab'rī, abrī kā'gaz*, n. f. ابر a cloud, *lit.* Clouded; mottled.
Variegated or marble paper.

P اَبریشم *abre'sham*, n. m. Raw silk, the cocoon (*koyā*) of which is given with other medicines by *hakīms*.

H اَبڑ دھبڑ **अबड़ धबड़** *ab'aṛ dhab'aṛ*, adj.
1. Coarse; clumsy; rough.
2. Indistinct; not musical.
Bājā abaṛ dhabaṛ baj rahā hai.

H اَبس **अबस** *a-bas'*, more Com. *be'bas*, q. v.

H اُبسانا **उबसाना** *ubsā'nā*, W.; *ausā'nā*. Mag. v. a. To cause to rot or spoil, or become sticky.

H اُبسنا **उबसना** *ubas'nā, bus'nā*, W.; *aus'nā*, Mag.; *aurā'jānā*, Bhoj. v. n. S. **उद** away, **वस** dwell, **वास** perfume.
1. To become sticky, slimy, thick, rancid, [rank.
Kachauryāṅ aisī ubsīṅ, ki tār bandhne lagā.
2. To become mouldy, mildewed, musty (*bhuā jānā.*)

Mīṭhā dharī dharī ubas gaī.

3. To be out of patience, wearied, tired, or worn out.

Ham to dhare dhare ubas gaī. Wom.

(A very expressive idiom).

In truth I am worn (or rotted) with lying by.

H اَبِسواس **अबिस्वास** *abisvās*, n. m. Distrustfulness; want of confidence. [*akār nāp.*

A اَبعاد ثلاثہ *abād'-i-salā'sa*, Ped. n. m. H.

The three dimensions; length, breadth, and depth or thickness.

H اُبکا **उबका** *ub'kā*, E. *phānsā*, W. n. m. The slip-knot round the neck of a vessel for drawing water.

H اُبکائی **उबकाई** *ubkā'ī*, Mah.; *uklāī*, Hin.; *ukāī*, Rus. n. f. The act of vomiting (*qaë*).

H اُبکنا **उबकना** *ubak'nā*, *ubek'nā*, *gernā*, *ḍāl-nā*; Rus. *ū'par k.*, *ok'nā*, *phenk'nā*, v.n.S. वक् to go crookedly.

1. To vomit; spew; puke; cast up; retch.

Ubekte ubekte pānsū dukh chale. Pop. [his side.

He retched and retched so that he got a pain in

2. To disgorge; reject; expel; cast out.

H اَبَل **अबल** *a-bal*, adj. S. अ without, बल strength.

Impotent; infirm; enervated (*abar*).

H اَبلا **अबला** *ab'lā*,—*belī*, Ironically, *abbā-parī* a beautiful fairy, n. f.

A young, weak, delicate, and beautiful woman; a belle; an unprotected female.

1. *Sāhukār ki ablā beṭi, baṛi woh chātar re.* Song.

Lāoni charittar ki.

2. *Kahā nā ablā har sake, kahā na sindh samāī?*
Kahā na pāwak meṅ jare, kahā kāl nā khāī?

Riddle (*Bujhavval*).

Sut na ablā kar sake, aur man na sindh samāī,
Dharam na pāwak meṅ jare, nām kāl nā khāī.

Ans. *Būjh.*

What is't a belle can't make, what is't no ocean can contain?

What is't no fire can burn, what death itself can't swallow up?

No belle (alone) can make a son, no ocean can contain the mind;

Integrity no fire can burn, nor death devour fair name and fame.

A اَبلق *ab'laq*, H. *chap*, adj.

Piebald; black and white; red and white; part-coloured; spotted; gray.

Wohi kanyā jis ke ablaq bāl! Prov.

A virgin, and gray hairs! [impossible).

(Expressive of something very wonderful or

A اَبلقا *abal'qā*, *abla'qā*, n. m. A bird resembling a *mainā* with a white breast.

H اُبلنا **उबलना** *ubal'nā*, v. n.

1. To boil; pubble; boil up.

Haṅḍyā ubal chali.

2. To abound; flow over; to be flushed. with. *Uske hāṅ to paisā ubal paṛā.*

3. To overflow; to be flooded, inundated.

Naddī ubal chali.

4. To swell (*sūjnā*); to be inflamed.

Garmī se āṅkheṅ ubal āīn. Hin.

5. To be puffed up; to swell with pride.

Ser kī hāṅḍī meṅ savā ser paṛā, aur ublā. Prov.

6. To grow brighter (complexion); to become more fair and beautiful.

Saut kā rang to din-ba-din ublā ātā hai. Wom,

ubal chalnā, v. n.

1. To boil over; run over; effervesce.

2. To begin to swell or fill out.

Bhāt ubal chalā. The rice is filling out.

3. To be in high spirits; to be flushed, exhilarated, etc.

Kyā hi, Nazīr, rāt ko aish ke the muqāble!
Mai ke nashe ubal chale, dil ke farākh hausle.

Nazīr. [night;

What pleasure exquisite was yours, Nazīr, last

Th' intoxicating wine, th' expanded heart's delight.

chhā'tī ubal'nā, n. m.

To melt; to be head over ears in love; to be strongly moved to pity or love.

A اَبلہ *ablah*, adj. Foolish; silly; ignorant; bashful.

P آبلہ *āb'lah*, H. *pho'lā*, *chhā'lā*, *phapho'lā*, n. m.

A blister; the pustule of small-pox.

آبلہ فرنگ *āb'la-i-farang*, n. m. [*shak*).

The European pock; bubo; syphilis [*at.*

A اِبلیس *iblīs'*, n. m. The devil; Satan (*shaitān*).

iblīs kā peshāb', *yā janā*, n. m. Ped.

The devil's own child; the devil's brat.

A اِبن *ibn*, *bin*, used in *Comp.* only. A son; child.

ibn-ul gaib, Rare. Ped.

God knows who; an upstart; one of whom little is known; a parvenu; nobody; an obscure person; *novus homo.*

ibn-ul-vaqt, n. A time-server.

H اُبنا **उबना** *ub'nā*, *ug'nā*, *upaj'nā*, v. n. S. उत् up, वज् गम्. to go (?) [grow.

To spring; germinate; shoot; sprout;

H اَبناس **अबिनास** *abinās'*, *abnās*, n. m. S. नश् to perish. [safety.

Exemption from loss, or destruction;

آبناسی **अबिनासी** *abinā'sī*, *abnā'sī*, adj. A. *lā-zwāl.*

1. Imperishable; exempt from decay; everlasting; eternal; immortal.

2. Safe; entire; free from loss.

P آبنوس *āb'nūs*, n. m.

Ebony; *Diospyros ebenum*, Wat.

āb'nūs kā kun'dā, adj. *lit.* a long of ebony.

Black; ill-featured; repulsive.

Ādmī kyā kai, ābnūs kā kundā kai.

—n. m. *Met.* A blackamoor.

آبنوسي *ābnū'sī*, adj. Made of ebony; black.

A أبواب *abwāb'*, n. m. pl. of Z. *babā*, باب door,

1. Chapters; sections. (Rare.). [chapter.

2. Taxes imposed by the Mahomedan government in excess of the original assessment; cesses; heads or subjects of taxtion.

H اَبُوجھ अबूझ *a-būjh'*, *a-budh'* adj. S. बुध् to know, H. *būjh* understand. [sense.

Void of, or deficient in understanding or

Andher nagrī, abūjh rājā.
Ṭake ser kakṛī, ṭake ser khājā / Prov. E.

Injustice in the city, a king without understanding.
For a cucumber you shall pay the price of a *khājā*.

H اَبولا अबोला *a-bo'lā*, *an-bolā*, adj. S बूल् to speak.

1. Disposed, or accustomed to silence; silent. 2. Speechless; mute; dumb; mum.

3. Vain; conceited; overweening.

اَبولا अबोला *a-bo'lā*, n. m. A child who cannot speak distinctly.

H اُبھار उभार *ubhār'*, n. m. S. उद् + हृ to raise

1. Swelling; plumpness; prominence. 2. Budding; developing; acquiring fullness.

Mazā jo āp ke sīne kī kuchh ubhār meṅ hai,
Na seb meṅ, na bihī meṅ, na woh anār meṅ hai. Inshā.

3. The development or growth of the breasts (in women).

1. *Jawānī kā ubhār.* 2. *Jaban kā ubhār.*

اُبھار उभार *ubhār*, adj. Convex. [up; take up.

اُبھارنا उभारना *ubhār'nā*, v. a. 1. To lift; raise

Gathye ko ubhār de, bhāī. Rus.

2. E. To unfold; open out; unroll; unravel (*udherṇā*).

Khatyā ubhār dālo. E.

3. E. To cause to be unladen; to unload; unlade; lighten (a boat, etc.) (*utārnā*).

Naiyā se malwā ubhār lā! Mag.

4. To clear; unship; discharge (cargo).

5. To steal; carry off; smuggle (*ubʻārā-denā*).

Koī merī gathrī ubhār le gayā.

6. To kidnap; run away with; decoy; seduce (*bhagā le jānā*).

Us randī ko koī ubhār le gayā. [misery, etc.

7. To resque from drowning, poverty,

Dūbat Brij ubhārā chhin meṅ.
Rachchhā to kint sab Brij bāl kī. Brij. Rās Līlā.

Brij drowing, he uplifted in a trice,
Preserved all Brij from being a sacrifice.

8. To free; set at liberty; liberate; save; release. 9. To influence; work upon; prevail upon; win over.

Wā ke gawāh kū ubār liyo. Rus.

10. To persuade; encourage; induce; entice (*ubhārā denā*).

PHR. To bait the hook.

Kisī sūrat ubhār-kar lāo.
Mere ghar tak sawār kar lāo. Shauq.

11. To excite; stimulate; instigate; encourage; prompt; set on; urge; stir up.

PHR. To pat on the back, or shoulder.

Ek ko larwā-kar peṭ nahīṅ bharā, ab dūsre koubhārtī ho? Wom. [second time.

12. To root up; uproot; to plough a

Phir-se ubhār-ke bo do. Illit.

اُبھار اُبھارلینا उभार लाना *ubhār'lā'nā*, v. n.

1. To move; lead; darw over; darw on.

2. To win over; work upon; get to do.

3. procure; get; obtain.

S. اَبھاش आभाष *ābhāsh*; H. *ābhās*, n. m.

A preface; a preamble; an introduction.

H اَبھاگ अभाग *a-bhāg'*, *a-bhāg'yā*, Ped. n. m.

S. अ not, भज् to share, H. *bhāg* portion.

1. Ill-luck; adverse fortune; mischance; mishap; misadventure; cross. 2. Reverse; adversity; misfortune; calamity.

ابھاگا अभागा *a-bhā'gā*, *abhā'gī*, *nir-bhāgī*, P. *kam-bakht*, n.

An unfortunate, destitute person; a poor wretch; a scape-grace.

Jab se yeh abhāgā janmā, sāre ghar meṅ jhāṛū phir gaī. Hin. Wom.

A ابہام *ibhām*, n. m. Suspicion; ambiguity.

H اُبھانا उभाना *ubhānā*, v. a. To alram; disturb.

H اَبھاؤ अभाव *a-bhā'o*, n. m. S भू to be.

1. Non-existence; annihilation; death; extinction; disappearance.

3. Absence; want; destitution; poverty.

Rājā ke ghar meṅ motyoṅ kā abhāo! E. Prov.

A king's palace, and a scarcity of pearls!

S اَبھپراے अभिप्राय *abhiprāe*, n. m. Sentiment; intention; opinion; design; wish; purpose; the main purport of a book etc.

S اَبھدھان अभिधान *abhidhān*, n. m. A dictionary; a vocabulary; a list of the substantives of the sanskrit language.

H اُبھرنا उभरना *ubhar'nā*, v. n. H. *ūpar* up, *ā'nā* to come.

To this class belong, *ug'nā*, *ub'nā*, to sprout; *upaj'nā*, germinate; *uṭh'nā*, rise; *ubas'nā*, smell; *uplā'nā*, *u'rā'nā*, float, emerge; *uṛ'nā*, fly; *uchak'nā*, *uchat'nā*, bound, recoil; *uchhal'nā*, jump; *ukhaṛ'nā*, *upaṛ'nā*, to be uprooted; *ulachh'nā*, *ubachh'nā*, to bale; *ulaṛ'nā*, tilt over; *ulaṭ'nā*, upset; *umaṅd'nā*, flow over; *ubal'nā*, E. *usan'nā*, boil; *auṇṭ'nā*, to be boiled; *uphan'nā*, to froth; *ugal'nā*, spit out; *ubak'nā*, *ok'nā*, vomit; *ugaṭ'nā*, bring up or cast in one's teeth; *ukas'nā*, stir, move; *ujhal'nā*, to pour out; *ulaṛ'nā*, *uthal'nā*, to be turned topsy-turvy; *ughaṛ'nā*, to be uncovered; *udhaṛ'nā* to be stripped; *auṅdh'nā*, to be inverted; *ubhyā'nā*. E, to turn from; *ukā'nā*, to be restless; *udhal'nā*, to be skittish, wanton.

1. To rise; develop; swell.

Kitnī jaldī is kī chhātiyāṅ ubhrīṅ!

2. To grow; increase; flourish; spring; shoot; revive.

Yeh peṛ thiṭhar gayā, ab kyā ubhregā!

3. To arrive at puberty; to feel the sexual passion.

Mard kā hāth phirā, aur aurat ubhrī. Prov.

4. To run over; overflow; rise after sinking.

Ḍūbte hī ubhar āyā.

5. To be excited, stimulated, worked up; to feel the sexual passion strongly. [Wom.

Bar jo nahīṅ miltā is ko to ubhrī ubhrī phirtī hai.*

6. To get a relapse; to break out again (a sore). (Generally applied to veneral affections).

Phunsī phir ubhar āī.

7. To recover from sickness or any misfortune; rally; come round *(ubhārā lenā)*.

Phr. To be set on one's legs.

1. *Gadar meṅ aise bigre, abtak nahīṅ ubhre.*
In the mutiny (Delhi) suffered so greatly that to this day it has not recovered.
2. *Us bīmārī se kuchh-ek ab ubhre haiṅ.*

8. To vaunt oneself; give oneself airs; to be puffed up. [*haiṅ!*

Havā meṅ bhar-ke, lo, kam-zarf bhī kitnā ubharte
Puffed up with empty pride, see, how even the base and shallow swell and strut!

9. To flee or run away; escape; run for one's life; take to one's heels.

Dekho, ubhre, aur parī. [shoe).
Mind run away, and you'll feel (the weight of my

10. To steal away; slink away; slip away; make one's escape.

Khuṛkā huā, chor ubhrā. Prov.

11. To depart; take leave; go; be off.

Chalo, ubhro, kab tak baithe rahoge?

12. To be discovered; become public; to be exposed.

Pāp ubhre, par ubhre. Prov. Murder will out.

13. To be emptied, unloaded, discharged (cargo).

Māl naiyā se ubhrā, kī nā? Mag.
Have the things been taken out of the boat, or not?

14. To run away with; kidnap (*le ubhar'nā*).

Jhaṭ wahāṅ se us laṛkī ko le ubhre. Kahānī.

اُبھر چلنا उभर चलना *ub'har chal'nā*, v. n.

1. To swell; overflow; flood; run over.

2. To exalt, or lift oneself up; to boast; to be a swell *(Slang)*.

Thoṛe pānī meṅ ubhre phirte haiṅ. Prov. E.
Little fishes disport in little water.

3. To improve; progress; get on; acquire new strength.

1. *Ab to bīmārī se ubhar chale.*
2. *Diwālā niklā thā, ab phir ubhar chale.*

S اُبھیشیک अभिषेक *abhishe'ka*, n. m. S. **अभि** towards, **षिच्** to water. 1. Sprinkling with Ganges water; purification by the sprinkling of water and utterance of certain prayers. 2. Baptism; initiation. 3. Royal unction; installation.

H اُبھلاکھا अभलाखा *abhlā'khā, abhilāshā*; Garh. *abilāṅ kā*, n. f. S. **अभि** particle of intensity, **लष्** to desire, Pālī. *abhilā'so* desire.

1. Wish; desire; thirst; appetite.

Ham ko ek bete ki abhlākhā rahi!

2. Inclination; fancy; liking; predilection; relish; fondness; partiality.

3. Craving; longing; solicitude; yearning; passion; love. [temper.

4. Mind; affection; humour; bent; mood;

H اُبھمان अभिमान *abhimān', abhmān', abhwān*, n. m. S. **अभि** much, **मन्** to think.

Pride; self-conceit; arrogance; haughtiness; hauteur; vain-glory; overweening.

abhimān galā'nā, abhwān nisānā, Old. H. v.a.
To bring down one's pride.

Nakh par jāṅ Gobardhan dhāriyo,
Indrā ko abhimān gā'iyo. Brij. Rās Līlā.
Upon his nail he held up Gobardhan.
Great Indra's lofty pride was humbled then.

abhimān miṭ'nā, v. n.
To be rid of one's pride; to have one's pride taken out of him. [Sabhā Billās.

Madhur Bachan teṅ jāt miṭ uttam jan abhmān, Brig.
Soft words will bring down a good man's pride.

ابھمانی अभिमानी *abhimā'nī*, adj.
Proud; puffed up; haughty; conceited; arrogant; high-minded; consequential.

Phr. High and mighty; proud as a peacock; proud as Lucifer.

S اُبھن अभिन्न *abhin'na*, A. *ad'ad sa'hīh*, H. *pū'rā āṅk*. n. S. **भिद्** to break.
Whole number; integer.

S اُبھوشن आभूषन *ābhūshan*, H. *ābhūkhan*, n. m. Ornaments; jewels; jewellery; finery.

H اُبھے अभय *abhaë*, Com. *nir-bhaë, nidar* adj.
Fearless; without fear; free from fear; bold; plucky, courageous; brave; daring; dauntless; stout-hearted; unflinching.

Din jān-ke abhāë karije.

S اُبھیاس अभ्यास *abhyā'sa*, Garh. *abās*, n. m. S. **अभि** towards, **अस्** to throw.
1. The frequent repetition of a thing in order to fix it in the mind (*gho'kant*); study; practice; exercise. 2. knowledge; acquaintance; familiarity (P. *shud bud*).

S اُبھیاگت अभ्यागत *abhyā'gat*, n. m. S. **अभि** towards, **आगम्** to come. *lit.* arrived.
A guest; ascetic; *faqīr* (*bhikārī*).

H اُبھیانا उभियाना *ubhyā'nā*, v. n. S. **भ** to carry, H. *ūpar bhar ānā = ubhar ānā*.

1. To upheave; swell; to feel one's heart in his throat. [(of life, etc.).

2. To be tired (*uktānā*), disgusted, weary

* *Bar* a man, a husband.

1. *Eson jī ubhyā gel hę, ki taniko jī na lage le.* Mag. Wom.
I am so disgusted that I have no heart for any thing.
2. *Nahiṅ kehū hit-bandhā, kā se kahūṅ pir,*
Ubhī ubhī āwe jtarā, bhōjata sarir. Mag. Song.
No friendly brother here, to whom relate my pain ! [flies.
My heart comes to my throat, my body from me

H اَبے अबे *ab'e, are,* inj.

1. Hallo ; you fellow ; hark ye; ho there ; avast ; hold hard ; woh ; ho !

2. Fellow ; friend ; sirrah ; you rascal !

abe tabe se pesh ānā, yā kar'nā, are tare—, v.a.

1. To thee and thou a person; to address one rudely or disrespectfully, as fellow, sirrah, etc.

2. To treat unceremoniously, without due deference or courtesy.

1. *Abe tabe se wohī log pesh āte haiṅ,*
Jo subah shām ko uth-kar salām karte the.
Those thee and thou me now to whom they once respect did shew,
Each morn and eve stood up, *salamed*, and made obeisance low.
2. *Abe tabe na karo, nahiṅ lām kāf kī ho jāegī.*
Don't thee and thou me, or it will come to downright abuse soon.

abe wābe, intj. *Slang.* Bravo ! well done !
Abe wābe maiṅ ! Prov. Nobody like me.

H اَبیج अबीज *abīj'* Pop., *ab'bī,* E. n. m.

Seed that will not germinate ; bad seed.

H اَبیر अबेर *aber', aver'* (Opp. of *saber* early), adv. S. अ not, वेला time.

Late ; too late ; after time; behind hand ; late in the season.

PHR. At the eleventh hour; a day after the fair; after meat mustard ; after death the doctor ; late in the day; late at night.

H اَبیر अबीर *abīr',* n. m. S. अभ्रक.

A powder of talc mixed with *gulāl* (red powder) used by Hindus in the Holī festival.

S اَپ अप *apa,* An inseparable prefix, the opposite of *adhi*, importing separation, detraction, contrariety, inferiority, badness.

اَپ گت अप गत *ap-gat,* n. m. The state of a Hindū, who dies . violent death and whose funeral obsequies have not been performed.

H آپ आप *āp,* Rus. E. *ā'pe, āp'ne* ; Old H. *ap'as,* Tir. *an'hāṅ* ; pro. S. आत्मन self, Pr. *appāno, appa, atta.* One's self; selves ; himself; itself ; you ; they.

1. *Āp bhalā, to jag bhalā.* Prov. Good mind, good find.
2. *Walī ko tuk dikhā sūrat apas kī,*
Kharā hai muntasir tere daras kā. Walī.
To Walī just one moment show thy face,
He waits expectant but to worship thee.

2. Yourself ; Sir; His worship.

Āp, āp haiṅ; aur, aur haiṅ; kyā āpse nisbat ? Dāg.
You are yourself, apart ; others are but others ! Compare them with you ?

3. A term of respectful address to a gentleman, a superior, an equal, an elder, and also to a son or junior.

Āp kā bandā, aur phire nangā !
Āp kā naukar, aur khāe udhār! Gālib.
Your slave, and naked wander, Sire !
Your servant, and on credit live !

آپ آپ اپ آپ आप आप *āp āp,* pro. Each one ; each by itself or himself ; every one for himself.

1. *Do purakh ōp āp ko thāde.* [door.
Jab mileṅ, jab nit ke gāḍhe. Riddle. Ans. *Kiwar,*
Two males each stands alone, apart.
They meet, they're close knit heart to heart.
2. *Gāoṅ meṅ āg lagī, sab āp ōp ko bhāg gaē.*

āp āp kar'nā, v. a. [ence.

1. To address one with respect or defer-
2. To flatter; butter (*Slang*). [*nahiṅ.*

Hamārā to āp ōp kartemūṅh sūkh gayā, unke bhāveṅ
I have flattered no end till my tongue is dry, but all to no purpose.

āp bhāī, adv. Wom. According to one's own pleasure or choice.

āp bītī, n. The story of one's own sufferings.
Āp bītī kahūṅ, kī jag bītī ? Prov
Shall I tell my own story, or another's ?

āp khurādī, āp murādī, n. Wom. Prov. Self-eating, self-regarding.

1. One who cares for number one only; a selfish or self-seeking person. 2. A free and independent person ; one's own master.

اپدھالا अपढाला *apḍhālā; abḍhā'lā,* Rus. adv. Of himself; of itself; voluntarily. See *āp se.*

آپ روپ आपरूप *āp-rūp', āp-rū'pī,* adj. S. रूप to form

1. Self-formed ; self-made or created.

2. Singular ; strange ; extraordinary ; wonderful.

2. Rare ; unique ; choice ; excellent ; incomparable ; unequalled ; most beautiful ; exquisite.

Yeh larkā kaisā sundar āp-rūp hai !

āp-rūp, n. m.

1. The self-formed ; self; the Deity.
Sākshāt Āp rūp ā gaē.

2. You ; yourself ; your honor (*Khud badaulat*) ; your ladyship.

Gar āp-rūp ham se bātoṅ meṅ tuk karе hoṅ,
Sau ragṛe, jhagṛe, qasye, qisse jhaṭ uṭh khaṛe hoṅ.
Inshā.
If harsh in slightest sort to me your ladyships should speak,
A hundred words, disputes, and quarrels, tales would quickly spring.

3. *Ironically,* Scamp ; imp ; little devil ; Her Majesty.
Dekhā, to āp-rūp birājmān haiṅ !

āp-rū'pī, adv. Of its own accord ; spontaneously.
Mātā maiyā āp-rūpī bhailthī. Mag. Wom.

آپسوارتھی आपस्वार्थी *āp-swārthī,* adj.
Selfish ; self-seeking.

āp se, āp se āp, adv. Of himself; of itself; *sui motu* ; *ex mero motu* ; of his own accord ;

spontaneously; withoutany reason or cause; designedly; intentionally; wilfully; advisedly; voluntarily; of one's own accord.
Lugāī rahe to āp se, nahīṅ jāẽ sage bāp se. Prov. If a woman will stay in the house, stay she will; If not, her own father can't keep her. Or thus—If a woman is chaste she will be; if unchaste, she will go with her own father.

āp se ā'nā, v. n.

1. To come of one's own accord or unexpectedly; to flow spontaneously.

1. *Āp se āwe, to āne de.* Prov.

[The story is told of the wife of a strict Mahomedan recounting to him with great glee how she had captured a fat capon for his dinner. The pious man was greatly shocked, and desired her to throw away the unlawful thing. But the thrifty housewife remonstrating that she had spent a deal of *ghee* and spices on the meal, his scruples were so far overcome that he consented to partake of the gravy only. Accordingly, in deference to the good man's scruples, every bit of meat that came along with the gravy was being carefully put back, when he cried out, in the words of the proverb—"What comes of itself, let it come."]

2. *Kahā ki "ham nahīṅ āne keyāṅ." To us ne, "Nazīr,"*
Kahā ki "socho to, kyā āp se tum āte ho?" Nazīr.
I said, "No more will I come here." Then, O Nazīr, she said,
"Bethink you now if of yourself you do indeed come here."

2. To come uninvited; to drop in.
Koī āp se ātā hai?

آپ کاج آپ کاج *āp-kāj'*. n. m.

One's own business; one's own affairs.
Āp-kāj, mahā kāj. Prov. Self-done, well done. Also. One's own business is the most important.

āp-kājī, adj. Selfish; self-seeking; minding one's own business; engaged in one's own affairs *(khud garaz)*.
PHR. Looking after number one; taking care of oneself.

āp (yā apne) ko dūr kheṅch'nā, v. n.
To think a great deal of oneself.
Kamīne ko ohdā milā, aur āp ko dūr kheṅchā.
Put a low man in office and he'll fly sky high.

āp hī āp, āpī āp, adv. Of himself, itself, etc.; alone.
Is jaṅgal meṅ mā, na bāp,
Alakh Niranjan āp hi āp.
Within this jungle dense, nor mother, father his,
Th' invisible, the passionless, alone exists.
(Said of Shiva).

آپا کاپا *āpā, āpe*, n. m.
1. Self; I; the person speaking.
2. Oneself; yourself.
Apne āpe ko dekho. Look to yourself.

āpā bisrā'nā, v. n. To forget, or disregard self; to mortify the body.
Brahm gyān hye dharo, bolte kā khoj karo,
Māyā, ajyāṅ haro, āpā bisrāo re. Kabīr.
Brahm ever cherish in thy heart, search well thy soul,
Throw off illusion, ignorance, and self-forget.

āpā taj'nā, v. n.
1. To give oneself up to grief, suffering, etc.; to mortify, or sacrifice oneself; not to care for oneself.
2. To commit suicide; to destroy oneself.
Suni Sundī bāt ke pichhe tū ne apnā āpā taj diyā
Wom. *Kahānī.*

āpe se bāhar ho'nā, v. n.
To be transported with rage or pleasure; to fall into a passion; to be unable to control oneself; to be beside oneself.
1. *Āp hī āp, āpe se bāhar ho gayā.*
2. *Āpe se ho gayā hai kiyoṅ bāhar?*
Āg lag jāẽ terī mastī par! Wom. Shauq.
This transport, this excitement whence?
May fires consume such lust as yours!
☞ See the whole story in Bahār-i-ishq.

āpe meṅ ā'nā, v. n.
1. To recover from a swoon, insensibility, etc. to come to *(hosh meṅ ānā)*.
Gulāb ke chhiṇṭe se āpe meṅ āyā.
2. To recover from a fit of intemperance, jollification, etc.
3. To recover one's breath; to recover from fatigue, etc.
Āpe meṅ ā lūṅ, to bāt karūṅ. + Wom.
4. To become sensible of one's defects, faults, etc.; to come to one's senses.
Zillat uṭhā-kar āpe meṅ āẽ, to kyā āẽ?
What avails it to become sensible after you have suffered disgrace?

āpe meṅ na rahnā, v. n. To be crazy, beside oneself, cracked, *non compos.*

آپا کاپا آپا آپی *ā'pā-āp'ī, āpā-dhā'pī, āp'u-hī āp, āpam-dhāp*, n. f.
1. Self; selves; each for himself.
1. *Apā āpī sab hauāil hā, achchhā, pahle tūhīṅ lā, ham na leb.* Mag. Wom.
There, you care only for yourselves. (said in a pet).
"Well, well, you go first, I won't have any."
[Scene before a *Bania's* shop. A crowd of women, returned from their day's labour, severally struggling to be served first.]
2. *Santo, ghar meṅ jhagṛā bhārī,*
Rātī, devas mil uṭhi uṭhi lāge,
Pāṅch jhoṇṭā, ek nārī,
Nyāro nyāro bhojan chāhe,
Pāṅchoṅ adhik sawādī.
Koū kāhū kī hata na māne,
Apā hi āp Murārī. Kabīr.
Saints! in this body great's the strife,
All night and day they strive and strain,
Five [1]youths, one [2]woman, 'mong them all,
Each one desiring food for self,
All five are thorough epicures,
No one doth mind the other's nay,
Each one is Lord all to himself.

2. Selfishness; self-love; self-seeking.
PHR. A regard for number one.
1. *Barī āpā dhāpī hai, jo hai, apnā-hī muṅh jhulastā hai.* Wom.
It is all one great rush for self, each one striving only to fill his own mouth.! (may it burn).
2. *Sab meṅ āpā dhāpī hai.* We are all for self.
3. *Apam dhāp kārā kar bite.*
Jo pahle māre, so jite. Prov.
Self with self, clatter of arms,
Who strikes first, wins.

ā'pā-dhā'pī paṛ'nā v.n. To be deeply engaged in schemes or exertions in one's own interest.

[1] The senses. [2] The soul.

ā'pam-dhāp kar'nā, To look to one's own interest.

T آپا **आपा** *ā'pā*, —*jān*, Mah. *jījī* Hin. n. f. An elder sister; dear sister; sweet sister.

S اپادان **अपादान** *apādān'*, n.m.S. **अप** off, **दा** to take. The ablative case.

S اُپادھ **उपाध** *upādh*, n. m. Violence; injury; injustice. *upādhī*, adj. Violent; unjust.

H اَپار **अपार** *apār'*, adj. S. **पृ** to finish.

1. Boundless; infinite; without limits, or bounds. *Terī māyā apār hai, Ram!*

2. Inexpressible; beyond description.

Jāẽ pare haiñ Janak nagar meñ, sobhā bhat apār,

3. Intense; keen; excessive.

Māgh mās meñ, he sakhi, sardī pare apār,
Thaiḍī pawan purwā chale, khaṇḍe kī sī dhār.
Wom. Song. *Bārā-māsā.*
In January, dear, the cold is most severe,
The cutting East wind pierces like a sword.

H اُپاڑ **उपाड़** *upāṛ'*, n.m. *lit.* peeling off the skin.

An irritating composition for peeling off the skin of the male organ, held by natives to be a cure for impotency.

Upār se susti (impotency) *jāti rahegi.*

H اُپاڑنا **उपाड़ना** *upāṛ'nā*, *ukhāṛ'nā*, Rus. *pāṛ'nā*, Garh. *upāinā*, v. a. S. **पट** to pluck out, S. and H. **खन** to dig. 1. To root up; extirpate; eradicate; pull up by the roots.

Dekhyo, bāpū, mirchen pāre līe jāẽ haẽ. e-e .. Rus.
Look, look, father! There he is running off with the chillies-Ho-o-o-o.....

2. To read; make out; spell; decipher.

Chiṭhī kā haraph upāṛā, ke naiñ? Illit,

jhāṇṭ upāṛnā, —*pāṛnā*, v. n. To pluck out the *pubes*.

1. *Jhāṇṭ ke upāre murdā nāhiñ halkā hotā.* Prov.
A corpse is not made lighter by plucking the *pubes*.

2. *Hamār jhāṇṭ pār lihen?* Mag.
Perhaps you would like to pluck—? An abuse. (I defy you).

H اُپاس **उपास** *upās'* n. m. Mār. **वास** S **वस्** to to live, dwell.

A fast (*roẓah*); fasting (*barat*); hunger.

Kothī meñ chāur, ghar meñ upās! Tir. Prov.
Grain in the barn, hunger in the house!

اُپاس کرنا **उपास करना** *upās'kar'nā*, *upās'nā*, v.n.

1. To fast; to go without food or drink.

2. To bring offerings; to worship; sacrifice.

اُپاسا **उपासा** *upā'sā*, *upāsī*, Mār. *bāso*, S. **उपवासक**, adj. Hungry; fasting; keeping fast (*bartī*,)

اُپاسک **उपासक** *upā'sak*, *upā'sī*, n. m.

1. One who fasts (*roz-dār*).

2. A worshipper; devotee. (Walī.)

Āp kaun deotā ke upāsak haiñ?

اُپاسنا **उपासना** *upās'nā*, n. m. Offerings; sacrifice; worship.

اُپاسی پڑنا **उपासी पड़ना** *upā'sī paṛ'nā*. v. n. To go to bed hungry.

Rāt pare apām, din khoje bāsi. E. Prov.
He passed the night hungry, and in the morning he went looking about for the stale rice.

H اَپاہج **अपाहज** *apā'haj*, *apāj*, W. *apā'hij*, E. n. m. **अप** not, **आ+हिंड** to go.

1. A cripple. 2. A lazy, indolent person; one who never visits any one.

H اُپائے **उपाय** *upa'ë*, *upāo*, *upah'*, *upā'*, n.m. S. **उप+इ** to arrive at.

1. Plan; scheme; design; project; device; invention.

Bārā bachkar (year) *kī tor miadyā, kaho, kaun kihis upāë?*
Bārā meñ abhi do hi bite haiñ, kaise chhut ghar āë? Mag. Wom. Song. *Birha.*
Twelve years' imprisonment your term—what, whose the scheme?
But two years yet have passed—how now escaped you home?

2. Measure; method; means; step; expedient; resource. 3. Remedy; cure; contrivance; redress; treatment; management.

Bīndhā sakal sarīr, baid kyā kare baidāī?
Koṭin karo upāh, ghāo nahiñ det dikhāī. *Dohā.*
I'm pierced right through and through, what can physician do?
A million cures contrive, no wound to sight appears.

4. Strategy; policy; polity; stroke of policy. 5. Manœuvre; stratagem; trick.

اُپائے کرنا **उपाय करना** *upāë kar'nā*, v. a. To plan; devise; contrive; provide for or against; invent; plot; scheme; to take measures.

PHR. To set one's wits to work.

Bābū, kāhe kahūñ, kaune karahūñ upāë?
Jaunī upāë donoñ mar jāë. Mag. Ballad (*Sarwan*).
Good Sir, what can I say or do or try?
Some plan contrive by which they both may die.
[The wife says with reference to the blind parents of her husband.]

اُپائے لینا **उपाय लेना** *upāë le'nā*, v a. To get an idea into one's head.

E rānī ji, dil meñ lī upāë, kis ne tumheñ bahkāī?
Marne ke nahiñ din, maut kāhe kī dī!
Play. *Rāp Basant.*

S اُپبن **उपबन** *up'ban*, n. m. A grove; an artificially planted wood.

S اپبھرنش **अपभ्रंश** *apbhransh'*, n. m. Common or vulgar language; ungrammatical speech.

H آپت **आपत** *a'pat*, *ā'pat*, n. f. S. **पद** diguity.

1. Loss of credit; disgrace; dishonor; insult.

In patitan meri apat bichāri. Song. Sūr Dās.
These villains on my ruin bent. [sity.

2. Calamity (*āfat*); misfortune; adver-

Dhiraj, dharm, mitr, aru nārī,
Apat kāl parakhye chārī. Rāmāyan.
Patience, your faith, a friend, a woman, try
These four when sharp adversity is nigh.

H اُپٹنا **उपटना** *upaṭ'nā*, *upaṭh'nā*, E. *upaṛ'nā*. W. v. n. S. **उद** out, **पट** pluck.

1. To overflow (*ubharnā*); to run over the side; to be excessive.

2. To be moved, removed, struck (a tent).

Bathān upaṭ gayā. Rus. E.
The cattle pen has been removed from here.

3. To fall off; to be thrown away or wasted.

Bhūn boyā, upaṭ gayā. Prov. E.
The burnt seed came to nothing.
[Said of a child who turns out ill].

H اُپَج **उपज** *up'aj*, n. f. S. **उप** up, **जन** to spring up.

1. Produce; crops; yield.

2. Anything spoken or sung extempore; the chorus, or burden of a song; variations in music.

3. Power of perception or thought.

4. Flight of fancy or imagination; wit; humour.

5. Invention; a new idea.

اُپجانا **उपजाना** *upjā'nā, ubā'nā*, v. a.

1. To produce; grow; cultivate.

2. To suggest; to put an idea into one's head.

3. To invent; tell lies about one; to slander. *Bāteṅ upjānā.*

اُپجاؤ **उपजाऊ** *upjā'ū, upjanhār'*, adj.

Fertile; culturable; productive; rich.

اُپجنا **उपजना** *upaj'nā*, v. n.

1. To spring up; grow; to be produced; shoot; germinate; sprout; yield.

1. *Khet meṅ upje, sab koi khāë,*
Ghar meṅ upje, ghar ko khāë, Rus. Riddle.
Ans. *Phūṭ* 1. Melon, 2. Dissension.
Grown in the field, who will, all eat it may.
Grown in the house, the house it eats away.

2. *Boyā gehūṅ upjā jau.* Prov.
I sowed wheat and reaped barley.
[I received evil for good.]

2. To come before; appear; start up.

Kar khusi, tero upjo dābedār! Rus. Wom.
Rejoice, an heir is born to you!

3. To be born: to have being.

Būrā bans Kabir kā, kī upjā pūt Kamāl. Kabir.
Unlucky race, Kabir's, where springs a son, Kamāl.
[*Kamāl* (perfection), the son of Kabir, used to make *dohās* (couplets), in refutation of those pronounced by his father, For example—

Kahe Kabīr, do nāve chaṛye,
Ek būṛe, to ekhe rakiye. Kabīr.
Kabīr saith, always have two boats, for when
The one goes down, the other serves you then.
Kahe Kamāl, do nāo na chaṛiye,
Phāṭe gāṅṛ, utān ho puṛiye. Kamāl.
No, saith Kamāl, on two boats never ride,
Your a—will crack, you'll tilt over beside.]

4. To be suggested; to rise in the mind; to strike one (a thought); to feel.

Upje hai jo kuchh, so mār jī meṅ. Mushafī. [due.
Whatever (passion) in your breast shall rise, sub-

5. To flourish; grow luxuriantly.

Mero jobnā kā khet utho lahrāë,
Bin jote boë, dekho, khet hai upjo,
Aur khet meṅ māro joban kaiso lahrāë! Wom. Song
My budded youth—a waving field springs up,
Nor ploughed, nor sown, behold a field rise up,
And in this field how swell and wave my breasts!

H اُپجس **अपजस** *ap'jas, ab'jas, au'das*, n. m.

S. **अप** neg. **यश** fame. 1. Infamy; dishonor; disgrace; ignominy.

Bārīre umiryā gaunakaraule, apne chalal pardeswā.
Balamū, apjaswā lehela, nā! Mag. Wom. Song. *Birah.*
What! leave a bride so young and go to foreign parts!
Would you, my husband, bring a stain upon your name!

2. Defamation; calumny; obloquy; opprobrium. 3. Disrepute; odium; scandal.

Nāhaq upjas lyā jagat meṅ, kyā kholi ā gai ghaṛi! Song. *Bārā-māsā.*
In vain disgrace you've brought upon yourself, an unlucky star presides.

H اُپچھرا **अपछरा** *apchha'rā, abchharā*, n. f.

S. **अप्सरा**, Pr. *achchara*, S **अप्** water, **सृ** to go.

A female dancer in the court of Indra; a nymph.

H آپدا **आपदा** *āpdā*, n. f. Greediness; covetousness.

H اُپدر **उपद्दर** *upad'dar*, n. m. S. **उपद्रव**, **उप** + **द्रु** to run, attack.

1. Violence; excess; injury; injustice; insult. 2. Oppression; tyranny.

3. Tumult; row; uproar.

اُپدری **उपद्दरी** *upad'rī*, S. *upad'ravī*, adj.

1. Voilent; riotous; turbulent; obstreperous.

2. Unjust; oppressive; tyrannical.

H اُپدیش **उपदेश** *updesh'*, *ubdesh*, n. m. S. **उप**=**दिश** to show.

1. Advice; counsel; exhortation.

2. Admonition; instruction; preaching.

3. Suggestion; direction.

H اَپرادھ **अपराध** *aprādh'*, Rus. *apādh'*, Mār. *aprād*, n.m.S. **अप** neg. **राध** to accomplish.

1. Fault; transgression; offence; malpractice; misdemeanor.

2. Guilt; crime; delinquency; sin (*pāp*).

Bar aprādh kailun pāpi. Mag.
This sinner hath a foul deed done.

3. Injury; wrong; violence; tyranny; excess.

aprādh har'nā, v. a. To free from sin, vice, etc.; to grant salvation.

Tulsī saṅgat sādh kī harai ko' aprādh.
O Tulsī, the company of the good takes off a million of your faults.

aprādh lagā'nā, v. a.

1. To charge; accuse; impeach.

2. To calumniate; slander; defame.

اپرادھی **अपराधी** *aprā'dhī*, Rus. *upā'dhī*, adj.
Vicious; corrupt; immoral; sinful.

aprā'dhī, n. m.
A bad man; an evil doer; a culprit; wrong-doer; transgressor; offender; criminal.

Hīrāman ko dekh-ke, aprādhī kulsāĕ,
Jā bāg ke bich meṅ, to dānā jāl bichhāĕ.
Play. Song. *Rūp Basant.*
No sooner does he see the parrot than the wicked man,
Grows covetous, and forthwith in the orchard spreads his net.

H اُپرالا **उपराला** *uprā'lā, upar'lā, ū'parlā, ū'par kā*, adj. [outward; extrinsic.
1. Exterior; external; outer; upper;
2. Highest; uppermost; supreme.
Uparlā phal do. Illit.

H اُپرالا **उपराला** *uprālā*, n. m. Aid; assistance; abetment.

uprā'lā, kar'nā, v. a.
1. To side with; to take up or espouse (a cause); to take one's part; take part with; adopt; stick up to.
2. To support; protect; favour; countenance; second; back; befriend; patronize.
3. To interfere; come between; intermeddle; interpose.
Jhagṛā to holā okrā se, tūṅ kā uprallā kare ailā ?
Bhoj.
The quarrel is with him. Why do you interfere?

H اُپرانت **उपरान्त** *uprānt'*, Ped. *uprāṅt*, adv.
Afterwards; after which; else; besides.
Do ghaṛī Māvas, uprāṅt paṛwā. Astrology.

H اُپراوری **उपरावरी** *uprā'warī, ū'par-phaṭ'ṭū*, E. adj.
1. Meddlesome; interfering; officious.
2. Quarrelsome; wrangling.

H اَپرس **अपरस** *ap'ras*, n. m. A. *bars, abras*, Leprosy. (*koṛ*).

H اُپرس **उपरस** *upa'ras*, n. m. A kind of red chalk; bitumen. [less; infinite.

H اَپرم پار **अपरंपार** *ap'ram-pār*, adj. Boundless

Khudyā lag rahī bahut, uthe haiṅ shole se tan meṅ;
Māyā aprampār Rām kī, kyā kar ḍālā chhan meṅ!
Play. Sarwar, Nir.
Sharp hunger gnaws me, flames of fire rise up within my frame,
Boundless the might of Rām! See in a second what a change!

E اپریل *ap'rail*, n. m. April.

H اُپڑنا **उपड़ना** *upaṛ'nā, ukhaṛ'nā*, v. n. S. **उद्** pluck, S. & H. **खन्** dig.
1. To come or rise up; to appear.
2. To be printed, impressed, marked; to be taken (an impression).
1. *Simāne tak likaj uprā.* Rus.
2. *Chhāpā achchhā nahiṅ uprā.*
3. To be torn up, or plucked up by the roots.
Ek kyārī būṅṭ upaṛ gaī.
4. To have the skin peeled off.
Sārī khāl upaṛ gaī.
4. To be read, made out, deciphered.
Mujh se yeh chiṭṭhī nahīṅ upaṛtī. Illit.

jhāṅṭ upaṛnā, lit. To be plucked (the *pubes*)
To be of no consequence; to be no great loss.
Kaun sī jhāṅṭeṅ upaṛ gaīṅ ? What does it matter?

H آپس **आपस** *ā'pas*, Mār. *mūho māh*, pro.
Each other; one another; reciprocal; mutual.

āpas, āpas-dārī, n. f. Fraternity; brotherhood; kindred.

āpas-dārī kā māmla, āpas ka muāmla, n. m. A family or caste affair.

āpas meṅ, adv. Among themselves; mutually; in concert; together.

āpas meṅ rahn'ā, v. n.
1. To live together; to live together as man and wife.
2. To cohabit; to live in adultery.
Ham kahāṅ, tum kahāṅ, yeh kahte haiṅ.
Ki "ye āpas meṅ donoṅ rahte haiṅ." Asar.
Where I, where you! the story runs, they say,
That we two with each other live alway.
3. To live in incest or the commission of unnatural offences.
Yeh aurteṅ kisī mard ke pās nahīṅ jātīṅ, apas meṅ rahtī haiṅ.

H اَپس **अप्पस** *ap'pas*, Rus. *ab'as*, E. adj.
Poor; helpless.
Appas jīū ne kāhe māre he ? Rus.

S اَپسرا **अप्सरा** *ap'sarā*, n. f. See *apchharā*.

S اُپسرگ **उपसर्ग** *upsar'g*, n. m. S. **उपसृज्** to join. *(Gram.)* A prefix.

H اُپکار **उपकार** *upkār*, n. m. S. **उपकृ** to assist.
1. Help; assistance; succour.
2. Protection; preservation; safeguard.
Unke upkār se jān bachī.
3. Patronage; guardianship; care.
Āp ke upkār se bachcha pal gayā.
4. Goodness; a good or virtuous action; justice.

اُپکاری **उपकारी** *upkā'rī*, n. m. One who does good; a philanthropist.
Par-upkārī, dharam-dhārī. Prov.
To do good is to be truly religious.

upkā'rī, adj. [lated to.
1. Instrumental; conducive, or calcu-
2. Effective; efficient; effectual. [useful.
3. Serviceable; advantageous; profitable;
4. Good; philanthropic; beneficent.
Sāhi pe se utār liyā, āp bare upkārī haiṅ.

H اُپلا उपला *up'lā, up'rā, go'sā, go'hā, kan'ḍā,* W. *go'iṭhā,* E. n. m. *lit.* What floats.
Dried cakes of cow-dung used for fuel.
uplā-sī phūlnā, lit. to be swollen like a cow pat.
1. To be swollen (the *vulva*).
Pahlī hī rāt uplā-si, phūl gai.*
2. To feel the sexual passion very strong.
Uplā-si phūl rahī dāb jāe koi.

H اُپلانا उपलाना *uplā'nā,* v. n. S. उत् up, पत् to go; H. *ūpar jānā.* To rise above the water; to emerge.
1. *Laukā ḍūbe, sil uplāni.* E. Kabīr.
The pumpkin sinks, the grind-stone floats.
2. *Koi kahe gorī ḍūb marī hai, koi kahe uplāe.*
Song. (*Lāoni*).
3. *Chhudr nadī jas chale ūplāe.*
Tas thore dhan khal baurāe. Tulsī Dās. Rāmāyan.
As swells a small stream quickly, so
A low man's puffed with little wealth.

S اُپَما उपमा *up'amā,* n. f. S. मा to measure.
1. A resemblance; likeness; similitude; parallel; counterpart; match; double.
2. (*In Rhetoric.*) Comparison; simile; that to which another is likened. [think.

H اُپمان अपमान *apmān',* n. S. अप not, मन् to
Disrespect; slight; affront; insult; ; indignity; dishonor; disgrace; contempt.
apmān' kar'nā, v. a.
To degrade; debase; dishonor; humiliate.
Bulāe-ke biḍārā, bar apmān kīnā. Rus.
apmān' ho'nā, v. n.
To be degraded, dishonored, insulted.

H اپنا अपना *ap'nā, apne, apnī,* Rus. *apno, apas, apan,* adj. 1. One's own; personal; own; belonging to one's self.
1. *Apno apno hai, parāyo parāyo.* Rus.
Your own is your own, strangers are strangers.
2. *Apno ghar, apno bāhar.* Rus.
Your house is my own, inside or out.
3. *Dhī, jaṅvāī, bhānjā, yeh tinoṅ nahiṅ apnā.* Prov.
A daughter, a son-in-law, and a nephew, these three are never one's own.
4. *Apnā gū bhojan.* Prov. One's own dirt is food. (One's own vices seem virtues).
2. Individual; private; peculiar; appropriate; exclusive.
Kām apnā hī kām hai. Prov. Self done is well done.

H اپنا اپنا अपना अपना *apnā apnā, apnī apnī,* Mag. *appan appan,* adj.
1. Each his own; respective; several; personal; particular; proper.
Apnā apnā kamāna, apnā apnā khānā. Prov.
2. Allotted; due; just; appropriate.
Apnā apnā lahnā hai. Prov.
3. Specific; individual; special.
Apnā apnā ḍhaṅg hai.
Each has its own special character.

apnā sā muṅh le-kar rah jānā. v. n.
To hang down one's head, or hide one's face through shame.
Sārī shahwat ṭhanḍī ho gai, apnā sā muṅh le-kar uṭh gayā.
All his heat cooled down, and he rose with his head in a bag.
apnā kīyā pānā, apnī karnī bhar'nī yā bhog'nā.
To suffer the consequences of one's own misdeeds; to reap what one has sown.
Na nikleṅ kabhi chāo sāre tumhāre!
Khudā hī se apnā kiyā pāo sāre!
Garaz, ghāo par ghāo tum khāo sāre!
Bichhar jāo bakrī se, mar jāo sāre!
Lage tum ko aisī hī golī, Kahāro. Wom. Raṅgīn.
May unfulfilled your heart's desire remain!
May God do unto you as you have done!
In short, may wound on wound your portion be.
May you, like goats dispersed, die, each and all!
May heaven deal such a blow to you, *Kahārs!*
apnī apnī paṛnā. To look out, each for himself.
āpnī apnī jagah. Each in its place; respective places; assigned or alloted places.
apnī or nihār'. lit. Look to thyself.
Regard thy own goodness.
Bār barābar bār hai, tā par chalat byār,
Raghubar, pār utārye, apnī or nihār! *Dohā.*
The bridge a hair's breadth is, on it the wind doth blow,
Oh Ram! take me across, thine own goodness regard!
apne haq meṅ zahar kar'nā, yā kāṅṭe bo'nā. v.n.
To put poison in one's own cup; to sow thistles; to injure oneself.
Ai! lo! afyūn khāī, qahr kiyā;
Aur yeh apne haq meṅ zahr kiyā. Wom. Shauq.
Well! well! opium you've taken, judgment brought upon your head.
See now, *another* poison in your cup you've gone and mixed?
apne ḍhā'ī chāṅ'val alag chhauṅk'nā yā galā'nā, v. n.
1. To have one's own way; to insist on.
2. To be meddlesome; to interfere, or meddle with.
Koī sune yā na sune, ye apne ḍhāī chāṅval alag galātī hai. Wom.
Whether any one listens or not, she *will* cook her own two and a half grains of rice all to herself, i. e. she will have her own say.
apnī sī sab kuchh kar nā. To do all one can; to do all that lies in one's power.
apnī kar-ke na rakh'nā, v. n.
1. Not to keep as carefully as one's own.
2. To be come-at-able (*Slang*); to be ready to go with any one (a woman).
Bari uchhāl-chhakkā hai, apnī kar-ke nahiṅ rakkhi.
She is a bad one, she doesn't keep *it* as her own.
apne ko mān'nā, v. n. To think much of oneself; to be vain of; to feel proud.
Koī mūṅh apne ko māne hai;
Koī dās āp ko jāne hai. Mauj.
Some Lords esteem themselves;
Some slaves regard themselves.

apnī khāl meṅ mast ho'nā, v. n.
To possess the sources of happiness within oneself; to be indifferent to fortune; to be independent; to be content.

* The first night after marriage.

apnā gā'nā, v. n.

1. To sing one's own praises; to be one's own trumpeter; to boast; brag; talk big.

PHR. How we apples swim!

Tum to sadā apni hī gāte ho.

2. To be full of one's own affairs, distresses, etc.; to be always retailing one's own grievances.

Garaz kā bāolā apni gāwe. Prov.
Mad of self, sings of self.

apnī girah' yā gāṇṭh se. From one's own pocket.

apnī guṛyā-sanwār denā, v. a.

lit. To dress one's own doll.

[Said of a father who defrays the expenses of his daughter's marriage, her dress, ornaments, etc. irrespective of what the bridegroom's family may spend].

apne mūṅh, With one's own lips.

Apne mūṅh miyāṅ miṭṭhū. Prov.
To be one's own trumpeter.

apnī nīnd so'nā, v. n. 1. To sleep when one pleases. 2. To be free from care or anxiety; to be one's own master; to be able to enjoy oneself.

Apnī nīnd sonā, apnī nīnd uṭhnā. Prov.
Sleep at pleasure, wake at pleasure.

apnīoṅ par ā'nā, apnī wālīoṅ pe—, Wom. v.n.

To be determined, or set upon; to resolve upon; to take into one's head; to be provoked; to be put on one's mettle.

Jo maiṅ apnīoṅ par āūṅ, to kisi ki nā mānūṅ Wom.
If you once put me on my mettle, nothing shall stop me. [himself.

apne hā'toṅ. adv. With one's own hands;

Apne hātoṅ apnī izzat kho di.

apne hā'toṅ kulhāṛī mār'nā,——qabar khodnā, v. n. To be one's own destroyer or enemy.

اپنا अपना *ap'nā, apnī, ap'ne, ap'noṅ*, n.

One's family, friends, relatives, etc.

1. *Apnā woh jo apne kām āve.* Prov.
A friend in deed is a friend indeed.

2. *Hāē! jis ki khātir apnoṅ se bigāne ham bane,*
Sāf woh bhi le-ke dil apnā, begāna ban gayā.
Jurat.
Ah! she, for whom a stranger to my own I grew,
Hath taken from me my heart and grown a stranger too.

اپنا بیگانہ अपना बिगाना *apnā bigā'nā, apnā begānā,—parā'yā*, Mug. *apnan birān*, n. m.

1. Relatives and strangers; relations and connections; friends and foes; every body.

1. *Kahtī hai apne parāē se merā hāl tamām,*
Kyoṅ hui hui tū meri jān ki dushman, kokā!
Wom. Rangin.
Wherefore my deadly foe, my foster sister, you've become?
To everybody, near and far, my story you have told.

2. *Apnā bigānā chhūṭā jāē!* [kā git).
Bābal re, morā naiyar chhūṭā jāe! Song. (*Chāle*
My earliest friends, mine own are passing far from me!
Father! my childhood's home is passing quite from me!

3. *Teri khātir hamne, saiyāṅ, apnā bigāna chhāḍā.*
For your sake, my husband, I have left my own.

2. The wife's and husband's relatives and connections; the whole family.

ap'nā kar'nā,—kar'lenā, apnā'nā, v. a.

1. To make one's own; bring into one's own possession; occupy; secure; adopt.

Bhāṅdoṅ sang kheti ki, gā bajā ke apni ki. Prov.
(The husbandman) went shares in a field with some players—they sang and played and made it all their own.

2. To pocket; bag *(slang)*; possess one's self of; make free with; help one's self to; usurp; embezzle; convert, or appropriate to one's own use; put into one's pocket.

Unkī āṅkh band hote hīgairoṅ ne ghar apnā kar liyā.

3 To bring under control, subjugation, etc.

Thoṛe diṅoṅ meṅ sārā mulk apnā kar liyā.

4. To make friends with; to attach one's self to.

Kisi ko apnā kar lo, yā kisi ke ho raho, Prov.

5. To charm; fascinate; captivate; enchant.

Kāgā kā ko dhan hareṅ, aur koël kā ko deṅ,
Yā jibhyā ke kārne jag apnā kar leṅ. Dohā. [rich,
The crow doth rob no one, the cuckoo none makes
It is her voice alone doth all the world bewitch.

اپنا होना अपना *apnā ho'nā*, v. n.

1. To become one's own; to own; to belong to; become the owner of.

Kyā pardesi ki pīt, kyā phūs kā tāpnā!
Dijā kalejā kāṛh, huā na āpnā. Prov.
A straw-fire's heat, a stranger's love!
I plucked my heart and gave it him,
He never never was my own.

2. To possess (one's heart); to be mistress of; to gain one's affections. 3. To behave as one's own; to act like a relation.

apne parā'ē kī ṭhok'reṅ khā'nā, v. n.

To be set upon by the husband's relations.

Paizār khāē apne parāē ki ṭhokreṅ. Wom.
Bear the spurns of my husband's relations?
Not I, nor my slippers for that matter.

apne se On ones own part or side.

اپنایت अपनायत *apnā'yat, apnāt'*, n. f.

Relationship; kinship; intimacy; friendship.

Hamāri tumhāri apnāt kī sī bāt hai, tum se kyā nafa leṅge? [of you?
We are friends-like. Would I make any profit

S اُپنشد उपनिषद् *upanishad*, n. m. S. उप + नि + षद sitting at one's feet.

The *gyān* (Theistic) portion of the Vedas.

S اُپنے उपनय *upanya, upanayan*, n. m. S. उप + नि to lead.

The initiation of the first three classes of *Hindūs*; investiture with the *janeū* or sacred thread, worn over the left shoulder and under the right armpit.

H اُپھان उफान *uphān', phen*, Garh. *umā'al*, n.m. S. उत् + स्फाय to swell, फेण froth.

Froth; foam; fizz; effervescence.

H اُپھرانا اُپھارنا उफराना *aphrā'nā, ubhār lā'nā, phulānā*, v. a.

1. To stuff; cram; gorge; to feed one so that his belly swells out.

Bahut yuār de de-ke khaire ko aphrā dyā. Rus.

2. To give a person (money, etc.) to the utmost extent of his desire.

aphrā'ī, n. f. *aphā'rā*, n. m.

1. A distention of the stomach from over-feeding or drinking.

2. Surfeit; excess of food.

H اُپھرنا उफरना *aphar'nā, ubhar'nā*, v. n.

1. To swell; bulge; fill; to be full; to be overloaded (the stomach), ready to burst.

1. *Aphren bibī, de mārein.* Riddle. Ans. *roti* (bread). The lady swells—down with her.
2. *Māsh kī dāl se pet aphar gayā.*
3. *Jhūt na bole to pet aphar jāe.* Prov. Lie he must, or he'll burst.

2. To grow fat or pot-bellied.

Lālā guddī pe baithe baithe aphar gae. The *Lālā* sits and sits and swells out as he sits.

3. To be tired, or sick of (*uktānā.*).

4. To grow strong, lusty, and mischievous.

Bhik ke tukre khā-ke aphrā hai. He fattens on the bread of charity.

5. To swagger; vaunt; show off; to be big; to look big or important.

6. To exceed bounds; run into excess; cut a dash.

PHR. To give oneself airs.

Muft kā rupayā milā, bas aphar gayā.

aphar chal'nā, v. n. To strut about as proud as a peacock; to look big.

Nikli pare hai jāme se kuchh in dinoñ raqīb,
Thore se dam dilāse meñ kitnā aphar chalā. Sauda.
My rival from his shell has come out in these days.
How swells and struts about this man on one false smile!

H اُپھنا اُپھاننا उफना *uphan'nā*, v. n. *u* up, *phen* froth, *ān'ā* to come, S. फेण froth.

1. To froth; foam; bubble; effervesce; to boil over; fizz. *Dūdh uphan gayā.*

2. To ferment; to become bad.

Garmi se dahi uphan gayā.

3. To froth; fume; flare up.

1. *Uphni hui pari hai.* Wom.
2. *Yeh larkā sadā handyā sā uphantā rahtā hai.* This child is always frothing and fuming like a pot on fire.

4. To pout; make a wry face; to be ready to quarrel.

H اُپھیم اَپھیم अफीम *aphīm'*, Rus. *phīm, āphū, hāpū*, W. Wom. *happū*, Tir. *haphīm*, Pop. *afīm*, Ped. *afyūā*, n. f. S. अहिफेन P. *shīr-i-khush khāsh*, (idiom of Opium eaters) *Chunnī Begam* (little lady), Mah. *Kālī Debī*, (black goddess), Hin.

Opium; the concrete juice of the *Papaver somniferum*. Wat.

Afīm kahe, "maiñ Chunni Begam, mujh ko khā-ke jāe kahāñ"? Song.
Opium Says "I am *Chunni Begam*, enjoy me, and you shall not leave me."

—*denā*, v. a. To give opium; to poison; kill by poison.

Nayā hakim, de aphim. Rus. Prov.
A physician new with poison kill.

E اَپیل *apīl'*, n. f. Cor. of the word Appeal.

H اَت अत *at, atī*, n.f. Excess; intemperance.

Atī aur Nārāyan se bair hai. Prov.
God is an enemy to excess.

S اَت अति *ati, at, adh'ikā, adh'ik*, H. *at'kā*, adv.

1. A particle denoting excess.

2. Too; overmuch; very; very much; exceedingly.

Atkā bhalā na barsnā, atkī bhali na dhup;
Atkā bhalā na bolnā, atkī bhali na chup. Prov.
Nor rain nor drought we would too much;
Nor speech nor silence overmuch.

ati prep. Beyond (time, place, or degree.)

atirog, barī, bīmārī, n. m. Consumption.

P H اُتا *ātā, atā, āt*, n. m. The wild custard-apple, *Anona squamosa*. Wat.

H اُت اِت उत इत *it ut*, Brij. *itha tathā*, Garh. for *idh'ar uth'ar*, adv.

1. Here, there, and every where; hither and thither; on this side and the other; to and fro; all about.

It ut phirat rahat auran saing,
Mo ko det nek nahin darsan. Dās Madārī.

2. Evasion; putting off.

Lālā, it ut māt karo.

it ut kar'nā, itā utā kar'nā, Rus. v. a.

To place here and there; to conceal; secrete.

Chauki-dār ko dekh-kar choroñ ne māl it ut kar dyā.

H اُتار उतार *utār'*, n.m. S. उत् + तॄ to cross, pass.

1. Descent; slope; declivity; dip; fall; depression; down hill; declension; declination. 2. Subsidence; ebb-tide; low water.

3. Decrease; diminution; abatement; falling off; wane; decline.

4. A fall or reduction in price. Remission of revenue.

5. Scale of decrease in the rate of revenue levied from different qualities of soil.

6. A quarrelsome person.

Baithi lare wo baithe se; chalti sawār se.
Mūh chaṛh-ke bolūñ nauj maiñ aisi utār se. Wom. Rāhat.
Sitting she fights with those who sit, stiring with those who stir.
Never a word would I exchange with such a wrangling jade.

7. A bad or shameless woman; a bad character.

Yeh aurat bari utār hai.

8. A copy; a duplicate (A. *musannā*).

9. A ford or ferry; the fair paid at a ferry.

اُتارا उतारा *utā'rā*, n. m.

1. Deduction; remission.

2. The cooked rice, flour, etc. moved an odd number of times from the head to the foot of a sick person under the belief that the evil spirit is thus removed from the sick person into the rice, etc.

3. An offering made to *Masān*, an evil spirit believed to haunt cross-roads.

4. Station; halting place for travellers; temporary residence (*paṛāo*).

Dunyā utāre ki jagah hai.

5. A *ghat*; ferry; wharf; quay.

6. E. A copy; duplicate (*naql*).

7. E. An answer; reply; response (*uttar*).

8. House rent; ferry toll.

9. Land given to a temple.

10 Land given by Government to an individual as a reward for services at a quit-rent.

utā'rā utār'nā, v. a.

To transfer the evil spirit from the sick patient to the *utārā*, q. v.; to exorcise.

utāre kā jhop'ṛā, n. m. [travellers.

1. A common hut or shed for the use of

2. (*Met.*) Applied to the body and to the world.

Ye tan jo hai har ek ke utāre kā jhopṛā,
Is se hai ab bhi sab ke sahāre kā jhopṛā. Nazīr.

This body is the hut in which each tarrieth but awhile,
It is the prop and stay besides of each and all awhile.

utāre kā māl, n. m.

1. Warehoused goods. [nothing.

2. Goods bought cheap, or obtained for

Utāre kā māl thoṛā hi hai jo muft mil jāe.

اُتار چڑھاؤ उतार चढ़ाव *utār' chaṛhā'o*, n. m.

1. Ascent and descent; ups and downs (of a road, etc.) (*ūnch nīch.*)

2. Ascending and descending (scale); the upper and lower notes (of music).

3. A rise and fall; increase and decrease (of price); rising and sinking.

Bhāo kā utār chaṛhāo.

4. Increase and decrease (of intoxication, swoon, illness, anger, etc.).

5. Ebb and flow; ebb tide and flood tide.

Daryā kā utār chaṛhāo.

6. Hope and fear; loss and gain; good and evil.

7. Change; alteration; revolution.

8. The instability of human affairs; the wheel of fortune; ups and downs of life; the vicissitudes of time.

Dunyā kā utār chaṛhāo.

9. Scheme; artifice; plot; machination.

Hazār aql se ham karte haiñ utar chaṛhāo,
Nazar jo unki chaṛhe haiñ, woh kab utarte haiñ.
Mukhaiyar ?

10 Trick; cheat; swindle; chouse (*dam*).

Āp unke utār chaṛhāo meñ ā-kar kuchh pūj na baiṭhyegā. [gammon.

Take care you are not beguiled by his oily

utār' chaṛhāo de'nā, —— *batā'nā*, a. v.

To deceive; cheat; impose, practise, or play upon.

PHR. To play a trick; to practise on one's credulity.

اُتار دینا उतार देना *utār de'nā*, The intensive form of *utārnā*, q. v.

اُتار ستار उतार सुतार *utār' sutār'*, n. m.

1. Alleviation; relief; ease. [quittance.

2. Liquidation; discharge (of a debt);

اُتارنا उतारना *utār'nā*, v. a. *lit.* To bring or take down.

1. To lower; depress. *Nīche utārnā.*

2. To haul; bring down (*khenchnā*).

Kankavā utār lo.

3. To cause to alight, or descend; help to dismount. *Sawārī utārnā.*

4. To cause to pass over; convey across; ferry over; transport; carry.

1. *Utāro Nāth pār morī naiyā.* Wom. Song.
2. *Āṭ kāṭ kī naiyā banāi, Maulā utāre beṛā pār.* Song. *Barsāti.*

Frail is the boat made up of chips, Heaven transport it safe across.

5. To lodge; house; put up. *Musāfir utārnā.*

6. To drive home (*baiṭhānā*); worm in; thrust in; put in (*ghuseṛnā*).

Itnī uṅgli utār dī. (Slang).

7. To let out; make a channel (for the escape of water). *Pānī, yā parnālā utārnā.*

8. To dethrone; cast down. *Gaddī se utārnā.*

9. To take down (a sick man) from the bed to the floor in his last moments. (A Hindū custom).

Bhūñ meñ utār liyā, ab ās nahiñ. Hin.

10. To make a thing go down with one.

Bāt gale utār dī, yā pilā dī.

11. To bury; lay in the grave. (*gāṛnā*).

Qabar meñ utār ke chale āe.

12. To swallow; take down (a morsel, pill, etc).

Āṅkh mūnd-ke dawāī utār jāo. Hin.

13. To loosen or unstring (the strings of a guitar, drum, bow, etc.). *Sitār utārnā.*

14. To uncock (a gun).

15. To cast out; remove; exorcise; expel (an evil spirit).

Is ke sir aisā hai, koi nahiñ utār saktā.

He is so far possessed that no one can drive out the evil spirit.

16. To vent (one's rage on an innocent party when the real offender is too powerful); to resent.

Yār kā gussā bhatār pe utārti ho? Prov.
Angry with the lover, angry with the husband.

17. To dislocate; put out of joint.
1. *Hāth utār dyā.* 2. *Chāl utārnā.*

18. To pull down; raze; demolish; break (*ḍhānā*). *Chhat utār ḍālo.*

19. To displace; remove; dismiss.
Use naukrī se utār dyā.

20. To deprive (of honor, credit, etc.).
Unkī lālī utār dī.

21. To abase; degrade; dishonor; disgrace (*pagṛī utārnā*).
1. *Kanjrī kī chhokrī ko jo dekh, maiñ ne [1]chhīkhā,*
Woh [2]jhunjhunā-ke boli, [3]"sir kī utār lūngī.
Talāzmā. (A play upon words).
2. *Jab apnī utār lī, to dūsre kī utārte kyā der?* Prov.
He who has disgraced himself, will not be slow to disgrace others.

22. To put to the blush; put out of countenance.
Do bōtoñ meñ chehrā utār dyā.

23. To confine or imprison (an evil spirit); captivate; enthral; enslave; entice; decoy; gain over. *Shīshe meñ utārnā.*

24. To cause one to fall in another's estimation. *Nazar se utārnā.*

25. To withdraw one's affections from; estrange oneself. *Dil se utārnā.*

26. To expel or put out of caste; excommunicate.
Chūhṛī kar lī thī, jāt se utār dyo. Rus.
He married a sweeper's wife and has been put out of caste.

27. To render unclean or impure (by touching).
1. *Rasoi utār dī.* 2. *Matkā utar dyā.*

28. To take off (the gloss, varnish, gilding, etc.); hence, to lay bare; expose.
Sārī jilā utār dī.

29. To take away (one's virginity). *Chīrā utārnā.*

30. To extract (color). *Rainī utārnā.*

31. To rub against (a stone); grind (*ghisnā*). *Chandan utārnā.*

32. To efface; wash; rub out; erase (from the tablet of the mind).
1. *Is rang ko utār ḍālo.*
2. *Tanikō nahīñ bisārelā.*
Ek chhan nahīñ utārelā Mag. Song. *Lāoni.*
Forgotten not one moment, lief,
Not disenthroned one second brief.

33. To cause to recover from intoxication or fever; to repeat certain incantations in order to mitigate pain.
1. *Nasha (yā bukhār) utārnā.* 2. *Bichchhū utārnā.*

34. To enter (in a book or register); to insert; take a note of; record; take down; bring or carry forward in an account.
Māskwar meñ utār lo.*

35. To copy (letters, pictures, etc.) (*naql utārnā*); to produce a fac-simile; draw a bill.

36. (Opp. of *chaṛhānā.*) To take off, or out; to remove.
Ḍandī bahut jhuktī hai, utār lo.

37. To take off, (one's clothes); undress; strip; uncover; denude; bare; take off (a cover); unrobe; doff; undo; untie.
Merī jis dam izār utārī thī,
Chīkh par chīkh maiñ ne mārī thī.
Wom. Jān Sāhab.

38. To strip; plunder (*lūṭnā*).
Pāñcho kapṛe utār lyo.

39. To take off (one's hat); salute (a European custom). *Ṭopī utārnā.*

40. To take off or put aside (the dress, paint, ornaments, worn by a *feme covert*).
PHR. To wear the widow's weeds. *Suhāg utārnā.*

41. To reduce to (widowhood).
Rām jī ne suhāg utār lyā. Hin. Wom.

42. To take off the edge; to make blunt.
Chhurī kī dhār utār dī.

43. To take; cut; break; or tear off.
Gaz bhar kā ṭukṛā utār do.

44. To cut in thin slices; laminate; saw.
Patle patle waraq utāro.

45. To cut; crop or shave (one's hair).
Sir ke bāl utār de.

46. To cut off; decapitate (*kāṭnā*).
Dhaṛ se sir utār lyā.

47. To pluck, or gather (fruits, etc.).
Khajūr utāro.

48. To throw off; lay aside; free oneself.

49. To unload; unship; discharge (cargo); take away; put aside; put down (a load); disembark; land (goods). *Bojh utārnā.*

50. To pay; discharge; liquidate (debt).
Pahle sir se qarz utār.

51. To make good; repay; indemnify.

52. To retaliate; avenge; to be quits.

53. To make up for; to remove cause for complaint. *Ulāhnā utārnā.*

54. To redeem one's pledge; to keep one's oath; to make good one's word.
Ham ne apnī qasam utār dī.

55. To make a return; cancel an obligation. *Ehsān utārnā.*

56. To inspire; imbue with; instil; pour into; fill with.

57. To allot; assign; divide; share; part; distribute (*bāṇṭnā*). *Rizq utārnā.*

58. To give; endow; bestow.
Tumhāre hī badan meñ Ḳhudā ne zor nahīñ utārā.
God has not put all strength into your body only.

59. To turn a deaf ear; to let pass; disregard; not to pay attention; to be inattentive.
Humārī bāteñ sab kān pe se utār detā hai.
lit. He throws off all I pour into his ear, *i. e.* He turns a deaf ear to all I say.

60. To turn it off; to cover one's shame; to put a good face on. *Khijālat utārnā.*

61. To produce (an actor or champion).
Paihlwān ko akhāṛe meñ utārā.

[1]*Chhīkā* 1. net-work of rope. 2. Sneezed. [2]*jhunjhunā* 1. Rattle. 2. vexed. [3]*Sirkī.* 1. Woven reeds. 2. *Sir kī pagṛī* (turban).

* A Monthly register.

62. To send into the world.
Khudā ne Nabī utārā.

63. (*In chess*) To play a pawn up to the rank of the queen.
Farzīn utār lo, to māt kar doge.

64. To cock; prepare (food) (*talnā*); distil.
1. *Pūryāṅ utārnā.* 2. *Sharāb utārnā.*

65. To turn (on a lathe). *Khairād utārnā.*

66. To engage with, or manage (in copulation).
1. *Ek randī, aur chār ḍhīng utāre!*
2. *Dhoban kī chhokrī ne jā ghāṭ pe* [1]*utārā,*
Aisī karī hai kundī,[2] *kalpe*[3] *hai jī hamārā.*
Talāzmā (a play upon words).

67. To weigh out; to give a certain weight.
Woh ḍandī mārūṅ, ki man kā derh man utārūṅ.
I can give such a twist to the beam that one maund shall weigh one and a half.

68. To accomplish; perform; finish; complete.
Dhotar utār-kar gāṛhā chaṛhā do. (Current among weavers).

utāre hue, part. adj. Determined; desperate.
[The metaphor is taken from cavalry, who dismount to fight on foot with a determination to conquer or die.]

saman'dar pār utār'nā, v. a.
To banish; transport beyond seas.

mār utārnā, v. a.
1. To destroy one's health; to ruin.
Is aurat ne saiṅkroṅ ko mār utārā.
2. To destroy one by cursing, witchcraft, etc.
Rāṇḍ ne kos kos-ke mere bachche ko mār utārā. Wom.
This widow (may she become one) cursed and cursed and caused my child to die.
3. To fascinate; to hold one by a spell.
Shab chāṅd se mukhṛe pe jo zulf uskī bikhar gaī,
Jo sāmne āyā, bas use mār utārā. Jurat.
Last night upon her moon-like face her ringlets loose did play,
Whoever came within her spell was smitten down straightway.

A آتالیق *atālīq'*, T. *atābik*, *atūbuk*, n. m.
A private tutor; an instructor.

H اُتان उतान *utān'*, E. *on'dhā*, W. adj.
1. Inverted; upside down.
2. Rugged; rough; uneven.

H اُتاول उतावल *utā'val*, *utāv'alā*, *utā'olī*, E. Rus.; *tāu'lī*, *tāo'lī*, W. Rus.; *tā'val*. W. Hin. n. S. त्वर् to hurry.
1. Restlessness; fidget; hurry; haste; flurry.
Dādā to he ke tāulī pari sab? Rus.
Father, why do you hurry so?
2. Precipitancy; precipitation; impatience.
3. Quickness; speed; despatch.
Chhorā, tāolī āiyo, dūd kā belā āyo. Rus.
Boy, come back soon, it is time for milking.

[1]*utārā* 1. set down (clothes). 2. copulated. [2]*kundī* 1. beat. 2. harrassed. [3]*kalpe* 1. starched 2. beats (the heart).

utāval kar'nā, E. Rus.; *tā'val k.* W. Rus.; *jaldī k.* Pop. v. n.
To make haste; hurry; hurry-skurry.

H اُتاؤلا उतावला *utā'olā*, E.; *tāo'lā*, *tāolī kā mārā*, W. n. m.
A precipitate, restless, impatient person; one who hurries and flurries.
Utāolā, so bāolā; dhīrā, so gambhīrā. E. Prov.
Haste is madness; patience, wisdom.

A اِتباع *ittebāʿ*, n. m. Ped. for تابعداري q. v.

H اُتپات उत्पात *utʻpāt*, n. m.
Violence; injury; injustice (*upaddar*).
utʻput k. v. a. To contend; answer; retort.

H اُتپن उत्पन *utʻpan*, *utpannʻ*, *utpattī*, n. m.
1. Birth; creation; origin.
2. Extraction; descent; family.
3. Appearance; phenomenon; portent.
4. Produce; proceeds (*paidā*).
5. The realized rents or profits (of a village); produce of the harvest.

utʻpann honā, *utʻpat honā*, v. a.
1. To be born or produced; to come into the world.
2. To yield; produce.

H اَتتائی अतताही *atattāʻhī*, E n. m. S. आततायिन, Pāli, *ātatāyī* murderer.
One who seizes another's lands or wife, or does any grievous wrong.

atatʻtāhī karʻnā, v. a.
1. To exaggerate; magnify; overrate.
2. To exceed bounds; to carry to extremes; to encroach upon; to oppress; to use violence; crush; grind down.

A اِتحاد *ittehādʻ*, n. m. احد one. Ped. for *ekā*.
1. Union; combination; friendship; amity; concord.
2. Covenant; league; compact; treaty of alliance; convention.

H آتُر आतुर *āʻtur*, adj. S. त्वर् to hurry.
1. Hasty; precipitate.
2. Energetic; active; quick.
3. Ready; prepared; on foot.
Rām kāj karve ko ātur. Brij.

āturʻtā, *aturtāʻī*, n. f.
Haste; hurry; speed.
Āp ne is kām meṅ aturtāī kyoṅ kī? E.

S اُتّر उत्तर *utʻtar*, n. m. S. उत् high?
1. An answer; reply; rejoinder; defence.
2. The north.

اُتر بھادر پد उत्तर भाद्र पद *ut'tara-bhādra pad*, n. m. The twenty-sixth lunar mansion, figured by a couch and comprehending two stars, of which one is *Andromedæ*.

اُتر پھالگني उत्तर फालगुनी *ut'tara-phālagunī*, n. f. The twelfth lunar mansion, containing two stars figured by a bed.

اُتر پچھم उत्तर पच्छम *ut'tar pach'chham*, adj. North-west.

اُتر پچھم وا उत्तर-पछवा हवा *uttar pachh'vā havā*, n. f. North-west wind; tradewinds.

ut'tar de'nā, v. n. To answer; to make, or give answer; reply.

اُتر لکشن उत्तर लक्षण *ut'tara-lak'shana*, n. m. Ped. The characteristics of a reply, viz., that it be applicable to the whole charge; that it be maintainable by law; that it be not equivocal or evasive; that it be consistent with itself; and that it be perspicuously expressed.

اُترا उत्तरा *ut'tarā*, *uttrā'ya*, adj. Northern; northerly.

—n. f. The north wind; Boreas.

اُترا کھنڈ उत्तरा खंड *ut'trā khanḍ*, n. m. Northern country.

اُترایَن उत्तरायण *uttarā'yana*, n. m. Ped. Northing; the sun's northern declination, or passage from the southern to the northern limit of the ecliptic; the summer solstice.

H اِترانا इतराना *itrā'nā*, Mag. *agrā'nā*, v. n. S. दृ to flow.

1. To give one's self airs; to be vain or proud.

1. *Phir tujh meṅ fazūṅ hai kaun si bāt?*
Jis par itrāti hai tū din rāt. Rangīn.
In what respect then are you more than me, I pray,
That you must give yourself such airs all night and day?

2. *Kaun aisā hai, dadā, jis par ki itrāti hai tū?*
Koī paidā phir nayā kyā chāhne-wālā kyā? Rangin.
What ,wondrous being, nurse, makes you so mince and swell,
Another lover new fast bound within your spell?

2. To be affected; to behave coquettishly.

3. To strut; swagger; show off.

Ām phale, neo chale, eranḍ phale itrāē. Prov.
The mango tree fruit-laden bends, the castor tosses its head up high.

4. To lift up one's self; to raise one's head.

Phr. To toss the head; to hold-up one's head; to be cock-a-whoop; to ride the high horse.

Huā hai shah kā musāhib, phire hai itrātā;
Wagarna shahr meṅ Gālib kī ābrū kyā hai? Gālib.
With what an air he struts, being dubbed companion to the king!
Else, what was Gālib? in the town's esteem how poor a thing!

اِترائي इतराई *itrā'ī*, *itrā'yā*, *itar*, adj.

1. Affected; playful; wanton; coquettish.

2. Swaggering; showing off; presuming.

3. Arrogant; high and mighty; consequential; on stilts; purse proud.

H اِتراجانا इतराजाना *it'ar jā'nā*, v. n. *Ṭhagī*. To be forewarned (a traveller) against robbers.

H اَترسوں अतरसों *atar'soṅ*; Rus. *tar'soṅ*.; adv. S. अति beyond, परश्वस, H. परसों the day after to-morrow. The fourth day.

H اُترن उतरन *ut'ran*, n. f. A medicinal lactescent plant, *Cynanchum extensum*. Wat.

H اُترن उतरन *ut'ran*, *ut'ran put'ran*, *utā'ran*, n. f. Worn out or cast off clothes.

H اُترنا उतरना *utar'nā*, v. n.

1. To descend; come or go down; alight; get down; drop; drop down.

Āsmān se utrā, khajūr meṅ aṭkā. Prov.
Come down from the skies, stuck in the palm tree.

2. To be lowered, or reduced; to be taken down.

Tawā utar gayā.
1. The cake pan has been taken down, i. e. the cakes have been baked.
2. The cake pan is not hot enough.

3. To be taken, gulped down, or swallowed (*nigalnā*).

1. *Halaq se tuḳṛā nahīṅ utartā.*
The food went go down (my) throat.
2. *Utrā ghāṭī, huā māṭī.* Prov.
Down the throat turned to clay.

4. To be thrust in, pushed in, driven home.

Peṅch ghar meṅ utar gayā.
The screw has been driven home.

5. To pass over; go across; cross. *Pār utrā.*

6. To come into the world; to be born; to become incarnate; to be revealed.

1. *Jitnī le-kar utrā thā, utnā hī jīyā.* Prov. saying.
He lived as many days as he was born to.
2. *Nabī utre. Autār utre. Kitāb utrī.*

7. To come away; issue; flow.

Peshāb nahīṅ utartā.

8. To have or get milk in the udders or breasts. *Māmtā ke māre dūd utar āyā.*

9. To arrive; reach; come up to.

10. To disembark; land; dismount.

11. To halt; tarry; encamp; lodge; put up at. *Sarāē meṅ utrā hai.*

12. To appear in a theatre or arena; to make one's *debut*.

Maidān, yā akhāre meṅ utarnā.

13. To decrease; abate; fall off; wane; decay; decline; ebb; waste away; fade; droop; languish.

1. *Daryā utar gayā.* 2. *Gussā utar gayā.*

14. To fall (in price, value, or dignity); to lose one's favour; to be held cheap.
Āj kal bhāo utrā huā hai.
15. To decline (the influence of an unlucky star).
Chauthe chandramā utar gaë. Astrology. [down.
The fourth moon (an unlucky planet) has gone
16. To go off; to recover (from intoxication or fever); to abate (as pain).
Jūtā paṛā, nashā utrā.
17. To come to one's senses; to become composed or sane. *Junūṅ utar gayā.*
18. To subside; settle; sink; fall; to become calm and still.
Āṅdhi, yā tūfān utar gayā.
19. To be worn, or rendered useless; to be used up.
Gāṛi ke paiye utar gaë, naë charhwāo.
20. To advance in years; pass the prime of life; grow old.
Ghoṛī umar se utar gai.
21. To pass; elapse; decline.
22. To become dull, or faint; to fade; lose colour. *Raṅg utar gayā.*
23. To fall; change color; turn pale.
Dar se chehra utar gayā.
24 To be flattened; to be less swollen or protuberant; to be reduced; to be emaciated; to grow thin.
Bhūk se chehra utar gayā, yā sūkh gayā.
25 To become blunt; to lose (its) edge.
Dhār utar gai.
26. To become insipid or flat; to lose flavour. *Achār utar gayā.*
27. To be rendered impure or unclean by contact with an inferior caste.
Rasoi utar gai.
28. To be pulled down, razed, broken, demolished (*ḍhainā*).
29. To slip; to be displaced, dislocated (a bone, etc.) *Hāth utar gayā.*
30. To be dismissed, expelled, cast, or, turned out.
31. To be disgraced, dishonored, etc. (*pagṛī utarnā*.)
Utar gai loī, to kyā karegā koi? Prov.
You cannot disgrace the disgraced.
32. To vanish; disappear; to be dispersed. *Ghaṭā utar gaī.*
33. To die; expire; perish.
Godī kā bālak utar gayā. The child in arms is dead.
34. To be freed (from debt). *Qarzā utarnā.*
Uttar pātar; maiṅ mŷāṅ, tū chākar. Prov.
Your score is paid, and we are quits;
Now me the master, you the slave befits.
35. To be fulfilled, discharged, redeemed.
Hamāri to qasam utar gai.
36. To begin to do (an act); intend; fix or make up (one's mind).
1. *Gālyoṅ pe utrā.* 2. *Chorī pe utrā.*
37. To fall foul of; to quarrel; fight with.
38. To fall upon; have sexual intercourse with. *Raṇḍī pe chār ādmī utre.*
39. To be pregnant; to be in the family way.
Kirāī-dār utrā huā hai. (A jest).
lit. A tenant has come.
40. To be weighed; to weigh; to be equal to.
Yāṅ man bhar kā ḍeṛh man utartā hai.
Here one maund weighs one and a half.
41. To stand an examination; to pass test (a weighment, etc.).
Jānch meṅ pūrā utrā.
42. To be gathered, collected (fruits, etc.).
Baigan kā āsrā utrā.
43. To be cooked, fried, prepared, distilled.
Kachauryāṅ utar rahī haiṅ.
44. To turn red with rage; to flash fire.
Āṅkhoṅ meṅ khūn utar āyā.
His eyes were blood-shot (with rage).
45. *In chess*, (A pawn) To acquire the rank of the queen.
Parzīṅ utrā, aur māt kari.

utā'rā baiṭh'nā, v. n. To be determined, set upon; to be ready for.
Laṛne par utārū baiṭhī hai. Wom.
She is bent on a quarrel.

utā'rū ho'nā, v. n.
1. To embark (in an enterprise).
2. To pursue; persecute; haunt.

اُترا उतरा *ut'rā*, adj. Reduced; dismissed; out of place.
Utrā shahnā, mardak nām. Prov.
Out of place, out of grace.

اُترائي उतराई *utrā'ī*, n. f. coming down; alighting.
1. Requital; grateful return; retribution.
2. The toll paid at a ferry.

utrāī ke din, Opp. of *chaṛhāī ke din.*
The close of the season; the exodus from the hills.

utar paṛ'nā, v. n.
1. To alight upon; descend; come down; fall upon (*utarnā*).
2. To lodge; put up at; halt (on a journey); stop on the way.

utartā belā,—pahil,— —kī, (Ṭhagī.), ḍhalte paher, Declining day; afternoon.

utar'tā chānd, n. m.
The moon's wane (*badī*).

اُترن ہونا उतरन होना *utran ho'nā*, E. v. n.
To be freed (from debt or an obligation).

H اُتروانا उतरवाना *utarwā'nā*, v. a. Caus. of *utārnā*. To cause to be brought down.

H اِترِي پھل इतरी फल *itrī-phal, tir-pha'lā*, A. *itrīfal, tirīfal*, n. m.
An electuary composed of three sorts of Myrobalans, with coriander seed and honey.

S آتسار अतिसार *atīsā'r*, H. *antisār'*, Wom. n. m
S. अति much, सृ to go, Dysentery; diarrhœa.
Hamārā khilāyā pilāyā tere antisār ho-ke nikle!
Wom. (A curse).

May all my feeding come out of you in dysentery!

H اَتسي अतसी *at'sī, ā't'sī*, E. n. See *alsī*.

P اَتش *ā't'ish*, n. f. Ped. for H. *āg, ānch*· Z. *ātars*. Fire; anger; passion; rage. *ātish kā parkālā*, H. *āg kā putlā*, n.

1. Sparks; scintillation; flames.
Gusse meṅ ātish kā parkālā ban gayā.
2. A very sharp, knowing, wicked person; an incendiary; a firebrand.
Ātish ke parkāle ko kaun chher-kar balā le?
Who would bring evil on his head by provoking this firebrand?
3. One who is too full of energy and activity. [dancer; a great coquette.
4. A very beautiful person; a brilliant

آتش باز *ā't'ish-bāz*, n. m. A marker of fireworks; pyrotechnist. [technics.

آتش بازي *ā't'ish-bā'zī*, n. f. Fireworks; pyro-

آتش پرست *ātish-parast'*, n. m. A fire worshipper; a guebre; one of the Magi; a disciple of Zoroaster.

ātish-parastī, n. f. fire-worshipping.

آتش خانه *ā't'ish-khā'nā*, n. m. a fire temple; fire-place. [fire; a grate (*angīṭhī*).

آتش دان *ā't'ish-dān*, n. m. Any receptacle for

آتش زدگي *ā't'ish-zad'gī,—zan'ī*, n. f. Arson; conflagration; the firing of houses, etc. whether accidentally or by design.

ātish-fishāṅ, adj. Volcanic. [disease; syphilis.

آتشک *ātishak*, H. *garmī*, n. f. The venerial

آتش مزاج *ā't'ish-mizāj, ā't'ishī*, adj. Fiery (*agyā'hā*); hot-tempered; choleric; passionate.

آتشي آئينه *ā't'ishī-āīna, ātishī shī'sha*, n. m.
1. A burning-glass.
2. A glass digester in which herbs, roots, seeds, etc. are subjected to a sand bath, and macerated in the heat of the sun; a glass retort.

H اُتشب उत्शव *ut'shab, uch'chhāo*, Mār. *uchhav*, n. m. S. **उत्सव** S. **उत् + सु** to perform a sacrifice, Pr. *ussavo* a feast. [festival.
A public demonstration of joy; jubilee;

A اِتّصال *ittisāl'*, n. m. Ped. for *mel*.
1. Contact; connection (*lagāo*).
2. Adhesion; union (*jor*).
3. Contiguity; attachment.

A اِتّفاق *ittifāq'*, n. m. **وفق** agreeing.
1. Agreement; concurrence; coincidence; correspondence; accordance; accord. 2. Unison; conformity; consonance. 3. Union (*ekā*); unity; concord; harmony.
Itifāq barī chīz hai. Prov. saying.
Union is a great thing.
4. Assent; consent; acquiescence.
5. Combination; concert; co-operation.
Kāīth, kavve meṅ barā ittifāq hai. Prov.
Kāīths, and crows are close confederacies.
6. Collusion; conspiracy (*sāzish*). [hood.
7. Friendship; amity; affection; brother-
1. *Myāṅ, bībī kā ittifāq banā rahe.* Benediction. May the wife and husband ever be united.
2. *Āpas meṅ ittifāq rakkho.* Live in peace.
8. Circumstance; event; case; contingency; incident; adventure.
Safar meṅ kyā kyā ittifāq hue?
9. Affair; proceeding; particular. [(*sanjog*)
10. Opportunity; chance; accident; lot.
1. *Ittifāq hai jo gaī chīz mile.* It's a chance if a lost thing is ever found again.
2. *Ajab mulk dekhne kā ittifāq huā.*

ittifāq ban'nā, v. n.
To turn out well; to be favourable (opportunity). *Ittifāq banā, to āēṅge.*
If opportunity favours, I will come.

ittifāq paṛnā, v. n.
1. To occur; chance; take place; fall out; befall; betide; turn out; happen; come about; come to pass.
Jaisā ittifāq paṛegā, dekhā jāēgā.
We shall see when the time comes.
2. To ensue; arise; spring.
PHR. It may happen; in the course of things; come what may or will; as the case may be.

ittifāq-i-rāē, Concurrence; unanimity; agreement.

ittifāq rakhnā,—se rahnā, v. n. [peace.
To live on friendly terms; to live in

ittifāq se, Ped. *bil ittifāq*, adv.
1. In communication with; concurrently; together; jointly.
2. By chance; accidentally; incidentally; by the way. (*ittifāqan.*)
Ghar bar, donoṅ ittifāq se milte haiṅ. [rarely found.
An eligible husband, with wealth and position are
3. Rarely; scarcely.

ittifāq karnā, v. a. [bine.
1. To agree; co-operate; conspire; com-
Āpas meṅ ittifāq kar lo, phir to un se samajh leṅge.
Be united among yourselves, and we shall soon settle with them.
2. To form an alliance, friendship, inti-

ittifāq honā, v. n. [macy.
1. To agree; to be agreed; concur; be in accord or of one mind; to agree together.
Rāē se ittifāq honā.
2. To correspond; tally; harmonize; chime in; conform to. [mate.
3. To become fast friends; to grow inti-
In meṅ nihāyat ittifāq hai.
4. To accede to; comply with. Ped.

ittifāq-i-hasana, n. m. good fortune; favourable opportunity.

اِتّفاقات *ittifāqāt'*, Ped. n. m. Pl. of **اتفاق** q. v.

اِتّفاقي *ittifā'qī, ittifāqīyā*, adj. Accidental; casual; occasional; fortuitous; incidental.

A اِتّقا *ittiqā*, n. m. Piety; abstinence.

H اَتگت अतगत *at'gat*, adj. S. **अति** much, **गम्** to go, H. *gat* condition. 1. Much; very much; too much; very great; large; overmuch; exceeding; considerable; excessive.

Maiñ to kartī hūñ dugānāh se bhaldī atgat,
Aur woh kartī hai bandī se burāī atgat.
Wom. Pangīn.

2. Exorbitant; unreasonable; immoderate.

Chāl phī! dar gor ho terī sūrat!
Itnā bhī chherte nahīñ atgat. Wom. Shauq.
Away! the grave that face devour.
Hands off! these freedoms are too much.

H اَتُل अतुल *a-tul'*, *an-tul'*, adj. S. *atulyā*, Pr. *atulam* unequalled, S. **तुल** to weigh.

Unweighed; that cannot be weighed; immeasurable; incalculable.

1. *Pāñdwan kī lakho lachhmī, jāno atul anūp.*
2. *An-tule bojh tale baithā, sāñchī sāñchī bol.* Rus. Now mind, you are sitting below an untold weight (the roof)! so you had better speak the truth.

H اَتلڑ अतलड़ *at'laṛ*, E. *lāḍ'lā*, W. n. m. Darling; spoilt child; *enfant gaté.*

H اُتّم उत्तम *ut'tam*, adj. Superl. of **उत** top.

1. Good; excellent; best; first rate; tip

Uttam khetī, maddham bān,
Nikhad chākrī, bhik nidān.
Best is tillage; middling, trade;
Base is service; begging, worst.

2. Virtuous; good; respectable; superior.

Uttam se uttam mile, mile nich se nīch;
Pānī se pānī mile, mile kīch se kīch. *Dohā.*
Good joins with good, and bad with bad;
With water, water mixeth, mire with mire.

3. Chief; matchless; peerless; unrivalled; none such.

PHR. A gem of the first water.

Sonā kahe sunār se, "uttam mhārī jāt, [*Dohā.*
Kāle māñh kī ghuñgchī, aur tule hamāre sāth"!
"My rank is highest," to the goldsmith, quoth the gold,
"Seat in the scale with me that black faced, *ghunghchī** bold?"

uttam purush, n.m. 1. A good virtuous man.

2. *In Gram.* The first person; the person speaking.

S اَتم आतम *ātam*, n. Self; soul, used in Comp.

H اَتما आत्मा *āt'mā*, n. f. S. **त्मन्** vital breath.

1. Spirit; soul; mind; self.
2. The inner man; the *ego.*

Ham kyā, hamārī ātmā asīs degī.

3. Appetite; hunger; appetence *(bhūk).*

Ṭukṛā khāyā, to ātmā meñ ṭhaṇḍak paṛī.

4. Belly; stomach; abdomen *(peṭ),*

Ātmā meñ paṛe, to Parmātmā kī sūjhe. Prov. When the belly is full you may see the Supreme soul.

ātmā param-ātmā, n. m. The supreme soul; the Supreme God.

ātmā ṭhan'ḍī honā, v. n. To be pleased, satisfied, consoled, gratified.

ātmā kalpānā,—satānā, v. a. To cause or inflict pain; mortify; hurt.

PHR. To wound one's feelings; to break the heart; to wring the heart.

Kyoñ kisī rāṇḍ berā kī ātmā kalpāte ho?

ātam-buddhī, n. f. Self-knowledge,

ātam-bodh, n. m. Spiritual instruction.

ātam-pālak, adj. Self-cherisher.

آتم گھات आतमघात *a'tam-ghāt,—hat'yā,—badha*, P. **خودکشي** n. f. Suicide; self murder.

آتم گھاتي आतम घाती *ā'tam-ghā'tī*, P. **خودکش** A suicide; a self-murderer; *a felo de se.*

آتم گیان आतमग्यान् *ā'tam-gyān'*, n. m. S. **आत्मज्ञान.** Knowledge of the soul; self-knowledge.

A اتمام *itmām'*, n. m. Ped. Perfection; completion *(pūrā-pan).* [*(pūrā k).*

itmām kar'nā, v. a. To complete; perfect

H آتمل आत्मल *āt'mal*, n. Swallow wort; *Asclepias asthmatica.* Wat.

H اِتنا इतना *it'nā*, Bhoj. and E. *at'tā*, Rus. *it'tā*, *itek*, Old H. *ītā* (Walī), Mār. *itro*, adj. S. **इयत्**, Pr. **एत्तिआ.** So much; this much; thus much; so many; so.

Itne meñ kām ban jāegā. That will do.

it'nā ut'nā, Pop. *ittā uttā*, Rus. A small matter; a little more or less; a small quantity; a trifle.

Itne utne kī kuchh parvā nahīñ.
Such trifles don't matter.

it'ne meñ, adv. At this moment or juncture; in the mean time; mean while; upon this.

H اُتنا उतना *ut'nā*, Rus. *ut'tā*, adj. As much as that; so much; so many; to that extent or amount; that much. [exactly.

utnā hī, itnā hī, adv. Neither more nor less;

H اُتّو उत्तु *ut'tū*, n. m. A. **أطو** folding.

1. Plaiting; puckering; gathering into ornamental plaits or folds; marking.
2. Plaits or folds of cloth.

ut'tū kar'nā, v. a.

1. To plait; pucker; crease; crimp.

Aṅgarkhe pe uttū kar do.

2. To drag one's foot along the ground like a lame man; to trail. [Chaff.).

Chaltā kyā hai, zamīn pe uttā kartā hai! Phabtī.
Walking you call it? Say he makes creases on the ground (with his lame foot).

3. To beat severely so as to leave marks on the body; to beat one to a mummy.

Mār-kar uttā kar dyā, (yā banā) dyā.

4. To make one drunk; to make a fool of one (*ullū banānā*).

1. *Do hī bātoñ meñ uttā kar dyā.*

* A small red seed, *abrus precatorius.* Wat.

In two words I made him look foolish.
2. *Bhaṅg ne uttū kar dyā.*

5. To abuse; vilify; inveigh, or rail against. [disrepute.

6. To dishonor; disgrace; bring into

ut'tū-gar,—kash, n. One who plaits cloth.

ut'tū ho'nā, v. n.

1. To become intoxicated; not to know whether one is standing on his head or heels.

Do hī pyālon meṅ uttū ho gayā.

2. To become stupid, owlish, etc.

3. To lose one's good name; fall into disrepute or disgrace.

P اتو *ā'tū, ā'tūṅ, ā'tūn jī,* n. f. A female teacher; a governess. *Ātū jī, ādāb.* Wom.

H اِتوار इत्वार *itwār', aiṅt, 'aiṅtwār',* n. m. S. **आदित्य** the sun, **वार** day.

Sunday, the Sabbath day.

H اَتھا अथा *a-thā', athāh',* adj. S. **स्थान,** H. *thā* place, ground. [tomless

Deep; unfordable; unfathomable; bot-

S اِتہاس इतिहास *itihās',* n. m. S. **इति-ह-आस,** so indeed it was.

1. Narrative; account; story; tale; personal narrative; biography; adventures; journal; sketch; memoir.

2 History (*tavārīkh*); chronicles; annals; traditions.

A اتہام *ittihām,* n. m. False accusation; a charge; an imputation. [stand.

H اُتھلا उत्थला *uth'lā, ut'thal,* adj. S. **छा,** H. *thā*

1. Shallow; low (*chhichhorā*).

2. Not able to keep a secret; gossiping; talebearing (*peṭ kā halkā*).

H اُتھلانا उथलाना *uthlā'nā, uthal'nā, uth'al puth'al k.* v. a. S. **उत्** up, **स्था** to place, H. *auṅdhānā* to upset.

1. To turn upside down; turn topsy-turvy; turn inside out; upset; turn over; overset; tumble and toss; disarrange.

Sāre kapṛe uthal ḍāle.

2. To confuse; disorder; shuffle; muddle.

3. To raise by means of a lever; raise or remove from its place.

Billi ne chhīpā uthal-kar malāī khā lī. E.
The cat overturned the cover and ate up the cream.

uthal jānā, ud'hal—, v. n. To feel the sexual passion so strong as to be unable to control oneself.

اُتھل پتھل उथल पुथल *uth'āl puth'al, ut'thal, put' thal,* adj. Overturned; upset.

—adv. Upside down; topsy-turvy; in complete disorder; in utter confusion.

uth'al puth'al ho'nā, v. n.

1. To be overturned, upset, topsy-turvy.

2. To be sick at stomach; to feel nausea.

Nirne mūṅ mūlī mat khā, ji uthal puthal hogā.*

S اتھوا अथवा *athvā,* conj. Or; or even.

S اِتي इति *iti,* Pr. *ia* thus. A particle signifying, thus, therefore, lo, behold.

iti, n. f. Finis; the end; as *ziyādah cheh,* and *faqat* in Persian, and *tam* in Arabic, at the end of a book, letter, etc.

S اِتّیادی इत्यादि *ittyādi',* n. m. S. **इति** thus **आदि** beginning. Etcetera; and so forth; and so on (*wagairah*).

H آتی پاتی आती पाती *ātī pātī,* n. f. *lit.* Come, find. Children's game.

H اَتیت अतीत *atīt',* n.m.S. **अतिथि** a traveller.

A Hindu *faqīr*; ascetic; devotee; a *sanyāsī*; pilgrim.

Yeh atīt, ki tarkas-bandhā?
Is he a pilgrim, or a soldier?

S اَتیس अतीस *atīs'* n. m. A root used in medicine. *Aconitum heterophyllum.* Wat.

H اَٹا अटा *aṭ'ṭā,* n. m. See *aḍḍā.* [guard.

1. A heap; store; pile (*ḍher*). 2. A

H آٹا आटा *aṭā,* n. m. P. *ārad.*

Flour; meal; anything ground to powder. [ten.

—adj. Worn out; decayed; mouldered; rot-

āṭā kar'nā, W. ***buk'nā k.,*** E. ***sufūf' k.*** Ped. v. a. To grind; reduce to powder.

Sab chiz ko kūṭ-kar āṭā kar do.
Pound all these to powder.

āṭā gīlā ho'nā, v. n. *lit.* To be kneaded (flour).

1. To become too thin or watery for the proper consistence of dough; to become sloppy. [to do.

2. To be in difficulties; not to know what

3. To be steeped in misery; to be helpless, despondent, etc.

Muflisi meṅ āṭā gīlā. Prov.
Misfortunes never come single. [or undone.

āṭā māṭī ho'nā, v. n. To be utterly destroyed,

āṭā ho'nā, v. n. To be ground, or reduced to powder; to be worn out, rotten, or worm-eaten; to moulder; crumble; decay.

PHR. To break to pieces at a touch.

Lakṛi dharī dharī āṭā ho gāī.

āṭe meṅ nūn, Hin. lit. Salt in flour.

Not much; very little; a small fraction.

Itnā nafa khāo, jitnā āṭe meṅ nūn. Prov.
The profit, friend, most wholesome to digest.
Is the pinch of salt which to the food gives zest.

H اٹاری अटारी *aṭā'rī aṭar'yā, aṭ'ā, aṭṭā, an'ṭā,* n. f. S. **अट्टाल.**

* *nirne* = *nir-an* without food; an empty stomach.

Upper room; balcony (*bālā-khānā*); terrace.
1. *Charhī aṭārī, dekheṅ nārī.* Song.
The women went up to the balcony and began to look from there.
2. *Bhab dekhī chhaṭā, bhab dekhī chhaṭā.*
Gaurī man-mohan ṭhārī aṭā. Tir. Song.
3. *Damṛī ke pān piṭaryā meṅ!*
Morī torī bāteṅ aṭaryā meṅ!
A farthing's *pān* in her *piṭārī!*
"We'll meet my love in my *aṭārī!*"

H اٹالا अटाला *aṭā'lā, aṭ'ṭā*, n. m. S. **अट्टालक** a tower, **अट्ट** high.

1. Accumulation; heap; pile; mass; store; stock; a large quantity; abundance.
2. A stack of corn, grass, etc; a heap; pile; a rick.
3. Goods; provision; effects; chattels; baggage; materials; articles; commodities; rubbish.
4. Furniture; household goods.

aṭālā kar'nā—lagā'nā, v. a.
To pile; heap; stack.

aṭālā banā'nā, E. v. a.
To erect a lofty building.

aṭālā lād'nā, v. a. To over-load (a cart).

H اٹانا अटाना *aṭā'nā*, v.a. Caus. of *aṭnā*, To fit; fill; get into.

H اٹ بٹ अट बट *aṭ baṭ*; S. *ittyādī*; A. *vagairah*, adv. Etcetera.

H اٹپٹانا अटपटाना *aṭpaṭā'nā*, v.n. S. **अट** wander, **पट्** fall.

To hesitate; linger; delay; peep back.
Sab log aṭpaṭāē pāchhe rahe. Rājnītī.

aṭ paṭ bol'nā, E. v. n.
To speak at random; to talk nonsense.
Laṭ paṭ pag dharti dhare, aṭ paṭ bolat bain.
Sabhā bilās.
With wanton gait she treads the ground, and prates (sweet) nonsense (with her lips).

aṭpaṭī, aṭpaṭ, adj. Thoughtless; inconsiderate; unstudied.

اٹپٹی بات अटपटी बात *aṭpaṭ'ī bāt*, n. f.
1. Nonsensical talk; crooked answers.
2. Prevarication; evasion; equivocation.

āṭam pāṭam, adv.
Hither and thither; here and there; up and down; all about; every where.
Tab rūñje, tab pare bajār.
Āṭam pāṭam phire dalāl. E. Song. *Chak Chandā.*
When hunger gnaws, to market (for release);
(His stomach filled) the touter strolls at ease.

H اٹت अटट *aṭ'aṭ*, E. *ṭāṭ', ḍhaṭ*, W. n. m.
Coarse, strong cloth.

H اٹسٹ अटसट *aṭ'saṭ*, S. **अट्ट** join, **सद्** adhere;
A jingling reduplication, n. f.
1. Knot; alliance; league; confederacy *(sāzish)*. *(āshnāī)*.
2. Attachment; friendship; affection

Is randī bhaṛve meṅ muddat se aṭsaṭ hai.
There has been a long-standing *liaison* between this harlot and the pimp.
3. Work; business; stroke of policy.
Ghar ki aṭsaṭ meṅ, sārā din baṭit hotā hai. Wom.
The whole day goes in household work.
4. Skill; cleverness; head piece; ingenuity; shrewdness; *hocus pocus* (Slang); dexterity; adroitness; tact; knowledge of the world.
Aṭsaṭ se chār paise kamā letā hai. [day.
By his adroitness he contrives to earn four pice a
5. Anxiety; care; solicitude.
Rahe mudām sarokār aish se us ko!
Na hone pāve kisi taur ki use aṭsaṭ. Inshā.
May pleasure always with him be,
Nor care t'assail him suffered be.

aṭsaṭ ho'nā,—laṛ'nā, v. n.
1. To be linked to, entangled, etc.
2. To form a league, or confederacy; to enter into an alliance; to be combined.
Sāre amle ki aṭsaṭ laṛī huī hai.
All the ministerial officers are in league.
3. To fall in love; to be hooked (*Slang*); to be hand and glove with.
Is se us se aṭ saṭ ho gai.
These two are entangled with one another.

H اٹک अटक *aṭ'ak, aṭkā'o*. n. f. S. **अ** not, **किट्** to move. 1. Hindrance; obstruction; impediment; bar; obstacle; barrier; hitch; stumbling block.
PHR. Brought to a dead stop.
2. Prevention; check; restraint; detention; caste, or social distinctions; superstition.
Hukkā, sukkā, hurkanī, Gūjar, aur Jāṭ;
Is meṅ aṭak kahā, Bāwā Jagarnāth kā bhāt. Prov.
Hukkā and courtesan, Gūjar and Jāṭ—
All's one, as rice from Father *Jagarnāth.*
3. Prohibition; stoppage; interruption.
Sarkār ke aṭkāo se bāhar nahiṅ jā sakte.
4. A fastening. *Bail kā aṭkāo khul gayā.*
5. Abstinence (*parhez*); regimen.
Āp ko sharāb se kyā aṭkāo hai?
6. Doubt; hesitation; fear.
Sab-hī bhūm Gopāl ki, tā meṅ aṭak kahā?
Jā ke man meṅ aṭak hai, soī aṭak rahā. Prov.
The earth's Gopāl's (the Lord's), no barrier me to stay. [prey.
'Tis he alone is stopped whose mind to doubt's a
[This couplet is ascribed to *Rājah Mān Singh* who thus overcame the religious prejudices of his soldiers who were unwilling to cross the Aṭak.]

aṭkāo khul'nā,—ṭūṭ'nā, v. n.
1. To be loosened, let loose, untied, or freed from restraint.
Kamar kā aṭkāo khul gayā.
2. To be broken (a fast).
1. *Barat kā aṭkāo khul gayā.*
2. *Chānd nikslā, aṭkāo khulā.* Hin.
3. To be removed (a barrier); to be allowed full liberty.
Sūkh nikle pe bahū, beṭī kā aṭkāo khul jāegā. Hin.
On the appearance of Venus, the restriction on the wives and daughters will be removed.

اٹکا अटका *aṭ'kā*, part. adj. Stopped; stuck; aground.

—n. m. The vessel in which victuals are dressed for the public at the door of the temple of *Jagarnāth*.

اٹکانا अटकाना *aṭkā'nā*, v. a.

1. To hinder; interrupt; stop; hold back; impede; retard; hamper; obstruct; thwart; cut off; prevent; bar; clog; check.

Phr. To stand in the way of; stop the way.

1. *Chalti gāṛi meṅ roṛā aṭkānā.*
To put a spoke in the wheel.
2. *Pāni ne aṭkā rakkhā hai.*
The rain detains (me).

2. To confine; keep back; restrain; intercept; detain.

1. *Rupaye ne iskī jān aṭkā rakkhī hai.*
His money detains his soul.
2. *Ustād ne ek-hi kitāb meṅ aṭkā rakkhā hai.*
The master has kept me back in just one book.

3. To couple; attach; append; brace; join together; bracket.

Bail ko jūe meṅ aṭkā do. Yoke the oxen.

4. To chain; fasten; hook; rivet.

Kāṅṭe se kāṅṭā aṭkā lo.

5. To pin; stitch; to put in a few stitches *(ṭāṅkā lagānā)*.

Ab to sarā aṭkā do, phir pakkā ho jāegā.
Just stitch it for the present, it will be sewn afterwards.

6. To lock; lock up.

7. To betroth; to join in wedlock; to marry.

Ab apne chhoṭe beṭe ko bhī kahīṅ aṭkā do.
Now marry your younger son also to somebody.

8. To retrench; put under stoppages; withhold; keep back.

Mȳāṅ, kyoṅ aṭkā rakkhā hai? De dilā ke pāp kāṭo.
Sir, why do you keep back (my money). Give it and wipe off your sins.

9. To suspend; postpone; put off.

Is muqadme ko aṭkā rakkho.

10. To wear; put on; slip on.

Ab to is ko aṭkā lo, pihr dūsrā pahin lenā.
Put on this for the present, you can wear another next time.

aṭkāo meṅ. adv. Under control, restraint, etc.

H اَٹکل अटकल *aṭ'kal*. n. f. S. अट् to wander, कल् to reckon.

1. Discernment; judgment; skill *(āṅk)*.

Ise kapṛe ki baṛī aṭkal hai.
He is a good judge of cloth.

2. Guess; rough estimate; conjecture.

Phr. To give a guess.

aṭ'kal-bāz, adj. One who makes a good guess.

اٹکل پچو अटकलपच्चू *aṭ'kal pach'chū*, n. m.

A wild guess; a random guess; a mere conjecture; guesswork.

Aṭkl-pachchū, gair muqarrar, W. Prov.
= *Uṭakkar pache derh sau.* E. Prov.
All guess and no certainty.

aṭkal pachchū, uṭakkarlais, adj.

1. Uncertain; not exact; conjectural; without thought or premeditation. [ish.

2. Nonsensical; unmeaning; absurd; foolish.

Soch-kar kaho, uṭakkarlais jawāb na do.
Think before you speak, and don't talk nonsense.

aṭkal se, adv.

By guess; approximately; at random.

aṭ'kal pach'chū kī fātiha paṛhnā, v. a.

1. To repeat a certain portion of the Korān as a prayer for a deceased person whose name is unknown.

2. To make a pretence of reading the Korān.

اٹکلنا अटकलना *aṭkal'nā, aṭkal kar'nā*, v. a.

1. To guess; to make a rough guess; conjecture.

2. To estimate; make a rough estimate; value; assess *(āṅknā)*.

3. To find out; to see through one; to take one's measure; to make out.

اٹکلی अटकली *aṭkal'ī*, adj.

Conjectural; probable; presumptive.

H اٹک مٹک अटक मटक *aṭ'ak maṭ'ak*, n.

1. Toying; casting love glances.

2. Blandishment; dalliance; coquetry; flirtation.

Tā to aṭak maṭak le jāṅdyāṅ (dil). Panj. Song. *Ṭappā.*
You take away my heart with your bewitching gait.

aṭ'ak maṭ'ak cham'pā, A wheedling hussy; a seducing jade; a wanton.

H اَٹکن مٹکن अटकन मटकन *aṭ'kan maṭ'kan, aṭ'kal maṭ'kal, E. aṭ'kan baṭ'kan*, W. n. m.

A child's game.

Aṭkan baṭkan, dahī chaṭākan;
Aglā jhūle baglā jhūle;
Sāwan mās karelā phūle. Children's game.
A pot of rice; lick up the tyre;
See swinging here, and swinging there;
In August rains *Karelā* flowers.

H اُٹکنا उटकना *uṭak'nā*, v. n. S. उत् up, टिक् to move.

To hop; jump; skip; caper; to be erect.

H اٹکنا अटकना *uṭak'nā*, v. n.

1. To be stopped, prevented, checked, restrained; to stick; stop.

Gāṛi aṭki chahal pahal meṅ, gorī aṭkī Gujrāt. E. Song.
The cart stuck in the mire, the belle at Gujrat.

2. To stay; delay; linger; loiter.

Gaī Kaṭak, rahe aṭak. Prov.
Went to Kaṭak, there he stuck.

3. To hesitate; doubt; hold back.

Aṭkegā, so bhaṭkegā.
To doubt is to be lost.

4. To be caught (by a nail), stuck.

5. To stick in the throat.

Bachche binā halaq meṅ ṭukṛā aṭaktā hai.
Without my child by me, this morsel sticks in my throat.

6. To spell one's words; to be unable to read fluently.

Abhī paṛhne meṅ aṭakte ho.

7. To be unrealized (money).

- Qist kā rupayā aṭak gayā.

8. To be bound (to an employer); to obtain employment.

9. To be locked up in (as money).

Aṭkā banyā saudā de?
The *banyā* sold, wont sell.
[A burnt child dreads the fire].
Or, (without the interrogatory),
Owe the Baniā a little, and he'll let you owe him more.

10. To be engrossed, absorbed; to be given up to.

1. *Na kisī ke sāth, dilā, aṭak, harm o dair meṅ mat bhaṭak.*
Dar-i-maikade hī se sar paṭak, yahīṅ tujh ko howegī wāshudā. Inshā.
O heart! give not thyself to any (faith),
Nor lose thyself in temples num'rous.
Prostrate thyself at Bacchus'shrine and see,
'Tis here to thee all things shall opened be.
2. *Mālā ḍāle, tilak lagāwe, Har, Har, Gaṅgā, nhāwe,*
Man terā Sāhab se aṭkā, baiṭhā bīn bajāwe, Song. *Chhallā.*
You wear your beads, your forehead paint,
On *Hari* call, in Ganges bathe!
On God fix all your thoughts alway,
Your harps (with joy) continuous play.

11. To fall out; quarrel; wrangle; break with.

Kisī se aṭko, na mār khāo.

12. To fall in love with; to be entangled (in a love affair).

Lāhaur kī hawas hai, na Multān kī hawas,
Aṭkī hūṅ ek Mugal se, hai Tūrān kī hawas. Wom. Jan Sāhab.
I yearn not for Lahore, I yearn not for Multan,
My heart's with a Mugal, it's set upon Turan,

13. To have carnal intercourse with.

1. *Kisī launḍe se shāyad aṭkī hai.* Saudā.
Perchance she's 'tangled with some boy.
2. *Yaqīṅ jān, kokā se aṭkā huā hai,*
Dadā, woh falānā hamārā rawannā. Wom. Raṅgīṅ.
Believe me, nurse, that page of mine is entangled with my foster-sister.

14. To depend; rely; count upon; to stick to the old flame.

Hamārā kām kuchh tum pe hī nahīṅ aṭkā hai.

15. To be given up to; to become a habit.

PHR. To gain, or grow upon one; to become a salve to; to be confirmed in.

Maĕ khāne meṅ maĕ phirtī hai maṭkī maṭkī,
Yeh dukhtar-i raz hai, jahāṅ aṭkī, aṭkī.
In Bacchus' temple still the circling bowl doth speed.
Where sticks this daughter of the grape, she sticks indeed.

16. To be drawn (one's attention).

Chalīṅ aṭ paṭ, sab kī surat aṭkī Sāṅore meṅ. Brij-Song.
They moved along, their hearts fixed on the brown-complexioned.

H اَٹک ناٹک **उटक नाटक** *uṭ'ak, nā'ṭak,* adj.

Strange; peculiar; uncommon; extraordinary.

Ek chiryā aṭak nāṭak, naṭī kināre charti thī,
Ṭoṅṭ us kī sone kī, aur dum se pānī pitī thī.
Riddle. Ans. *Dyā batti.* (a light).
A strange bird fed along a river's bank,
Golden its beak, and with its tail it drank.

H اَٹکھیل **अटखेल** *aṭkhel, aṭkhe'lī,* adj. S. **अट्** much, **खेल** to move to and fro.

1. Playful; sportive; airy; sprightly; gay; lively; merry; lightsome; blithe; winsome; jovial; jolly.

2. Light; skittish; coquettish; wanton.

aṭ-khe'lī, aṭkhel-panā,—pan, n.

1. Playfulness; sportiveness; sprightliness.

2. Mirth; merriment; merry-making; [gaiety.

3. Coquettishness; an affected or mincing gait; graceful motion.

Bātā se qad, aur is tere aṭkhel-pane par,
Ho kyoṅ na dugānāh tere qurbān, dugānā?* Wom. Raṅgīn.
An elfin small, and such your sportive grace,
How not to you, my soul, devoted be?

4. Friskiness; skittishness; amorous glances or gestures.

aṭhkhelyān, aṭhkhelyoṅ kī chāl, n. f.

1. Sport; play; romp; sportive mirth.

Bachchoṅ kī aṭhkhelyāṅ ji lubhātī haiṅ. [heart.
The sportive mirth of children captivates the

2. An affected or coquettish gait; coquettish airs; a mincing step.

Chāl aṭkhelyoṅ se chaltī āī.
Dil ko pāoṅ ke niche malī āī. Shauq.
With a coquettish, wanton grace she moved,
Trampling beneath her feet all hearts, she moved.

aṭhkhelyoṅ se chalnā, v. n.

To walk coquettishly, as a wanton, etc.

Bach-pan meṅ sab aṭhkhelyoṅ se chalte haiṅ.

H اَٹل **अटल** *a-ṭal, an-ṭal,* adj. S. **अ, अन्,** H. **टल** to move.

1. Fixed; immoveable; unmoved; rooted; fast; stationary; unable to stir.

PHR. At a stand-still; at a stand.

2. Unshaken; unwavering; bent upon; set upon; unswerving; unflinching.

PHR. Through thick and thin; *coute qui coute;* game to the backbone. *(Slang).*

3. Steadfast; staunch; persistent; persevering; undeviating.

Woh apne irāde meṅ aṭal hai.

4. Proof against; steeled; firm; unbending; unyielding; inflexible; decided; resolved; resolute; strong; determined.

Woh baṛā aṭal hai, kisī se muṅh nahīṅ phertā.

5. Stubborn; dogged; headstrong; inexorable.

PHR. *Per fas et nefas; fortiter in re.*

Paṛe haiṅge aṭal ho, phūle phūle arne bhaiṅse se. Saudā.
Their bellies are so full that they lie, like wild buffaloes, unable to move.

* *Dugānā* = *Zanākhī.* Two women are *dugānās* to one another when, by artificial appliances, they severally imitate the peculiar function of the male towards the female.

6. Unchangeable; immutable; constant. invariable; indefeasiable; indissoluble; indelible; irreversible; inevitable; irrevocable; insusceptible of change.

PER. Firm as a rock; without a shadow of turning; when the Ethiopian changes his skin or the leopard his spots; *qualis ab inocpto.*

Us kī bāt aṭal hai.

7. Lasting; final; permanent; eternal.

8. Positive; absolute, peremptory. [be.

9. Indispensible; necessary; what must

Karam kā likhā aṭal hai.

aṭal chhatr, n. the everlasting golden umbrella (the emblem of royalty or godhead).

Bol, aṭal chhatr ki jaẏ, bol, jaẏ, A religious cry. Say, long live the eternal Umbrella, long may it live!

aṭal ho jānā, v. n. To eat till one cannot move.

1. *Khā pi-ke aṭal ho gaẏ.*
2. *Bas, Lāl ji, aṭal ho gaẏ.* Brij.
   Enough, Sir, (I am so full that) I cannot move.
3. *Achchhe bhaẏ aṭal, prān gaẏ nikal.* Prov.
   Bravely gorged and given thy life.

This proverb is applied jestingly to the Chobas of Mathurā who are credited with eating to excess. The charity of feeding the poor is outdone in the custom of inducing each man to eat till he bursts, by the offer of a money reward, rising from 4 annas up to a gold mohur for every sweet-meat eaten on full stomach.

H اَٹم अटम *aṭ'am*, n. m. See. *aṭālā.*

Aṭam hai khāk kā, yā rākh kā dher.
Kahen hain is ko hāthi kai ye andher. Sauda.
It is a pile of dust, or say, an ash-heap 'tis,
They say it is an elephant, how strange it is.

H اَٹنا अटना *aṭ'nā, aiṭnā, ā jānā*, v. n. S. अट to go, अद् to eat. (?)

1. To hold; to be contained; go into (a box); admit of.

Muṭṭhī meṅ aṭe koṭhi meṅ na aṭe. Riddle.
Ans. *Chhatrī*, umbrella.
You may hold it in your fist, but you cannot get it through the door.

2. To fit.

Yeh jūtā mere pair meṅ nahiṅ aṭtā.

3. To be filled or full; to be choked up.

1. *Kūẏe se kuā aṭ gayā.*
2. *Us āndhi meṅ, ahā hā hā! ajab ham ne maze māre.*
   Falak par aish o ishrat ke dikhāī de gaẏe tāre
   Raqiboṅ kī main ab khuārī, kharābī, kyā kahūṅ, bāre?
   Ṭaṭe koṭhe ke baiṭhe aṭ gaẏ sub gard ke māre.
   Bharī nathnoṅ meṅ unke khāk das das ser āṅkhī meṅ. Nazir
   Oh! in that storm, oh dear! strange ravishment I snatched,
   The starry sky of pleasure shone befor my eyes,
   My rivals—how describe their sad plight and disgrace.
   Down in the street below with dust they were all choked,
   Full ten ten seers of dust were in each nostril stuffed.

H اُٹنگن उटंगन् *uṭangan'*, n. m. A species of nettle or stinging plant, the seed of which is used in Indian practice, by the natives as an aphrodisiac. Nettle seed. Wat.

H اُٹنگی उटंगी *uṭaṅ'gī*, adj. *uṭhā tāṅg* raised above the leg. S. टङ्ग leg. [short.

1. Shrivellod; shrunken; gone up; too

Chashm-i-bad dūr, Shekh jī sāṅab,
Kyā izār āp kī uṭaṅgī hai! Inshā.
May Heaven avert for aye the evil eye from these *Shekh ji!*
These trousers, for your legs too short, are beautiful to see!

2. Badly cut or shaped.

S اَٹنی अटनी *aṭa'nī*, n. f. [bow.

1. The notched extremity of the horn of a
2. A paper fastener.

H اَٹواٹی کھٹواٹی अटवाटी खटवाटी *aṭwā'ṭī khaṭwāṭī, khaṭwāṭī paṭwāṭī, ansan yā āsan pāṭī*, n. f.

1. Taking to one's bed in the sulks.

[It was the custom of a Rānī (queen), when her feelings were deeply wounded, to tie a bandage (*patti*) over her eyes and take to her bed, on which she lay perfectly still and silent.]

2. Bed and baggage; chattels; household goods. *Apnī aṭwāṭī khaṭwāṭī le jā.*

— —lenā— —le kar paṛ'nā, v. n.
To take to one's bed in the sulks, or in trouble or affliction.

H اَٹوٹ अटूट *a-ṭūṭ'*, adj. S. त्रुट् to tear.
Not liable to be broken; inexhaustible.

H اَٹوک अटोक *a-ṭok'*, adj. Rare, for *be-ṭok.*

1. Unrestrained; uninterrupted; unchecked; without let or hindrance; unquestioned.

2. Unbroken; unintermitting; never-failing.

—adv. smoothly; at a stretch; continuously.

H آٹھ आठ *āṭh, aṭh*, adj. S. अष्टन्, Pr. अट्ठ, Z. and P. ہشت Eight.

āṭh aṭhāra, tīn terah, adj. Scattered; dispersed; thrown into disorder.

Tīn terah āṭh aṭhāra kar dīẏā.

āṭh āṭh āṅsu ro'nā, v. n. wom. To shed a flood of tears; to weep bitterly; to cry one's eyes out.

Māṅ ko yād kar-ke āṭh āṭh āṅsū roṭī hai. wom.

āṭh āṭh āṅsū rulā'nā, v. a. [ceasing.
To cause to weep bitterly, or without

1. *Āṭh āṭh āṅsū rolātī hai mujhe chāh us kī,*
   Roz o shab rahte haiṅ askh āṅkhoṅ se jārī, annā. Wom. Rangin.
2. *Kuchh bhī tujh ko na merā pās āyā;*
   Āṭh āṭh āṅsū mujh ko rulvāyā. Wom. Shauq.

āṭh pahar, āṭhoṅ pahar, chauṅsaṭh ghaṛī.

1. During the eight watches of the day and night; all the twenty-four hours; the live long day; night and day.

Āṭh pahar chauṅsaṭh ghaṛī rote bīte moẏ.

2. Constantly; perpetually; always.

Tujhe to āṭh pahar haṅste gusartā hai.

aṭh pah'rī—pah'īrā,—pahr'yā, n.
One who is always on duty. Applied to a servant employed to collect rents, or set to watch the crops and to take messages for the rest of the villagers.

aṭh kauńsal, n. f. (Cor. of the Eng. Council.)
1. Council; meeting; assembly.
2. Whispering; talking in a low tone.

aṭh ko'nī. A. *musamman*, P. *hasht pahlū*.
Octangular; eight-sided.

aṭh kham`bā, n. m. A canopy or building supported by eight posts or pillars.

aṭh-mā`sā, aṭhwāń`sā, n. m.
1. An eight month's child.
2. Lands constantly ploughed for eight months for sugar-cane; or, from *Asāṛh* to *Māgh*, both inclusive.

aṭh-mā'shī, n. f.
1. A weight weighing eight *māshas*.
2. A gold mohur weighing eight *māshas*, worth ten rupees.

اٹھا अट्ठा *aṭ'ṭhā*, n. m. The eight at cards.

اٹھارواں अट्ठारवां *aṭ'ṭhār-wāń*, adj. Eighteenth.

اٹھارہ अट्ठारह *aṭṭhā'rah* Rus. *ṭhā'rāń*, adj. Eighteen.

aṭṭhārah kaṅka`rā— goṭī, n. m.
A game played with 18 pebbles; a kind of draughts.

اٹھاسی अठासी *aṭhā'sī, aṭṭnāsī*, Rus. *aṭhyā'sī. iṭhyā'sī, ṭhā'sī*, adj. S. अष्टाशीति: Pr. अट्ठा, सीइ. Eighty-eight.

اٹھانوے अट्ठानवे *aṭṭhān've, aṭhān've, aṭṭhān'ven*. Rus. *an ṭhān've*, adj. S. अष्टानवति: Ninety-eight.

اٹھاون अट्ठावन *aṭṭā'van, aṭhā'van*, Rus. *ṭhā'van*, adj. S. अष्टापंचाशत्, Fifty-eight.

اٹھائیس अट्ठाईस *aṭṭhā'īs, aṭhā'īs*, Rus. *ṭhā'īs*, adj. S. अष्टाविंशति: Twenty-eight.

اٹھتالیس अठतालीस *aṭhtā'līs*, Com. *aṛtā'līs*, q. v.

اٹھتر अठत्तर *aṭhat'tar*, Rus. *aṭhan'tar, aṭho'tar*, adj. S. अष्टासप्तति:, Seventy-eight.

اٹھتیس अटतीस *aṭh'tīs*,' Com. *aṛtīs*,' q. v.

اٹھسٹ अठसट *aṭh'saṭ*, Com. *aṛ'saṭ*, q. v.

اٹھنی अठन्नी *aṭhan'nī, adhe'lī*, n. f. An eight-anna silver piece.

اٹھواڑا अठवाड़ा *aṭhwā'ṛā*, W. *aṭhwārā*, E. n. m.
1. The eighth day; eight days; a week.
2. The use of agricultural implements for a period of eight days.
3. A loan payable in full or by instalments at the end of the week.

آٹھواں आठवां *āṭh'wāń*, Tir. *āṭhaṁ*, adj. S. अष्टम: Eighth.

āṭh'wāń hissā. The eighth part.

آٹھوں آٹھوں جام आठों याम *āṭhoń jām, āṭhoń pahar*, adj. S. याम watch. [always.
Every hour of the day; day and night;
Ab tum tajo garab, gumān, âṭhoń jām bhajo Bhagwān.
Ab to kar le kar se kuchh dān, jis meń ho terā kalyān. Song. *Khayāl.*
Now throw aside your pride, and praise God night and day,
And with your hand, hand alms, salvation find you may.

āṭhoń gāṅṭh kummaid, — — *kummait*, adj.
1. Skilful; clever; accomplished; gifted (*chātur*).
2. Sherwd; sagacious; needle-witted (*syānā*).
3. Expert; dexterous; adroit; smart; quick; ready (*tez*).
4. Cunning; nimble; fine-fingered; sharp, (*chālāk*).
5. Conversant; versed; master of; cut out for; at home in (*ustād*).
6. Experienced; practised.

H اُٹھان उठान *uṭhān'*, n. f.
1. Rising; rise; ascent; ascension; pitch.
2. Height; elevation; altitude; eminence; top; summit; lofty flight.
Yeh kabūtar barī uṭhān ke hain
3. Growth; tallness; size.
Is larki ki gazab uṭhān hai, koi dinoń barhtā hai, yeh ghaṛyoń baṛhti hai.
4. Make; figure; build; body (*anglet*).
Iski uṭhān hi aisi hai.
5. Puberty; swelling of the breasts (a girl's).
6. Sexual desire (of the female). [ness.
7. Swagger; foppishness; upstartish-
8. Expenses; expenditure. E.

nayā uṭhān, n. m.
Promotion; rise; advencement; sudden elevation.
Nayā uṭhān in kor bhail bā. Bhoj.
(Said of one whose head is turned by his sudden elevation).

H اُٹھانا उठाना *uṭhā'nā, ṭhānā*, v. a. S. उत्था to stand up; उत् up, स्था to stand.
1. To lift; take or raise up; give a lift; raise; exalt; rear; uprear; uplift; elevate; hoist.
Bojh mere sir par uṭhā de.
2. To set up; erect; stick up. *Jhanḍā yā bāoṭā uṭhānā.*
3. To cause to stand up, or rise.
Ek biṭhātā hai, ek uṭhātā hai.
4. To build; construct; pile; heap; erect.
Kaṅkar chun chun mahal uṭhāyā.
Log kaheń ghar merā re;
Nā ghar merā, nā ghar terā,
Chiṛyā rain baserā re. Kabir.

With stones picked up a house is raised.
And folks tell you, "this house is mine."
The house is neither mine nor thine;
A roosting place for birds by night."

5. To pick up. *Murgī dānā uṭhā letī hai.*

6. To drag; dredge; fish up.

7. To take up (to heaven).

Bhagwān ne chhore ko uṭhā lyā. Hin. Wom.

8. To fly (a kite); uncage; let fly (a bird) *(uṛānā). Kabūtar uṭhāo.*

9. To lift up; unveil; uncover; expose; lay open. *Pardah uṭhā do.*

10 (A *double entendre*).

Ek uṭhāūn, yā donoṅ?

11. To raise (one's hand, stick, etc. as if to strike). *Laṭhī uṭhānā.*

12. To exert one's self; take trouble; labour; work hard. *Mehnat uṭhānā.*

13. To take on oneself; assume (responsibility).

Akelijān ne sārā ghar uṭhā rakkhā hai.

14. To begin; commence; lead the way; set on foot.

Uṭhāo—maiṅ bhī gāūṅgī. Wom.

15. To pack up (for a march or journey).

Nasim, jāgo, kamar ko bāndho, uṭhāo bistar, ki rāt kam hai. Nasim.

16. To have the care of; manage; superintend; administer. *Ghar uṭhā lenā.*

17. To turn out; prepare; finish.

Chār ghaṛī meṅ ek kurtā uṭhāyā.

18. To get; gain; receive; enjoy. *Mazā uṭhānā.*

Pisā pisā, chapni bhar uṭhāyā. Prov.
She ground and ground, a handful found.

19. To suffer; support; endure; bear with; brook. *Dukh uṭhānā.*

20. To incur expense; lay out money

Kharch uṭhānā.

21. To spend; disburse; incur (expense).

Shādi (yā muqadme) meṅ ṣatgat uṭhāyā.

22. To consume; waste; lavish.

Sab rupayā uṭhā dyā.

23. To incur (debt). *Qarz uṭhānā.*

24. To buy or take on credit; have an account with. *Kis banye se uṭhāte ho?*

25. To advance (money); supply (funds).

Chār lāo uṭhā rakkhī haiṅ.

26. To give away; bestow; grant; make over. *Ham ko bhī rupayā uṭhā do.*

27. To remove; erase; rub out.

Harf uṭhānā.

28. To resign: give up; leave, forbear; relinquish. *Aisī bāt se hāth uṭhāo.*

29. To close; give up (a shop).

Dukān uṭhā dī.

30. To cast away; remove; clear away.

31. To abrogate; exterminate; do away with; abolish; cancel; nullify.

Dastūr uṭhā dyā.

32. To break up; put on the shelf; put aside. *Bas uṭhāo, pāṅch baj gaē.*

33. To lay by; put up; set apart.

Mātā kā uṭhāonā uṭhāo, turat arām hogā.

34. To shift; transfer; convey; carry; bear. *Palkī uṭhānā.*

35. To rob; steal; pilfer; make off with.

36. To remove; dislodge; transplant; stow away; clear.

37. To eject; expel; put out; empty; oust; turn out; evict. *Asāmī uṭhā dī.*

38. To depopulate; to remove (the inhabitants).

39. To wake from sleep. *Sote ko mat uṭhā.*

40. To invent; fabricate. *Ushgulā uṭhānā.*

41. To stir up; foment; kindle.

42. To rouse; excite; set on; provoke.

Baiṭhe biṭhāē soti rāṛ uṭhāī. Hin.

43. To quicken, or mend one's pace.

Pāoṅ uṭhā ke chalo.

44. To carry in a procession; exhibit.

Baṛī dhūm dhām se tāzyā uṭhāyā.

45. To hatch; bring forth; breed.

Murgī ne sab bachche uṭhāē. E.

46. To bring up; teach; train.

Bachche ko jaisā uṭhāoge, waisā uṭṭhegā.

47. To eat up; finish; lick up.

Jhūṭ mat chhoṛo, sab uṭhā lo.

48. To absorb; imbibe; suck up.

Deṛ-pā peṭ kā sādā savāyā ghī uṭhātā hai. (*Halwāi's* idiom).

49. To gather (the harvest or crop).

Khet uṭhā-ke ghar bhar lyā.

50. To winnow; thresh. *Pairī uṭhānā.*

51. To swear by; take an oath on.

Uṭhā jī gangā jali, ham ne bhar pāyā.

اُٹھا لے جانا *uṭhā le jānā*, v. a.

1. To run away with; carry off.

2. To abduct; kidnap.

uṭhā'wal baisā'wal, Tir. n. The rite of raising and dropping the bridegroom by the ear three times successively. (This office is performed by the bride's brother.)

اُٹھاؤ اُڑاؤ उठाऊ *uṭhā'ū*, adj. Extravagant; profuse; lavish.

—n. m. A spend-thrift; prodigal; an extravagant fellow.

PHR. With an unsparing hand; moneyburning in one's pocket *(khāū luṭāū).*

uṭhāū chulhā, lit. a travelling kitchen stove. One who is not settled; one who has no fixed or certain livelihood; a rolling stone.

اُٹھاؤ उठाव *uṭhāū*, n. Expenditure; expenses; debit *(uchāpat).*

اُٹھاونا उठावना *uṭhā'onā, aṭhāo'ṛī*, n. m. Something set apart to be offered to some god or goddess.

Mātā kā uṭhāonā uṭhā rakkho.

اُٹھاونی उठावनी *uṭhā'onī*, n. f. Mah. *phūl.* A Hindu ceremony performed on the second or third day after death.

اُٹھائی گیرا उठाईगीरा *uṭhā'ī-gī'rā, uchak'kā*, n. m. H. *gir* fall, *uṭhā* take up. One who takes up what has fallen. *petty thief*

1. A pilferer; shop-lifter; a petty thief

Pun. The light fingered gentry; thimble rigger.

2. *Facetiously*, a beggar.

H اُٹھگن उठगन *uṭh'gan, uṭhon'gan*, E. *ṭe'kan, uṛīh'kan*, W. *aḍokhon, ṭhe'go*, Mār. *oṭhghan*, Tir. **ओटकण** Garh. n. m. Anything placed under a vessel to prevent its over-setting; a prop; support.

Ghaile kā uṭhgan, geṅṛūrī re, geṅṛūrī. Mag. Song.

H اَٹھل अठल *aṭh'al*, E. *aiṇṭhal*, Tir. n. m. S. **अष्ट**, H. **आठ** eight.

Bathing of the bride and bridegroom respectively by eight men and women on the third day after marriage.

H اَٹھلانا अठलाना *aṭhlā'nā, iṭhlā'nā, aiṇṭh lā'nā*. Tir. *aiṇṭhait chalnā*, v. n. S. **अट्** wander, H. *aiṇṭh* a twist.

1. To walk affectedly or coquettishly; to express tenderness by gestures *(itrānā)*.

2. To stammer; mumble; mouth; drawl; clip one's words; lisp *(tutlānā)*.

Bachchoṅ kī tarah aṭhlā ke mat bolo.

3. To give crooked answers *(ṭeṛhā bolnā)*.

4. To speak crossly, harshly, rudely.

Maiṅ ne to sīdhe subhāo bāt pūchhī, woh yoṅhī aṭhlātī hui.

5. To pretend ignorance; to affect; not to know *(matyānā*, E.).

Jān būjh-kar mat aṭhlāo.

6. To oppose; resist; contend with; to cross (one).

Mujh se aiṇṭh lāyā, to sīdhā kar dūṅgā. W.

H اُٹھلو उठल्लू *uṭhal'lū*, E. n. S. **उत्+स्था** stand.

One who has no fixed abode; an unsteady unreliable person.

Woh to uṭhallū hai, uskā kyā ṭhik.

H اُٹھنا उठना *uṭh'nā, uchh'nā* (Walī), v. n.

In Comp. sudden action is implied, as *bol uṭhā* exclaimed, *ro uṭhā* cried out, *uṭh chalā* set out.

1. To originate; take its rise; begin; spring.

Gadar kā jhagṛā Meraṭ se uṭhā.

2. To start; proceed; take one's way *(chal paṛnā)*.

Lāṭ sāhab daure ko uṭhe.

3. To sprout; shoot; germinate.

Paudā uṭhte hī jal gayā.

4. To grow; flourish; promise, or come on well.

Bārī to bhalī uṭhī saë. Rus.

5. To result; issue; flow; come or grow out of; proceed from; arise out of; emanate; accrue; follow; come of.

Khūb mazā uṭhā.

6. To come out of the egg; to be hatched.

Murgī ke kaë bachche uṭhe? E.

7. To break forth or out. *Fasād uṭhā.*

8. To come out; break out (a sore).

hā.

9. To arise; to begin to blow; come on.

Aṅdhī uṭhī, ghar bhāgo.

10. To begin; to come on. *Khānsī uṭhī.*

11. To rise; get up; stand up *(khaṛā honā)*.

Uṭhte lāt. baiṭhte ghūṅsā. Prov.
Standing or sitting, a kick or a blow.

12. To rise; go; take leave; make a move; leave one's seat. *Ab yahāṅ se āp uṭhye.*

13. To wake; rise from bed *(jāgnā)*.

Uṭ ke bete ho (you are the son of camel), a pun on the phrase—*Uṭh-ke baiṭhe ho* (Get up).

14. To stand; to be erect.

Tumhārī qismat se uṭhā hai, baiṭh jāo. (*Double entendre*).

15. To be lifted, raised (one's feet)

Tumhārā pāoṅ nahiṅ uṭhtā, kyā meṅhdī lagī hai? Step out, can't you? you have n't applied henna to your feet.

16. To be raised, built, constructed, piled up.

17. To rise; swell (a river).

Gaṅgā bahut uṭhī hai. E.

18. To be in heat; to desire copulation.

Āyā kātik, uṭhī kutyā, Prov.
Come October, dogs in heat.

19. To grow to womanhood, or puberty to grow large.

Ab to chhokrī uṭhtī chalī.

20. To ferment; to be leavened.

Khamīr uṭhyāyā.

21. To be carried, taken away, removed.

Māl uṭṭhe, to jagah khālī ho.

22. To emerge; appear; come into view.

23. To ascend; mount; soar; fly *(uṛnā)*.

Lo, unke kabūtar uṭṭhe, tum bhī uṛāo.

24. To be expended or laid out; to oust.

Shādī meṅ barā rupayā uṭṭhā.

25. To be taken off, discontinued, abolished.

Ek ṭikas uṭhā, dūsrā lagā.

26. To spread; to become epidemic.

Haizā uṭhā.

27. To issue (in quest of prey).

1. *Sher uṭṭhā hai, chaukas rahnā.* E.
2. *Bairī uṭṭhī, kabūtar mat uṛāo.*

28. To be impressed, printed, engraved.

Ṭhappā achchā nahiṅ uṭṭhā.

29. To be read, deciphered, made out.

Waë bhaī! Urdū ke harf bhī nahiṅ uṭhte.

30. To be reaped, cut, gathered (harvest).

1. *Khet uṭhne pe nāj sastā hogā.*
2. *Pair uṭṭhe pe denge. Lālā.* Rus.

31. To be rubbed out, effaced, obliterated.

Is rabar se harf nahiṅ uṭhtā.

32. To be sucked up, absorbed.

Is syāī-chaṭa se aṅgrezī syāī nahiṅ uṭhtī.

33. To let; lease; to be farmed (land).

Kis parte pe dharti uṭṭhī hai?

34. To gain; obtain; get; acquire *(hāth lagnā)*. *Kyā nafā uṭṭhā?*

35. To be brought up, educated, trained.

Unke bachche sab achchhe uṭṭhe. Wom.

36. To be cooked or prepared; to acquire flavour, taste, etc. *(savād par ānā)*.

Achār achchhā uṭṭhā hai.

---

a Blotting paper.

37. To recover; to get well.
Khudā hī hai jo mujh sā bīmār utthe.
38. To be ready, prepared, etc; to be on the alert.
1. *Koi utthe yā na utthe, ham to tayār haiñ.*
2. *Sab rōjā muqāble ko utthe.*
39. To be taken out or exhibited (as in a procession, etc.).
1. *Ṭesū utthā.* 2 *Tāzyā bayī dhūm se utthā.*
40. To stir, or exert oneself.
Uṭh-kar phalī nahīñ phorte. Prov.
He won't even raise his hand to his mouth (said of extreme indolence).
41. To take to one's heels; to take flight; to show the white feather.
Fauj ke pair uth gaë.
42. To be instituted, established, opened.
Ek maktab aur uṭhā.
43. To be lent, advanced, laid out at interest.
Sāh jī, kāhe ghabrāël hū, jittā rupayā uthā hai, dām dām bhar deñ. E Rus
44. To finish; complete; turn out.
Tarke se mār mār kī, jab sāñjh ko ek kurtā utthā. Hin Wom.
45. To bear; support; endure.
Mujh se itnā bojh nahīñ uthegā.
46. To be over; to be adjourned or dissolved; to rise.
1. *Peṅth uthne pe tum āë.* 2. *Kacherī utthī.*
47. To die; cease to live.
Āj Kūyā jhāñ se utthā. Zauq.
48. To leave; quit; vacate (a lodging).
Tum uttho, to makān khālī ho.
49. To get a price for; to realize.
[1]*Mukdam,* [2]*jhoṭī kā kahā utho?* Rus.
50. To come on (as pain); shoot; throb.
Uṭhī, morī guiyāñ, kalejwā meñ pīr. Song. *Dādrā.*

اٹھنا بیٹھنا उठना बैठना *uṭh'nā baiṭh'nā*, v. a.
1. To work or do any thing leisurely.
Ham to uthte baiṭhte chār āne kamā lete haiñ
2. To pay visits; to visit; to go into company.
Chhor de, Goryā, taiñ uthnā baiṭhnā, chhor de Maghī pān. E. Song. *Birhā.*
Give up gadding, young beauty, give up Magadh pān, i. e. Don't redden your lips with betel leaf and go flirting about.
3. To associate; keep company with.
4. Used as a *double entendre.*

اٹھنا بیٹھنا उठना बैठना *uṭh'nā baiṭh'nā, uṭh baiṭh*, n. Ped. *nishast barkhāst.*
Manners; etiquette; breeding.

uṭh uṭh baiṭhnā, v. n.
1. To be continually rising from one's seat.
2. To be restless, uneasy, fidgety.
3. To be made to jump, or dance (from a whipping).

اٹھ بیٹھ उठ बैठ *uṭh'baiṭh', uṭhā baiṭhī, uṭhak baiṭh'ak*, Tir. **उठ बइस**, n. f.
1. The opposite of sitting still.
Uṭh baiṭh na kar, nichlā baiṭh.
2. Frequently getting up or leaving one's seat or business.
Dug dug lāje, lahut nīkī lāge,
Nawā neg māṅge, uṭhā baiṭhī lāge. E. Prov.
To listen to the rub-a-dub how pleasant 'tis!
The barber (drummer) payment asks—how fidgety one grows!
3. Standing and kneeling alternately at prayer.
Chāñ jī yāī uthak baiṭhak ne navāj kahe haiñ? Rus.
4. A kind of athletic exercise (*baiṭhkī*).
5. A punishment in schools—the offender being made to hold both his ears and rise and sit alternately.
6. Restlessness; fidget; agitation; tossing and tumbling; disquietude; perturbation; discomposure.

uṭh baiṭh lagnā, v. n.
To be getting up and sitting down every moment from uneasiness of mind. [Wom.
Puā, khair to hai, kyā uṭh baiṭh lag rahī hai?

اٹھ بیٹھنا उठ बैठना *uṭh baiṭh'nā*, v. n.
1. To get up; arise; wake up; sit up; shake off sleep or drowsiness; to spring out of bed; to start to one's feet.
Woh khuṭkā sunte-hī, uṭh baiṭhā.
2. To revive; recover; acquire new life and strength.
Dawā pīte-hī woh uṭh baiṭhā.
3. To be brought to one's senses; to be made straight.
Machlā paṛā thā, mār khāte-hī uṭh baiṭhā.
He feigned and lay down, but he soon got up when he felt the lash.

اٹھ جانا उठ जाना *uṭh jā'nā*, v. n. The emphatic form of *uṭhnā*, q. v. [decided.
1. To come to an end; to be settled,
Inke āne se sab jhagṛā uṭh gayā.
2. To remove; go away; depart.
3. To cease; to become extinct; to die.
4. (*Thagī*) To be killed or hanged.

uṭh khaṛā ho'nā, v. n.
To stand up: to rise suddenly.
Baiṭhe baiṭhe kyoñ uṭh khaṛe hue?

اٹھتے بیٹھتے उठते बैठते *uṭh'te baiṭh'te*, Tir. **उठइत बइसइत**, adv. *Lit.* standing and sitting.
1. Gradually; little by little; bit by bit; inch by inch; by degrees; now and again.
Uṭhte baiṭhte tumhārā bhī kām kar dūngā.
2 Slowly; hardly; at a slow pace; with great difficulty; walking and resting alternately; by fits and starts; leisurely.
Uṭhte baiṭhte, wahāñ pahuñch gaë.
3. Quickly; easily; in a short space of time.
Kyā baṛā kām hai, uṭhte baiṭhte kar dūngā.
4. Perpetually; incessantly; every moment.
Uṭhte baiṭhte kostī hai. She curses night and day.

اٹھتی उठती *uṭh'tī*, adj.
1. Rising; opening; flourishing.

[1] The head of a village. [2] A young buffalo.

2. Declining; dying; languishing; decaying; waning; fading.

Bīmārī meṅ na āĕ, uṭhtī lāsh pe āĕ.

uṭhtī peṅṭh. Applied to declining age, fortune, etc.

Uṭhī peṅṭh āṭhweṅ din. Prov.
Market day comes once a week.
(Make hay while the sun shines).

uṭhtī jawānī,—huī—, n. f. Breasts almost fully formed or developed; the prime of youth.

Uṭhī huī jawānī kā ubhrā huā sīnā,
Kyā gāt hai, kyā gāt hai, kyā gāt hai, Wallāh!
Jurat.
Fast growing puberty, high-swelling breasts,
What a bust, what a bust, what a bust, by Heaven!

uṭhtī shah'wat, n. f. Rising lust, or passion.

Us josh se uṭhī shahwat meṅ phir ā-kar dhiṅgā-mushtī ho.
Woh hallā kar ke āe paṛe, aur yāṅ shahwat kī pushtī ho.
Kuchh hāt pakaṛ, kuch chhātī mal, kuch muṅh meṅ hushtā hushtī ho.
Ban jāĕ akhāṛā ashrat kā, aur aish tarab kī kushtī ho.
Sab tan ke hāṛ khaṛakte hoṅ, jab dekh bahāroṅ Holī kī.
(A description of the great national festival, called *Holī*). Nazīr.
And as the excitement stronger grew,
Each one the other, pulls about,
There with a rush they fall on these,
Here passion roused is their defence,
Now arms are seized, now breasts are squeezed,
"For shame" comes faintly from some lips.
Pleasure's palæstra here you see,
Her sons and maids in amorous strife,
Each bone in every body cracks,
Now is the height of *Holī's* joys.

uṭhtī ko'pal, n. f.

1. New, or growing shoot or germ.

2. Budding youth; puberty; rising breasts.

1. *Uṭhtī kopal hai jawānī kī, nayā hai andāz,*
Hoṅṭh patle haiṅ, masīh bhigtī, sabzā āgāz.
Jān Sāhab.
The budding bloom of youth is his, and grace unique,
Thin lips, moustache like down, and whiskers young and sleek.

2. *Būṭā sā hai qad uskā, aur chāl meṅ chhalbal hai,*
Ho kyoṅ na bahār us par, uṭhtī hui kopal hai.
Jurat.
Small [as a fairy] she, and sportive, frisky in her gait,
The bloom of spring must needs infold a bud so delicate.

اُٹھوانا उठवाना *uṭhwā'nā*, Caus. of *uṭhnā*, v.a.

To cause to be lifted or raised up, removed, etc.

اُٹھوّیا उठवैया *uṭhwaī'yā, uṭhā'ne-wā'lā, uṭhvanihār, uṭhā'ū*, n.

1. One who helps to lift or raise a load.

2. A prodigal, extravagant person. E.

Tū bayā uṭhwayā āyā, mere paise uṭhā ḍāle. E.

H **اُٹھنگر अठंगर** *aṭhaṅ'gar*, Tir. *go'dhan*, E. n. f.

A ceremony observed on the seventeenth of *Kātik*, when five or eight women of the neighbourhood stand in a circle and pound rice or bricks, while they sing and curse their brothers in the belief that their lives will be lengthened thereby. They finish by pricking their tongues with thorns. (*Behar*).

H **اُٹھنگل उठंगल** *uṭhaṅ'gal*, E. adj.

1. Dull; heavy; silly; absurd; stupid; wrong-headed; thick-skulled; senseless; deficient in understanding.

uṭhaṅ'gal ādmī, E. n. m.

A dull, stupid fellow; a dotard; dolt; a poor creature; a mere animal; beast; a person devoid of all judgment, sense, or discretion.

uṭhaṅ'gal mulk. E. A land of anarchy and misrule; an ill-governed state or kingdom.

H **اُٹھنگنا उठंगना** *uṭhaṅg'nā*, E. v. n.

1. To lean against; to be propped up.

Keu charhai baiṭhai rukhawa, birichhawā.
Ahe keu to uṭhaṅglai okar jaryā re kī Mag. Song (*Pārbatī ki jantāsārī*).
Some mount and sit on branches, and
Some lean against the roots, or sit or stand.

2. To depend or rely upon.

H **اَٹھیل अठेल** *a-ṭhel'*, E. adj. S. **अ + स्था** stand.

Immoveable. See *aṭal*.

H **اَٹّی अट्टी** *aṭ'ṭī, a'ṭī*. Rus. *āṭī, aṭyā, aṭ*, n. f.

1. A skein or hank of thread.

2. A twist; fold; plait; flexure.

3. A sheaf; a handful of stalks of grain given to the reapers for cutting a *bojhā*, or load, usually about a sixteenth part.

4. A cant word for a turban.

āṭī jhoṭī, n. f.

Twisting; folding together; contortion

H **اَٹیرن अटेरन** *aṭe'ran*, n. m.

1. A reel, or turning frame.

2. The lounge or circle in which a horse trained in the *manege;* a grapple in wrestling.

aṭeran kar de'nā, v. a.

1. To reduce to mere skin and bone.

Is randī ne jawān ādmī ko ateran kar dīyā

2. To make one reel, or dance.

Mārte mārte ateran kar dīyā.

aṭeran ho jā'nā, v. n.

To become very thin; to be reduced to skin and bone.

Do din meṅ sūkh-kar aṭeran ho gayā.

اٹیرنا अटेरना *aṭer'nā*, v. a. [reel.

1. To make up thread into skeins; to

Baṭhī ke kare saĕ? Sūt ne ater le? Rus. Wom.
What are you doing sitting there? why don't you reel the thread?

2. To lounge (a horse) *(kārā denā)*.

H اٹیک अटेक *aṭek'*, adj. Without support.

A آثاث البیت *asās-ul-bait*, *aṡāsā*, n. m. اث became much. Goods; household goods; moveables; chattels; personal property; effects; personalties.

A آثار *āsār'*, n. m. pl. of اثر

1. Signs; marks; token; traces; impressions; vestiges.

Āj to mūh ke se āsār haiṅ.

2. Preliminary or premonitory signs; the promises (of youth or childhood)

Laṛke ke āsār to achchhe haiṅ, āge Khudā jāne.

3. State; condition; symptoms.

Dāddā ke asār achchhe nahīṅ, bīmār ho le. Rus.

4. The traditions of Muhammad; sacred relics.

5. The foundation of a building; the breadth of a wall.

6. A standard weight of one seer.

āsār-i-s'a... ...ubārak, Ped. n. m.

1. Sacred relics of Muhammad.

2. The four associates or companions of Muhammad, afterwards his successors.

A اثر *asar*, *aṡr*, n. m. A mark made on the sides of the feet of camels, by the impression of which upon the ground they can be traced when straying in the desert.

1. Impression; effect; influence.

Pakhm tāsīr sohbat kā asar Prov.
Society moulds men; as the seed, so the tree.

2. Result; issue; fruit; consequence.

asar kar'nā, v. a.

1. To have, take, or produce effect; to effect; to be effective; to operate.

2. To stimulate; excite (one's passions); move (one's feelings); melt; touch; affect; to give a stimulus to.

asar ho'nā, v. n. [pression.

1. To prevail; have effect; make an im-

2. To be affected, impressed, influenced.

Hazār samajhāte, koṅ par ṭhāk asar nahīṅ hotā.

A اثنا *asnā'*, *asnā i-w iq'*, n. m. ثني doubled, folded. Ped.

Interval; interim; intermediate time; the while; intermission.

asnā-i hāl. In a (certain) state or condition.

asnā-i-rāh,— —meṅ, adv. [journey.

On the way; on the road; during the

asnā meṅ, adv. [in the interval.

Meanwhile; in the *interim*; upon this;

H آج आज *āj*, *—ke din*, E. *aijja-ā*. *ajaūṅ*, Rus. *aj*, *ajū*, *ājū*, Tir. *āi*, adv. S. अद्य Pr. and Pāli. *aijja*. To-day; this day.

1. *Āj nahiṅ, kal.* Prov. Not to-day, to-morrow.

This proverb is founded on the story of an ultra-pious Mahomedan who used every night to pray under a tree that God in his love would draw him to himself *(Khudā apnī muhabbat meṅ ūṅch)*. Prov. Saying. One night a wag, sitting on a branch overhead, let down a noose with which he began to haul up the devotee. "Not to day", roared the pious man, "to-morrow."

2. *Āj mare, kal dūsrā din.* Prov.
Dead to day, to-morrow is but another day.

H آج تک आज तक *āj tak*, Old H. *āj-hūṅ*, *aja-hūṅ*, *aj-haṁ*, adv.

1. Hitherto; to this day; as yet; till now; up to this time.

1. *Sab ko nīṅdal, keu na byāhal,*
Aja-hūṅ āth kuṁār. Kabīr.
She calleth all, but weddeth none.
A virgin from the first she keeps.
(Said of *māyā*, or the illusions of this world).

2 *Āj hūṅ lag mukh dikhātā naīṅ apas kā,*
Sajan mujh hāl suṅ kyā be-khabar hai! Walī.
Till now he has not shewn his face to me,
How heedless of my state my loved one seems!

2. Even now; just now; immediately; this very day; even to-day.

āj fajar, adv. This morning.

āj kidhar kā chāṅd hai?

lit. On which side is the moon?

Wonder of wonders! what a wonder!

Āj kidhar kā chāṅd hai, jo tum idhar ā nikle?

H آج کل आज कल *āj kal*, adv.

1. To-day or to-morrow; in a few days; soon; "to-morrow and to-morrow".

1. *Jān rā khāo, āj kal meṅ de dīṅgā.*

2. *Achchhā nahīṅ hai Mīr kā ahwāl in dinoṅ,*
Ghālib kī ho chukegā yeh bimār āj kal. Mīr.
Mīr's state of health in these days is not good at all—snuffed out.
This sick man's like to be, to-morrow or to-day about.

3. *Hori lā mahiyo saiyāṅ, der mat karyo,*
Mo ko āj kal sab maṅgāe de re; [Song.
Mo ko chaṛyo lā jaṛī, saiyāṅ, lāī dere. Rus.
It is the month of *Holī*, husband, be not late,
Get all things for me for these festive days,
A set of bangles bring me, husband mine.

2. In these days; now-a-days; modern times *Āj kal bhāo chaṛhā huā hai.*

3. Of late; recently. *Āj kal hī kā zikr hai.*

āj kal kar'nā, *āj kal batā'nā*, v. n.

1. To procrastinate; put off from day to day; delay; dilly dally; dally with.

2. To shilly shally; evade; shuffle.

Woh taqāzā karte haiṅ, aur maiṅ āj kal kar rahā hūṅ. Ghālib.

āj kal ke,— kā, -kī, adj.

Of the present day, age, or generation.

Āj kal ke laṛke to apne maṅh se kahte haiṅ "hamārā hāth kar do." Kahānī.

H آجا आजा *ā'jā*, *ajā*, E. n. m. S. आर्य्यक grandfather.

A paternal grandfather *(dādā)*.

آجی आजी *āji*, *a'jī*, n. f.

1. A grandmother, E.

Nātin sikhāve āi ko, le ṭūṭā dorhe āṭh. Prov.
The granddaughter teaches her grandmother "twelve times one and a half are eight".

(Teach your grandmother to suck eggs).

2. A mother-in-law *(sās)*. W. Hin. Wom.

H اَجا अजा *aj'ā*, n. f.

1. A she-goat.

Pakhā bich dai pi gaï, bīte[1] *bāj-ahār.* [Enigma.
[2] *Ajā-bhaksh bhejo nahī,* [3] *duā-das karāṅ ahār.*
My husband pledged his word in two weeks he'd be back—months have gone by—
Not ev'n a letter he has sent to me—I'll poison take and die.

2. Illusion; the illusive universe; an epithet of *Māyā* considered as the wife of the Supreme Being.

A اِجابت *ijā'bat*, n. f.

Granting a favorable reply; answering (a petition or prayer); consent; admission; acknowledgment; acceptance; assent; approbation; compliance; acquiescence.

2. Sanction; grant; concession.

3. Evacuation; motion; stool *(dast)*.

Khul-kar ijābat nahīṅ hoti.

H اَجات अजात *ajāt'*, *kujāt'*, *a-jā'tī*, adj. S. अ not, जाति race. One put out of caste.

A اِجارہ *ijā'rah*, n. m. اَجر compensated.

1. A privilege, or income, sold or let for a fixed sum. [lease.

2. Lease; lands taken on a farm or

Yeh gāoṅ kis ke ijārah meṅ hai?

3. Farm; contract; monopoly; exclusive right or authority.

1. *Kuchh āp kā ijārah nahīṅ.*
2. *Toṛan āï chārā, aur khet pe ijārā.* Prov.
Came to forage, claimed the field.

4. A farm or lease of the revenue of a village or district, also of customs, or collection of any description, as of customary fees or allowances.

اِجارہ دار *ijār'ah-dār*, n. m.

1. A farmer; lessee; tenant; a farmer of land or revenue: one who has purchased the labour of another; the holder of a monopoly.

2. Sole master, or proprietor.

Aise tum hī ho kyā Brij ke ijār-dār? Song. *Holī.*

ijā'rah de'nā, v. a. To farm; lease; let; give a contract; let in farm *(ṭhekā denā)*.

ijārā kar'nā, v. n. To take upon oneself; to be responsible for; to engage; to bind oneself.

Jārā lage, to iskā kartā hūṅ maiṅ ijāra,
Jiskā kaljah, yāro, sardi ne hove mārā,
Nau dām ke woh mujh se le jāë til ke laddū.
Nazīr.

[1] *bāj-ahār* food of hawks, i. e. *māṅs* flesh, month.
[2] *ajā-bhaksh* food of goats, i. e. *pātī* leaves, a letter.
[3] *duā das* twelve. Also 2 × 10 = twenty *(bis* for *bis* poison).

If cold you feel, then do I make a bond with you,
Whoseever liver, friends, is struck with cold, be't you,
For half a farthing you may have a *til laddū.*
(The poet has woven his verses out of a familiar street cry).

اِجارہ نامہ *ijārah-nāmah, ijār-nāmah*, n. m.

A lease; a document under which a lease or farm is held.

H اُجاڑ उजाड़ *ujāṛ'*, *ukhāṛ'*, Gaṛh. *bāṅjā*, n.m.

H. उ up, जड़ root. S. उज्जि to destroy.

1. Demolition; destruction; devastation; ravage; havoc; ruin; waste; desolation.

2. An uninhabited place; a desert; wilderness; a ruin; a desolate country.

1. *Naṅgā kharā ujāṛ meṅ,* "*Hai koï kapṛe leï?*" Prov.
Stark naked, in the wild, he cries out "dare any body strip me?"
2. *Bā'rah-dūnī ujāṛ'.* A boundless desert.

ujāṛ sū'rat, E. *bhoṅdī*—W. n. f. Ugly: ill-featured; unsightly; deformed; bad looking.

(Applied to a woman who appears without jewels or ornaments.)

ujāṛ mūṅh, E. n. m. An ugly, or unlucky face; an ill-omened countenance.

Sir jhāṛ, mūṅh ujāṛ (yā pahāṛ). Prov.
A head of hair like a hedge, a face like an ogre.

ujāṛ', *ū'jaṛ*, adj.

Demolished; dilapidated; depopulated; laid waste; spoiled; ruined; deserted; uncultivated; abandoned; desolated.

اُجاڑنا उजाड़ना *ujāṛ'nā, ujāṛ kar'nā, ū'jaṛ kar'nā*, v. a.

1. To root up; uproot; plough up.

Phr. To pluck up by the roots; to lay the axe to the root.

Mūlī ujāṛ-ke, baiyan bo de. Rus.

2. To break up; take to pieces.

Chhappar ujāṛ-ke banāo. E.

3. To demolish; destroy; pull down; raze to the ground.

Sārā shahar ujāṛ-kar mismār kar dīyā.

4. To expel or drive out (the inhabitants); depopulate.

Gāoṅ se Kanjar ujāṛ do. Rus.

5. To plunder; rob; carry off.

Choroṅ ne sārā khet ujāṛ dīyā.

6. To ruin; bring to poverty; destroy.

Is pūt ne merā ghar ujāṛ dīyā. Hin. Wom.

7. To desolate; devastate; spread havoc; ravage.

Phr. To ravage with fire and sword; make a clean sweep of.

Nādir Shāh ne sārā shahar ujāṛ kar dīyā.

8. To injure; do harm to; cause hurt.

Maiṅ ne terā kyā ujāṛā?
What have I done to you?

ujā'ṛū, adj. Squandering; wasteful.

اُجاڑو उजाड़ू *ujā'ṛū*, n. m.

1. A spendthrift; a prodigal.

Woh to baṛā khāū ujāṛū hai!

2. A destroyer; plunderer; spoiler.
Ghar ujārū.

A إجازت *ijā'zat*, n. f. A. جاز for جوز Passed, or made current, (money), held to be right.
1. Sanction; a *carte blanche.*
2. Permission; liberty; leave.
3. Dismissal; leave to depart.
Kyoṅ Sāhab, ijāzat hai?
4. A license; permit; pass; passport.

ijā'zat chāh'nā, v. n. To ask leave or permission to depart.

إجازت خواہ *ijāzat khuāh*, Unid. n. m. A petitioner; suppliant; applicant.

إجازت دینا *ijā'zat de'nā*, v. a.
1. To permit; allow; let; grant.
2. To give leave, or permission.
3. To give leave to depart.
4. To admit; concede; tolerate; suffer; accord; comply with.
5. To empower; warrant; authorize.

إجازت فروخت *ijā'zat-i-farokht.* License to sell.

ijāzat milnā, v. n. To obtain permission or leave.

إجازت نامہ *ijāzat-nāmah*, n. m. A written order or permission; a deed of authorization (Mah.); the *anumatī patra* of Hindu law, or the written permission of the husband to his wife to adopt a son after his decease.
—*i-tabnīyāt* (Mah.) An authority to adopt a son.
—*wā'pas le'nā*, v. n. To withdraw a license.

H أُجاگر उजागर *ujā'gar, ujā'lā*, Rus. *unji'lā, uj'jlā, uji'lā*, adj. S. जाग to wake, *uja'gar* the sun.
1. Bright; shining; vivid; luminous; beaming; radiant; refulgent.
2. Splendid; celebrated; famous.
3. Conspicuous; manifest; clear; obvious.
Yeh bāt jagat ujāgar ho gai.

jag'at ujā'gar, n. f. The light of the world; the sun.

H أُجالا उजाला *ujā'lā, ujyā'lā*, n. m. S. ज्वल् to shine.
1. Day; day-break; sunshine; sunlight; the light of day; daylight; broad daylight; dawn; morning; break of day; glare.
2. Splendour; brightness; refulgence; flash; illumination; radiance; lustre; brilliancy.
Binā dīye naiṅ hot ujā'lā, sab se sār khairāt, Māyāṅ. Mendicant's cry.
3. Glory; pride; ornament.
4. An only son.
Aṅdhere ghar kā ujā'lā. The light of the house.

ujālā ho'nā, v. n.
1. To be lighted; to become light.
2. To be empty or vacant (a house, by death or other calamity); to become dark, cheerless, still as death.
(*Ujālā* light, is here used for *aṅdherā* darkness, which is esteemed a word of ill omen.)
3. To take fire; catch fire. *Rare.* (*āg lagnā*).

ujā'le kā pah'rā, n. m.
The last watch of the night; the watch which begins at dawn.

ujā'le kā tā'rā, n. m. W. *Sūkh.* E. *Bhurkā.*
The morning star; Venus.

أجالنا उजालना *ujāl'nā*, v.a. Caus. of *ujalnā*, q.v.
1. To light; light up.
2. To cause to shine or glisten; to brighten; make bright.
3. To clean; rub up; furbish; burnish; polish (metal or jewels). *Gahnā ujāl do.*
4. To clean; make white; wash. Rus.
Kapṛā ujāl do. Rus.

H أجان अजान *a-jān', anjān'*, Garh. *abīnj*, adj. S. ज्ञा to know.
Ignorant; simple; innocent.

H أُجان उजान *ujān'*, E. n. m. उ up, जा to go.
Up the stream; against the tide.

A إجتناب *ijtināb'*, n. m. Ped. جنب Put away.
1. Keeping aloof; steering clear of (a person); turning aside from; avoiding.
Āp kyoṅ ham se is qadar ijtināb rakhte haiṅ.
2. Self-control; continence; self-denial; abnegation.
3. Abstinence; fasting.
4. Temperance; moderation; sobriety.
5. Austerity; moderation; asceticism.

H أُجڈ उजड *ujaḍ'*, Rus. *ujaṭ', uj'jaḍ*, adj. S. जड stupid.
1. Very stupid, ignorant, etc.
PHR. Able to make nothing of.
1. *Gaiwār kyā, narā ujaḍ hai.*
2. *Torā nar ujaḍ koṅo nai khe.* Mag.
There is no such fool as you.
2. Ill-bred; ill-mannered; unmannerly; clownish.
Ti kaisā ujaḍ hai, samhal-ke nahiṅ baiṭhtā.
3. Vulgar; coarse; rude; rough; awkward.
Sab chhūṭe to chhūṭe, tor ujaḍ bolyā na chhūṭe. Mag.
Whatever else you may leave off, you will never drop your rude speech.

أُجڈ उजड *ujaḍ*, Mag. *ujaḍ'wā*, n. m.
1. A fool; an arrant fool; a very stupid fellow.
Are gaiwār ke ujaḍ! tohe kahāṅ lo samjhāṅ?
2. An unsympathetic, unfeeling person.
Aisan ujaḍwā se jaṛalā sanehyā, daradyo na būjhe. Bhoj. Song. *Jhūmar.*
To such a stony heart I have bound my love, he hasn't a particle of feeling.

A اَجر *ajr, aj'ar, ajā'rak,* n. m. *uj'rat,* n. f. **اَجَر** compensated.

1. Remuneration; compensation; reward; recompense; return; consideration; equivalent; a *quid pro quo.*

2. *(In law)* Cost; price; hire; fare; fee. *ajar de'nā, ujrat—,* v. a.

1. To remunerate; give an equivalent; to pay. [recompense.

2. To repay; compensate; reward; *Khudā ajar degā.* God will reward you.

H اَجر अजर *a-jar, ajar amar,* adj. S. **अ** not, **जर** to become decrepit.

1. Exempt from decrepitude; imperishable; ever young; not liable to decay or old age.

Putwā tū ujar rahe! E. Wom. Benediction.

2. Strong; firm; immovable.

Yeh bāt ujar hai.

A اِجراء *ijrā',* n. m. Ped. **جري** passed.

1. Giving currency or circulation; putting in execution.

2. Issue; execution; service; enforcement; carrying into effect; performance.

H اُجڑا उजड़ा *ujṛā—huā,* Tir. *ujṛal,* adj See. *ujāṛ.* Dark; gloomy; cheerless.

1. *Dulhan ke āne se, merā ujṛ' ghar bas gayā.* Wom.

2. *Ujṛe ghar kā bulaiṇdā.* Prov.

The ridge pole of a deserted house. (contemptuously applied to a very tall, thin, and awkward person).

اُجڑا उजड़ा *uj'ṛā,* n. m. *ujṛī,* n. f. Wom.

1. One who does any thing to destroy or damage the prosperity of her house; a spendthrift; prodigal; wretch.

Ujṛe ki shāmat āī hai, ghar luṭāṇ āṭā hai. Wom.

2. A bad man; minx; hussy *(nigoṛī).*

Urī! ghar chhoṛ-ke kahāṇ ujaṛ gaī thī! Wom.

You minx, where have you been wandering out of the house!

uj'ṛā puj'ṛā, adj.

In ruins; razed to the ground; desolated; ruined.

Is se āge baṛhe to dhiṇcar' the,
Ujṛe pujṛe mahoṇ ke kachch ghar the. Mar.

اُجڑنا उजड़ना *ujaṛ'nā, ujaṛ jānā,* v. n. S. **ज** to decay.

1. To be plucked up by the roots; to be destroyed root and branch.

Sārā khet ujaṛ gayā.

2. To be destroyed, pulled down, razed to the ground, demolished; to come down *(girnā).*

Aisi barsāt hui, hisyoṇ ghar ujaṛ gae.

3. To be ravaged, laid waste, ruined, given up to plunder.

Dillī ujaṛ gaī, parjā bigaṛ gaī. (Mutiny of 1857.)

4. To be depopulated; to be without inhabitants.

Dillī ujṛī, Shāhjahānābād basā.

5. To be spent, lost, dissipated.

Jitnā paisā kamāyā, sab uṇaṛ gayā.

6. To go to waste; to be spent unprofitably; to pass away unenjoyed; to look gloomy, cheerless.

Ek pyāre jā binā, sab jag ujṛat jāt. Song.

No lover loved, to me the world is naught.

7. To be swept clean out; to be utterly ruined, made wretched, etc.; to be deprived of one's last penny.

Le de ke ek ṭhikrā rahā thā, woh bhī ujaṛ gayā. Wom.

After paying every body, a tile (house) only was left, and that too is gone.

8. To come to nought; to be all for nothing.

Bharā bharāyā ghar ujaṛ gayā. Wom.

The whole family has been swept away.

9. To leave the house; to take oneself off; to get out of one's sight.

Mūe jaiyā, ujaṛ jā! Mah. Wom.

Fit to die hence, out of my sight!

10. To perish; die; become extinct.

Jindrī ujṛe, dafān ho. Mah. Wom.

Die! avaunt!

11. To be violated or dishonored; be deprived of one's virginity.

Hāẽ, māmā, ujaṛ gai maiṇ to!

12. To lose one's husband or wife; to become a widow.

Basā basāyā ghar ujaṛ gayā.

The light which once cheered the house is extinguished.

13. E. To fall out (the stone of a ring).

Is aṇgūṭhi kā nag ujaṛ gayā. E.

اُجڑوانا उजड़वाना *ujaṛvā'nā,* Caus. of *ujaṛnā,* v. a. To cause to be laid waste.

A اَجزاء *ajzā,* n.m.pl. of **جز** a part, H. *ṭukṛā.*

1. Parts; portions; ingredients; component parts; constituents; members; elements *(tat).*

2. Sections of the *Qurān,* of which there are thirty.

ajzā-tahajjī, n. Ped. Syllables.

H اَجس अजस *aj'as,* Rus. W. *ap'jas, au'jus, audas,* Mag. *al'jas,* Bhoj. *aj'yas,* n. m. S. **अयश** *ayaśa,* Pr. *ajaso* infamy.

1. Defamation; ill report.

2. Detraction; scandal; aspersion.

ajas le'nā, — kamā'nā, v. n. To get a bad name; to bring blame on oneself.

A اَجسام *ajsām',* n. m. Ped. pl. of **جسم** Bodies.

ajsām o ajsād, Ped. Bodies and substances.

H اَجگُت अजगुत *aj'gut,* n.f.S. **अति + उद्भुत,** Pāli *achchuggato* raised.

* Fishermen.

1. A phenomenon; a wonder; impossibility.

*Ek ajgut maiñ aisā dekhā, ek gadhā do sīṅgh,**
Chīṇṭī ke gal paghā dekhā, khecheñ Arjun, Bhīm.
Kabir.

A wondrous thing I saw, a donkey with two horns,
A rope around its neck, an ant dragged both Arjun and Bhim.

[This is a satire on the world, where fools are often elevated to power, and small things are accomplished by elaborate contrivances].

2. Precocity; intelligence beyond one's years.

Yeh laṛkinyā ajgut karela, chhawe baras ke ba,
sau tak le gin jālis / Bhoj.

This little girl does wonders. She is only six years old, and she can count up to a hundred.

3. Flippancy; sauciness; impudence.

4. Wrong; evil; harm; mischief *(burāī)*.

Jān būjh ajgut kare, tā se kahā basāī
Sabhā Bilās.

If one will do wrong knowingly, what can you do with him.

5. Violence; oppression; tyranny; cruelty.

Tūñ bar ajgut kaila, ke okrā ke marlā. Mag.
It was very cruel of you to beat him.

aj'gut, adj.

Strange; wonderful; surprising.

1. *Kahe Ghāg, ki ajgut bhail!*
Sāvan, Bhādoñ barkhā gail. Mag. *Dohā.*
Says Ghāg, it is most strange,
July and August (without) rain have passed.

2. *Sutal rahloñ, sapan ek dekhloñ, sapan dekhloñ ajgut.* Bhoj. Song.
I was asleep. I saw a dream, a strange dream did I see.

H أَجگر अजगर *aj'gar,* Garh. *ajgaīr,* n. m. Old P. اژدر P. اژدہا S. **अज** a goat, **गृ** to swallow. *lit.* The goat-eater.

A large serpent or snake; a dragon; boa constrictor; python.

1. *Ajgar† kare na chākrī, panchhī kare na kām*
Dās Malūkā yoñ kahe, sab ke Dātā Rām.
Malūka Dās.

The dragon no one serves, no work the bird performs,
But God, who gives to all, doth feed them, saith Malūka Dās.

2. *Ajgar ke Dātā, Rām.* Prov.
God gives to all. [wont work).
[Said by a lazy fellow who spends money but

adj. Very heavy; weighty; unwieldly *(bhārī)*.

Ṭoli to ajgar hai, masakti bhi nahiñ.
The stone is very heavy, I can't move it in least.

A أجل *a'jal,* n. f. **اجل** the appointed term.

1. Death *(maut)*; a term or appointed time *(kāl)*; the hour of death; natural death.

2. The term of life; fate; destiny; hand of destiny *(Karam)*.

3. *Met.* A creditor who demands the payment of a debt at the appointed time.

ajal rasīdah,—giriftah, shāmat kā mārā, adj.

1. Overtaken by fate; doomed; on the point of death.

2. Wretched; unfortunate.

ajal-giriftah, A. P. n. A fore-doomed victim or sacrifice.

H أُجلا उजला *uj'lā, uj'lī, uj'jal,* adj. S. **उज्वल** to shine.

1. Bright; shining; sparkling; polished.

2. Glassy; crystalline; transparent; clear.

3. White *(safed)*; pearly; clean.

1. *Ujlo, ujlo, sab bhalo; ujlo bhalo na kes,*
Nārī nawe, na rip ḍare, na ādar kare nares.
Brij. *Dohā.*

All white white things are fair to see, but only not white hair.
Nor women bends, nor foeman fears, nor kings respect white hair.

2. *Juār kahe, "maiñ sab se ujlī,"*
"Jā tan lāgūñ, wāhi tan khujlī." Song. *Dohā.*
The *juār* says, "I am fairest of the fair,"
"But where I touch, the itch shall break out there."

[The natives say that those who live on *juār* (grain) get itch.]

4. Pure; excellent; praiseworthy.

Burā ujjal kām kījā.

5. Enlightened; intelligent; sensible; clever.

Woh barī ujlī tabiat kā ādmī hui.

ujlā ādmī, n. m.

1. A man dressed in clean white clothes *(sufaid posh)*.

2. A respectable man.

3. A simple man; an intelligent man.

ujlā bhaṅgrā, n. m. *Verbesina prostrata.* Wat.

ن أجلا उजला पन *ujlā-pan,—panā,* n. m. Whiteness; brightness; intelligence.

ujlā jāmūn, Calyptranthes caryophyllifolia. Wat. A white variety of the fruit.

—chan'dan, Santalum album. Wat.

—hul'ul, Cleome viscosa. Wat. The *viscid cleome,* the seeds of which, called *chhorī ajwān,* are regarded by the native practitioners as anthelmintic and carminative.

ujlā dhatūrā, Daturā metel. Wat.

—rañg, A clear, fair, white complexion; transparent color.

ujlā kapṛā, ujlī poshāk, Clean, white clothes; decent dress.

—kaddū, The long white pumpion or pumpkin, *Lagenaria vulgaris.* Wat.

—kaner, Nerium odorum. Wat.

—ghar, n. m. A clean white house; a snug, comfortable house.

ujlā mūñh kar'nā, v. a. To acquit; whitewash; clear one's reputation.

ujlā mūñh ho'nā, v. n.

---

* *Singh, sing,* 1. horn 2. a lion, the emblem of royalty and power.

† Also, a sluggard, so called because a dragon is supposed to be too heavy to stir.

1. To be whitewashed (one's honor); to clear one's good name.
2. To be acquitted, discharged.

uj'lā ho'nā, ujal'nā, v. n.
1. To shine; to be bright, or polished; to become clean.
2. To be clean; to wear clean clothes.

ujlī, n. f. Mah. Wom. *dhoban*. A washerwoman; laundress.

ujle pān kī jar, Galangal; root of *Alpinia galanga*. Wat.

ujlī tulsī, n. f. *Ocymum album*. Wat. white [basil.

ujlī kā āzār, Fluo albus; the whites; *leucorrhœa*, a discharge of white yellowish or greenish mucus from the *vagina*.

—*kāchkūrī, Dolichos pruriens*; a variety of cowhage or cowitch, a leguminous plant which produces on the outside of its pods, an irritating substance used in medicine as vermifuge.

—*guzrān'*, A competency, enabling one to afford clean, or white clothes; comfort; high life. [per.

—*mirch,—mirchī, Piper album*; white pep-

uj'jal budh, An enlightened mind; intelligence; good sense *(achchī samajh)*.

Jā kī ujjal budh hai. kāhe lage kusaṅg,
Chandan ko bikh nā lage, lipṭe rahen bhuaṅg.
Song. *Dohā*.
The mind that's pure and good no evil company can soil;
The sandal wood's not poisoned though the snake should round it coil.

A اِجلاس *ijlās'*, n. f. جلس he sat.

The act of sitting of a court of justice; sitting; sessions; a court.

ijlās karnā. v. n. To sit (in court); preside.

bar-sar-i-ijlās, ijlās meṅ, adv.
In court; in the presence of; while sitting in court.

A أَجلاف *ajlāf'*, n. m. pl. of جلف.

The scum or dregs of the people; lower classes; base-born creatures *(kamīne)*; *vulgus profanum*; *canaille*; the mob.

A اِجمال *ijmāl'*, n. m. Ped. جمل many strands of a rope put together, aggregate.
1. Sum and substance; recapitulation; *resumè*.
2. An abstract; summary; compendium; *precis*; abridgement; epitome; digest; synopsis.
3. Joint occupancy or possession.

اجمالي *ijmā'lī*, adj. Ped. [cinct.
Gross; compendious; abridged; suc-

H أُجمن उजमन *uj'man*, n. m. Hin. Wom.
A present offered to elder women on festive occasions.

اُجمنا उजमना *ujam'nā, ujman k. yā denā*, Hin. Wom. v. a. See *ujman*.

H اجمود अजमूद *ajmūd'*, *ajmod'*, n. f. S. **अजमोदा** Parsley; *Apium involucratum*; the common caraway, *carum carui*; a kind of lovage; *Ligusticum Ajwān*.

A اجناس *ajnās'*, n. f. Pl. of جنس.
1. Kinds; sorts; various sorts.
2. Commodities; effects; articles; goods; chattels. (Ped. for *asbāb*).

A أَجنبي *aj'nabī*, n. m. جنب put apart, S. **ज्ञा** to know. H. *an-jān*.
A foreigner; stranger; alien; one of another country *(par-desī)*; *novus homo*.

aj'nabī, adj. Strange; new; foreign; unknown *(anjān)*.

E اجنت *aj'ant*, n. m. An agent.

اجنٹي *ajan'ṭī*, n. f. Agency; the office of a political agent or resident in a native court; the residency.

H اجوان अजवान *ajwān'*, *ajwā'in*, Rus. *jwāin*, n. f. A kind of aniseed; *Ligusticum ajowan*; a species of lovage or bishop's weed with the flavour of caraways, used medicinally by natives; *Ptychotis ajowan*. Wat.

aṭh paherī ajwāin. Dill seed steeped in water for twenty-four hours, believed to be a cure for fever.

chhorī ajwān, Cleome viscosa. Wat.

khurāsānī ajwāin, Hyoscyamus niger. Wat; black henbane seeds.

H اُجوانا उजवाना *ujwā'nā*, W. Hin. *udvā'nā*, *ude'nā*, W. Rus. *uṇḍalvā'nā*, W. Mah. *ajwarvā'nā*, E. v. a.
1. To cause one to pour from one vessel into another; to cause to be emptied.
2. To empty (a vessel, house, etc.). E. *(ajvārnā)*.

1. *Ahe, turte kothyā laglaē ajwāre re kī*. Mag. Song. *Jatāsārī*.
Lo, and behold, in a trice he began to empty the barn.
2. *Panhyārā khayā hai, pānī ujwā le*. Hin. Wom.

H أَجوت अजोत *a-jot*, adj.
1. Untilled or waste (land).
2. Dull; dim; not bright.

H أَجونٹھا अजूठा *a-jū'ṭhā, an-ī'ṭhā, nire'ṭhā*, E. *jiraiṭh*, Tir. *achhū'tā*, W. adj.
Untouched; untasted (victuals).

A أَجور *ajū'ra*, n. m. A. أجر compensated.
1. Remuneration; compensation *(ajar)*.

2. Wages; hire; fare.

اجورداد *ajūrah-dār'*, A. P. n. m. A labourer for hire; a hireling, not a regular servant.

ajūrah-dārī, n. f. Hire; wages; payment by the job or piece.

H أَجوري अजौरी *ajau'rī, agau'ṛī*, E. n. f. H. *agā'ṛī, ā'ge* before. [labourers.

Advances, particularly to agricultural

H أَجوڑ अजोड़ *ajoṛ', be-joṛ*, adj. S. जुड़ join, *lit.* not joined.

1. Not connected (as ideas); not in keeping; incongruous.

2. Not matched; unpaired *(phuṭ)*.

3. Not assorted, or arranged; ill-arranged *(be-tartīb)*; ill-matched.

4. Unsuitable; not in harmony *(be-mel)*.

5. Out of proportion; unsymmetrical *(ku-ḍaul)*. [*Rare.*

6. E. Peerless; matchless; perfect *(ek)*.

H أَجولي अजौली *ajau'lī*, E. Rus. *anj'lī, anj'lī*, Pop. n. f. *lit.* The palms spread out together.

1. As much as will come in the two hands spread out together.

2. Perquisites of the lower castes from the threshing-floor. [W. q. v.

H أُجھکنا उझकना *ujhak'nā*, E. for *jhāṅknā*,

1. To stand on tip-toe in order to peep or see *(uchakkar dekhnā)*.

2. To fall accidentally, or suddenly from any height.

H أُجھلنا उझलना *ujhal'nā, ujhlā'nā, ujhāl'nā, ujhil'nā*, E. *ujʻ ā*, W. v. a.

To pour from one vessel into another; to empty; pour out.

1. *Pānī bachā hai, to is meṅ ujhal do.* E.

2. *Bhar bhar charāyā se bhetaṅā ujhalathi.* Mag. Song.

She emptied out pots brim full of cooked rice.

H أَجي अजी *a'jī, jī*, Rus. Wom. *e'jī*, Tir. *helaū, he*, intj. S. अहो, Pr. *ajja* expressive of calling, surprise, contempt.

1. A form of address, as, O; I say; sir; friend; look here.

Aji! jāne bhī do, kiske hāge meṅ mūṅh dālte ho?

My good sir, let it pass. Are you going to put your mouth in any one's filth?

2. My dear madam; my dear lady; my dear sir.

3. The form of address used by a wife in addressing her husband whose name it is considered disrespectful to take, and *vice versâ*.

E أَجيتَن *aji'ṭan*, n. m. Cor. of "adjutant."

H أَجيرن अजीरन *ajī'ran*, Wom. *ajīro*, Garh. adj. S. अजीर्ण, अ not, जृ to be digested.

1 Disagreeing with; indigestible; unwholesome.

Jāo, merā khānā ajīran mat karo.

2. Hurtful; pernicious; destructive; fatal.

Itnī aql bhī ajīran hoti hai. Prov.

You are too sharp: you may cut yourself.

3. Distasteful; tired of; disinclined for; sick of.

Roz ki dāl to ajīran ho gai.

4. Unpleasant; displeasing; disagreeable; vexatious.

Itnā kahnā bhī ajīran hai.

5. Monotonous; flat; prosy.

6. Persistent; unremitting; incurable.

Yeh bukhār to ajīran ho gayā.

7. Tedious; wearisome; tiresome (*pahār*).

Āj kā din ajīran ho gayā.

8. Too much *(bahut)*; excessive; inordinate; spoilt through excess.

Dāl meṅ namak ajīran hai.

9. Excessively hard; strong; difficult.

Ajīran ko ajīran hī thele.

Nahīṅ to sir chauhatte khele. E. Prov.

Let the strong contend with the strong, or your head shall be a foot-ball for the way-farer.

10. Irksome; intolerable; insupportable.

Par chand roz ko ham ho jāēṅge ajīran,

Yūṅ hi rahā karegā ham se agar takalluf. Inshā.

A few days more, and I intol'rable must be to you,

If all this labored court'sy you each day renew.

11. Burdensome; heavy; oppressive.

Itnā sinā ajīran hai.

ajīran ho'nā, v. n.

1. To be burdensome, tiresome, etc.

2. To grow in abundance; to become a glut (in the market).

H أَجيوکا अजीउका *ājiu'kā, ajīvkā, jīu'kā*, Sah. *jīvkā*, n. f. S. जीव् to live, A. ذ و ق. [living.

1. Livelihood; subsistence; means of

2. Meat and drink *(dānā pānī)*; victuals; food; a crust of bread.

H أُچّ उच्च *uchch, uch*, adj. High; lofty; predominating.

uchch kī girah, Lord of the ascendant; good star; good luck.

Āj tumārī koi uchch kī girah ā gayi.

uchchat, adv. High; aloft.

uchgā'rī, uchgarā, adj. S उच्च high, H. गिरह good or evil star.

1. Rightful; lawful; privileged.

2. Wanton; wicked (ironically).

uchhāo, ukhāo, uṭhāo, adj. Prominent; projecting; rising; protuberant.

H أُچاپت उचापत *uchā'pat*, Sah. *uchchāpat*, n. f. S. उ+चप to grind, cheat.

1. Taking goods on credit; a credit transaction; credit; tick *(Slang)*. W.

1. *Hamārī uske hāṅ uchāpat hai.*
I have credit there.

2. *Baṇye ki uchāpat, aur ghoṛe ki daur barābar.* Prov.
A creditor's account goes on running with the speed of a horse.

2. Sharp practice; roguery; fraud. E.
Hum-ki se uchāpat lāte ho!

اُچاپتی उचापती *uchāp'tī*, W. *uchā'patī*, E. n. m. Debtor or creditor, relatively one to the other.
Taiṅ to mhārā uchāpti hai, chāhṅ so le jā.
(The idiom of *Banyās*).

uchāp'tī lekhā, n. A running account; a shop bill.

H اُچاٹ उचाट *uchāṭ'*, Sah. *achchāṭ*, adj. S. उत् out, चट् to break off, H. चट the sound made by the breaking of any thing brittle.

1. Separated; broken off.
2. Alienated; estranged.
Yahāṅ se ji uchāṭ ho gayā.
3. Displeased; dissatisfied; weary.
Sailānī jivṛā uchāṭ hai.
The roving mind is never content.
4. Restless; wild; deranged; crazy.
Arī sakhī, tū kahāṅ rahī, ham sab dekheṅ bāṭ,
Kahāṅ phire bauri huī, kahāṅ lagī ūchāṭ.
Song. *Chaubolā.*
Where have you been, my dear! We all have looked for you,
Where have you madly roamed, what makes you look so wild?
5. Down-hearted; downcast; dull (*udās*).

uchāṭ, n. f. Disgust; a very strong desire to be separated.

uchāṭ ho'nā,—khānā, v. n. To be alienated; estranged; etc.
Phir nahiṅ lagtā hai ji, jis jā se ji khāre uchāṭ.

اُچاٹنا उचाटना *uchāṭ'nā*, v. a. See *uchṭā'nā*.

S اُچار आचार *āchār'a*, n. m. S. चर् to live, Pālī. *āchāro* conduct.

1. Manner of life; conduct; behaviour (*chāl chalan*).
2. Religious observance: essential rites or ceremonies, as daily ablution, and personal purification (*achār bichār*).
3. Usage; custom (*rīt*); practice.

اُچاری आचारी *āchā'rī*, n. m.
1. One who is strict in the observance of religious ceremonies. [fanatic.
2. A devotee; a pious, holy man; a

āchā'rī, adj. Practising what is good, pious, holy, devout.

P H اُچار आचार *āchār'*, Pop. *achār'*, Sah. *achchār*, n. m. Pickles.

achār banā'nā—ḍāl'nā, v. a.
1. To pickle; make pickles.
2. *Ironically.* To preserve in pickle.
Tum kyā achār ḍāloge? [thing.)
(Applied to superfluities, or an excess of any

achār kar'nā,—nikāl'nā, v. a.
To beat severely; to beat to a jelly.
PHR. To make mince meat of.
1. *Mujh se tiṅ pāṅch lāē, to achār nikāl dūṅgā.*
2. *Mārte mārte achār kar dīyā.*

achārī, achār kī hāṅḍī, n. f. A jar for containing pickles.

H اُچارج आचारज *achā'raj, achārj, achāryā, achārī*, n. m. S. आचार्य, Pālī *āchariyo*.

1. A Spiritual guide or teacher, especially one who invests the student with the sacrificial thread, and instructs him in the Vedas, and in the law of sacrifice and religious mysteries.
2. A great *pandit*; a master of science; the title affixed to names of learned men.
3. A sect of *Brahmans* who perform the obsequies of the dead (*burā bāman*).

S اُچّارن उच्चारन *uchchā'ran, uchār*, n. m. S. उच्चर to utter, उत् up, चर move, A. *talaffuz*.

1. Orthoepy; pronounciation; utterance; articulation; enunciation.
2. Accentuation; vocalization; accent; delivery; expression.

uchchāran kar'nā, v. n.
1. To pronounce; utter; articulate; speak up. [out.
2. To express; ejaculate; exclaim; call

H اچانچک अचानचक *achān'chak, chān'chak, acha'nak*, Rus. *achāĕnchak, an-chitte meṅ*, adv. S. अज्ञानात्, H. *an-jāne*, not knowing. [knowingly.
1. Unwillingly; unconsciously; un-
2. Unawares; unexpectedly.
3. Suddenly; all of a sudden; all at once; in a moment; spontaneously.

H اَچپل अचपल *ach'pal, achpal'ā, achpal'ī*, adj. S. चपल, चुप् to move.

1. Restless; changeable; variable; impatient; unquiet.
Yeh baṛā achpal hai, nichlā nahiṅ baiṭhtā.
2. Volatile; giddy; fitful; inconstant; wandering; brisk; fickle; wavering; erratic; irresolute.
3. Frisky; wanton; playful; tripping; mincing; sprightly; vivacious.

1. *Kyā kām unheṅ jo haṅs bole, yā shokhī meṅ achpal nikle?*
Hai maqsad jinkā, dekhe se, woh ghar se jab ek pal nikle. Nazīr.
What care that she should laugh, and talk, or show her pretty, playful airs
To him who only wants one look, one moment issued from her house.

2. *Gharoṅ se sāoṅrī, aur goryāṅ nikal chalyāṅ,*
Kasumbī oṛhnī, aur mast kurtī achpalyāṅ,
Jidhar ko dekheṅ, udhar much rahī haiṅ raṅg-ralyāṅ.
Tamām Brij kī paryoṅ se bhar rahīṅ galyāṅ,
Musā hai, sair hai, dar har kinār Holī meṅ.
A description of the *Holī*. Nazīr.
From every house are beauties streaming, fair and dark,
Red garments, bodice wanton-heaving, rampant all,
On every side see pleasure sportive, amorous meet,
With Brij's fairies filled is every street and lane.
It's pleasure's [*Holī's*] carnival on every side.

4. Wayward; obstinate; unruly; restive; stubborn; refractory; self-willed; perverse; intractable; headstrong; ungovernable.

Yeh laṛkā kaisā achpal hai, kisī kī nahīṅ suntā.

اچپلاہٹ अचपलाहट *achpalā'haṭ, achpalāpan*, n. f. Restlessness; playfulness; vivacity.

H اَچُّت अच्चुत *ach'chut, ach'yut*, n. m. S. **अ** + **च्यु** to move. *lit.* fixed. An epithet of *Vishnū* or God.

H اَچُت अचुत *a'chut, chūt'yā*, adj. **अ** all round, **चुत** *Pudendum muliebre, lit.* A slave to the above organ, i. e. a woman. Hence, very silly, foolish, stupid, idiotic, etc.

H اُچِت उचित *u'chit*, adj. S. **उच्** to suit.

1. Becoming; seemly; fitting; befitting.
Āp ko gālī denā uchit nahīṅ.
2. Proper; fit; suitable; expedient.
3. Just; meet; right; good.
4. Advisable; necessary; requisite.

H اُچٹانا उचटाना *uchṭā'nā, uchāṭ'nā*, v. a.

1. To separate; divide; part.
2. To cause to rebound, or recoil.
3. To cause to splash, spatter, scatter.
4. To turn one's mind from; divert; take off; turn aside, dissuade.
Lagā lagāyā yāhak uchṭā dyā.
Just as the purchaser was on the point of buying, (that fellow) dissuaded him.
5. To depress; damp; discourage; dishearten (*dil toṛnā*).

nīnd uchṭānā, yā uchkānā, v. a. To disturb, or break one's sleep.
Maiṅ thī sobat, āī jagāī dai, re,
Ādhī rāt saiyāṅ sujyā meri āī, [Song.
Kar chūmā chāṭī, nīnd uchkāī dai, re. Rus.
I was asleep, he came and woke me, dear,
At midnight to my bed my husband came,
He pressed my lips with kisses, broke my sleep.

H اُچٹنا उचटना *uchaṭ'nā, uchhaṭ'nā*, v. n.

1. To be separated, detached, broken, disjoined; to come off; fall off (as plaster from a wall); go off; to be dropped, or lost.
2. To rebound (as a sword striking a hard body obliquely); to recoil; glance off; fly, or spring back; *ricochet.*
Golī patthar pe lag-ke uchaṭ gaī.
3. To spring; bound; leap.
4. To slip through one's fingers; fly; flee away; to be scared; to scamper.
Bandūq kī āwāz se shikār uchaṭ gayā.
5. To be alienated, estranged, displeased, weary of, turned from.
1. *Dil uchṭe pe koī kām nahīṅ hotā*
2. *Tumhārī mār pīṭ se raṇḍī uchaṭ gaī.*
6. To be hurt, offended, annoyed, displeased, to take amiss, or ill.
7. To be tried, disgusted, sick of.
Parhne se dil uchaṭ gayā.

uchaṭṭī sī, adv. Slightly; in a slight degree.
Uchaṭṭī sī choṭ lagī hai.

nīnd uchaṭnā, v. n. To have one's sleep broken or disturbed.

H اَچَر अचर *ach'ar*, adj. S. **अ** + **चर्, चल्** to move. Immovable; fixed; stationary.

char achar, Things animate and inanimate; the whole world; organic and inorganic nature.

H اَچرا अचरा *ach'rā, ach'lā*, E. *āṅchal, āṅchar*, W. n. m. S. **अञ्चल.**

The hem of the sheet worn by women.

ach'rā gah'nā, Old H. for *pallā pakaṛnā*, v. a.
1. To take hold of one's skirt, or the corner of the sheet or wrapper.
Bāt chalat mero achrā gahlo. Rus. Song.
As I was going along the road, he caught the hem of my wrapper.
2. To detain, or stop (a woman); to stop one on the road.

H اَچرج अचरज *ach'raj*, Rus. *at'raj, ach'rach*, Sah. *ichraj*, n. m. S. **आश्चर्य**, Pr. *acchhariam*, Pālī. *achchhariyo.*

A wonderful or extraordinary event; a miracle.

ach'raj ā'nā, v. n. To be lost in wonder; to be astonished.
1. *Paṛhī nahīṅ, aur achraj āve.*
Marnā jīnā turat batāve. Riddle.
Ans. *Nāṛī* the pulse.
She's not been taught, but yet the wonder is,
She quickly reads both life and death with ease.
2. *Dekh dekh mohe achraj āī,*
Ulaṭī syār singh kūṅ khāī. Kabīr.
I look and look, and only wonder still:
A prey the lion to the jackal's skill!
[A satire on the world where base men often acquire influence over great ones.]
3. [1] *Hāthī chaṛh-kar phire woh ghar meṅ, jis ke ūpar rota hai.*
Tālib kahe "yeh achraj āve, bin dādā kā [2] potā hai."
Riddle. Ans. *Potā*, a brush used in white-washing,
Raised on an elephant, he's all over the house and weeps withal,

[1] *Hāt-hī.* 1. Elephant. 2. hand.
[2] *Potā.* 1. Grandson. 2. A whitewasher's brush.

"How strange," says Tālib, "here's a grandson with no grandfather at all.

ch'raj kar'nā, v. a. To perform a miracle; to do something very wonderful; to work wonders.

Ek nār ne achraj kiyā, sāṇp mār tāl meṅ diyā,
Ulaṭ sāṇp tāl ko khā'ē, tāl sūkh sāṇp mar jā'ē.
Riddle Ans. *Diyā batti* (a wick).

I saw a woman do a wondrous thing,
A snake she killed, and in a tank did fling
It; but the snake drank up the water, when
The tank was dry, you see the snake died then.

H اُچرنگ **उचरंग** *uch'raṅg*, E. *pat'aṅg*, W. P. *parwa'na*, n. m. A moth. [replete.

اَچک **अचक** *ach'ak*, adj. Brimful; topful;

H اُچکا **उचका** *uch'kā*, E. *huch'kā*, *thā'ṛī*, W. n. f. A wheel to roll the string on, in kiteflying.

H اُچکانا **उचकाना** *uchkā'nā*, W. *uchhlānā*, E. *uṛhkānā*, Tir. v. a. S. **उच्च**, Pr. *uchchak* high. To lift; raise up (*uṭhānā*); to shrug (one's shoulders).

1. *Zarā aur uchkā do.*
Raise it up a little higher.
2. *Kyoṅ khare uchkāte hai?*
Why do you shrug your shoulders?

H اَچکن **अचकन** *ach'kan*, n. m.
A long coat buttoned in front.

H اُچکن **उचकन** *uch'kan*, E. *uṛ'hikan*, W. n. See *uṭhgan*.

H اُچکنا **उचकना** *uchak'nā*, *uchak'lenā*, v. a. Panj. *chak* to take up. [upon.

1. To snatch: snap; snap at; pounce
2. To make free with; to put into one's pocket.
3. To take, or carry off.
Us ne hamāri gajak-patti uchak li.
4. To intercept; anticipate; be before hand.
Us ne hamāri bāt uchak li.
5. To possess oneself of; reach; pick up.
6. To outbid; to carry off by offering a higher price.
Ham ne chukāi, tum ne uchak li.

اُچکّا **उचक्का** *uchak'kā*, *uchakkī*, n.
One who suddenly snatches up, or forcibly makes off with a thing; a shop-lifter; a sharper.
Uchakke ne nath khasoṭ li. Rus.

uchakkā-pan',—*pan'ā*, n. m. Taking one in; sharp practice; juggle; trickery; fraud.

H اُچکنا **उचकना** *uchak'nā*, v. n. S. **उत्** up, **चल्** to move.
1. To leap; bound; spring; jump.
1. *Uchak-kar ghoṛe par jā baiṭhā.* [*shokh,*
2. *Jo gali meṅ mujhe āte hue, dekhā, to wuh*
Apni chaukhaṭ se uchak, jhaṭ se gayā, paṭ se lipaṭ. Inshā.
If e'er she saw me in the lane, the saucy flirt,
Would instant bound across and hold fast by the door.
2. To stand on tip toe; to reach.
Uchak-kar tāq meṅ se le lo.
3. To slip out of; drop; escape; to take to one's heels (*bhāg jānā*).
Jab sipāhi āyā, maiṅ dhar uchkā.
4. To copulate; to have sexual intercourse with.
Yeh bhī us randi pe uchak gaē. (Slang).

H اَچل **अचल्** *a-chal*, adj. S: **अ** not, **चल्** to move.
Immoveable; firm; fixed; stationary; stagnant; established; settled (*aṭal*).

اچل **अचल** *achal*, n. m. In comp. A mountain, as *Himāchal*, *Bindyāchal*.

H اَچمبا **अचम्बा** *acham'bā*, *achambhā*, Rus. *chambhā*, n. m. S. **अ** not, **चम्** to go.
1. Wonder; astonishment; surprise; consternation.
1. *Āwat, jāt (sāṅs) na dīkhe, ye bhī ek achambā!* Kabīr.
(The breath) going and coming none can see, this too is strange.
2. *Dekho achambe kī bāt, hijṛe ke betā bhayo!* Rus. Prov.
A wonder hear, a eunuch's got a son!
2. Strange, or new matter (*achambe kī bāt*); a strange feeling.
Āh o zāri jo koī kartā thā,
Ek achambā hameṅ guzartā thā. Shauq.
If any one did weep and wail,
It seemed to me so wondrous strange!

acham'bā, adj.
1. Extraordinary; rare; uncommon; curious; strange.
2 Astonishing; surprising; amazing; astounding; startling; prodigious; wonderful; wondrous; marvellous.

acham'be ho'nā,—*meṅ ā'nā*, v. n.
To be lost in wonder or astonishment; be puzzled; not to know what to do; to be at a loss.
PHR. To look blank; to take away one's breath; to stagger belief, or stand aghast; to turn up the eyes.
Jab Rāwan ne janam liyo, the bis bhujā, das sis,
Mā'ē achambe ho rahi, maiṅ dāo kis nāsh meṅ kis! Dohā.
When Rāwan here took birth, with twenty arms, ten heads.
His mother puzzled was, which mouth to feed with milk.

H اَچمن **आचमन्** *āch'man*, *ach'wan*, *ach'nā*, n. m. S. **आचम्** to rinse, sip.
1. Washing the hands and mouth; rinsing.
Bhojan kare, puni achwan kinhā. Brij.
2. The act of sipping a little water from the palm of the hand by way of purification before meals, or religious ceremonies.

āch'man kar'nā, W. *achā'nā*, E. v. n. See *āchman*.

H اَچِنتائی अचिनताई *a-chintā'ī*, E. *nichintāi*, W. n. f. S. चिन्त् to think.

1. Thoughtlessness; inattention; inconsiderateness (*be-fikrī*).
2. Neglect; negligence; disregard (*bhūl*).
3. Heedlessness; carelessness; remissness (*be-parvāī*).

H اُچنگ उचंग *uchang*, n. f. A sudden fit or emotion.

H اچُوک अचूक *achūk'*, adj. Unerring; infallible; certain; true.

H اِچھا इच्छा *ich'chhā*, n. f. S. इष् to wish.

1. Wish; desire; will; pleasure.
Jo āp kī ichchhā.
2. Solicitation; requisition; demand.
3. Want; need; lack.
PHR. The mouth watering; the hand itching.
Mahārāj, kyā ichchhā hai?
4. Object; aim; purpose; view; design; intention; intent; scope; drift.
Kyā ichchhā hai, jo ghaṛī ghaṛī āte ho?

ichchhā bhojan, The longed-for meat; the kind of victuals a man most likes; desirable food.

ich'chhā rakh'nā,—kar'nā, v. n. [after.
1. To desire; wish; long; crave; hanker
2. To solicit; ask; request.
3. To aim at; intend; affect; pretend to.
PHR. To have at heart; have a mind to; to take one's fancy.
Jo ichchhā karo, so pāo.

اِچھا لگنا इच्छा लगना *ichchhā lag'nā*, v. n. To long; crave; desire ardently.
Aj-hūṅ na āē, kin bilmāē?
Bahut ichchhā lagī Pirbhū kī. Wom. Song.
Not e'en to-day returned! who keeps him back so long?
My restless longing for my husband's grown too strong.

H اَچّھا अच्छा *ach'chhā, achchhī*, Old H. *achho, achhe*, Rus. *āchho*, adj. S. अच्छ, Pāli. *achchho* clear, Opp. of *burā*.

1. Pleasing; agreeable; pleasant; good.
1. *Kyā achchhī āvāz hai!*
2. *Āchhī āchhī bātaṅ likhīṅ thīṅ chiṭhyā meṅ.*
Ek rasyā ne bāṅch sunāī hai,
Chiṭhyā supne meṅ yār kī āī hai. Rus. Song.
Such sweet sweet words were written in that note.
An am'rous swain did read it all to me.
I dreamed the letter from my lover came.
2. Better; preferable; improved.
Kal se achchhā hai.
3. Cheerful; lively; gay (*khush*).
4. Choice; fine; nice (*chokhā*.)
1. *Achchhā saudā do, to āṅveṅ.*
2. *Tum bare achchhe dost āē!* (Ironic.)
5. Unexceptionable; unobjectionable; perfect.
6. Sound; sterling; standard (*kharā*).
Achchhā rupyā.
7. Unadulterated; pure.
Achchhā dūdh.
8. Natural; simple.
9. True; genuine (*asal*); sea-worthy (ship).
10. Fresh; in good condition; unimpaired; uninjured; spotless.
Achchhā anār.
11. Fair; lovely; attractive; winning; beautiful.
Achchhe pe sab rijhte haiṅ.
12. Tasty; palatable; savoury; delicious; sweet (*savād*).
"*Kuchh achchā khāūṅ, pahnūṅ, jo ho zist kā mazā.*"
Kah-kar yoṅ, āṅsū lūṭī hai āṅkhoṅ meṅ ḍabḍabā. Nāzīr.
"If only something nice to eat, to wear, some taste of life,
Some joy I had," she said, and then the tears came to her eyes.
13. Gratifying; acceptable; genial; welcome.
14. Good (*bhalā*); meritorious; deserving.
15. Wealthy; respectable; high; noble (*baṛā*).
Yeh achchhe ghar kā hai.
16. Nutritious; nourishing; wholesome.
17. Exact; proper; just; fair; reasonable (*ṭhīk*); opportune.
Achchhe waqt par āē.
18. Appropriate; adequate; matching; answering; fitting; suitable; becoming.
Is pe kālā got achchhī rahegī.
19. Correct; dutiful; moral; right-minded. [(*sartā*).
20. Reasonable; fair; moderate; cheap
Chār āne gaz ko achchhā hai.
21. Beneficial; serviceable; useful; interesting; profitable; instructive; didactic.
22. Laudable; praiseworthy; admirable.
23. Valuable; estimable; precious.
24. Passable; tolerable; not bad (*khāsā*).
Yahān tak bhī achchhe rahe.
25. Favourable; propitious; felicitous.
26. Lucky; fortunate; happy.
Koī achchhā din dekh-kar byāh kar do.
27. Good-tempered; even-tempered.
Kyā achchhe ādmī haiṅ, sab se haṅs-ke bolte haiṅ.
28. Salubrious; wholesome; healthy; salutary; healthful; sanitary; bracing.
Āb o havā achchhī hai.
29. Rich; productive; fertile.
Achchhī dharti.

achchhā bich'chhā,—khāsā, adj.
1. Fine. See *achchhā*.
Achchhā bichchhā mar gayā.
He died prematurely, or while in perfect health.
2. Thorough; complete; perfect.
Achchhe khāse faqīr ho baiṭhe!

ach'chhā barṭā'o, n. m.
1. Good use; improvement.
2. Good conduct or behaviour.

achchhe din, Happy times; better days; the good old times.

1. *Achchhe din dekhe haiñ.*
They have seen better days.
2. *Ākhe din pāchhe gaĕ, Har se kyo na het,*
Ab pachtāĕ kyā hot hai, jab chiryāñ chug gaiñ khet! Kabir.
Your best days all have backward gone, to *Har* your heart you did not yield,
Repentance nought avails when eaten up by birds is all the field.

achchhā samā. A good season; a good harvest; a season of plenty.

Bhalī barkhā hui, achchhā samā hogā. Rus.

ach'chhā shagūn,—lag'an,—mahūrat.

A good omen; a lucky or propitious moment; a favourable conjunction of the planets.

ach'chhā kar'nā, v. a.

1. To do well or right (an act).
Tum ne jo kuchh kyā, so achchhā kyā.
2. To do good (actions).
Achchhā kyā Khudā ne, burā kyā bande ne. Prov.
3. To cure; heal; restore to health; set up; resuscitate; renovate.

PHR. To set on one's legs; to recall, or bring to life.

Kitne din meñ achchhā kar doge?

achchhā lag'nā, v. n.

1. To be pleasing or agreeable; to take one's fancy.
2. To seem, appear, or look well.
Dūr se achchhā lagtā hai.
3. To become; grace; answer; befit; fit; suit; shew to advantage (*khilnā*).
Tum ko lāl topī achchhi lagti hai.
4. To relish; derive pleasure or enjoyment from.
Mīṭhā achchhā lagtā hai.
5. A *double entendre.* See *lagnā.*
6. To benefit; have a good effect.
Yeh dawā achchhi lagi.

achchhā na lag'nā, v. n.

1. Not to relish; to be unpalatable, unsavoury, tasteless.
2. To be displeasing; to offend, etc.
Hameh tumhāri koi bāt achchhi nahiñ lagti.

achchhā ho'nā, v. n. To recover; get well; come to; come round; revive; rally; to be healed or cured.

Āg kā julā āg hi se achchhā hotā hai. Prov.
Like cures like.

achchhe se achchā, adj. [(*slang*).

The best of all; the very best; A 1.

Achchhe se achchhā phal chhāñt lo.

achchhā, adv.

1. Very good; very well; all right; no matter; please yourself.
2. No doubt; yes; very true; quite right (*bhalā*).
Mausi, ham to jāĕ haiñ, kuchh mat karo bichār,
Achchhā, mat do gend ko, hai tum ko ikhtyār.
Play. *Rūp Basant.*
3. Well; correctly; properly.
4. Well-off; thriving; doing well.
5. How well; admirable; couldn't be better (*khūb*).
Āp to achchhe āĕ! (said ironically).
6. Aye; yea; well; even so; amen (*āmīn*).
7. Willingly; if you please; with all my heart (*dil se*).
8. Much; very much; too much; thoroughly; completely.
Koi pukārti hai, "kyā kyā mujhe bhigoyā!"
Koi pukārti hai, "kaisā mujhe bhigoyā!"
"Nāhaq qarār kar-kar jhūṭā mujhe bhigoyā!"
"Yūñ dūr se bulā-kar achchhā mujhe bhigoyā!"
Nazīr. *Barsāt* (rain).
Hear some cry out, oh *what* a wetting you have given me!
And others cry, oh *such* a wetting as I've had for you!
False man! you promised fair you'd come and meet me here, see now,
How all *for nothing* I've been made to soak in rain for you!
You made me come so far, and oh, *how nicely* I am drenched!

achchhī tarah, —— ***se,*** adv.

1. Properly; duly; carefully; well.
Achchhī tarah se kām karo.
2. Efficiently; effectively; thoroughly; completely; fully; wholly.
3. Doing well; getting on well; in good health; prosperously.
Achchhi tarah se to ho?
4. To one's heart's content; freely; satisfactorily.
Achchhi tarah se ro-lo.*

achche waqt meñ, In time; in good time; at a lucky moment.

PHR. At the nick of time.

achchhā, intj.

1. Very good! very well! be it so! so be it! this well do (*bas*).
2. Well done! bravo! humph! well.
Bahut achchhā! kyā kahnā!
Bravo! Nothing could be better.
3. Fine! all very fine! what next? (*aur kyā*).
4. My dear! please! friend!
Achchhā merā bhāi, iskā hāl jo tum ko mālum ho, likh bhejo. Gālib.
5. There's a good boy, (or good fellow); there's a dear.
Jā-ke tā meri dogānā ko yeh pishwāz de ā.
Tere sadqe gai, achchhā merā pyārā tiggā.
Wom. Rangin.
6. We shall see! you shall pay for this!
Achchhā bachā sa njhāingā.
Very good, sir! I have an account to settle with you. [(*samjhe?*).
7. Do you see? do you understand?

achch'hī ka'hī, intj.

Well said! all very fine! what next!
Āp ne bhi achchhi kahi! "nāch chhoro, wāz suno."
How well you talk—"leave the dance, and sermons hear."

* 1. *rolo* sift. 2. *ro lo* cry.

اچھے **अच्छे** *achchhe, achchhoṅ,* n. m. an Emp. form of *ach'chhā.*

1. Betters; superiors.

1. *Maiṅ to tumhāre achchhoṅ se le lūṅgā.* [*hai?*
2. *Achchhe achchhoṅ ko dekh līyā hai, teri kyā asal*

I have seen your betters, who are you?

2. Patrons; supporters; helpers (*murabbī*).

3. Fathers; forefathers; heads; ancestors; predecessors; progenitors (*baṛe būṛhe*).

4. Men of birth, rank, or authority; noblemen; gentlemen; lords; great men; rich men; gentle folk; magnates; grandees (*baṛe ādmī*).

Achchhe achchhe māre phirte haiṅ. [of bread).

Good men are knocking about (for want

5. Men of ability, mental or physical power, learned men; *literati.*

Achchhe achchhoṅ ke uṛā deti hai shamshīr havās. Zafar.

6. Ironic. Bad men; men of low origin.

Kisi achchhe kā tol hai!

اُچھالنا **उछालना** *uchhāl'nā, uchhāl'denā,* W. *uchchhālnā,* Sah. *ulchhānā,* Brij. *uchhlānā,* E. v. a. Caus. of *uchhalnā,* S. **उत्क्षिप्त,** Pr. *uchchhitto* tossed up.

1. To toss; toss up; throw; throw up; pitch; fling; wave.

1. *Sonā uchhālte chale jāo.* Prov.

lit. To toss up gold on the road. (A phrase used to express security of life and property).

2. *Jo dekhe inki sūrat, le pyār se khilāve,*
Hāthoṅ upar uchhāle, aur chheṛ-kar hansāve,
Chāme kabhī dahan ko, chhūtī kabhī lagāve,
Koī chusnī muṅh meṅ deve, koī jhunjunā bajāve.
Kyā sair dekhte haiṅ yeh tifl shīr-khore! Nazīr.

Whoever sees the [dear] face [of a child].
But fondly takes him up, and plays with him,
Now throws him up and tickles, makes him laugh,
Now kisses him, now clasps him to his breast,
One [gently] puts a coral to his mouth,
Another turns a rattle [for his sport]. [child!
What entertainment springs before a sucking

3. *Koī to tāne gulchah, koī kichar Hari pe uloohāē,*
Koī saṅg kī saheli thārī minti kare duār pe. Holī.

Some close their fists, some Hari splash with mire,
And at the door some stand entreating him.

2. To cast up; vomit (*ḍālnā*).

3. *Irony.* To bring to disgrace, dishonor, discredit, etc.

PHR. To take the shine out of; to cast or throw into the shade.

Khāb bāp dādā kā nām uchhālā!

You have made a foot-ball of your ancestor's good name.

4. To fight; wrangle; quarrel.

Gā uchhālnā.

اُچھال چکّا **उछाल छक्का** *uchhāl'-chhak'kā,* W. *uchhāl-chittī,* E. n. f. H. *uchhāl* + *chhek pudendum muliebre.*

A wanton who exposes her bosom; a lustful woman; a harlot.

Woh kutyā baṛī uchhāl-chhakkā hai, hateli pe liye phirti hai.

That b —— is always in heat, she carries *it* about in her palm.

اُچھاؤ **उछाओ** *uchhā'o, uch'chhāo, uṭhā'o, ut'shab,* n. m.

A festival; jubilee; public demonstration of joy; a grand procession of an image.

اُچھت **अच्छत** *ach'chhat, ā'khad, ā'khat,* n. m. S. **अ** not, **क्षत** broken, Pālī. *akkhatam.*

1. Whole or unbroken rice used in oblations. [*pūjā*).

2. A pinchful of rice (just enough for

Hāṅḍi meṅ achchhat nā, chalā samdhī jeṅve. Mag. Prov.

Not a pinch of rice in the pot, and he says "come and feast with me."

achchhat tilak, The ceremony of putting a few grains of rice on the forehead of an image or of a *Brāhman* when invited to an entertainment.

اُچھتانا پچھتانا **अछताना पछताना** *achhtā'nā pachhtā'nā,* Wom. *astā'nā pastā'nā, āge pīchhe ho'nā,* Old H. *agait' pachhait',* v. n. *lit.* To advance and retire.

To wish and not to wish; pine and repine.

Astā pastā-kar wohī roṭī khāī.

اُچھر **अच्छर** *ach'chhar, an'chhar, āṅk,* Rus. *ak'khar, ankh'ar, āṅkhar,* n. m. S. **अक्षर, अ** not, **क्षर** to perish, Pālī. *akkharam.*

A letter of the alphabet; letter; character.

beh mātā ke achchhar, karam rekh, n. Predestination; fate; destiny; the hand of destiny.

اُچھرس **इछुरस** *ichh'u-ras ikh-ras,* E. *kusiyārak ras,* Tir. *ganne kā ras,* W. n. m. S. **इक्षु** + **रस.** The juice of the sugar cane.

اُچھرنگ **अछरंग** *achh'raṅg,* E. *achhraṅg'yā,* A false accusation; a calumny.

Are, jhūṭoh mati jorā achhraṅggā re ki. Mag. *Horil* Song.

Now, don't make up false charges.

اُچھروٹی **अछरौटी** *achhrau'ṭī,* n. f. Causal form from S. **अक्षर.**

1. Orthography.

2. A mode of playing on a stringed instrument so as to express the words of a song (*bol bajāna*).

3. A Turkish guitar, lute, or mandolin, with a long neck and usually having three to seven strings.

H اُچھلنا उछलना *uchhal'nā*, v. n. S. **उत्** above, **शल्** to move.

1. To leap; bound; jump; spring.

Meṅḍak uchhal rahe haiṅ, aur mor nāchte haiṅ. *Barsāt.* Nazīr.

2. To gush; spurt; issue; spout.

Phuāre se pānī uchhaltā hai.

3. To rejoice; dance and sing; to be merry; to be overjoyed.

1. *Āē Kanāgat, phūlā kāṅs,*
Bāman uchhleṅ nau nau bāṅs. Prov.
Kanāgat's come, the long grass blooms,
The *Brāhman* dances nine poles high.

(The *Kanāgat*, or *Shrād* is a feasting of Brāhmans with oblations made to appease the souls of the dead)

2. *Chillā kham ṭhok uchhaltā ho, tab dekh bahāreṅ jāre ki. Jā.* Nazīr.

When *Chillā** springs and beats his arms, then is the reign of winter great.

3. *Kuchh rāg aur raṅg jhamkate haiṅ, kuchh maē ke jām chhalakte haiṅ.*
Kuchh kūdeṅ haiṅ, kuchh uchhleṅ haiṅ, kuchh haṅste haiṅ, kuchh bakte haiṅ
Yeh taur, yeh naqshā ashrat kā har ān banāyā Holī ne. Nazīr.

Both dance and song here flash and gleam, the wine cup brimming flows;
Behold some leap, some dance, some laugh, some gabble. This the form,
The color Holi wears each moment of its pleasure-reign.

4. To fly into a passion; flare up; to be wild with rage.

PHR. To cut up rough *(slang)*; to run mad.

Abhī kuchh maiṅ lahāūgā, to uchhalte phiroge.

5. To come on (a woman); to have sexual intercourse with. *Raṇḍī pe uchhal gaē.*

اُچھل کود उछल कूद *uchh'al kūd*, n. f. [bols.

1. Leaping and jumping: skipping; gambols.

Kyā uchhal kūd kartā hai! nic'lā baith. Wom.

2. Merriment; revelry; enjoyment; rejoicing (*nāch raṅg*).

Roṭī se jiskā nāk talak pet hai bharā,
Kartā phire hai kyā woh uchhal kūd jā ba-jā! Nazīr.

Who's stuffed up to the throat with food,
Goes bounding, dancing all about.

H اُچھوانی अछवानी *achhvā'nī*, Tir. *achhumānī*, Sah. *chhavānī*, n. f. From *ajvān* a kind of aniseed.

An aromatic decoction given to women after child-birth.

H اَچھوتا अछूता *a-chhū'tā*, Mag. *a-chhut'tā*, Tir. *amuiyā*, adj. S. **अ** not, **छुप्** to touch.

1. Untouched; unpolluted; untasted.

Rasoi achhūti hai.

2. Not used; quite new.

Bichhāūṅ soznī† ek ujlī aur achhūti lā. Wom. Rangiu.

3. Fresh; new; not broached.

Tujhe gāfil nashe meṅ jab pāyā,
Phir achhūtā kisi ne kab chhoṛā! Nazīr.

Hath any found you drunk,
And yet left you untouched!

4. Holy; not to be touched (offerings).

Is ko hāth na lagāo, achhūtā hai.

achhūtā bartan, n. *lit.* An untouched vessel.

A maid; virgin; unbroached girl.

Maiṅ, yeh achhūtā bartan hai, rāt bhar ke do sau leṅge.

H اُچھونا उछ्रू होना *uch'chhū ho'nā*, v. n. S. **उच्छ्वस्** to breathe, H. *o'chhā* narrow, hence short breath.

To be nearly choked in the act of swallowing; to go down the wrong way.

1. *Ok bauī-kar pīne se uchchhū ho gayā.*
2. *Yād khāne meṅ jo, Raṅgiṅ, mujhe kal tū āyā.*
To bachī mar hī ke, aisā mujhe uchchhū āyā. Wom. Rangiu.

As yesterday at dinner to my mind you came, Rangiu,
I very nearly died, I had such a fit of choking.

H اُچھیڑ उछीड़ *uchhīṛ'*, *chhīṛ*, n. f. Opp. of *bhīṛ*, H. *chharā* alone.

Paucity; smallness; a small number.

H اَچیت अचेत *achet'*, adj. S. **चित्** to attend to.

1. Inattentive; absent; abstracted.

1. *Chet re, a-chet yār,*
Samajh būjh rat Murār. Bhajan.

2. *A chet nāhit kāhe kare lā? Dekhā na nīke.* Mag.

Why do you look about? Fix your attention properly.

2. Regardless; careless; heedless; reckless (*be-parvā*).

Aisan achet ghoṛā haklan, ki laṛkā pichā gel. Bhoj.

He drove so furiously that he ran over the child.

3. Neglectful; negligent; forgetful; remiss (*bhulakkar*).

Baṛā a chet hai, jis kām ko kahte haiṅ bhūl jātā hai.

4. Not circumspect; off one's guard; sound asleep; napping; incautious (*bekhabar*).

Aise achet ho ke soē, chorī ho gai.

5. Inconsiderate; thoughtless (*be-fikr*).

Ye burbak achet, je ji meṅ āūl se bak lak. Mag.

This wandering fool babbles away just as it comes into his head.

6. Insensible (as in a swoon); senseless (*be-hosh*).

H اُچیلنا उचेलना *uchel'nā*, *ucher'nā*. W. Rus. for *chhīl'nā*, *ukheṛ'nā*, *udheṛ'nā*, *uder'nā*, v. a.

To separate one thing from another.

A اَحاد *ahād'*, pl. of **أحد** one. H. *ikāī*, n. Units; cardinal numbers.

A إحاطة *ehā'tah*, Pop. *hā'tā*, *ahātah*, n. m. **حوط** surrounded.

1. Compass (*gherā*); limit; boundary (*had*).

2. Precincts; premiss; area (*chauk*).

* The forty days of severe cold, personified as a wrestler. † A quilted carpet.

3. Enclosure; an enclosed place; fence; compound (*āṅgan*); court-yard; field.

4. Fold; pound; pen (*kharak*).

5. Zone; belt; circle; province; territory; tract; domain; presidency (*ḥalqā*).

Baṅgāl hātah.

ahātah, yā hā'tā kar'nā, yā gher'nā, v. a.

1. To surround; hem in; hedge in; encircle (*ghernā*).

Bāgiche kā hātā gher do.

2. To enclose; rail in; wall in.

3. To bind; confine; limit; determine.

4. To define boundaries; appoint limits; bound (*had bāṅdhnā*).

A **إحتلام** *ehtelām'*, n. m. Ped. for Pop. Mah. *nahāne kī hājit*, Wom. *Shaiṭānī* (Devil's act). Wet dreams; nocturnal pollution.

A **إحتمال** *ehtemāl'*, n. m. حمل he bore.

1. Reasonable chance; fair chance; probability; likelihood; presumption (*bharam*).

2. Conjecture; guess; supposition (*atkal*).

3. Doubt (*shubah*); suspense (*dubdhā*); uncertainty.

إحتمالي *ehtemā'lī*, adj.

1. Presumable; presumptive; likely; probable. [conjectural.

2. Hypothetical (*farzī*); problematical;

3. Doubtful; dubious; ambiguous; questionable; suspicious.

4. Contingent; precarious; uncertain.

A **إحتياج** *ehteyāj'*, n. f. Ped. for *hājat*, q. v. حوج needed. Need; want; urgency; exigency.

A **إحتياط** *ehteyāt'*, n. f. حوط guarded.

1. Caution; care; attention (*khabardārī*); heed; wariness; vigilance (*chauksī*). [tion.

2. Circumspection; precaution; delibera-

Pahle se ehteyāt hoti, to āj kyoṅ pachhtāte?

ehteyāt kar'nā,—rakh'nā, v. a.

1. To heed; attend; see; look to.

2. To look after; watch; keep watch over; take care; to be careful (*chauksī k.*).

3. To take precautions.

ehteyāt-i-munā'sib, Proper care.

احتياطاً *ehteyā'tan, ehteyāt se, khabardārī se,* adv. Carefully; cautiously; with care or circumspection; warily; with caution.

A **أحد** *a'had,* n. m. P. یک S. एक:, H. एक. Unity; one; an individual.

أحدي *ah'dī, ah'adī,* H. *ās'katī, āl'sī,* n. m.

1. One who is supported by the king at his ease, rendering no service and not taking part in any active occupation.

2. A lazy, indolent fellow who will not work; also called an *ahdī bail* (an ox too tired or sick to stir or get up, and performing the functions of nature where he lies); a drone; sluggard.

Ahdi paṛā hi rahegā, uṭṭhegā bhī? Wom.

3. An Indian military corps in the reign of Akbar, so named because it was called out only on great emergencies, in consideration of important victories obtained by the corps.

ahdī banā'nā,—nikāl'nā, v. a. To exhibit an *ahdī* (as is done in the Holī).

A **إحرام** *ehrām'*, Ped. حرم was forbidden. *lit.* Making or determining any thing to be unlawful.

1. Abstinence from sensual enjoyments, during the month of *Moharram.*

2. The period of pilgrimage at Mecca.

3. A coarse dress worn by pilgrims on entering Mecca.

ehrām bāndh'nā, v. n. To make a vow as a pilgrim, at a certain stage from Mecca, appointed for the purpose, preparatory to entrance into the holy city.

jā'ma-i-ehrām, n. The garment worn by pilgrims on entering Mecca, consisting of two wrappers without seam. *Qānūn-i-islām.*

A **إحسان** *ehsān'*, n. m. حسن became good. Kindness; acts of kindness; good offices; benefit; favor; benefaction; an obligation conferred.

Tinkā utāre kā ehsān. Prov.
The smallest service deserves thanks.

ehsān' jatā'nā, v. a. To speak or boast of one's good actions; to remind one of an obligation.

Sulfā de-ke ehsān jatāte ho?* [tion.

ehsān rakh'nā, v. a. To place under an obliga-

Wāh! chakkho, aur ehsān rakkho!
Good! spoon, and call it a favour conferred!

احسان فراموش *ehsān-farāmosh,* adj. Ped. Ungrateful; thankless.

ehsān kā badlā, Requital or return for any favor; a return.

ehsān kar'nā, v. a. To confer a favor or benefit; to oblige; to do a good turn or service; to serve; benefit.

ehsān le'nā, v. n. To be indebted to; to be under an obligation; to receive a favor.

ehsān' mān'nā, v. n. To feel obliged; to be grateful or indebted to.

Khudā kā to ehsān māntā hi nahiṅ, hamārā kab mānegā?

* *A chilam* full of tobacco, *i. e.* a small thing.

احسان مند *ehsān-mand'*, adj.
Thankful; grateful; obliged.

احسان مندي *ehsān-mandī*, n. f. Gratitude; a sense of obligation; thankfulness.

ehsān hai, intj.
1. Thanks! many thanks! much obliged!
2. Thank Heaven! Heaven be praised!
Khudā kā ehsān hai!

A اَحکام *ahkām'*, n. m. pl. of حکم order.
1. Orders; commands; decrees (*aggyā*).
2. Mandates; injunctions; ordinances; statutes; judicial decisions, or decrees; letters patent. [(*bu'āo*).
3. *In law*, A summons, or injunction

A اَحمق *ah'maq*, *ah'maq kī dum*, n. m.
Fool; simpleton; blockhead; booby; dolt (*mūrakh*); dunce; owl; dunderhead; noddy; ass; ninny.
1. *Bin bulāī ahmaq. le dauṛī sahnak.* Prov.
The fool comes uninvited with a platter.
2. *Abe! O ahmaq ki dum! yeh kyā kartā hai!*

ah'maq ul-lazī, n. m. Ped.
An arrant fool; a natural.

ah'maq banā'nā, v. a.
1. To make a fool of; befool; make fun or jest of (*hansī uṛānā*); to laugh at; hoot at, etc. (*ullū banānā*).
Bhaṅg pilā-ke ahmaq banā dīyā.
2. To cheat; impose on; throw dust in one's eyes (*āṅkhoṅ meṅ khāk ḍālnā*).
Tujh mujh ko ahmaq banā-ke apnī haṅḍyā garum kar letā hai.
By fooling this one and that one he contrives to keep his pot boiling.

ah'maqā-pan, *ah'maq-pan*, *ah'maqpanā*, *himā'qat*, Ped. *chū'tyā-panā* (obscene), n.
Folly; stupidity; idiocy. [n. m.

A اَحوال *ahwāl'*, Ped. pl. of حال Rus. *haval*,
State; condition; case; circumstance; state of affairs; affairs.
Pal, pakhvāṛā; ghaṛī, mahinā; chau-ghaṛiye kā sāl;
Jis ko Lālā kal kahe, kaho uskā kyā ahvāl! Prov.
The *Lālā's* moment is two weeks; his hour, a month; four hours, a year;
And as for his "to-morrow"—its duration who can tell!

ahwāl' batānā, — *batlā'nā*, —*sunā'nā*, v. a.
To state one's case, or condition; to tell or relate one's story; to state one's case (to a physician).
Māmā, hakīm jī ko ahvāl sunā-kar nuskhā le ā.

ahwāl'-pursī, n. f. [stances.
Inquiry after one's health or circum-

ahwāl pūchh'nā, *khair sallā pūchhnā*, v. a.
1. To enquire after one's health, circumstances, etc. (*khem kusal pūchhnā*). [enquiry.
2. To investigate; institute or prosecute

A اَخبار *a^{kh}khbār'*, n.m. pl. of خبر news. A. خَبَرَ he knew. A newspaper; gazette; journal.

اخبار نویس *akhbār navīs'*, n. m.
A news-writer; "our own correspondent"; an editor (*mohtamim-i-akhbār*).

P اَختر *a^{kh}kh'tar*, H. *tārā*, n. m. A star.

A اِختراع *i^{kh}khtir'ā^aa*, n. m. Ped. for *ījād'*, q. v.
1. Invention; discovery; device (*ukat*).
2. Propagation; publication.

P اَختر بختر *a^{kh}kh'tar ba^{kh}kh'tar*, n.m. H. *astar bastar*, *istar bistar*, (bedding, etc.). *astar* lining, *bistar* what is spread, S. बस्त to cover.
Chattels; goods; trifles; household stuff.
Lo ji, yahāṅ se ṭahlo, apnā akhtar bakhtar samhālo.
Now then, Sir, pack up and be off!

A اِختصار *i^{kh}khtisār'*, n. m. خَصِرَ became intensely cold.
1. Conciseness; brevity; condensation.
2. Summary; abstract; epitome; synopsis; precis (*khulāsā*).

اختصار کرنا *ikhṭisār kar'nā*, v. a.
1. To curtail; cut short.
2. To abridge; summarize; epitomize; draw up a *precis*.
3. *In Arith.* (for *mukhtasar karnā*). To reduce; simplify. [word.

bil-ikhtisār, Ped. adv. In short; briefly; in a

A اِختلاط *i^{kh}khtilāt'*, n. m. خَلَطَ mixed.
1. The act of mixing; mixture; union; amalgamation (*mel*).
2. Acquaintance; intimacy; familiarity.
3. Attachment (*pyār*); friendship; attachment between the sexes.
Mīāṅ, bībī meṅ to gazab ikhtilāt hai!
Man and wife seem wonderfully loving, eh!

A اِختلاف *i^{kh}khtilāf'*, n. Ped. for *^{kh}khilāf'*, خَلَفَ came after.
1. Contrariety; contradiction; opposition; discrepancy; difference (*antar*).
2. Incongruity; incompatability; disagreement (*an-ban*).
3. Rupture; variance; schism (*bigāṛ*).

ikhtilāf rāe, Difference of opinion.
ikhtilāf rakhnā,—*ho'nā*, v. n. Unid.
To disagree; differ; clash.

P آخْتَہ *ā'kh'ta, a'kh'ta,* adj. P. اختہ to unsheath the sword. Castrated; gelded.

ākh'ta, akh'ta, n. m.
A castrated animal; a gelding.

akhta kar'nā, v. a. To castrate; geld; emasculate (*khojā k.*); to deprive of virility.

akhta honā, v. n. To be castrated, gelded, etc.

akhtī ghoṛī, n. f. *lit.* a castrated mare.
A woman with flattened, or no breasts. (A jest). [Mashir.

Ghoṛe to akhte hote the, lo! ghoṛī akhtī hai!

H آخ تھو آخ۔تھو *ā'kh-thū,* intj. An imitative word for the sound of hawking and spitting.
Tush! pooh! pshaw! foh! fie!

Ākh-thū, khaṭṭe hote hain. Prov. "Sour grapes."

ākh-thū, n. m. Spit; saliva (*thūk*).

Ākh-thū terī g—ṛ meṅ, ṭukā tere hāth meṅ. Prov.

A اِخْتِیار *i'khtyār',* n. m. خیر What is chosen, good.

1. Choice; option; election.
Tumheṅ ikhtyār hai, jo chāho so lo.
2. Will; discretion; pleasure.
Āp ko ikhtyār hai.
3. Liberty; privilege; immunity; franchise.
4. Control; disposal; management.
Yeh bāt ikhtyār se bāhar hai.
5. Right; charter (*istihqāq*).
Begāne māl par kyā ikhtyār (right)?
6. Competency; authority; power; prerogative; patronage.
7. Jurisdiction; cognizance; province; rule; sway; government; administrati n.
8. Office; function; charge; commission.
Un ko Parmat (customs) *kā ikhtyār milā.*

ikhtyār-i-ibtidāī,—samāat-i-ibtidāī.
Primary jurisdiction. [of way.

اختیار آمد و رفت *ikhtyār-i-āmad o raft.* Right

اختیار تجویز قانون *ikhtyār tajvīz-i-qānūn.*
Legislative power.

اختیار تجویز مقدمہ *ikhtyār-i-tajvīz-i-muqadmā.*
Judicial power.

اختیار جایز *ikhtyār-i-jāiz.*
Legal power; lawful authority; a right.

ikhtyār rakhnā,—honā,—hāsil honā, v. n.
1. To have a right, or title to; to have the power; to be privileged, authorized, empowered, etc.
2. To be able; to rest with.

اختیار سرسری *ikhtyār-i-sarsarī.*
Summary jurisdiction, or power.

ikhtyār se, adv. Voluntarily; of one's own accord; at will; at pleasure; *ad libitum;* freely.

ikhtyār se bāhar honā, v. n. To exceed, or pass the limits of one's authority.

اختیار شوہری *ikhtyār-i-shauharī.*
Marital authority; the authority of a husband over his wife.

—*ām.* Ordinary jurisdiction; general power.

اختیار عدالت *ikhtyār-i-adālat.*
Jurisdiction; judicial power or authority.

ikhtyār amal meṅ lānā,—nāfiz karnā, v. n.
To exercise (certain) powers, functions, or authority.

اختیار فوجداری *ikhtyār-i-faujdārī.*
Criminal jurisdiction; magisterial power.

اختیار قانون *ikhtyār-i-qānūn.* Legal power.

—*kāmil,* Plenary powers; full powers.

ikhtyār karnā, v. a.
1. To choose; elect; adopt; fix upon.
2. To determine to do; to resolve or decide on.
3. To undertake; assume; take up; espouse; take upon one's self (*apne ūpar lenā*).
4. To effect; have recourse to; to resort to. [rity.

اختیار مطلق *ikhtyār-i-mutlaq.* Absolute autho-

اختیار ملنا *ikhtyār milnā,* n. v.
To be invested with power or authority.

اختیار مناسب *ikhtyār-i-munāsib.*
Due authority; sufficient power.

ikhtyār-i-munsifī,—hākimānā.
Judicial power or authority.

—*meṅ honā,* v. n. To be in one's power; to be subject to one's will or discretion.

اختیار ناجایز *ikhtyār-i-nā-jāiz.*
Unlawful authority; illegal power.

A اَخْذ *a'kh'az,* n. m. Ped. اخذ taken.

1. Taking; seizing; intercepting.
2. Seizure; exaction; appropriation.

akhaz kar'nā, v. a. Ped.
1. To seize; take away; to deprive.
2. To claim; exact; appropriate.

A آخِر *ā'khir, a'khīr',* n. m. اخر made last.

1. End (*ant*); extremity; farthest degree; utmost extent; *terminus.*
2. Limit; border; edge; boundary (*had*).
3. Expiration; termination; close; term; period (*anjām*).

ākhir', P. *ākh'rī, akhīr',* H. *pichh'lā,* adj.
1. Last; final; ultimate; extreme.
2. Late; latter; last mentioned. [sive.
3. Decisive; positive; definitive; conclu-

ākhir,—ul-amr,—kār,—ko, ākhirash, adv. In the end; at last; ultimately; after all; finally; once for all; eventually.

Ākhar apnī jāt pe gayo. Rus. Prov.
After all his (low) birth, (or nature) asserted itself.

ākhir sāl. The end of the year; the end of the revenue year; the last year.

ākhir kā mahīnā. W. The sixth month of the Mahomedan year. *Rare.*

ākhir kar'nā, v. a. [plete.
1. To terminate; conclude; finish; com-
2. To execute; perform; accomplish.
PHR. To bring to an end.

ākhir ho'nā, v. n.
1. To be over; to come to an end.
Bhuṭṭoṅ kī fasal ākhir huī.
3. To stand, or to be last (in order).
Uskā nambar ākhir ho gayā.
2. To expire; die; die out; cease to live or exist.
PHR. To come to nought; to breathe one's last.
Buḍḍhe mīāṅ ākhir hue.

akhīr zamā'na,—waqt,—sam'ā, n. m.
The last time, period, or age—hence, the last death gasp (*ant'kāl*).

آخرت ***ākh'irat,*** n. f. The next world; the world to come; a future state.

ākhirat saṅvār'nā, v. n. Mah. Wom. To do good deeds that may procure salvation.
PHR. To work out one's salvation.
Mā bāp kī khidmat se ākhirat saṅvāro.

آخري ***ākh'rī,*** adj. Of or belonging to the end; latter (*pichhlā*).

ākh'rī bahār', n. f. *lit.* Declining spring.
1. The end of the harvest, or fruit season.
Holoṅ ki ākhrī bahār! Street cry.
The last parched (green) gram of the season!
2. An age of decay, or coming extinction.

ākhrī chahār' sham'bā, n. m.
The last Wednesday that falls annually in the month of *Safar*, when a festival is observed by the Mahomedans of India, their prophet having on that day found himself well enough to walk abroad for the first time after a very severe illness.

A إخراج ***ikhrāj',*** n. m. Ped. خرج passed out,
Opp. of دخل entered.
1. Expulsion; evacuation; ejection; banishment; turning out of possession; deportation; extradition; discharge.
2. Elimination; exclusion; exception.
3. Extraction; derivation. [n. m.

إخراجات ***ikhrājāt',*** Illit. ***kharājāt',*** pl. of **خراج**
Expenses; disbursements (*kharch*); charges; costs.
Dohre kharājāt se bacāh lāī. Mah. Wom.

H آخروٹ **अखरोट** ***a^khroṭ,*** Rus. ***kharoṭ, khiroṭ,*** n. m. S. **अखोट.**
A walnut; the fruit of the *Aleurites triloba; juglans regia.* Wat.

A إخلاص ***i^khlās',*** n. m. خلص pure, clear.
1. Purity; sincerity; frankness; ingenuousness; openness; candour; honesty.
2. Pure friendship; genuine attachment; fidelity; affection; love.
1. *Ikhlās se ikhlās paidā hotā hai.* Prov.
Love begets love.
2. *Āyā jo koī husn kā būṭā, yā koī jhāṛ,*
Jā shokh se jhaṭ lipṭe, ye panjoṅ ke taiṅ jhāṛ,
Aṅgyā ke taiṅ chīr-ke, kurtī ko līā phāṛ;
Ikhlās, kahīṅ pyār, kahīṅ mār, kahīṅ dhāṛ,
Is ḍhab ke maze rakhtī hai aur ḍhaṅg jawānī.
Nazīr.
When beauty's rounded spreading shrub appears,
Youth instant springs and clasps th' enchanter gay,
Slit is her bodice, torn her jacket quite—
Now close entwined, now amorous dalliance fond,
Love's gentle taps, then quite a show'ry hail,
Such are the ways, th' enjoyment rare of youth.
3. Friendliness; intimacy; familiarity.
Bas jāō, zyāda ikhlās na karo.

ikhlās joṛ'nā, v. a. Mah. Wom.
To form an attachment, friendship, etc.
Maiṅ ne sab se ikhlās joṛ rakkhā hai.

ikhlās rakh'nā,—kar'nā, v. a. [truly.
1. To be sincere; to esteem, or regard
2. To regard; love; bear love to; to hold dear; revere; to be friends.
PHR. To have a regard for.

ikhlās-mand, adj.
1. Open; ingenuous; simple; frank; candid; sincere; true; honest.
2. Friendly; kind; affectionate; attached to; cordial. [(*slang*).
3. Intimate; thick; hand and glove

A أخلاط ***a^khlāṭ',*** n. m. pl. of خلط A. خَلْط.
mixed. [posed.
The humours of which the blood is com-

akhlāt-i-ar'bā, n. m. The four humours—blood, phlegm, bile, and melancholy.

A أخلاق ***a^khlāq',*** n. m. خُلق nature.
1. Manners; politeness; courtesy; breeding. [ethics.
2. Goodness; virtue; morals; morality;

P أخني پلاؤ ***a^kh'nī-pulā'o,*** for ***ya^kh'nī-pulā'o,*** n. m. A native dish consisting of rice boiled in the juice of boiled meat, with fowl and spices.

P أخور ***ā^khor', akhor'-pakhor',*** E. Rus. n. f.
Leavings; sweepings; rubbish; refuse; litter; grass, dung, etc. of stables; stubble; offals; filth.

1. *Achchhā achchhā āp, ākhor idhar /*
For yourself the tit bits, for me the refuse!
2. *Tobā / kyā ākhor uṭhā lāyā /* Mah. Wom.
Good gracious! what rubbish is this you've brought!

آخور کي بھرتي *ākhor kī bhartī, lit.* Stuffed with litter; full of rubbish, etc.

A company or congregation of boors, churls, *canaille*, etc.

H آخون आखून *ā'khūn'*, n. m. Cor. of P. اخوند
A teacher; instructor; master.

H آد आद *ad, adh, ādh, ād,* adj. S. अर्ध, Pālī. *addho* half. Used in Comp. for *ādhā* half.

ادبٹائي आदबटाई *ad-baṭāī*, n. f. Division of produce in equal shares.

ad-bar, adv. Half-way; in the middle.

ad-baẏ'ṛā,—choṭ, E. adj. Half-cleaned (rice).

ad-bilūlā, adj. Badly done, or made.

ad-banā, adj. Half formed; incomplete.

ad-bīch, adv. In the midst or middle; during completion. See *bīch*.

ād-pāo, The one-eighth of a seer.

ad-peṭ, ādhā peṭ adj. *lit.* Half a stomach full. Insufficient (food); deficient; not enough.
Ad-peṭ khānā miltā hai.

ad-ja'lā, adj. Half burnt; half consumed.

ادچکر आदचक्कर *ad-chak'kar*, A. *nisf-dāera*, S. *ardha-chakra*, n. A semicircle. [(*chuṭīlā*).

ad-choṭ, E. adj. Slightly wounded or hurt
Sāṅp ad-choṭ nikal gagā.

ادرتیا आदरतया *ad-ratyā*, n. m. One born at midnight.

ād ser āṭā, lit. Half a seer of flour.
1. A half p'orth of bread; daily food; the means of living or supporting life; subsistence; livelihood; something to keep body and soul together.
2. A phrase used by beggars soliciting alms, or by applicants for appointments.

ادکب आदकुब *ad-kub*, Equinoctial; the celestial equator.

ادکٹ आदकट *ad-kaṭ*, A. *vatar*, S. *karna*, n. Diagonal; diameter (A. *qutr*, S. *byāsa*).

ad-kach'rā,—pak'kā—galā, Sah. *ad-hūnā*.
Green, raw (fruit); half cooked; half roasted; half-fried (*ad-bhunā*).

ad-khul'ā, adj. Half open.

ad-khilā, adj. Half blown (a flower).

ad-ga'ṛā, adj. Half driven in (a stake, peg, etc.); half buried. [terete.

ادگول आदगोल *ad gol*, (*Bot.*) Half terete; semi-

ادمنا आदमना *ad-man'ā,—serā—pavvā*, n. Applied to weights and measures of twenty seers, half a seer, and two *chhaṭāks*, respectively. [S. अर्धमत.

ادمُوا आदमुआ *ad-muā,—marā*, n. m.—*muī*, n. f.
1. Half dead; in the agonies of death.
Sainan kī bāt kachhū samjhī nāhiṅ maiṅ ne,
Mo ko ad-marā kar ke dhar gayo rī.
Dekho / mo pe gajab chhailā kar gayo rī.
Wom. Rus. Song.
I knew not what those glances meant,
Half dead he's left me quite,
What ruin, see, that gay gallant has wrought!
2. Starved; weak; helpless.

H آد आद *ād, ādh*, n. f. S. and Pālī. आदि.
1. The *māyā* of the Hindū theology; nature; the external world.
2. Rise; source; birth; cradle; commencement; starting point; original.
Ād Hindū, bād Musalmān. Prov.
First Hindū, then Musalmān.

ād ant, n. m. The beginning and the end.

ād se ant tak, adv.
1. From beginning to end; from end to end; from first to last (*avval se ākhir tak*); from head to foot; from head to heel (*eṛī se choṭī tak*); from top to toe (*sir se pāoṅ tak*); fore and aft (*āge pīche*).
2. Throughout; all through.
3. Always; the whole time (*sadā*).

A أدا *ad'ā*, n. f. أدي he prepared himself.
1. Bringing to completion, perfection.
2. Perfection; master-piece; none such.
Le bhaī, adā hai, is se āge ke koī banāīgo? Rus.
3. Performance; observance; execution; fulfilment; accomplishment. [faction.
4. Payment (of a debt); discharge; satis-

ادا بندي *adā-ban'dī, qist-bandī.*
Fixing a term for the payment of a debt, or the performance of a contract; liquidation of a debt by instalments.

adā-i-khid'mat, Performance of service; execution, or discharge of a duty.

adā-i-dain, Ped. The payment of a debt.

—i-zar-i-digṛī, Satisfaction of a judgment debt; payment of the sum decreed.

adā kar'nā, v. a.
1. To execute; perform; discharge; do (one's duty). [complish.
2. To comply; fulfil; carry out; ac-
3. To discharge; defray; satisfy (a debt); repay; redeem (one's pledge); keep (one's word). [torily, or well.
4. To do justice to; to perform satisfac-

adā-i-mālguzārī, Payment of revenue.

adā ho'nā, v. n.
1. To be done, or performed satisfactorily.
2. To be discharged (a duty).
3. To be paid, liquidated, etc. (a debt).

4. To be all over with; to be made an end of (*kām tamām honā*).

Gamze karti hai dugānā, aĕ jān, kis waste?
Ek adā meñ maiñ adā hūñ, sau adā kis wāste?
Wom. Rangin.

My bosom friend, my life! why these coquettish airs?
One single glance would kill me quite. A hundred why?

harf adā honā, To be pronounced, articulated, or read distinctly, clearly, etc.

Uskī zabān se harf adā nahīñ hotā.

P أدا *ad'ā*, n. f.

1. Air; port; deportment; carriage; manner; grace

1. *Hai husn bhī uskā nāz bharā, aur ān o adā bhī pāi hai.*
Sar pāoñ se le us chanchal meñ sau zinat aur ze'āi hai. Nazir.

Her beauty rich in blandishments, and grace, expression rare,
From head to foot a hundred charms, winsome, and comely, fair.

2. *Adāĕñ sab apnī dikhātī chali.*
Chhupā muñh ko, aur muskurāti chali Mir. Hasan.

She moved along displaying every grace,
She smiling moved—a veil thrown o'er her face.

2. Polish; breeding; politeness; elegance; gentility; beauty; charm; fascination.

adā-wālā, adj. Beautiful; graceful; elegant.

Aisā kī woh adā-wālā hai, jis pe marti phirāñ! Wom.

khush-adā, adj. Well-bred; well mannered; polished; lady-like; gentlemanly; graceful; elegant; stylish.

A آداب *ādāb'*, plu. of ادب n. m. أَدُبَ he became well-disciplined.

1. Salutation; respects; devoirs.

2. Ceremonies; rules; etiquette; forms of address in writing and speaking.

3. Politeness; good manners; good breeding; civilities; courtesy; urbanity.

ādāb bajā'nā,—bajā lā'nā,—kar'nā, v. n.

1. To salute; make a salām, obeisance, etc.; to present oneself; to use complimentary expressions.

PHR. To take off one's hat; to doff the cap; present arms; to bow, or bend the knee.

1. *Huzūr meñ ādāb bajā lao.*
2. *Lijye, aur ādāb bajāiye.*

2. To confess oneself beaten; admit another's superiority.

Ādāb bajāĕñge, jo āp se kām ho jāegā.
I'll take off my hat to you, if you can do this.

3. To say goodby; to take leave.

Lijye, maiñ ādāb bajātā hūñ.

ādāb taslīmāt, Best compliments, or respects.

ādāb-i-shukrīyā, Ped. The set form, or established etiquette for making one's acknowledgments; making a formal return of thanks for favours received.

ādāb o alqāb, Address; titles.

ādāb', intj. [you.

1. Your humble servant! thanks! thank

2. Good morning; good day; good even.

H اُداس *udās'*, adj. S. उत् + घास् to sit separate or away.

1. In low spirits; dispirited; cast-down; disheartened; dejected; doleful; pensive; sad; despondent; cheerless; down-cast; depressed; dull; low-spirited; out of spirits, or sorts.

Kuchh ummed dil meñ, kuchh-ek jī ko yās,
Laboñ par hañsi, lek chehra udās. Mir Hasan.

Some hope she had, some feeling of despair;
Her lips all smiles, but sadness on her face.

2. Sullen; sulky; cross; dumpish; mumpish.

PHR. Down in the mouth; sick at heart; in the sulks; in the dumps; melancholy as a gib cat; a prey to melancholy.

3. Not bright; sombre; faded; dull (*mānd*).

Dupatte kā rang udās hai.

udās ho'nā,—baiṭh'nā—par'nā, v. n.

1. To be sad, dejected, downcast.

PHR. To take to heart; to hang down the head; to prey on the mind, or spirits.

1. *Mero balmā kāro, aur sab ke haiñ gore,*
Maiñ hot hūñ udās dekh kāre ko. Rus. Song.

My husband's dark, while all such fair ones have,
It makes me sad to see my darkie, O!

2. *Aĕ mausīm-i-khizāñ! lage is sir ko tere āg,*
Bulbul udās baiṭhi hai, ek sūkhe ṭhunt par. Wom. Inshā.

Fire rain upon thy head, thou ruthless autumn wind!
The *bulbul* on a withered stump doth doleful pine

2. To be dull, not bright (colour).

Barsāt meñ sārā masālā udās par gayā.*

أداسا उदासा *udā'sā*, n. m.

A cord worn as a shoulder belt by *āzāds*.

udāsā kas'nā, v. n. To start; depart; leave; take one's way.

أداسي उदासी *udā'sī*, Tir. *uṅdā'sāl*, n. f. [tion.

Sadness; despondency; dullness; dejec-

udāsī chhā'nā,—bras'nā, udāsā chhā'nā, v. n.

1. To be clouded with sorrow.

2. To become dull, or cheerless.

1. *Rājā ji! rāni tumheñ mahloñ rahi bulāĕ.*
Kal se tabiat sust hai, rahi udāsi chhāĕ.
Wom. Play. *Rūp Basant.*

O king, the queen doth in the palace for you call,
Since yesterday she's low, and gloom hangs over all.

udāsī, n. m.

1. A hermit; anchorite; a class of faqīrs; one who has retired from the world, whose family is unknown, and who has neither friend nor foe.

Piu ke bairāg kī udāsi sāñ,
Dil yu bairāgi o udāsi hai. Wali.

With sorrow from her lover torn,
A widowed heart, downcast, forlorn.

2. One who eschews the married state for the sake of religion.

Tum udāsi ho, ki gharbāri?

* Gold or silver lace or edging.

H اُداهَت उदाहट *udā'hat, ūdā'pan*, W. *udā'ī*, E. Wom. n. f. From *ūdā*. Purple color.

S اُداهَرن उदाहरण *udāhar'an*, n. m. A. مثال S. उत् over, आ all round, हृ to take.

1. An illustration, or example; a case in point; instance.
2. One of the five modes or rules of logical [reasoning.

A أَدَب *adab*, n.m. Respect; deference; honor.

adab kar'nā, v. a. To pay respect, or deference to; to look up to; honor; respect; revere.

Baroṅ kā adab karo.

ad'ab, intj. Manners, sir! out with you! clear out! keep your distance!

Adab! kutte, adab! Wom.
Manners! dog, manners!

ادیب *adīb'*, n. m. Ped. A teacher of etiquette or manners.

H اَدبهُت अद्भुत *ad'bhut*, Mag. *ad'bud*, adj. S. अति exceeding, भू to be. Pāli. *adbhuto* See. *achraj*. Hidden; mysterious; wonderful.

Dekho re, koi jogyā kamār, adbud rūp banā-vane-hār! Mag. Song. *Khemṭā of Shiv.*

Say, have you seen my jogī—master of a thousand shapes and graces!

H اُدبیگ उद्वेग *udbeg', udveg'*, n. S. उत् beyond, वेग quick.

1. Perturbation; agitation; anxiety; uneasiness; restlessness; perplexity; care.
2. Fear; consternation; apprehension (*ḍar*).
3. Hurry; haste; impetuousness (*jaldī*).
4. The fruit of the *areca catechu*. Wat; betel-nut.

اُدبیگی उद्वेगी *udbe'gī, udve'gī*, adj.

1. Perplexed; anxious; perturbed; agitated; at a loss; not knowing what to do.
2. Hasty; precipitate; impetuous.

H آدَر आदर *ā'dar,—mān, bhāo*, n.m. Pr. and Pāli. आदरो, S. आ + दृ to respect.

1. The act of treating with attention and politeness.

Mahgni ki chādar, tā pe pachās ki ādar! E. Prov.
A borrowed sheet, and she offers it to fifty different people!

2. Homage; fealty; obeisance; reverence.
3. Honor; esteem; estimation.

ādar pā'nā,—mil'nā, v. n. To be welcome; to receive honors.

1. *Din das ādar pāī-ke, kar le āp bakhān.* [brag!
Ten day's attention you received, and how you

2. *Sab farsh se uthā-kar biṭhlāyā jūtyoṅ par,*
Muflis ko har makāṅ meṅ ādar milā to aisā?
Nazir.
Raised from the carpet, seated on the shoes outside.
Such is the honor for the poor the fates provide!

ādar se baiṭhā'nā, v. a. To lead or invite (one) to a seat with respect or deference.

ādar se le'nā, yā le jānā, v. a.

1. To receive respectfully.
2. To receive (a visitor) with due respect.

ādar kar'nā—de'nā, v. a. [ence.

1. To respect; honor; esteem; reverPHR. To do honor to; pay respect to; pay homage to.

1. *Lachhmi bin, ādar kaun kare?* Prov.
No money, no respect.
2. *Jā ko jo pyāro lagai tā ko ādar det,*
Koël ambhi let hai, aur kāg nibori let. Brij. *Dohā.*
Regard, respect is shown to those we dearest deem.
The cuckoo to the mango clings; the crow, the nim.

2. To show hospitality or attention to; to receive one cordially or with due ceremony.

1. *Āwat nahiṅ ādar kīyo, jāt dīyo nahiṅ hast,*
Tulsi, ye do'u gaī, Pandit, aur girhast.
Tulsī Dās.
I came, none showed respect. I went, none gave his hand.
O Tulsī, both are vain, the Pandit and the churl.

☞ Said probably in allusion to his visit to his native village, on entering which a little boy cried out—"Ho-o-o, there goes Tulasyā"—calling him by his former name, instead of saluting him as "*Tulsī Dās*", the name given to him when he became famous as the author of the *Rāmāyan*. Upon this he wrote the following couplet—

Tulsi tahāṅ na jāyē, jahāṅ janam ko ṭhāṅo.
Bhed bhagti jānai nahiṅ, dharai pāchhilo nāṅo
O Tulsī, visit not your birth place, whence you came:
No reverence they pay, they take your former name

2. *Ghar gaye se kyā ādar kare!*
Mās nock-ke muṅh meṅ dhare.
Na aise yār se yārī kare. Riddle. Ans. *Kuttā.*
Returning home, how warmly you're re-received!
Your flesh torn off and mangled, in his mouth.
Ne'er friendship make with such a lover false.

3 *Sāiṅ aṅkhyāṅ pheryāṅ, ādar kare na koī,*
Phiṭ phiṭ karoṅ sahe'yāṅ, maiṅ mur mur dekhuṅ toī. *Dohā.*
Your eyes, my husband, turned from me, respect no one doth show,
My mates all scoff at me, I turn and look, and turn to you.

4. *Bhaṭ, bhaṭyāri, besvā, tinoṅ jāt kujāt,*
Āte kā ādar kareṅ, jāt na pūchheṅ bāt. Prov.
Three castes—the bard, the inn-keeper, the harlot are
Base ingrates all: the incomer respect receives;
But when he leaves, no friendly farewell word is spoke.

H اُدر उदर *u'dar, ud'dar, o'dar, oj*, n. m.

1. Belly; stomach; bowels; womb (*pet*).

Mās khāī, mās barhe; sōg khāī, oj barhe. Prov.
Flesh makes flesh; potherbs make a large belly.

2. Food; livelihood; living (*bhojan*).
Apne apne udar ki chintā ko gaē. Rājnīti.
3. Protuberance; bulge; enlargement.
udar bhar'nā, peṭ bhar'nā, v. a. To fill one's stomach; have a belly full. [Wom.
Dukh dhandā kar-ke uddar bhar letī hūñ. Hin.
With the sweat of my brow, I fill my belly.
udar pīṛā, peṭ kā khalal, n. Pain in the stomach; spasms; colic.

H أدرا **आदरा** *ād'rā,* n. f. S. **आर्द्रा,** Pālī and Pr. *addā.* The sixth lunar mansion; the beginning of the rainy season.
Barsai adrā kī bundyā, ṭhāḍī bhijai gujarī. Brij. Song.

A إدرار *idrār',* n. m. Ped. for H. *bahāo.*
Diabetes; immoderate secretion or excessive discharge of urine.

A إدراک *idrāk',* n. m. Ped. for H. *samajh,*
Comprehension; understanding; apprehension.

P H أدرک **अदरक** *ad'rak,* W. *ad'rakh, ā'dī,* E. *ādo,* Mār. *ād,* Tir. n. f. S. **आर्द्रक,** Pālī. *addakam.*
1. Green ginger; *zingiber officinale.* Wat.
Bāndar kyā jāne ādi kā savād? E. Prov.
2. *Fac.* for *hazrat* (Sir). *Āye, adrak.*

H اُدڑا گُدڑا **उदड़ा गुदड़ा** *ud'ṛā gud'ṛā,* E. *gū'daṛ gā'daṛ,* W. Wom. *gūdṛā gādṛā,* Mār. n. m.
Cast-off clothes; old rags (*chīthṛe bodṛe*).
1. *Apne udṛe gudṛe uṭhā yāñ se.* Wom.
2. *Udaṛ gudaṛ sobai, marjād-vāle robai.* E. Prov.
The ragged sleep, the down-comes weep.

A إدغام *idġām',* n. m. Duplication of a letter by *tashdīd*; coalescence of letters (in Arabic construction).

H اُدلا **उदला** *ud'lā,* W. Hin. n. m. A vessel carved out of stone.

H أدل بدل **अदल बदल** *ad'al bad'al, ad'lā bad'lā, ad'lī bad'lī,* Illit. *ad'dal bad'dal,* n. m.
1. Exchange; interchange; barter; transmutation; *mutatis mutandis; vice versâ.*
Āo bhaī, topī adal badal.
2. A consideration given (in exchange); equivalent; compensation.
3. Mutation; permutation; transposition; transfer; alteration.
ad'lā bad'lā kar'nā, ad'lī bad'lī kar'nā, v. a.
1. To exchange; swap; barter; convert.
2. To displace; shift; turn inside out; transmute; transfer.
3. To misrepresent; pervert; juggle.
ad'dal bad'dal khel'nā, v. n. To commit sodomy on each other by turns.
adal pichhān', Hin. *adal paichhān',* Mah. adj. Discernible; distinct; conspicuous; prominent; unmistakable; above board.
Merī golī to adal pichhān hai. (Boys' idiom.)

H أدلي **उदली** *ud'lī,* W. Hin. *kūñ'ḍī,* n. f.
A small vessel carved out of stone.

A آدم *ā'dam, bāvā ādam,* n. m. **ادم** brown.
Adam, the first man.
1. *Ā-dam āyā, dam āyā.* Prov.
Adam came, *dam* (breath) came.
2. *Gharoñ meñ mard jhāṛū deveñ, jarooñ farsh par baiṭheñ,*
Na pūchho, Bāvā Ādam kī nirālā hai, buā, yāñ kā. Wom. Rāhat.
Men sweep the houses here, while women on the carpet sit at ease,
Don't ask me, sister, here the race sprung from a different Adam is.
ādam chashm, n. m. A horse, the whites of whose eyes have a red margin, or eyes like those of a human being. [nibal.
آدم خور *ā'dam-khor,* n. m. A man-eater; a can-
آدم زاد *ā'dam-zād,* n. m. *lit.* The son of man.
The human race; mankind.

أدمي *ād'mī,* Rus. *(rare) ādmī,* n. m.
1. A descendant of Adam; a human being.
Baṅgāli jo ādmī, to pareṭ kaho kis ko? Prov.
If a Bangālī is a man, what is a devil?
2. An individual; person; man.
3. A grown-up person; an adult.
Bachchā to kyoñ, khāsā ādmi thā.
4. An intelligent pe. on; a wise man; a skilful man.
Tum apan ko ādmī jānat ho! E. Rus. Prov.
You think yourself a man!
5. An honest man.
Ādmīyoñ kā kāl hai. Honest men are scarce.
6. Mankind; the human race; nation; people; souls; inhabitants; the public; population; community; folk.
Ādmī ne kachchā shir pīyā hai. Prov.
A creature reared on new milk is man.
[The Natives have a saying that man is *kachcha* (crude and liable to err) because he has drank his mother's (new) milk].
7. Husband; lord; consort; wife. [dant.
8. A servant; retainer; follower; atten-
Are ādmi! Here, fellow!

ādmī banānā,—karnā, v. a. To humanize; educate; civilize; teach manners; polish.
Karne lage phir wohī samajh kī bāteñ,
Bāre, hameñ ādmī banāyā tū ne. Momin.
ādmī pīchhe, adv.
1. Each person; per head; apiece.
2. Severally; each; one by one; individually.
ādmī honā, v. n. [age.
1. To grow up to manhood; to come of
Ab tum ādmi hue, hosh pakṛo.

2. To learn manners, politeness, etc.
Ākhir yāṉ ki kote kote ādmī ho jāegā.
3. To become a man again; recover from insanity or intoxication; to come to one's senses (after making a boast of oneself).

kā'lā ādmī, n. m.
1. A black man; a negro. [Europeans.
2. A native of India; an Indian (used by

أدميت *ādmīy'at*, n. f.
1. Human nature; humanity.
2. Fellow-feeling; sympathy; tenderness.
Kuch hoti ādmīyat, gar hote ādmī,
Ye khāb-rā to hār hue, yā parī hue. Zauq.
Had they been human, then humanity they'd have,
These beauties of the race of houris, fairies are.
3. Civility; urbanity; good manners; politeness; good breeding; courtesy; amenity; gentleness; affability; etiquette.
Ādmīyat aur shaĕ hai, ilm hai kuchh aur chiz,
Kitnā tote ko paṛhāyā, par woh haivān hi rahā. Zauq.
Humanity is one thing; learning, quite another. Teach a parrot ever so much, a parrot he will be.
4. Judgment; reason; discrimination.

ādmīyat uṭh jānā, v. n.
1. To be divested of one's human nature.
2. To lose, or forget one's manners.
Āj kal ke laṛkoṅ ki ādmīyat uṭh gaī.
3. To lose one's right reason; to be out of one's senses.

ādmīyat pakaṛ'nā,—sīkh'nā, v. n.
1. To become civilized, humanized.
2. To acquire gentility, good manners, or politeness.
Ādmīyat sikho, be ḍhaṅge mat phiro.
3. To come to one's senses,; to be restored to one's reason.
Ādmīyat pakṛo, bakko mat.

ādmīyat sikhānā,—meṅ lānā, v. a. [*banānā*).
1. To civilize; teach manners (*ādmī*
2. To bring one to (his) senses.

H أُدّم उद्दम *ud'dam, ud'dyam, ū'dham*, n. m. S. उद्यम् to strive, support.
1. Exertion; effort; endeavour (*koshish*).
Aisan uddam karau ki mālik khush okhai. Bhoj.
Exert yourself so that the master may be pleased.
2. Trouble; pains; toil; labour (*mehnat*).
Uddam se daliddar ghate. Prov.
Poverty declines before labour. [(*dhandā*).
3. Calling; trade; business; avocation
Taiṅ kaun uddam kare saĕ. Rus.

uddam kar'nā, uddyam—, v. n.
1. To labour; work; toil; drudge; fag.
Uddam karibā, tab na khaibā! Mag. Wom.
Unless you work, how shall you eat?
[The force of the peculiar construction of the latter clause is untranslatable].
2. To strain; sweat; take pains or trouble.
3. To pull; tug; hammer at.
4. To drive a trade; enter a profession; spend time upon; make it one's business; perform the office or functions of (*dhandā k.*).

H أُدماد उद्मात *udmād'*, Wom. *unmād*, Tir. n. m. S. उन्माद, उत excessive, मद् to be drunk.
1. Lust; heat; lechery; lasciviousness; wantonness; concupiscence.
2. Restlessness; agitation; anxiety.
3. Wildness; madness; mania; frenzy.
4. Pride; conceit; arrogance.
Sab mad madaī hai, bidyā mad udmād. Prov.
Spirits intoxicate, but learning most of all.
5. Vice; evil; depravity.
Nich zāt, ek na ek udmād. Prov.
The base born have some vice or other.
6. Ostentation; affectation; display.

udmād lag'nā, v. n. Wom.
1. To lust after; long for; to be prurient, rakish, etc. [means.
2. To hanker after things beyond one's
3. To affect; to show off; mince.

أدمادي उदमादी *udmā'dī, udmā'tī, udmādā*, Wom. *udmādyo, kuchmādī*. Mār. adj.
Prurient; lustful; lickerish; lascivious; libidinous; lewd; wanton.
Bāt mujh ko nahīṅ ye khush āti,
Aisi bandi nahiṅ hai udmāti. Wom. Shauq.

udmā'dī, udmā'tī, udmā'dā, Wom. n.
A sensualist; debauchee; rake; libertine; a man of pleasure.

A أَدنے *ad'nā*, adj. دني low, ignoble.
1. Low; inferior; humble; poor; common; obscure (condition).
2. Small; inconsiderable; minute; unimportant; paltry; puny; petty; trivial; light; meagre; faint; below par; slight; inappreciable.
3. Secondary; subordinate.
4. Immaterial; beneath notice; of no account; of no consequence; insignificant.
5. Puerile; childish; trifling.
6. Mean; sorry; base; shabby; ungentlemanlike.

ad'nā, n. m.
1. A common man; peasant; ryot; boor; fellah; churl; serf; carle.
2. A mushroom; nobody.
3. Common people; the scum or dregs of society; vermin.

H أدوان अदवान *advān'*, E. *advā'in*, Mag. *odāun*, Mār. ढाडण, n. f. S. अध: below, & वे (H. *bun*) weave.
The strings at the foot of a bed, which can be made tight at pleasure.

Rāt ko adwān na khaiṅcho, manhūs hai. Wom.
Do not tighten the bed strings at night, it is unlucky.

H اَدوڑی اَدوڑی अदौड़ी *adau'ṛī, bari*, E. *uṛ'dī, barī*, W. n. f. A preparation made of pulse and condiments, dried in the sun, and used to flavour native dishes.

H اَدوکھ اَدوکھ अदोख *a-dokh', an-dokh', nir-dokh*, adj. S. अदोष, Pāli. *adoso.*

1. Without fault or sin; guiltless; blameless; faultless; innocent; spotless; without reproach or stain.

An-dokhī ko dokh, jise gati na mokh. Prov.
Who slandereth the innocent shall have neither funeral rites nor salvation.

2. Irreproachable; unimpeachable; pure.

Phr. Innocent as the babe unborn; with clean hands; with a clear conscience.

H اَدھ اَدھ आध *ādh, ād*, adj. See *ad* half.

اَدّھ अद्धा *ad'dhā*, n. m.

1. Half a yard, chain, etc.
2. A half measure; a pint.

1. *Ek addhā pilwāo, to kām bane.*
2. *Botal chāhyē, ki addhā?*

اَدھا आधा *ā'dhā, ā'dhī*, Mār. *ādo, ādho.* adj. S. अर्ध. Pāli. *addho, aḍḍho.*

1. Half.

1. *Ādhī ko chhoṛe, sārī ko dhāwē,*
Aisī bāṛe, thā na pāwē. Prov.
Who leave the half to run after the whole
Outrun themselves and miss the goal.
[All covet, all lose].

2. *Izzat kī ādhī bhalī, be-izzatī kī sārī kuchh nahīn.* Prov.
Better the half with honor than the whole with disgrace.

3 *Ādhā titar, ādhī bater.* Prov. *lit.* Half partridge, half quail.
[Applied to mixed speech or jargon].

2. Tender; soft; quick of feeling; susceptible.

Par-desī kā dil ādhā hotā hai. Prov.
The stranger has but half a heart (He is very sensitive).

[The natives inculcate tenderness towards the stranger, because, away from home and friends, his feelings are easily wounded.]

3. (*Bot.*) Half inferior.

ādhā bhāṛā,—kirāyā, n. f. Half hire.

ādhā-sī'sī, ādā-sīsī, W. *adh-kapālī*, E. n. f. S. शिरस H. *sir* head. Ped. *dard-i-shaqīqā.*
Pain affecting the half of the head; facial neuralgia; *hemicrania.*

ādhā ho'nā, v. n. *lit.* To be half.
To grow thin; to be emaciated.

adh-chandar, adhā chānd, n. m.
A crescent; a half moon; a semicircle.

اَدھ کپاڑی اَدھ कपाड़ी *adh-kapā'rī,—kapā'lī*, E. n. f. S. कपाल skull.
Two areca nuts partially attached, and hence believed to be an effective cure for *hemicrania.* See *ādhā-sīsī.*

*adh-kar—kar*ī, n. f. S. अर्ध half, कर tax.
1. Half the collections; half the tax or rent.
2. An instalment of eight annas in the rupee, or half the government jama.

اَدھ گدرا اَدھ गदरा *adh-gad'rā*, adj. H. *adh* half, *galā* melted. Half-ripe (fruit, etc.).

adh-mānas, Rus. n. m. S. अर्ध half, मनुष्य man.
A weak, feeble person.

adham meṅ, adv. Half way; in the middle.

adh-an'nā, n. m. Half an anna; a copper coin worth two pice.

اَدھنگ اَدھंग *adh-aṅg', adh-raṅg'*, n. m. H. *adh* half, *aṅg* body.
Palsy affecting one side or half the body; *hemiplegia.*

adhaṅ'gī, adhraṅ'gī, adj. Palsied; paralytic.

اَدھوڑ اَدھवाड़ *adhwāṛ'*, n. f.
The half of any thing.

اَدھورا اَدھूरा *adhū'rā*, adj. S. अर्धपूर half of the whole.
1. Half prepared; half done; defective; incomplete; unfinished; incompetent.

Kaun tuj ko kahe, adhūrā hai?
Are, tū sab gunoṅ meṅ pūrā hai? Wom. Shauq.
Who says of thee an unformed, simple thing thou art.
Why, bless my heart, a master of all arts thou art.

2. Weak; feeble; helpless; shaky.
3. Incapacitated; incapable; disqualified.

—bach'cha, An embryo; the child in the womb before it becomes a fœtus.

—rah'nā, To remain imperfect or incomplete.

adhūrā kar'nā, v. a. To enfeeble; render weak; deprive of strength.

The ham bhī jawānī meṅ bahut ishq ke pūre,
Woh kaun se gul-rū haiṅ, jo ham ne nahiṅ ghūre?
Ab ā-ke burhāpe ne kīye aise adhūre,
Par jhaṛ gaē, dum uṛ gai, phirte haiṅ laṅdūre. Nazīr.
I too was in my youth a gay Don Juan quite,
Where is the pretty maid whose eyes have not met mine?
Now old age makes of me the ugly wretch you see,
Wings dropped, tail docked, ape-like I wander to and fro.

اَدھون اَدھौन *adhaun'*, Rus. *dhaun*, Pop, adj.
The half of anything, generally half a maund.

Ser ko dūdh, adhaun ko pānī,
Ghammar ghammar phire mukhānī. Prov.
A seer of milk, to twenty seers of water—
Swish swish the churn goes briskly *ghammar ghammar.*

ādh'oṅ ādh, + Wom.—*ūd*, Illit. *ādham ūd, —sūd*, Rus. adv.
1. Half and half.

Ghī meṅ ādhoṅ ād kī chhāch hai.

2. A kind of barter, half the weight of another article being given in exchange.

Nā, Bir, nā, ādham ād, nā; lāb kār-ke de de. Rus. Wom.

No sister, no; not half. You should give me only a handful less (than the weight of mine).

ād'hoṅ ādh kar'nā, adhyā'nā, v. a.

To halve; to divide into two parts; cut in two, or halves; bisect; to go halves.

اڈھی अद्धी *ad'dhī*, n. f.

1. Half a *damṛī*; one-eighth (W.), or one sixteenth (E.) of a pice.

Addhi ki bhaṅg, teri mūchhoṅ pe raṅg!
Bhale mānas kā laṛkā chamāri ke saṅg!
Phakkaṛ (Doggerel).

A farthing eighth of *bhang*, and what a curl in your moustache!
The son, of gentle birth, and living with a cobbler's wife!

2. Half a piece of *malmal* (Indian muslin).

addh'yal, Mag. *adiyā'hī*, n. f.

A paper-kite worth one *addhī* (half a pie).

Bolo, be lamḍo, "addhyal ki dhiri hai!"
Cry out boys, "the half pie has turned tail!"

ادھیا अधया *adh'yā*, n. f.

1. Division into two equal parts.

2. Division of produce between two parties in equal proportions, one furnishing the land, seed, etc., and the other, the labour.

3. The payment of half the annual assessment by the cultivators to the person who is responsible to the Government for the revenue at the spring and autumnal harvests.

ادھیار अधयार *adhyār'*, W. *dohaṭbār'*, E. n. m.

1. A man who spends half his time in one village, half in another, cultivating land in both.

2. A cultivator who assists in cultivating land, on condition of receiving half the crop.

ادھیاری अधयारी *adhyā'rī*, n. f. A half share; an eight anna share.

ādhī rāt, n. f. Midnight; the dead of night.

Chalo, so raheṅ, ādhī rāt bhai. Soug.

ādhī lahar, (*Acoustics*). Half wave.

اڈھیڑ अधेड़ *adheṛ'*, Māṛ. *ad-būḍo*, adj. S. **अर्ध**, H. *adh* half, **आयु:** age.

Middle-aged; just past the prime of life.

Buḍḍhā, na jawān, adheṛ hai.

ادھیلا अधेला *adhe'lā, dhelā*, Sah. *dhel'lā*, Māṛ. *ade'lo, dhe'lo*, n. m.

Half a pice; a small copper coin, equal to about 12½ *dāms*, or 4 *damṛīs*.

adhel'yā, adhelchī, Mag. *adhlāī*, n. m.

1. Any thing worth half a pice.

2. Proprietor of a half share.

ادھیلی अधेली *adhe'lī, dhe'lī*, Sah. *dhel'lī*, n. f.

1. Half rupee (*aṭhannī*).

Adhelā pa de, adheli de. Prov.
Pennywise and pound foolish.

2. Half Gold-mohur (*aṭh-māṅshī*).

3. A half share in any property.

H. اُدھار उधार *udhār'*, n.m.S. **उद** + **धृ** to take up.

Loan; debt or credit; accommodation; advance.

1. *Nau naqad, na terah udhār.* Prov.
Nine cash better than thirteen due.

2. *Khair ki jūti, khairāt kā nārā,*
Paṛh de, Mullā, aqad udhāṛā. Prov.
These trousers and the shoes she's on, in charity were got.
On tick, do you, we pray, good *Mullā*, tie the nuptial knot.

3. *Kyā udhār ki māṅ marī hai?* Prov.
Is the race of credit extinct? i. e. Credit can always be had somewhere or other. (Usually said by the disappointed applicant).

udhār de'nā, v. a. [money.

1. To lend, or give on credit; to advance

2. To put out at interest.

Sadqā dyā, raul balā,
Udhār dyā, gāhak gayā. Prov:
The offering made, the evil spirit's flown,
Give credit, and your customer is gone.
[His cash purchases are made elsewhere].

—de'ne-wā'lā, n. A lender; creditor; obliger.

udhār khā'nā, v. n.

1. To live on credit.

1. *Āg khāē, muṅh jare; udhār khāē, peṭ jare.* Prov.
Eat fire, and your mouth will burn; live on credit, and your belly burns.

2. *Udhār khānā, phāṅs kā tāpnā barābar.* Prov.
To live on credit, and to expect warmth from a straw fire, are equally delusive.

2. To be bent, or resolved upon.

Sirf harām ki kauṛi kā jiskā hai beohār,
Unhoṅ ne khāyā hai is din ke wāste udhār.
Diwāli. Nazīr.
Who traffic in unlawful gains essay,
Have lived all through on credit for this day.

3. To be bent (on mischief); to become one's mortal enemy.

Woh to mere āpar udhār khāē baiṭhā hai.

udhār le'nā, v. a. To borrow; take a loan; raise money; buy on credit.

Phr. To go on tick *(slang)*; to raise the wind; to fly a kite. [Prov.

Bhūkā jorū beche, aur rājā kahe "udhār lāṅ."
The hungry man sells his wife, the full stomach (man) says "I will take her on tick."

udhār ho'nā, v. n.

1. To be in debt; to owe.

Udhār jitne hue haiṅ, nahiṅ chutyā meṅ bār
He owes more money than he has hairs on his head.

2. To be released (from an obligation) liberated; discharged. E.

Bābā, Sarvan man man karatan bichār,
Māt pitā se hokhaiṅ udhār. Mag Soug. *Sarvan.*
Sire, *Sarvan* in his mind revolves,
His parents whst return to make.

3. To be quit, or rid of. E.

Ek ghaṛi ki nā, sāre din kā udhār. Prov.

Refuse once, and you have peace for the whole day.

4. To be let out; lent, etc.

Bahut rupayā udhār ho gayā.

udhār kī kāgaz, A note of hand; note; bond.

udhār'nā, E. v. a. To liberate; discharge; release.

H. آدھار आधार *ādhār'*, Pop. *adhār'*, n. m. S. आ all round, धृ to support.

1. Food; victuals; subsistence; provision.

1. *Hāth kā hatyār, pet kā ādhār.* Prov.
A tool in the hand, food for the stomach.

2. *Ek ghaṛi kī be hayāī, sāre din kā adhār.* Prov.
A moment's shame, a day's food.
(A sarcasm on the shameless).

2. Fodder; provender; pasturage; keep.

3. Enough; a bellyful; sufficiency.

Amīr kā ugāl, garib kā ādhār. Prov.
The rich man's spew, the poor man's food.

4. Support; stay; staff; patron.

1. *Mo ko tere nām kā ādhār,*
Tū hai sāchā Parvārdigār. Song. *Bhajan.*
My trust is in thy name,
Thou art the true Lord God.

2. *Kāhū ke dhan, māl haiñ; kāhū ke parwār;*
Tulsi Dās garib ke Rām nām ādhār. Tulsi Dās.
Some folk have wealth, and some relations own,
Poor Tulsi Dās's stay is Rám alone.

5. The base, S. आधार, A. قاعدة H. *neo.*

ādhār ho'nā, v. n. To be enough; to suffice.

Adh ser āṭe meñ ādhār ho jāegā.

آدھارنا आधारना *ādhār'nā*, v. n. To rest upon, or rely on; depend; trust; confide in.

L'n ke nām ko ādhār. *Bhajan.*

آدھاري आधारी *ādhā'rī, ahā'rī*, n.m. An eater.

dūdh-ādhārī, n. One who lives on milk; a Hindu mendicant.

mās-ādhārī,—āhārī, n. A flesh-eater; a carnivorous animal.

H آدھاري आधारी *adhā'rī, adār*, E. n. A bullock not broken in for work.

H آدھان आधान *ādhān', adhān', gar'abh, gyābh* (animals), *peṭ, hamal*, n.m. S. धा to conceive. Conception; pregnancy.

ādhān se ho'nā, hāmlā ho'nā, pānī churānā (in jest), *aṇḍyānā* (birds), Wom. *pāoñ bhārī ho'nā, peṭ se ho'nā, ās se ho'nā, dheṇḍā phulānā* (in contempt), v. n. To be pregnant; to be with child; to be in the family way.

adhān'ik, n. m. A ceremony practised as conducive to conception.

H آدھر आधर *a'dhar*, adj. S. अ not, धृ to support.

1. Unsupported; suspended; separate.

Havā ke ūpar jo āsmān kā be-choba khemā ye tan rakhā hai.
Na uske mekheñ, na haiñ tanāboñ, na uske chobeñ, adhar khaṛā hai. Nazir.
Stretched out above the air, an unpropped canopy's the sky,
No pegs, no ropes, no poles, it unsupported stands on high.

2. Loose; not fixed or firm.

Terī añgūṭhī par nag adhar dharā,
Kin ne jaṛī hai sachche hiroñ kī. Song.

adhar uṭhā le'nā, v. a. To lift up in the air; to raise from the ground.

adhar chalnā, v. n. To walk on tiptoe; to mince; to walk affectedly or coquettishly.

Zamīn pe adhar chalte haiñ nāze,
Chalan ek jahāñ se judā ho gayā. Anvar.
With lovely grace, she skims the earth,
Unique, apart from all the world.

adhar rah'nā, v. n. To remain suspended in air; to hang in the middle.

Adhar rahe woh nār; ādhī andar, ādhī bār.
Riddle, Ans. *khāṇṭī* a peg.
Half way she stops, half within and half without.

adh'ar, adh'bar, n. m. [and sky.
1. Empty space; the space between earth
2. Interval; *interim*; intermission; interlude; the while.

adhar meñ, adham meñ, ad bīch—, adv.
In the midst of; half way; between; in the middle.

H اِدھر इधर *idh'ar*, Panj. *iṭ'ṭhe*, Bhoj. *eṭh'aiñ, he'mar*, Mag. *e'har*, Tir. *em'har*, Rus. & Brij. *it*, W. *īṇ'ghe, ī'māīñ*, E. *eṭ'the, e'ne, en'ne, eñ'hur, īñ'har, iñ'har, e'hor*, Jāt. *aṛe*, Mār. *aṭhine*, adv. H. *i* this, *dhar* place. S. इतः here.

Here; hither; on this side; this way; on the spot. [v. n.

idhar se udh'ar ho'nā, — kī dun'yā udhar —,

1. To be lost, gone, made away with.

Ghar ki chīzeñ idhar se udhar ho gaiñ. Wom.

2. To be displaced, disarranged, disordered.

Bhalī chaṅgī rakhī rakhāī, idhar se udhar ho gai.

3. To be inverted, subverted, turned upside down.

Idhar kī dunyā udhar ho jāē, par bāt nahīñ pherūṅgā.
The earth may be turned upside down, but I will not go back from my word.

idh'ar udh'ar, jid'har tid'har, Rus. *īṇ'ge ūṇ'ge, ja'hāñ ta'hāñ*, etc. adv. S. इतः ततः

1. Here, there, and every where; this way and that.

Gayā hai jab se tu dil ko le-kar, nahīñ hai mujh ko qarār ek jā,
Ummid milne kī tere rakh-kar, idhar udhar hāñ maiñ jātā ātā. Nazir.
Since you have gone and taken my heart, no where can I find rest,
In hopes of meeting you I wander here and there unblest.

2. All about; all round; on all sides; up and down.

Idhar udhar kī khabar rakkho.

3. To and fro; right and left; front and rear.

Idhar udhar na phir.

idhar se udhar kar'nā, v. a. To displace; disarrange; disorder.

Rakhi rakhāī chīzoṅ ko idhar se udhar kar dīyā.

H اُدھر उधर *udh'ar*, Panj. *uṭ'ṭhe*, Bhoj. *ū'ṭhāiṅ*, Mag. *o'har*, Tir. *om'har*, Rus. and Brij. *ut*. E. *aṭ'ṭhe*, *o'ne*, *un'ne*, *uṅ'har*, *o'hor*, *hum'ar*, W. *uṅg'he*, *ūṅ'ghe*, *ū'māiṅ*, Jāt. *kaṛe*, Māṛ. *uṭhine*, adv. H. *wā*, & *o* that, *dhar* place. S. अतः there. S. उत् beyond, धा to place.

There; thither; on that side; that way.

udhar se, adv. From that, or the other side; that way. [over.

H اُدھراج अधिराज *adhi-rāj'*, n. m. S. अधि A supreme king; emperor; sovereign; monarch.

mahārā'jā-adhirāj, King of kings; emperor.

S اَدھرم अधर्म *a'dharm*, n.m. Pāli *adhammo*.

1. Irreligion; impiety; sin; unrighteousness.

2. Immorality; crime; vice; wickedness.

3. Injustice; wrong; unfairness; foul play.

اَدھرمی अधर्मी *adhar'mī*, *adhar'mik*, adj. Pāli. *adhammiko*.

1. Unrighteous; impious; irreligious.

2. Wicked; sinful; immoral; iniquitous.

3. Wrong; unfair; unjust; inequitable.

4. Unkind; hard-hearted; unfeeling; pitiless; merciless; without compassion.

1. *Maike meṅ rahtī, khusi man rahtī,*
Sāsre meṅ adharmi kar gayo, ri,
Dagā chhail gajbi kar gayo, ri. Rus Song. Wom.
In my maternal home had I remained,
I had been happy; but this cruel man
Hath thrown me in his father's, mother's house,
This gay gallant hath ruthless taken me in.

2. *Baisākh meṅ mere ḍhig ābat hai,*
Mo ko naṅgo sej pe ḍārat hai,
Nāhiṅ soban det, nā sobe adharmī,
"*E sakhi, sājan?*" "*Nā, sakhi, garmī.*" Wom. Riddle. *Mukri*.
In May he comes up close to me,
And throws me naked on my bed.
Nor lets me sleep, nor sleeps himself,
Most cruel tyrant that he is.
"A lover, dear?" No dear, "the heat."

5. Cruel; fell; unrelenting; inhuman.

Adharmī ko jiu mārte darad nā āī. Rus.

H اُدھڑنا उधड़ना *udhaṛ'nā*, Mag. *ohar'nā*, *ughar'nā*, Bhoj. *ughaṛ'nā*, Tir. *ughaḍ'nā*, v. n. S. वृ to tear asunder.

1. To be unrolled, untwisted, unravelled, or unwound. *Lāo, yā pechak, udhaṛ gaī.*

2. To be opened out (the stitches, or seam of a garment). *Sārī silāī udhaṛ gaī.*

3. To be flayed, peeled off (the skin).

Khāl udhaṛ gaī.

4. To be beaten, flogged, caned, whipped, etc.

Khelo, chachā, chamṛī udhṛegī, jab mālūm hogī.
Play away, my boy—wont you catch it? you'll know then. (Said by one schoolboy to another).

5. To be untied, separated, divorced.

Kal nikāh buṅdhā, āj udhaṛ gayā.

6. To be impoverished, ruined, undone.

Ṭikas ke māre khalqat udhaṛ gaī.
The whole country has been ruined by this (income) tax.

H اَدھک अधिक *adh'ik*, Māṛ. *idak*. adj. S. अधि over, Pālī. *adhiko*.

1. Excessive; exceeding; overcharged; exorbitant; *ultra*; superabundant; abundant; exuberant; redundant (*bahut*).

2. Extra; additional; augmentative; augmented.

3. Major; greater; more; most.

4. Superior; higher (*baṛā*).

5. Extravagant; profuse; lavish; prodigal.

6. Excellent; excelling; exquisite; surpassing; superlative (*umda*).

adh'ik, adv. [very.

1. Over and above; overmuch; too much;

Dekhan meṅ woh gāṅṭh gaṭhīlā,
Chākhan meṅ woh adhik rasīlā,
Mukh chūmūṅ, to ras kā bhāṅḍā,
"*Kyoṅ sakhi, sājan?*" "*Nā, sakhi, gāṅḍā.*"
Wom. Riddle. *Mukri*.
To sight, all knotted o'er is he,
To taste, a juicy morsel sweet.
Suck him with kisses sweet, and you
Shall draw a cup of liquor sweet.
"A lover?" "No, a sugarcane."

2. Without measure; without stint.

PHR. Over head and ears; enough and to spare; *satis superque*.

adh'ik ho'nā, v. n. To be in excess; to be over.

اَدھکائی अधिकाई *adhikā'ī*, n. f.

1. Extension; increase; augmentation (*baṛhotrī*); addition; increment; accretion. [(*bohtāt*).

2. Excess; abundance; superfluity

3. Surplus; overplus; surplusage (*bachat*); remainder; residium.

4. Superiority; supremacy (*baṛāī*).

H اَدھکار अधिकार *adhkār'*, *adhikār*, Māṛ. *idkār*, n. m S. अधि over, कृ to make.

Power; privilege; right (*ikhtyār*).

adhkār de'nā, v. a.

1. To invest with power or authority; empower; give authority; give or confer a right.

2. To nominate; appoint; commission.

3. To authorize; accredit; delegate; commit to the hands of; warrant; licence; to leave it to one.

4. To install; invest; induct; elect.

adhkār rakh'nā, v. n.

1. To have, hold, or possess authority. etc. to hold or occupy a post; to fill an office; bear office; to be in office.

2. To have a right to; to be entitled to; to have a claim or title to.

3. To be master; to have the control.

adhkār kar'nā, v. a.

1. To administer; rule; sway; preside over; hold the reins; govern; hold sway over; wield the sceptre. [mand.

2. To control; direct; dictate; com-

adhkār mil'nā, v. n.

1. To be invested with power or authority. [sion).

2. To be conferred (a title or commis-

ادھکاري **adhikā'rī**, S. *adhikrit*, n. m. Pālī. *adhikaro*.

1. The state of holding office; incumbency; possession of a right, title, or privilege.

2. One invested with power, or authority; an executive officer; minister; functionary; officer; official.

3. Owner; proprietor; heir; master.

4. Deputy; agent; factor; attorney; man of business; plenipotentiary.

5. A privileged person.

S أدھكرن **adhikar'an**, A. *zarf*, n. m. Pālī. *adhikaranam*. The locative case.

H أُدھلنا **udhal'nā**, *uth'al jānā*, v. n.

See *ubhar'na* = *ū'par ā'nā*.

1. To be brimful of lust; to be in heat; to feel an uncontrollable desire for sexual intercourse.

1. *Mat pūchh, dadā, tā koka ko "kyoṅ ubhrī ubhrī phirtī hai."*
Bhar jo gai hai masti meṅ, to udhlī udhlī phirti hai, Wom.

2. *Dhī, na betī, udhal gai samdhetī.* Prov.
No child, no daughter, and she cries the daughter-in-law's gone wrong.

3. *Udhlī jātī hai niyorī marduoṅ ko dekh-kar,*
Kab ta ak kolā kī tū, āchā, khabar dārī kure?
Wom. Rangīn.

2. To be seduced; to run away with a man.

Betī udhal gai, shekhī nikal gai.
Since the daughter has run away, the conceit has been taken out of them (the parents).

3. To be spoiled, marred, E. (*bigaṛnā*).

Kām udhal gayā. E.

أدھلي **udh'lī**, adj. Lecherous; lascivious; lustful; lickerish.

Udlī buhā balchde sāhp dikhāī. Prov.
The gadding wife sees a snake in the roof.
(An excuse for running out of the house).

H أدھم **ad'ham**, adj. S. अधम lowest.

1. Low; mean; humble (condition); inferior.

2. Vile; despicable; contemptible.

adh'am, n. m. A great sinner, offender, etc. (*pāpī*).

Kotin patit, mahā aprādhi, nām lye tir jāt adham.
Mng. *Bhajan.*
A million times a sinner great taking His name shall cross the Styx.

H أدھماس **adhi-mās'**, E. Hin. *mal-mās*, W. *lauṅd*, n. m. S. अधिमास, अधि over, मास month.

An intercalary month formed of the aggregate days omitted in reckoning the lunar year.

H أدھن **adhan**, *ad'han*, Mār. आदण, n. m. S. धह् to heat.

Hot water for cooking victuals.

Aghan, chūlhe adhan. Prov.
When *Aghan* (Nov-Dec.) comes, the pot boils on every hearth.

H أدھوريا **adhūr'yā**, n. m. *Thagī.*

A traveller who escapes the fate of his companions who are strangled.

H أدھوڑي **adhau'ṛī**, n. f.

1. The half of a buffalo hide.

2. The coarsest and thickest sort of leather for the soles of shoes, buckets, traces.

3. *Facetiously*, belly; stomach.

adhauṛī astar, Rus. *dhauṛī astar*, n. A native shoe lined inside with *adhauṛī*, in contradistinction to *narī* (kid).

adhauṛī tan'nā, v. n.

1. To be quite full (the stomach).

2. To be stuffed, or gorged; to be filled to repletion; to be ready to burst.

Khāte khāte adhauṛī tan gai.

H أُدھيانا **udhyā'nā**, *uṛyā'nā*, E. *uṛ jānā*, W. v. n. S. उद् out, धमा to blow.

1. To be blown, or whiffed away,

Chhūchhe phuke udhyāil jāī. E. Mag. Prov.
Thoṛhe phaṭkeṅ uṛ uṛ jāeṅ. W. Prov.
The hollow grain is soon blown away.

2. To overflow; boil over; run over.

3. To boil with rage; to be angry.

PHR. To fret and fume.

4. To have a sore or inflamed (eye).

Āṅkh udhyāil bā. Bhoj. He has a sore eye.

5. To be dropped; to fall on the ground; to be spoiled or lost.

Udhyāil satū pitran ke dān. Mag. Prov.
The spoiled gram-meal is offered to the manes of one's ancestors.

6. To be gone, lost, dead (*jātā rahnā*).

Tū udhyai bā! Bhoj. Wom. May you die!

S اَدھیاے अध्याय *adhyā'ë*, n. m. Pr. and Pāli. *ajjhao*, S. अधि over, इ to go, hence, to read.

1. Lesson; lecture; article.
2. A chapter (of a book); a section.

H اَدھیر अधीर *a-dhīraj'*, *adhīr'*, adj. S. अ not, धैर्य steadiness, Pr. and Pāli. *adhīro* unsteady.

1. Hasty; hurried; precipitate.
2. Impatient; restless; fidgety. [bilās.
Kāraj dhire hot haiñ, kāhe hot adhir? Sabhā
3. Confused; perplexed; distracted.

H اُدھیڑنا उधेड़ना *udheṛ'nā*, v. a. S. उद् out, इ to take.

1. To undo; unsew; open out; unpick; pull, or pick to pieces; unlace.
1. *Siwan udheṛo.* 2. *Khāṭ udheṛ-ke bun lo.*
3. *Saur udheṛ-ke kāt le.* Hin. Wom. [*(suljhānā)*.
2. To untwist; unravel; untwine; unknot
Ke bal udheṛ ḍāl.
3. To ravel; knot; tangle (*uljhānā*). E.
Hai dāī! appan nenā samhārā, hammar janaū udheṛ delak. Tir.
Nurse, take away your baby, here's my *janeu* all in knots.
4. To pluck; skin; strip; rip open; flay; take off the upper layer of a thatch, roof, etc.; to dismantle.
1. *Bakri ko udheṛ lo.* Mah.
2. *Roṭi udheṛ-kar na khāo, nangī hoti hai.* Wom.
☞ The women have a superstition that to take off the upper layer of the *chapāti* is to dishonor it by exposing the inner portion, and hence to bring misfortune on the offending person.
3. *Sāri chhat udheṛ ḍālī.*
5. To pluck out (all the feathers in fight). Hence, to defeat; conquer.
Murge ne mārte mārte udheṛ ḍālā.
6. To scatter; throw about. E.
Tumhāre kabūtar ne sāri maṭar udheṛ di. E.
7. To bring, or reduce to poverty; impoverish. *Ghar ke kharch ne udheṛ ḍālā.*
8. To cheat; cajole; dupe; swindle.
Hamāri chaudyā udheṛ-ke khā gayā.
(Generally said of a younger brother, or grown-up son who lives upon his relations).
9. To insult; abuse; vilify. E.
Mujh se na bolo, nahiñ to tumhāre bāp dādā ko udheṛ ḍāngi. E. Wom.
10. To whip; cane; beat severely; cudgel.
Māre koṛoñ ke udheṛ ḍālā.
11. To lay bare; expose; bring to light; bring to shame.
Nākhun na de Khudā tujhe, dō panja-i-junūñ,
Deyā tamām aql kā bakhyā udheṛ tā. Zauq.
May God ne'er nails give to thy maniac claws!
Thou would'st unpick the web of reason quite.
12. To sting; inflame; peel off.
Khaṭmaloñ ne sāri piṭ udheṛ ḍāli.
13. To sponge; live upon others.
Āj kisi roṭyāñ udheṛiñ! Mah.
14. To take it out of one by excessive copulation.
Raṇḍi ko rāt bhar udheṛā.

اُدھیڑبُن उधेड़ बुन *udheṛ-bun*, n. f. H. *udheṛ* pick to pieces, *bun* weave.

1. Deliberation; working of the mind; calculation; anxious thought.
Mujhe rāt din is ki shādi ki udheṛ bun rahti hai.
2. Scheme; machination; plot; plan.
3. Restlessness; disquiet; uneasiness; anxiety; care; trouble; concern (*sānsā*).
Apni udheṛ-bun na gai bād-i-marg bhi,
Ham qabr meñ bhi tār-i-kafan sāṇte rahe.
☞ The notion of an ardent lover, in his restlessness, alternately unravelling (*udhernā*) and weaving (*bunnā*) the threads of his shroud, is taken from the Mahomedan belief that two angels (*nakirain*) cause the dead man to sit up in his grave and examine him as to his faith and his ability to distinguish between a true and a false likeness of Mahomed, both of which are put before him.
4. Confusion; perplexity; dilemma; embarrassment.
Kyā hai, kis udheṛ-bun meñ ghabrāē phirte ho?
5. Distress; grief.

H اَدھین अधीन *ādhīn'*, *adhīn'*, adj. S. अधि below, subject.

1. Dependant; subject; subordinate.
2. Obedient; dutiful; submissive.
3. Lowly; humble; meek; docile.

adhīn ho'nā, v. n.

1. To be subject; to submit; obey.
2. To be humble; to humble one's self.

adhīn, n. m. Underling; servant; domestic; vassal; servitor; follower; orderly; lackey.

ادھینتا अधीनता *adhīn'tā*, *ādhīn'tī*, *adhī'ntī*, *ādhī'nī*, *adhīntā'ī*, n. f.

1. Dependence; submission; obedience; subjection; subordination.
2. Humility; humbleness; meekness; lowliness.
3. Deference; obsequiousness; servility.

adhīntī kar'nā, v. a. To entreat; importune; press eagerly; beg hard; pray; beseech; supplicate; implore; appeal to; cry to; crave; petition; put up a prayer; conjure.

adhīntī se, adv. Obediently; submissively; meekly; humbly.

[इ to go.

H اُدَے उदय *uda'ë*, Rus. *ud'e*, n. m. S. उत् up,

1. Ascent; dawn; sunrise.
2. The East, in opposition to *asta* (West).
3. The eastern mountain from behind which the sun is supposed to rise.
4. Light; splendour; prosperity.

udaë asta, adv. [day.

1. From sunrise to sunset; the whole
2. From east to west; the whole world.
Udaë asta tumhārā rāj ho. Benediction.

udaë honā, v. n.

1. To emerge; appear; come in sight; to be visible; come into view; to be manifest; to reveal itself.

Māyā more Rām kī, ude hot, chhup jāë. Song. Wealth is my Rām's, it comes and goes.

2. To begin; arise; take its rise; open; dawn; originate in, or from; commence; spring; emanate; set in; rise.

Sūraj udaë huā (yā niklā).

3. To burst forth; crop out; peep out; start up; present itself; show its face.

4. To sprout; spring up; germinate; bud.

5. To result from; come into existence; to be derived from; to be caused by; to flow; accrue.

6. To come upon; fall upon.

Mere to pāp udaë ho gaë, jo aise ke palle bandhī. Hin. Wom.

My sins have borne fruit, since I am tied to such a one.

S اُدیاپن **उद्यापन** *udyā'pana*, n. m. Closing ceremonies; the observance that winds up and completes any religious rite; the dedication of a temple, tank, etc. to a religious or benevolent purpose.

H اُدّیان **उद्यान** *uddyān'*, n. m. Rus. See *ujār*.

H اَدیبَدی **अदीबदी** *ad'ībad'ī*, Mag. *ad bad*, n. f. S. **आदि** first **वद्** to speak.

1. Fate; destiny; predestination.

Is kī adī badī usī ke hāth se thī.

2. Slander; backbiting; calumny.

Kisī kī adī badī se kyā hāsil?

adī badī, adj.

1. Settled; fixed; appointed.

2. Predetermined; preordained; preconcerted.

ad badā-ke, adv. Voluntarily; inevitably; *nolens volens*.

PHR. By all means; by all manner of means.

H اَدیس **आदेस** *ādes'*, *ādesh'*, n. m. S. **आ** + **दिश्** to point out.

1. Command, order (*āgyā*); bidding, direction.

2. (*In Gram.*) One letter substituted for another; an inflection.

ādes, intj.

1. A form of salutation among *jogīs*, *faqirs*, etc. from an inferior to a superior.

Yeh samjhā, banāvat kā kuchh bhes hai.
Lagā kahne, "Jogī jī, ādes hai." Mīr Hasan.
He saw through her disguise, and straightway he Saluted her—"Good morrow, *Jogī jī*."

2. Farewell; good-bye; adieu.

Bastar rāj ke taj dīyo, līyo phakīrī bhes,
Ab ham yāṅ se jāë haiṅ, lo sub ko hai ādes.
Play. *Chaubolā*.
His royal robes he threw aside, a beggar's garb put on,
[Then turned and said], "Farewell to all, from hence this day I'm gone."

H اُدیس **उदेस** *udes'*, *udes'ā*, *udes'wā*, E. n. m. S. **उत्** out, **देश** country, **उद्देश** information.

1. Foreign parts; abroad; another province or country (*par-des*).

2. News; intelligence; tidings; information (*sandesā*).

1. *Wā kā udes nā jāne.* E. Rus. [Mag. Song.
2. *Kuchh bhāge ke udeswā ho, hamrā ke dehū nā.*
O, if you aught know of the run-away, pray tell me, do!

3. Sign; trace; address; direction.

Saiyāṅ ke udeswā batā de, baṭoī, kene jāūṅ? Mag. Song.
Wayfarer, tell me of my husband, pray,
Whither, ah whither shall I wend my way!

S اُدیوگ **उद्योग** *udyog'*, *udjog'*, n. m. S. **उद्** out, **युज्** to join, apply.

1. Exertion; continued effort; perseverance.

2. Scheme; plan; contrivance (*upāë*).

udyog' kar'nā, v. a.

1. To exert oneself; contrive, etc.

Udyog kare, man-kāmnā pūran hoë. Rājnītī.
Exert yourself, and your heart's desire shall be fulfilled.

2. To search after; look about.

ادیوگی **उद्योगी** *udyo'gī*, adj. Active; laborious; persevering.

H آڈ **आड** *āḍ*, n. f.

1. The seed vessels of *til*.

2. A mallet for breaking stones or clods in the field.

3. A ridge formed on the sides of a water course; a water course from a well (*nal*).

H اَڈّا **अड्डा** *aḍ'ḍā*, n. m. S. **अट्टाल**, H. *aṭār'ī*, *aṭ'ṭā*, house, upper room.

1. A stand; a station or place where persons of the same profession, as porters, bearers, labourers, carters, gamblers, tipplers, etc. congregate; any place where people congregate for business or pleasure.

2. A police station (in the country) (*aṭṭā*); an outwork of a factory.

3. A post, or *dāk* station, or office.

4. The quarter where prostitutes reside.

5. The perch of a bird cage.

6. The heel of a shoe.

7. A division of the land watered by a common well, usually two, one to each *harath*. E.

8. A fixed measure; standard.

Bīs gaz kā aḍḍā.

aḍḍe-dār, n. m. The owner of an *aḍḍā*.

H آڈت **आढत** *ā'ḍat*, *āṛat*, n. m. *See āṛat*.

H اَتسٹّا अदसट्ठा *aḍsaṭ'ṭā, aṛsaṭ'ṭā*, n. m.

A rough estimate or calculation.

H اَتَگ अडिग *a-ḍig*, W. Hin. adj. See *aṭal*.

H اَتَمبر अडम्बर *āḍam'bar*, n. m. Pālī. *alambaro*, S. डम् to sound, P. *damāmā*, H. *ḍamḍam* a drum.

1. Flourish of trumpets; empty noise and bustle.

2. Ostentation; arrogance; pride.

H اُتّو उड्डो *uḍ'ḍo*, Wom. n. f. H. *uṛnā, uḍnā* to fly, S. उत् up, डी to fly.

A woman who is always gadding about.

Uḍḍo kā ek pal kām pe didā nahiṅ lagtā. Hin. Wom.
Not one moment does this gad-about attend to her work.

H اُتّو اُتّو ہونا उड्डू उड्डू होना *uḍ'ḍū uḍ'ḍū ho'nā*, v. r. ... Wom.

To become disgraced, contemptible; to lose one's good name.

1. *Apne kautakoṅ se uḍḍū uḍḍū ho rahī hai.* Wom.
From her bad conduct she has become a bye-word.

2. *Milte hi devar se sab meṅ uḍḍū uḍḍū ho gaī maiṅ.*
Unke aib chhupeṅge, bī, jo log daulat rakhte haiṅ.
Wom. Nāzuiu.
Through sorting with my husband's younger brother I've become
A scandal. Sister, hushed the *faux pas* are of those who've wealth.

H اَتَول अडोल *aḍol'*, adj. Unshaken (*aṭal*); immoveable; steady.

H اَتَھال अडाल *aḍhāl'*, (Ṭhagī), n. m. An ill-omen; unlucky sign.

H اُتھالنا उडालना *uḍhāl'nā, ḍhāl'nā, uṛhālnā, ḍhulkā'nā, uṛhīk'nā, bher'nā*, W. *bhiṛkānā*, E. v. a. To shut (the door).

H اَتھانا अडाना *aḍhā'nā, aṛhā'nā*, E. n. m.

One of the thirty-six *Rāgnīs* played or sung during the 2nd watch of the night only.

H اَتیانی अडयानी *aḍyā'nī*, W. अडाणी, Māṛ. n. f. Rus. for *chhatrī*, H. *aḍ*, or *aṛ*, and *ānī*, what comes between, S. आङ् a shield.

An umbrella.

A اَذان *azān'*, n. f. Rus. *bāṅg*, اذی listened.

The summons to prayers proclaimed from the house top, or the minaret or tower of a mosque.

—de'nā, v. a. To summon or call to prayers.

T اُذبک *uz'bak*, Rus. *uj'bak*, n. m. A Tartar.

1. One not humanized; a clown; block head; simpleton.

2. A fool, so called because the *Uzbak* Tartars are strangers to the usages of civilized life.

Ahe, chup rahiṅ, nauā ajbakvā, re ki. Mag.
There, hold your tongue, you foolish barber.

A اِذن *izn*, Pop. *izan*, n. m. اذن Permission.

1. *In law*, permission granted by a master to a slave to engage in business, or trade.

(The word is laxly used for bequests or distribution of property.)

2. The consent of the parties to a marriage contract.

اذن عام *izn-i-ʿām*, n. m. Among Mahomedans, permission to depart, given after the reading of prayers over the dead.

Un se mere janāzeh pe āyā na jāegā,
Tā pahle izn-i-ām sunāyā na jāegā. Shāhī.
He'll never near my coffin come till is pronounced
The general leave for strangers to depart who pleased.

اذن نامہ *izn-nāmah*, n. m. P. نامہ a document. A will, a distribution of property by a testator, whether Mahomedan, or Hindū.

A اَذوقہ *azū'qa*, n. m. S. आजीविका Livelihood; subsistence (*roṭī kapṛā*).

A اَذیت *azīy'at*, n. f. اذی became harmed.

Wanton injury; oppression; distress (*īzā*).

H آر आर *ār*, W. *araūā*, E. n. f. S. ऋ to hurt, kill.

1. A goad; a sharp point attached to the head of a whip handle (*ṛainī*).

2. The spur of a cock (*kāṅṭā*).

3. A ladle used in sugar factories.

ār lagā'nā,—mār'nā,— ghuseṛ'ṇā, v. a.
To goad; prick with a goad.

chalte bail ke ār kar'nā, lagānā, yā chubhonā, v. a. To goad the working ox; to spur the willing horse.

H اُر उर *ur*, n. m. S. उरस्. The breast; the bosom.

ur lānā, Old H. for *chhātī, yā hirde lagānā*, v. a. To caress; fondle; hug; embrace; clasp to one's heart.

Dekhti, to ur meṅ lagā letī. Wom.

اُربسی उरबसी *ur-basī*, n. f. S. उरस् breast, वस् dwell. An imaginary phantom.

H اُرا आरा *ā'rā*, Tir. *jyā'rā*, Māṛ. and W. Rus. *karaut'*, P. *ar'rā*, n. m. A saw.

ārā-kash, n. m. A sawyer.

sir par āre chalnā, v. a. *lit.* to be sawed.
To be put in torture, torment, pain; to be oppressed, etc. [Prov.
Sir par āre chal gaē, tau bhī Madār hī Madār.
The saw across her head, yet still she cried Madār Madār (a Saint).

H آرّاٹا चर्राटा *arrā'ṭā*, n. m. A loud and prolonged sound as from the discharge of artillery, or the fall of a building.

A اِرادہ *irā'dah*, Sah. *rāēduh*, n. m. بَرِّی bent, inclined.
1. Desire; will; inclination (*ichchhā*).
2. Intention; mind; design; purpose; aim; intent.
Is kām meṅ tumhārā kyā irādah hai?
3. Resolve; resolution; determination.
4. Object; end; view; proposal (*tajwīz*).
5. Destination; goal; resting, or halting place (*ṭhikānā*). *Āgre kā irādah hai.*
6. Meaning; scope; purport (*murād*).
Sarkār kā yeh irādah hai.

irādatan', Ped. for *irāde se*, adv.
1. With a view to; with an eye to; for the purpose of; with the view of; with the intent.
2. In order to; to the end that; on account of; in pursuance of; pursuant to.
3. Intentionally; designedly; purposely; on purpose; voluntarily; willingly.
4. Deliberately; studiously; knowingly (*jān būjh'ke*).

irādah kār'nā, v. n.
1. To desire; intend; purpose; propose to oneself; design.
2. To be at; aim at; drive at; to be after; point at; endeavour; try; aspire to or after. [(*sochnā*).
3. To meditate; contemplate; think of
4. To propose; devise; project; plan.
Phr. To have in view; have in one's eye; have an eye to; to take into one's head.

pakkā irā'dah kar'nā, v. n.
1. To make up one's mind; to determine; to make a strong resolution.
2. To be determined, or bent upon.

S آرادھن आराधन *ārā'dhan, ārādh'nā*, A. عبادت n. S. आराध to honor.
Worship; devotion; supplication; adoration; religious service.

H آرارا आरारा *arā'rā*, E. Illit.; *aṛāṛā*, E. Rus.; *kaṛāṛā*, E. and W. n. m. The high steep bank of a river.

E آرارُوٹ आरारोट *arāroṭ'*, Sah. *rāroṭ*, n. m. Arrowroot; *maranta indica*. Wat.

P آراستگی *ārāstagī*, Pop. *ārāstgī*, n. f. راستی,
to arrange, adorn. [(*taiyārī*).
1. Preparation; arrangement; disposition
2. Regularity; order; adjustment (*tartīb*).
3. Decoration; ornament; embellishment (*sajāvaṭ*).

اراستہ *ārās'tah*, adj.
1. Prepared (*taiyār*); arranged; dressed; improved; regular. *Sawārī ārāstah hai.*
2. Decked out; embellished; adorned (*sajā huā*).

ārāstah pairāstah, adj.
1. Decked out; be-jewelled; got up.
Zewar se ārāstah pairāstah ho-kar, Bādshāh pās pauṅhchī.
2. Equipped; accoutred; armed (*musallah*).

ārāstah kar'nā, v. a.
1. To form; frame; dispose; set, or put in order; arrange; reduce to order (*tartīb k.*).
Kitāboṅ ko ārāstah kar-ke lagāo.
2. To fix; settle; set, or put right; adjust (*ṭhīk k.*).
3. To collect; marshal; array; range; group; assort; sort; bring into order.
Muqāble ko fauj ārāstah kī.
4. To mature; organize; prepare.
5. To adorn; ornament; beautify; decorate; deck; bedeck; garnish; set out; set off; embellish; grace (*sajānā*).
Jhāṛ fānūs se makān ārāstah kar dyā.

A اَراضی *arā'zī*, n. f. Ped. for H. *dhartī*; pl. of ارض land, S. धरा earth, धर to plough.
Lands; landed estates; acres; detached portions of land.

P آرام *ārām'*, Illit. *arām'*, n. m. S. रम, Z. *ram, rām* to rest.
1. Rest; quiet; repose; quietude.
2. Respite; alleviation; convenience.
3. Relief; ease; health; comfort; tranquillity.
4. Competency; easy circumstances; well-being; sufficiency (*ārām*). [sleep.

—*chāh'nā*, v. n. To need, or wish for rest, or
Dil chāhe dildār ko, aur tan chāhe ārām,
Dubdhā meṅ donoṅ gaē, Māyā mili, na Rām. Nazīr.
(The last line is a proverb). [repose,
The heart its mistress wants, the body wants
Both missed are in the strife, both *Rām* and *Māyā's* joys.

ārām de'nā,—pauṅhchā'nā, v. a.
1. To assuage; relieve; alleviate; afford relief; allay. [ease.
2. To cure; heal; remove pain; afford
3. To comfort; solace; cheer.
Phr. To set at ease; pour balm upon, or into.

ārām se, adv. Comfortably; with ease; easily; without pain, or anxiety; at leisure.

ārām-tal'ab,—wā'lā, adj.
1. Fond of one's ease; luxurious.
2. Idle; slothful; indolent; lazy (*sust*).
Baṛā ārām-talab hai, hil-ke pānī nahīṅ pitā.

He is a very lazy fellow, he would n't stir to take a drink of water.

ārām kar'nā, — le'nā, — pā'nā, v. n.

1. To rest (*sustānā*); take rest; lie down; recline (*leṭnā*); take one's ease; unbend; recover breath (*dam lenā*).

2. To repose; go to bed; go to sleep (*sonā*); close one's eyes, or eyelids (*āṅkh mūṅdnā*).

3. To roll about in bed (*aiṇḍnā*); to be idle; to do nothing (*khālī baiṭhnā*).

PHR. To rest on one's oars; take a holiday; shut up shop; to fold one's arms; take one's time; not to move a finger.

4. To enjoy a competency; to live well, or at ease.

Āj kal to khūb ārām karte haiṅ.

ārām kar'nā, v. a. [*chhā k.*).

To restore to health; effect a cure (*ach-*

Kis dawā ne ārām kyā!

—wā'lī, n. f. *lit.* One who gives comfort, pleasure, etc.

1. A wife; one's better half.

Ārām to ārām-wāli ke sāth gayā!

My joy has gone with her who was my joy!

2. A lazy; idle fellow; a sluggard.

ārām ho'nā, v. n. [cent.

1. To recover; to get better, or convales-

2. To be comfortable, or convenient.

Rel se baṛā ārām ho gayā.

3. *Met.* To die; to cease to live (*marnā*).

roṭī ṭukṛe kā ārām. Domestic comfort; ease; enjoyment; easy circumstances.

Are dādā, koiye kar le, tā se roṭi ṭukṛe kā ārām ho.* Rus.

P آرایش *ārā'ish*, n. f.

1. Ornaments; embellishment; decoration.

2. Ornamental trees or flowers made of talc and tinsel carried in wedding processions.

ārāish kar'nā, v. a. To adorn (*sajānā*); deck; bedeck; decorate; ornament; embellish; beautify; grace; enrich.

Jhāṛo, jhāṛko, ghar ki ārāish karo, aṛ bāṅdīyo.
Āj haiṅ Rāṅgiṅ ke āne ki yahīṅ taiyāryāṅ.
Raṅgiṅ.

Sweep, brush, and decorate the house, slave girls,
All ready make—Raṅgiṅ comes here to-day.

H أَرَب अरब *ar'ab*, adj. S. अर्बुद One hundred millions. [inestimable.

—khar'ab, adj. Immumerable; incalculable;

A ارباب *arbāb'*, n. m. pl. of رَبّ became owner.

Possessors; lords; masters; members; officers. [men.

—i-bast'rat, Ped. Intelligent or clear-sighted

—i-sukhan, Ped. Eloquent person; poets.

—i-nishāt., Ped. Dancers; singers; musicians.

* *Koi kar le*, Get a wife.

A أَربع *ar'bā*,—*mutanā'sibāh*, S. *traīrā'sika*, H. *tīn rās kā, akaërī lāg*, A. ربع, He became the fourth. The simple rule of three.

arba anāsir, n. The four elements—fire, water, earth, and air.

H آربل आरबल *ār'bal*, Tir. *āyurbal, āyurddā*, Mār. *āwardā*, n. f. S. आयुः age, बल strength.

Age; life; years; duration of life.

H آرپار आरपार *ār-pār, āram-pār*, Tir. *pe'hi pārā*, adj. S आवारपार, H. *wāre* this side, *pāre* that side.

Pierced through; across; from one side to the other; through and through; from end to end.

Koṛī katanyāṅ. muṅgrā san āṅṭā,
Ār pār baiṭhi giraṭ ḍāṅ'ṭā. Tir. Prov.
Big bursting sheaves the lazy reapers gain, [ain.
Who've reaped from end to end stray stalks ob-

ār-pār kar'nā, v. a.

1. To pierce through and through.

2. To effect penetration in sexual intercourse.

S أَرپن अर्पण *ar'pan*, n. m. S. अर्पय Caus. of ऋ to go to, to fall to one's share.

1. Offering; gift; sacrifice.

2. A sum set apart for religious or charitable purposes.

ar'pan kar'nā, v. a.

1. To sacrifice; offer sacrifice; make an oblation, or libation; give alms.

2. To consecrate; dedicate to; devote to (*nimat k*). [(*denā*).

3. To offer; present; give; make over

arpan nā'mā,—patr, n. m. A deed of gift, especially to a temple or idol.

H أَرتا आरता *ār'tā*, Tir. *ā'rat*, n. m. S. आरात्रिक.

The light waved before an idol. Ved. आर to praise. A marriage ceremony.

☞ On the arrival of the bridegroom at the house of the bride, he is received by her relations carrying a tray with some rice and powder for *til'ak*, and a four-wicked lamp made of flour in the middle. [Song.

Jin kā kareṅ saheli ārtā le le thāl parāt. Marriage.

A اِرتباط *irtibāt'*, n. m. Ped. for. ربط, q. v.

A اِرتفاع *ir'tifāā*, n. m. Ped. for H. *uṅchāī*, q. v.

H اَرتھ आरथ *ar'th, arth*, n. m. S. अर्थ to desire, Pāli. *at'tho, aṭṭho.* [intent (*irādah*).

1. Motive; purpose; intention; design;

Rāmā, kaun arth ke āil hāu? Bhoj.
Sir, what brings you here?

2. Sense; meaning; import (*mānī*).
3. Matter; substance; stuff (*māddah*).
4. Property; wealth; effects (*māl*). [Tir.
Hamrā arth rahait, takhan tīrath jaitoṅ.
Had I money, then I should have gone on a pilgrimage.
5. Fruit; result; effect (*phal*).
Daurat aēliṅ, kichhau na arth niksal. Bhoj.
I came running, but nothing came of it.
6. Value; importance; benefit (*fāēdā*).
7. Reason; account; sake (*sabab*).
Āṅhāṅ kaun arth ke het āēl chhī? Tir.
What has brought you here, Sir?
8. Business; concern; affair.
9. (*In law*) a suit or action (*muqadmā*).

arth batā'nā,—batla'nā,—k., v. a. To give the meaning; to explain (*mānī batānā*).

arth bichār'nā,—nikāl'nā, v. a. To make out the sense or meaning; to understand; interpret.

—*bhed*, n. m. Difference of meaning; discrimination of words. [express.

arth de'nā,—rakh'nā, v. a. To denote; mean;

shabd arth, A. *lafẓī mānī*, n. Literal meaning; primary meaning.

أرتھات अरथात *arthāt'*, n. m. That is to say (*yānī*); *id est*; namely (*jaise*); as follows; as you would say; *videlicet*; *exempli gratia*; for example; for instance (*maslan*).

أرتھي अरथी *ar'thī*, n. m. [*medwār*).

1. Supplicant; applicant; candidate (*um-*
2. Dependent; hanger-on; servant (*naukar*); retainer; servitor; vassal; creature.
Mahārāj, ham āp hī arthī haiṅ, ghar ke mālik nāhiṅ.
3. Middleman; consignee; representative; man of business (*ārtyā*).

H أرتھی अरथी *ar'thī*, W. *ranthī*, E. *rathī*, Mār. n. f. S. रथ to go. A bier on which a Hindu corpse is conveyed for cremation.

H آرتی आरती *ār'tī*, n. f. Ved. आर to praise.

1. A ceremony performed in adoration of some god by waving, in a circle before the image, a platter containing a five-wicked burning lamp, flour, and incense.
Ārti mach rahī kahiṅ than than,
Kahiṅ ghanṭoṅ ki ho rahi chhan chhan. Nazīr.
Here ārti's swung with ding dong dell,
There tinkling bells their jingle swell.
2. The same rite, only substituting a bridegroom for the idol, is called *ārtā*, q.v.
3. A hymn of praise.
Jaē Jānki-Nāthā, tum Raghunāth, hamāre māt, pitā, bhirōtā,
Tum ho Sajan, saṅghātī, bhagt mukt-dātā,
Jaē, deo! Jaē, deo! Hymn (*ārti*).
Reign, *Jānki's* Lord, O *Raghunāth!* mother, father, brother! Husband, and friend! Deliverer of thy worshippers sincere,
Reign, god, for ever reign!

H أرجار आर जार *ār-jār*, P. *āmad o raft*, n. H. *ānā* to come, *jānā* to go.
Coming and going; ingress and regress.

H أرجان आरजा *ār'jāṅ*, *ār'jā*, n. f. S. अरि enemy, जि to conquer. *lit.* One who subdues her enemies (passions).
Jain women who lead an ascetic life.

A أرجل *ar'jal*, n. m. A horse having the lower part of one of his fore feet white, which is accounted, among native farriers and dealers, a sign of vice and a great blemish.

H أرجن आरजन *ar'jan*, E. Wom. n. f. S. अर्ज् to earn, obtain.
Earnings (*kamāī*); acquisition; profits.
Saiyāṅ ke arjan, bhaiyā ke nāoṅ,
So pehar maiṅ sāsur jāoṅ. E. Wom. Prov.
My husband's earnings these, called by my brother's name,
I'll wear on visiting my husband's father's name.
☞ A satire on the wife who is always extolling the munificence and greatness of her own family, insomuch that she does not scruple to represent, as her brother's gifts, jewels bought with her husband's earnings.

ارجنا आरजना *arj'nā*, E. v. a. To gain; acquire; obtain; earn (*kamānā*).

P آرد *ā'rad*, n. m. Ped. for H. *ā'ṭā*, Flour; meal.

H أرداس आरदास *ardā'*, n. f. S. अर्द् to ask, आश, H. *ās* hope. [treaty.
1. Application; petition; request; en-
Sun, māṭi ke dīule, sun merī ardās,
Āj milāwō piū kā, tū jalyo sārī rāt. Wom. Play.
List tiny earthen lamp, O list my heart's desire,
This night my husband comes, keep bright all night thy fire.
2. An offering to a deity.

—*kar'nā*, v. a.
1. To petition; implore; beseech; ask; solicit; importune; request. [adore.
2. To worship; offer sacrifice; pray;
Sab sīs nivā ardās karo, aur har dam bolo,
"Wāh Gurū!" Nazīr.
All bow your heads, and pray, and cry continually "Great is the Gurū (Nānak)."

H أرداوا आरदावा *ardā'wā*, Sah. *radāwā*, n. m. P. *ārad* flour. A mixture of parched, bruised gram and barley given as food to cattle.

S آردرا **आर्द्रा** *ārd'rā*, n. f. Pāli. *addā*, One of the lunar mansions (*ādrā*).

H اِردگرد **इर्द गिर्द** *ird-gird*, Illit. *ir'ad gir'ad*, *chau-gir'ad*, adv. Around; all round; on every side; on all sides; round about; about; right and left.

E اَردلي **अरदली** *arda'lī*, n. m. Cor. of orderly.

1. A sepoy, or native soldier in attendance on a military officer for conveying messages, carrying letters, orders, etc.

2. An attendant who runs before a *pālkī*, or other conveyance of his master.

ardal'ī utar'nā, v. n.

To copulate (several men with one woman successively).

1. *Is randī pe ardalī utar gai, aur use khabar nahīn.*
2. *Nahīn saukan pe ardalī utrī.* [Sāhab.

Gid hain murde pe be-shumār gire. Wom. Jān.

No co-wife she, nor men were they who on her fell,
Say rather countless vultures on a carcase fell.

T اُردُو *ur'dū*, n. f. *Originally*, a camp.

1. An army; a bazār attached to a camp.

Urdū lūt, Daribā lūtā, lūtā Mālwāṅā,
Gurwālon ki kothī lūti, lūtā mandar sārā.
Chhallā. A song of the mutiny of 1857.

They looted Urdu, and *Daribā*, *Mālwārā* too,
Looted the Gurwāl's banking firms, and all the temples too.

2. The Hindustānī language as spoken by the Mohamedans of India, and by Hindūs who have learnt of them or have intercourse with them. It is a composite of Hindī, Arabic, and Persian—Hindī forming the base, and Arabic and Persian phrases, the foreign importations.

—i-mualla'lā.

1. The court language.
2. The Dehli idiom.

H اَردھنگ **अर्धंग** *ardh-aṅg'*, n. m. S. **अर्ध** half, **अङ्ग** body.

Distortion of the face; palsy affecting half the body; hemiplegy; hemiplexy.

اَردھنگي **अर्धंगी** *ardh-aṅ'gī*, n. f.

1. One's better half; a wife.

Bāndar ek nisāchari lāyo, kari apni ardhaṅgī,
Lāl Dās, Raghunāth dayā se, utpann bhaē Phirangī.
Dohā. Lāl Dās.

A demon of the night, a monkey once did trace.
He took her for a wife. By Ragunāth's good grace,
The issue of this union was the English race.

☞ It is a popular belief among the Hindus that Rāmchandar pronounced a blessing (*bar*) on the army of monkeys with whose aid he obtained a victory over Rāvan, the demon king, to the effect that their issue should reign in the *Kal-jug* or Iron age.

2. One affected with the palsy.
3. An appellation of Shiv.

4. A sloven; slattern; slut (*hurdaṅgī*).

Ek nār dekhī ardh-aṅgī, rākhe tāṅge ādhī naṅgī,
Jo dhoban karti hai kām, so hī wā tiryā kā nām.
Conundrum. Ans. *Dhotī.*

Her legs half bare, I saw a slattern dame,
The work the laundress does will give her name.

H اُردي **उरदी** *ur'dī*, E. *war'dī*, W. n. f.

The appointed dress of the subordinate *employés* of any department; the uniform of a soldier or policeman.

A اَرذال *arzāl'*, n. m. pl. of *razīl'*, *arzal'* base.

Common people; the vulgar herd.

P اَرزاں *ar'zāṅ*, adj. Ped. for H. *sastā*, q. v.

Arzāṅ ba-illat, garāṅ ba-hikmat. Prov.
Cheap and nasty, dear and good.

ارزاني *arzā'nī*, n. f. Cheapness; abundance; plenty (*bohtāt*); a good harvest.

ارزاني غلّه *arzānī-i-gal'lāh*. Cheapness of grain.

A اَرزق *ar'zaq*, H. *nī'lā*, adj. Sky-blue; blue; azure; cerulean.

arzaq-chashm'; adj. Ped. for H. *kanjā*, Blue-eyed; cat-eyed.

P آرزو *ār'zū*, n. f.

1. Desire (*chāh*); hankering; longing; solicitude; wish; eagerness; thirst; craving (*ichchhā*).

2. Prayer; suit; importunity; supplication; entreaty (*ardās*).

*Hai ārzū ye hi ki Khudā ādmī * kare,*
Gar ādmī kare, to bhalā ādmī kare.

My prayer to God is this that man he would make me;
If man he makes me, then a good man let me be.

3. Hope; trust; expectation (*ās*).

4. Affection; fondness; tenderness (*pyār*).

Kis ārzū se to bulāyā, aur is hāl se nikālā.

—karā'nā, v. a. To exact much entreaty or hard begging.

Thoṛā denā, bahut ārzū karānā. Prov.
Small givers, great exactors.

ārzū kar'nā, v. a. [(*chāhnā*).

1. To wish; desire; fancy; care for

2. To long for; desire greatly; catch or jump at.

3. To desiderate; yearn for; aspire after.

4. To want; need; feel the want of (*māṅgnā*).

5. To solicit; importune; woo; court.

آرزومند *ārzū-mand*, adj.

1. Importunate; wistful; hankering after; dying for.

2. Desirous; solicitous; longing for; craving; anxious; eager; aspiring; intent on; bent on; set upon; concerned.

* Refers to the Hindu belief in the transmigration of souls.

H آرَس **चारस** *ar'as*, E. *pār'chā*, W. n. m. S. **रस** water. The reservoir in which the water from a well is collected.

H آرَس **चारस** *ā'ras*, *ā'las*, *ās'kat*, E. *āl'kas*, *ālkas'i*, W. n. f. S. **अ** not, **लस्** to move about.

See *ālkas*.

Āras, nindrā, aur jamhrāī,
Yeh tinoṅ haiṅ lāl ke bhāī. Prov.
Sloth, sleep, and yawning,
Brothers three of death.

A اِرسال *irsal'*, n. m. رسل he brought a message, sent.

1. Despatch; remittance; supplies.
2. Monthly collections of rents forwarded to head quarters by the subordinate revenue authorities.

irsāl kar'nā, Ped. for H. *bhej'nā*, v. a. [ward.
1. To remit; transmit; despatch; for-
2. To commit; consign *(saunpnā)*.

H اُرسانا **उरसाना** *ursā'nā*, *arsā'nā*, E. v. a. To excite the passions.

Keṅchuli sabad se pīā arasaitai ho, kaise ke bedhtaĕ sarir?* Bhoj. Song.
The bride, arrayed in her wedding garments, and about to set out for her husband's home, coquettishly points to the bells on her boddice and says, "When their tinkling excites my husband——"

H آرَس پَرس **चारस परस** *ar'as par'as*, n. m. S. **स्पर्श** to become wet.

1. Sprinkling; immersion; partial bathing; throwing a little water on the head with the hand.
2. Impurity from touch; pollution.

Musalmān se aras paras ho gayā.

H اَرسٹّا **चारसट्टा** *arsaṭ'ṭā*, n. m.

1. A monthly account of receipts and disbursements, otherwise called *jamā-kharch*; cash account; debit and credit.
2. Guess; rough estimate.
3. A broker; mediator.

H آرسی **चारसी** *ār'sī*, Marāhṭī. *arshī*, *arsā*, n. f. S. **आ** and **दृश्** to see, Pāli. *ādāso*.

1. A looking-glass in general *(darpan)*.

Fārsī boli, "āinā,[1]" Turki dhūndi, "pāinā,[2]" Hindi bolūṅ "ārsi[3] āĕ." Khusro kahe, koī na batāĕ. Riddle. Ans. *Ārsī* looking-glass.
In Persian it is "*āinā*,"
In *Turki* it is "*pāinā*,"
In *Hindi* I say "*ārsi*."
Khusro tells, but none can see. Or thus—
The Persian tongue comes not [at all to me],
I search in *Turki*, but find not (the word).
To speak in Hindī, I'm ashamed as 'twere,
Khusro has told the word, but none find out.

2. A ring surmounted with a tiny looking glass, worn by women on the thumb.

1. *Hāth kaṅgan ko ārsi kyā hai?* Prov.
To see the bracelet on your arm, needs no looking-glass.
2. *Sūraj ko kyā ārsi le-ke dekhtā hai?* Prov.

ār'sī mus'haf, Pop. *ārsi mus'haf*. Mah.
The marriage ceremony among Mahomedans, when the bridegroom reads a chapter in the *Korān*, and for the first time sees his wife's face in a glass.

Dikhā mus'haf, aur ārsi ko nikāl,
Dharā bich meṅ, sar pe āṅchal ko ḍāl. Mīr Hasan.

A اِرشاد *irshād'*, H. *āggyā*, n. m. رشد he took the right way.

1. Direction; instruction *(hidāyat)*. *Rare*.
2. Order; command; injunction *(hukm)*.

Mere wāste kyā irshād hai?

3. Authority; pleasure; will *(marzī)*.

Jaisā irshād ho, waisā karūṅ.

irshād kar'nā,—farmā'nā, v. a.

1. To direct; instruct; guide.
2. To enjoin; ordain; dictate; prescribe.
3. To bid; order; rule; command *(hukm k.)*.
4. To require; exact; insist on.

jo irshād. As you may order; your servant waits; your honor's pleasure; your commands shall be obeyed.

P اَرغَنون *arganūn'*, n. m. An organ.

H اَرَک **चारक** *ar'ak*, n. m. S. **अर्क**, Pr. and Pāli. [akko.

1. The sun.
2. A plant; *Calatropis gigantea*.

arak-man'ḍal, sūraj-man'ḍal, m. The disc of the sun.

H اَرکا **चारका** *ar'kā*, E. Wom. adj. New; novel; strange; peculiar *(anokhā)*.

Arkā nāū, bans kī naharnī.† Prov.
A new barber, a bamboo razor.

A اَرکان *arkān'*, n. m. [parts.

1. Elements; ingredients; component
2. *(In Prosody)* feet.

ārkān'-i-daulat, n. m. Ped. Pillars of the state; nobles; ministers of state.

H اِرکھا لگنا **इरखा लगना** *irkhā lag'nā*, E. v. n.

1. To be conscious of shame; feel shame; not to dare to show one's face.

Khasam ne gā'yāṅ dīā, is irkhā par ḍīb mari.

2. To take ill, or amiss.

H اَرگانا **चारगाना** *argā'nā*, E. Rus. = *al'ag kar'nā*, v. a. S. **अ** not, **लग्** to adhere.

* Pierced.
[1] *āī nā* came not. [2] *pāī nā* found not. [3] *ār* shame, *sī* like.

† *lit.* A nail-parer.

To separate; put on one side; set apart.

H اَرگجا अरगजा *arga'jā*, Sah. *gajrā*, Mār. *argacho*, n. m.

A perfume of a yellowish colour, composed of several scented ingredients.

Ajhā arnā, sārā hāthī.
Jin ne pāyā, lāyā chhātī. Charade. Ans. *Ar-gajā.*
One half a buffalo wild, joined with an elephant whole's my name,
By whomsoever I was met, upon his breast I came.

اَرگجي अरगजी *argaj'ī*, adj. Dyed with *argajā*.

H اَرگني अरगनी *argan'ī* Mag.; *algan'ī*. Mah. *alag'nī, billang'nī* W. Hin.; *asghanī*, Tir. n. f. S. अ not, लग् to stick, H. *al'ag* separate.

A rope stretched across a room, or a rod or bamboo suspended horizontally for hanging or drying clothes on.

H اَرگھ अरघ *ar'agh, ar'ag*, n. m. S. अर्घ to worship, Pr. and Pālī. *aggho.*

A mode of worship; a libation; a libation of eight ingredients made to a god or a *brāhman.*

aragh de'nā,—charhā'nā, v. a. To pour libations to the sun, moon, etc.; to make an offering to a god (Jain).

ar'ghā, ar'gā, n. m. A copper vessel shaped like a boat, used by Hindūs in pouring out their libations.

H اَرگھن अरघन *ar'ghan*, W. Rus. adj. S. अ not, रघ् to move. Lazy; indolent.

H اَرگھنا अरघना *aragh'nā*, E. Rus. v. n. To swallow; gulp.

P اَرمان *armān'*, Illit. *urmān'*, Sah. *ramān* n. m. S. अर्थ request, मन mind.

1. Longing; wish; desire; hope; inclination.

Sābit nahīn kān, bālyoṅ kā armān. Prov.
She hasn't a whole ear, and she wants ear-rings.

2. Eagerness; solicitude; anxiety.

Par is qaid meṅ bhī terā dhyān hai,
Faqat tere milne kā armān hai. Mir Hasan.

3. Repentance; penitence; regret; self-reproach; contrition; remorse.

Kisī kī qadr jīte-jī nahīn mālūm hotī hai,
Kareyā qatl, par pichhe tujhe armān āvegā.
Jurat.
Prized duly in his life-time you will see no one;
When you have killed me, then you'll pine for him that's gone.

armān rah jā'nā,—jī ke jī meṅ rah jānā, v. n. To be disappointed in one's expectations.

1. *Ghar-wāloṅ ke khatre se tere milne kā hai! hai!*
Rah jāe mere dil meṅ na armān, dugānāh!
Rangīn.
My house folk do I fear—What if alas! alas!
My passion pent up should remain within me, love!

2. *Pyā bin ab nikalti hai meri jān,*
Rahā dil hī ke andar dil kā armān. Song. *Bārah-māsā.*
Without my husband ebbs my life from me,
My heart's desire within my heart confined.

armān nikāl'nā, v. a. To satisfy one's desire; gratify one's wishes; to enjoy thoroughly or to one's heart's content.

Bāheṅ dono gale meṅ dāl lo āj,
Jo jo armān hoṅ nikāl lo āj. Shauq.

armān nikal'nā, v. n. To be satisfied, gratified.

Ulfat merī usko to huī hai chār din se,
Dil kā mere niklā koī armān hai kyā khāk?
Rangīn.
His love for me has been but four days old! then durst
My passion satisfied be a pinch of dust?

H آرمبھ आरम्भ *ā'rambh, ā'ramb*, n. m. S. आ + रभ to take hold of.

1. Commencement; beginning.
2. Exertion; effort.
3. Trouble; labour; toil.

biddyā ārambh, n. The first day at school; the first lesson.

H اَرنا अरना *ar'nā*, W. n. m. S. आरण्यक Forest-born.

1. A wild buffalo (*arnā bhaiṅsā*).
2. E. *kaṇḍā*, Cowdung dried in the jungles, used as fuel by natives, and by physicians in the preparation of medicines (*arnā uplā*).
3. Name of a plant.

ar'nā bhaiṅsā, Fac. *be-sūṅḍ kā hātī*, A very fat man (called also *bārā-panī top*, a twelve pounder).

Phūl-ke arnā bhaiṅsā ho gayā.

H اُرنا उरना *ur'nā*, W. Rus. n. m. S. उरण A lamb.

H اَرنڈ अरण्ड *ar'aṇḍ*, Rus. *aṇḍī, aṇḍā, aṇḍauvā*, W. *reṇṛ*, E. n. m. S. एरण्ड.

The tree from the fruit of which castor-oil is extracted; *Ricinus communis*. Wat.

ar'aṇḍ kī jaṛ, n. f. The root of *Ricinus communis.*

—adj. Frail; infirm; not strong.

Naukrī araṇḍ kī jaṛ hai. Prov.
Service is like the root of the castor tree (as unstable).

araṇḍ kharbū'za, W. *paṛṇ'tā*, E. n. m. *Carica papaya.* Wat.

aran'ḍī, W. Rus. *aṅḍolī*, E. *reṇ'ḍī, reṇṛī*, Tir. *aṇ'ḍī*, n. f.

1. The fruit of the *Ricinus communis.*
2. A kind of fire work; the shell of the castor-oil seed charged with powder.

araṇḍī kā tel, n. Castor-oil, used medicinally and for burning.

H ارني **अरनी** *ar'nī*, W. n. f. A reed of which pipes are made.

H اَروا **अरवा** *ar'wā, arwā chā'wal*, E. *ārab*, Tir. n. m. Cleaned rice, not boiled.

H اروند سے ہونا **अरोंद से होना** *araund' se ho'nā*, W. Hin. v. n.
To have the menses, or monthly course.

H اَروندھنا **अरोंधना** *aroṅdh'nā, rundh'nā*, E. v. a. S. **रुध्** to obstruct.
To strangle; to kill by stopping the breath (*galā ghoṇṭnā*). [n. f.

H اَروي **अरवी** *ar'wī* W. *a'rui*, E. **arī**, Mār.
An edible vegetable root, called also *ghuīyāṅ*, and *kachchū; Colocasia antiquorum.* Wat.
Lo, do ālū, ek arwī khāo. (Double entendre).

H اَرهٹ **अरहट** *ar'haṭ*, E. *ra'haṭ*, E. and W. *har'aṇṭ*, Sah. *ar'aṭh*, Mār. *a'haṭ*, Tir. n. f. S. **अरघट्ट**. A revolving wheel for drawing water; the Persian wheel.

H اَرہر **अरहर** *ar'har, har'har, ar'haṛ, aṛ'haṛ*, W. *ra'har, rah'rī*, E. n. f. S. **आढकी**. A species of pulse; *Cytisus cajan*, Wat. *Cajanus flavus.*
Rahrī rahrī, suruk rahrī;
Ḍoli meṅ ki kanyā hamār mehrī. Boys' rhyme.
Rahrī, rahrī, come pluck the *rahrī;*
My wife's the girl inside the *ḍoli.*

H ارہنت **अरहन्त** *ar'hant*, n. m. S. **अरि** enemy, **हन्** to kill, Pālī. *arham, lit.* One who destroys his enemies (passions).
An appellation of *Jain* gods.

H اَرئي **अरई** *ar'aī*, n. f. A kind of grass for cattle and thatching. *Mimosa rubicaulis.* Wat.

H آري **आरी** *ā'rī*, n. f.
1. A small saw.
Ek nār woh dāṅt daṅtīlī,
Patlī, dublī, chhail, chhabīlī,
Jab wā tiryā ko lāge bhūk,
Hare, sūkhe chabāe rūkh.
Kyoṅ rī, sakhi, maiṅ kahāṅ pāūṅ? [ā-rī.
Ware ā-rī, maiṅ tujhe batāūṅ.* Charade. Ans.
A female with projecting teeth,
Thin, slim, and janty, wanton, sith
That when she's hungry she will chew
Alike both green and dry wood too.
Now tell me where to find her, pray?
Come near me, friend, you've heard me say.
2. A shoe-maker's awl.
3. (*Brij*) Friend; dear (*ālī*).

H آري **आरी** *ārī*, n. f. The low ridge of land which separates and forms the boundary between two fields; the bank of a river.

* *ā-rī.* 1. A small saw. 2. Come.

H اَرے **अरे** *ar'e, a'rī*, Rus. *re, rī, ho, he*, intj. S. **रे**, Pr. *are.* Hollo! ho! Ho there. (Used chiefly in addressing inferiors)
Arī! kahāṅ jātī hai!
are Rām, Good gracious! my God! Heavens!
Guftam ki "yake bosah lab-i-lāl-i-to giram,"
Gufiā, ki "Are Rām! Turak kāiṅ kare ahhe!"
Amir Khusro.
I said, "one kiss from your red lips I'd have"
—whereat,
She cried "O Ram! what is this Turk now going at!"
☞ This form of Poetry, in which the lines are alternately Persian and Hindī, began with the poet *Amir Khusro*, the celebrated author of numerous riddles, who lived in the 14th century. Every second line, which is in Hindī, is meant to ridicule the strange language of the Hindus, as it appeared to their foreign Mahomedan conquerors.
are are, Good God! don't! what are you about!
Are, are! kyā kartā hai!
are taṛe, yā aṛe taṛe k. v. a. See *abe tabe.*

H آریا **आरया** *ār'yā*, n. m. A plant of the gourd species resembling a cucumber.

S آرْیَ **आर्य** *ār'yā*, n. m. S. **अर्य** true.
1. An Aryan.
2. The Aryan languages.

H آریا پریا **आरया परया** *ar'yā par'yā*, E. *ār pār*, Pop. *ore dhore*, W. Rus. adv.
On this side and the other; right and left.
Aryā paryā tāṛ, bich meṅ sardār. E.
On either side, palm trees; in the centre sits the master.
(Boy's chaff, supposed to be addressed by one boy seated between two others, who retort—
Ore dhore mānak-motī, bich meṅ gā ki chothi. W.
On this side and on that are pearls; in the centre, a heap of filth.)

P اُریب *ureb'*, *urebuāṅ*, Sah. *reb*, adj. *Opp.* of H. *sureb'*, or *sudheb'*.
1. Crooked; bias; zigzag; sloping; slanting; slant.
2. Deceptive; deceitful; tricky; crafty.
Ham hī se ureb chāl chalte ho?
ureb kī bāteṅ, urebī bāteṅ, n. Deceitful or crafty speech; specious speeches.

P آرے بالے *ār'e bal'e*, H. *hāṅ hāṅ, āle bāle.* Mār. *āre lab'be*, n. m. Evasion; shuffling; putting off (*ṭāl maṭol*).
Āre bale na karo, de do.

H آڑ **आड़** *āṛ, aṛ*, n. f. S. **आडि**.
1. A fence; wall; screen; partition.
Lambī ḍāṛhyoṅ pe na jā, dilā, yeh sab ṭhāoṅ ke haiṅ mubtilā,
Yeh shikār khele haiṅ barmalā inhiṅ ṭaṭyoṅ ki ki āṛ meṅ. Inshā.
Pin not thy faith, my heart, on great long beards,

Entangled all with fawn-eyed beauties are ;
Behind this fence this sort do freely hunt.

2. Defence ; refuge ; shelter.

1. *Jab khet meṅ maiṅ chhailā saṅg gaī, ri,*
Mo ko pakaṛ ār meṅ le gayo, ri. Rus. Song.
When in the field I went with my gallant,
He took my hand and led me to the hedge.
2. *Yahāṅ hawā ki āṛ hai.*

3. Security; surety; protection; protector.

Yeh hamāre muaāmle meṅ āṛ haiṅ.

4. Prop ; support ; buttress (*aṛwāṛ*).

Chhat girāū hai, aṛwāṛ lagā do.

5. A mound or bank forming the boundary of a field.

6 Stoppage ; interruption ; bar ; obstacle ; obstruction; impediment; stumbling-block (*aṛbaṅgā*).

Chalte kām meṅ aṛbaṅgā lagā dīyā.

7. Check; restraint; hindrance; let; stop.

8. Prohibition ; prevention ; inhibition ; *veto*.

9. A brake ; stopper ; a spoke.

10. A horizontal or curved line painted across the forehead.

Iṅgur ki dehūṅ lāl tikulyā,
Aur dehūṅ kāri āṛ bāki rasyā pe. E.
Rus. Wom Song.
A bright red *sendur* spot I'll make,
And under it a thin black streak.
All for this *amoroso's* sake.

11. A thing like a ladle used in sugar factories.

آڑا پاڑا *āṛā*, adj. See *ureb*.

آڑبند پاڑبند *āṛ-band*, n. m. A cloth worn by Hindūs, tied at the waist, and passed between the thighs and fastened behind.

آڑتلا پاڑتلا *aṛ-ta'lā*, n. m. H. *āṛ* shelter, *tale* under.

1. Shade ; shadow ; shelter ; defence.
2. Screen ; covert ; veil ; mask. [name.
3. Protection ; guardianship ; tutelage ;
4. Plea ; pretext ; pretence (*bahānā*).
5. Subterfuge ; lie ; fib ; white lie.

aṛtalā pakaṛnā, aṛ —, v. a.

1. To shelter oneself under a false plea or excuse.
2. To pretend ; make a pretext.

āṛ meṅ, adv. [behind.

1. Lying in ambush or under cover;
2. Across; athwart; against; transversely.
3. Under the pretext or pretence of.

āṛ meṅ ā'nā, v. n. To intervene ; come between.

PHR. To stand in the way of ; cross the path of ; stop the way ; make a stand against.

āṛe ān'ā, āṛī ā'nā, v. a.

1. To come between ; interpose.
2. To protect ; shield ; guard ; screen.

Hāth kā dīyā āṛe āē. Prov.
What thou givest, shall be thy shield.

āṛe hāth le'nā, v. a.

1. To surround with one's arms; embrace; hug ; clasp to one's bosom (*kaulī bharnā*).

Āṛe hāthoṅ jo līyā usko shab ek goshe meṅ,
Mere qābū se nikal jāē na maqdūr huā,
Ho-ke nāchār lagā kahne ki "subhān Allāh.
Tum to mukhtār huē, aur maiṅ majbūr huā."
Mannūn.

2. To chide; scold; upbraid ; run down ; cry against ; bark at (*jhiṛakna*).

PHR To rail in good set terms.

3. To disgrace ; put to shame (*sharmānā*) ; humiliate.

PHR. To make one lick the dust ; to eat humble pie, etc.

Āj aisā āṛe hāthoṅ līyā, khisyānā ho gayā.

4. To pull up ; set down ; rate ; serve out ; pay off.

5. To revile ; stigmatize ; vituperate (*burā bhalā kahnā*).

6. To roast ; lash ; fulminate against.

Jis ko āṛe hāth līyā, wohī dab gayā.

7. E. To gormandize ; gorge ; stuff (*hāth mārnā*).

Apne dahī, chūṛā khūb āṛe hāth le liṅ. E.

āṛe ho'nā, v. a.

1. To be crooked, oblique (*teṛhā honā*).
2. (*Double entendre*) To bend oneself ; lie down ; recline.

Zarā āṛe ho jāo, puṭṭhā pher lo. (Slang).

اَڑ اڑ *aṛ*, n. f. [strife.

1. Contention ; dispute ; controversy ;
2. Obstinacy ; contrariety ; opposition.
3. Constipation ; costiveness (*qabz*).
4. E. A dam or weir thrown across running water for catching fish; boom; barricade.

اَڑاڑا اڑاڑا *aṛā'ṛa*, E. Rus. *kaṛā'ṛā*, E. and W. n. m. The high steep bank of a river.

اَڑاس اڑاس *aṛās'*, Pop. *aṛāṅs'*, Rus. n. Narrowness ; closeness ; scantiness ; deficiency of room.

اَڑا گوڑا اڑاگوڑا *āṛā goṛā, āṛ goṛ*, n. m. Sweepings ; rubbish ; refuse ; scourings.

اَڑانا اڑانا *aṛā'nā, aṛā de'nā*, v. a. [stop.

1. To check ; bring to a stand ; cause to
PHR. To stop the way. [wheel.
Pahye meṅ oṭ aṛā de. Put a catch under the
2. To interfere ; intermeddle ; thrust one's nose in ; mix oneself up with.
Kisī ke phaṭe meṅ kyoṅ pāoṅ aṛāte ho? [quarrel?
lit. Why do you put your foot in another's
3. To cork or fill up ; bung up ; ram ; close ; plug ; block up.
Is bil meṅ roṛā aṛā de.
4. (*Double entendre*) To rub against to shove in ; to effect penetration.
Rāt bhar khūb aṛāyā. (Slang).
5. To thrust ; shove ; push against.
Diwār meṅ aṛā dīyā. He pushed him against the wall.
6. To suspend ; put off ; postpone.
7. To oblige ; compel ; force (*dabānā*).
Apnā rupayā to aṛā-kar le līyā.
He took his money by force.

اُڑانا उड़ाना *uṛā'nā*, Rus. *uḍā'ṇā*, v. a. S. उत् + डी to fly upward.

1. To fly; let fly; uncage.
Kabūtar, yā tukkal uṛānā.
2. To fly away with; carry through the air.
Na mānā, par usne uṛāyā use,
Parastān meṅ lā biṭhāyā use. Mir Hasan.
3. To carry off (moisture); to dry; dry up.
Is āndhi ne gazoṅ āl uṛā di.
4. *Met.* To ride, or drive very hard or fast.
Kyā ghoṛā uṛāe jātā hai!
5. To run away with; kidnap; elope with.
1. *Randi ko uṛā le gayā.*
2. *Raqibon ne jo dekhā, ye uṛā-kar le chalā us ko,*
Pukārā yeh koi, "kaisā huā aṅdher āṅdhi meṅ!"
Āṅdhi. Nazir.
6. To unfold; unroll; unfurl (the sail, flag).
1. *Pāl uṛānā.* 2. *Jhaṇḍā uṛānā.*
7. To drive or frighten away; scare.
Khet pe se jaṅāwar uṛāe de. Rus.
8. To scatter; disperse; throw; diffuse.
Abīr, gulāl, yā khush-bū uṛānā.
9. To winnow; separate the husk from the corn (*barsānā*). [*uṛānā.*
10. To spread abroad, or circulate. *Afwāh*
11. To waste; dissipate; lavish; squander.
PHR. To burn the candle at both ends; outrun the constable; make ducks and drakes of one's money; fool away one's money.
1. *Chār din meṅ sārā paisā uṛā dīyā.* [*the.*
2. *Jorū kā dhablā bech-kar sāre tin paise roz uṛāte*
He sold his wife's skirt to squander every day 3¼ pice on himself. [*nought.*
12. To put an end; to wear out; bring to
Nan chuk deotā tilak uṛaite. Mag. Prov.
The tiny idol is worn away with every body rubbing it for *tilak*.
(Applied to the speedy disappearance of any thing when every one takes a pinch). [*uṛānā.*
13. To cut off; amputate; mutilate. *Sir*
14. To give or cast to the winds; not to care, mind, heed, or regard; not to pay attention to.
Is kān sunī, us kān uṛā di. Prov.
In at one ear, out at the other.
15. To consume thoroughly; burn to a cinder; reduce to ashes; finish.
Sulfā uṛā-ke rākh kar dīyā.
16. To cause to vanish or disappear; render invisible; practise *legerdemain.*
PHR. To throw dust in the eyes; hoodwink.
Bhānmatī ne golī uṛā di.
17. To repeal; cancel (*chhoknā*).
PHR. To draw the pen through (*qalam phernā*).
Chhoṭe sāhab kā hukm uṛā dīyā.
18. To drink; guzzle; imbibe; swill; carouse. *Paṭṭhā roz sharāb uṛātā hai.*
19. To feast; enjoy thoroughly.
Ziyāfat meṅ to khūb māl uṛāyā. [from.
20. To enjoy; indulge in; derive pleasure
1. *Bayā mazā uṛāyā.*
2. *Chalā ḍartā jo āge ko, to woh phir hans-ke yoṅ bolā,*
Uṛā-kar muft nazzāre, bachā, ab tum lage chalne.
Nazir.
She smiled at me and said, as I, in fear, began to take my way,
"At no expense you've ogled me, and now, fellow-you slink away,"
3. *Bāṅke bhi ho-ke ham ne is did ko uṛāyā,* [Nazir.
Bāṅk, o paṭā, o ballam, gatkā, o laṭh phirāyā.
Got up too as a rakish beau,
I feasted to the full my eyes;
Club, sword, and lance I've handled too.
21. To bombard; cannonade; destroy.
Mūre topoṅ ke gila uṛā dīyā.
22. To light; kindle; ignite; blow the fire.
Ek dam meṅ charas uṛā dīyā.
23. To undermine; blow up; explode.
1. *Meyān uṛā dīyā.* 2. *Suraṅg uṛā di.*
24. To fascinate; enthral; enchant; steal from.
Le gaī kalejwā uṛā-ke, rejānī, le gaī kalejwā uṛā-ke. E. Soug. *Khemtā.*
25. To steal; make away with; prig; pilfer.
Dekhte dekhte jūtī uṛā dī.
26. To pick up; copy; imitate.
Ye kis ke dhaṅg uṛāe!
27. To make a fool of, fun of; laugh at.
Kyoṅ sāhab, hameṅ bhī bātoṅ meṅ uṛāte ho!
28. To play upon; deceive; cheat.
Ye sun, shāhzādī hansī khilkhilā,
Kahā "kyoṅ uṛātī hai, Najmun-nisā?"
Mīr Hasan.
29. To dismiss; turn out; turn off; do away with. *Hākim ne nāzir ko uṛā dīyā.*
30. To cause to fade, or lose color.
Dhūp meṅ oṛh-ke raṅg uṛā dīyā.
31. To obliterate; efface; rub out; erase (*chhīlnā*). *Kāgaz pe se harf uṛā do.*
32. To throw; fling on the ground (in wrestling). *Pahlwān ne kūle pe uṛāyā.*
33. To forget; erase from the tablet of the mind.
Rakkhā to chashmoṅ se, uṛā dīyā to pashmoṅ se.
As the apple of his eye, held dear, he cared no more for her than for his *pubes* (when she slighted him).
34. To confuse; bother; perplex; stupify.
Is khabar ne mere ausān uṛā dīye.
35. To shiver; shatter; tear, or shake to pieces.
In chīkhoṅ ne to dimāg uṛā dīyā.
36. To despatch or send on a commission, or errand.
Kauṛī uṛāo, saṅp pakar lāegī.
Throw up a caurie, it will bring the snake here.
☞ The natives have a superstition that when a *caurie* is thrown up, accompanied by a certain incantation, the snake will return and forgive the bitten man, who then recovers.
37. To prevaricate; evade; put off.
38. To hit the mark, the bull's eye, etc.
Nishānā uṛāyā.
39. To lick; beat; serve out; lay hands on; punish; chastise.
1. *Āj nāroṅ ne khūb chāṭe uṛāe.*
2. *Chāṭe uṛā-ke guddī bhān dī.*
3. *Chamṛī uṛā dī.*
40. To have carnal intercourse with.
Susar mero jāge, balam mero sobe;
Maiṅ yār saṅg majā uṛāe āi, ri. Wom. Rus. Song.
41. To accuse; calumniate; impeach; charge.

Koī nā tho kothā pe re, maiṅ thi akelī,
Tū kāhe ko mo ko mārat hai! [Song.
Tū kyoṅ mo ko jhūṭ lagābat hai! Woм. Rus.

42. To evade; elude; mystify.

Us bāt ko ham se kyoṅ uṛā gaë!

43. To sing or play well. *Tān uṛānā.*

اڑاک उड़ाक *uṛāk'*, adj.

Capable of flying; fledged; winged.

اڑان उड़ान *uṛān*, n. f. The act of flying; flight; aërostation; aëronautics.

uṛān jhal'lā, jhal'lā mīrī. A game played with cauries or shells.

uṛān-chhū ho jā'nā, uṛan-chhū ho'nā, v. n.

1. To fly away; vanish; run away; decamp; bolt; slip away. [Insha.

Re, ṭāo, zabar, rau[1], *ho! uṛan-chhū*[2] *ho! harā*[3] *ho.*

2. To be *non est*; to make oneself scarce.

3. To abscond; hide; to be in hiding; to elude search.

PHR. To cut and run; take to one's heels; to sound or beat a retreat; take oneself off; take flight.

Wahāṅ se uṛān-chhū ho gayā.

اڑان گھائی उड़ान घाई *uṛān-ghā'ī*, W. *āī ghāī*, Sah. n. f.

1. Deception; imposition; make-believe.

2. Artifice; trick; trickery; chouse; humbug; blind (*aṅdherī*); ruse; feint; fetch; stratagem.

3. Evasion; shuffling (*ṭāl maṭūl*).

uṛāṅ-ghāī batā'nā, v. a. [palm upon.

1. To mislead; deceive; practise upon; *Uṛān-ghāī batā-kar rupayā le gayā.*

2. To evade; shuffle; put off.

Jab māṅgo uṛān-ghāī batā detā hai.

uṛān' ho'nā, v. n. To be tired, disgusted, sick (of a place) (*uchāṭ honā*).

Chalo, yāṅ se ji uṛān ho gayā.

uṛā'ū,—khā'ū, n. m. A spendthrift; an extravagant person; a prodigal.

H اڑانا उड़ाना *aṛṛā'nā*, v. n. [*lānā*).

1. To cry; scream; make a noise (*chil-*

2. To force one's way; thrust oneself in.

Ghar meṅ aṛṛāyā chalā ātā hai.

3. To come down in torrents.

Āj to pānī aṛṛaē paro. Rus.

aṛṛa-ke gir paṛnā. v. n.

1. To come down with a crash.

Woh per aṛṛa-ke gir paṛā.
The tree came down with a crash.

2. To fall upon; attack; assault.

Sāri fauj aṛṛā-ke gir paṛi.

H اڑاوا اڑاوا مارنا उड़ावा तड़ावा मारना *aṛā'vā taṛā'vā mār'nā*, E. See *awāzā tawāzā phenkā.*

H اڑبڑ अड़ बड़ *aṛ baṛ*, Mag. *aṭ paṭ*, n. f.

1. Words without meaning; nonsense; gibberish; nonsensical talk.

2. An uneven road.

aṛ baṛ bak'nā, v. n. To speak inconsiderately; to talk nonsense; to babble; jabber.

aṛ baṛ, adj.

1. Uneven; rugged; rough (road).

2. Unmeaning; nonsensical.

H اڑپ جھڑپ अड़प झड़प *aṛ'ap jhaṛ'ap, jhaṛ'-ṭā jhaṛ'ṭī*, E. *jharpā jharpī*, n. f. Tussle; scuffle; struggle; brush; fight; spar; row; *fracas.*

H اڑت आड़त *āṛ'at*, W. *āṛ'hat*, E. *āṛat*, W. Rus. n. f. H. *āṛ* what comes between. [age.

1. Commission; allowance; fee; percent-

2. Brokerage; sale by commission.

3. Agency; mercantile correspondence.

آڑتیا आड़तिया *āṛ'tīā*, Pop. *āṛ'tī, āṛat-wālā*, Rus. *aḍatyā*, n. m.

1. An agent; factor; saleman; consignee.

2. A commercial correspondent; a commission agent. [commission.

3. A jobber; broker; one who sells on

4. A banker who grants and accepts bills on other bankers or correspondents.

H اڑتالیس अड़तालीस *aṛtā'līs*; Rus. *aṭhtā'līs-artā'lis*; Bhoj. *arutā'līs*; adj. S. **अष्टाचत्वारिंशत्**. Forty-eight. [*gī*. n. f.).

H اڑت کانوری उड़त कांवरी *uṛat kāṅvrī*, (*Tha-*

The sound made by the emission of wind from behind; a fart.

H اڑتیس अड़तीस *aṛtīs'*; Tir. and W. Rus. *aṭhtīs'*; Mag. *ar'tis*, adj. S. **अष्टात्रिंशत्**. Thirty-eight.

H اڑد उड़द *uṛ'ad*; Rus. *uṛdī*; Tir. *uridī*; n. m.

A pulse; *Dolichos pilosus*, or *Phaseolus radiatus.* Wat.

1. *Uṛad puṛad ke baṛe palāë*; [rhyme).
Lāl lāl chiryoṅ ne khāë. Song. *Tesū* (Boys'
Fried were and done the cakes of *dāl*,
The birds ate up the brown ones all.

2. *Āp hi āp uṛad ke āṭe ki tarah aiṅṭhā jātā hai.*
For no reason at all he wriggles and turns on you, just like *uṛad* meal (which hardens very quickly while it is being kneaded).

uṛad paṛh-kar mārnā, v. a.

1. To throw *uṛad* with a certain incantation in order to cast a spell.

2. To conjure; enchant; exorcise.

uṛad pe safaidī. lit. The white mark on *uṛad.*
The least, smallest, minutest, quantity.

uṛ'dī, uṛ'dyāṅ W. Hin.; *ba'ṛī, ba'rī*, E. n. f. See *adauṛī.*

[1] P. *rau* go; [2] fly; [3] vanish into air.

H اَڑسٹھ चड़सठ *aṛ'saṭh;* Tir. and W. Rus. *aṭh'-saṭh,* adj. S. अष्टाषष्टि: Sixty-eight.

H اُڑسنا उड़सना *uṛas'nā;* W. Rus. *uḍas'nā, uṛes'nā,* Pop. *ṭhāṅs'nā, ṭhūṅs'nā,* E. *khoṅsnā,* v. a. H. *ṭhas* thrust.

1. To stick in; insert; fix.
   Laṅgoṭe meṅ paisā uṛas le.
2. To pierce; penetrate; effect penetration. *Tere uṛas duṅ.* (An abuse).
3. To fill up; bung up; stop; plug.
   Bil meṅ lagar uṛas de.
4. To tuck in; fold in; gather up; roll up.
   Nefā uṛas le, dekh, pāeṅchā* laṭaktā hai.

H اَڑگوڑ आड़ गोड़ *āṛ-goṛ,* n. m.
Account; transaction (*leṅ deṅ*); dealings.

H اُڑنا उड़ना *uṛ'nā,* Rus. *uḍ'nā,* v. n. S. उत् + डी to fly.

1. To fly; soar; take wing; take flight.
   1. *Kabūtar uṛ gayā,*
   2. *Uṛ jā re kāgā bāī des, khabar le āo bālam ki.* Rus. Song.
   Fly away, crow, to you country, news bring me of my husband.
   3. *Uṛ bhamīrī, Sāwan āyā.* Prov.
   Fly, fly, butterfly;
   August rains come down the sky.
2. To go very fast; run quickly.
   1. *Uṛte kyoṅ ho, haule haule chalo!*
   2. *Uski khabar sun le, to uṛ ke pahuṅche.*
   If he hears she is here, he'll fly to her.
3. To escape (*bachnā*); avoid; run away.
   Ham se uṛ-kar kahāṅ jāoge?
4. To go flying over; jump across; clear (*phalāṅgnā*). *Ghoṛā khāī uṛ gayā.* [cede.
5. To go before, or in advance; to pre-
   Yāroṅ ko chhoṛ-ke kahāṅ-uṛte ho?
6. To be used, or worn out.
   Ṭopī kā masālah uṛ gayā.
7. To be erased, rubbed out, or effaced.
   Harf uṛ gayā.
8. To be lost, consumed, spent, made an end off. *Sab māl uṛ gayā.*
9. To be stolen, pilfered, carried off (property). *Dekhte dekhte jūtī uṛ gaī.*
10. To die; cease to live; to be gone; come to nought.
    Mere chāhne wāle sab uṛ gaĕ. Wom.
11. To evaporate; turn into steam or vapour. *Sūraj nikalte hī os uṛ gaī.*
12. To be dissipated; to escape (odour).
    Khushbū uṛ gai.
13. To burst; explode; go off; blow up.
    Surang uṛī.
14. To explode (as a rocket in one's face); to turn pale. [*lagiṅ.*
    Gadar ki sun-ke chehre pe hawāyāṅ uṛne
15. To fade; lose color; become dim.
    Jhūṭ bolne se māṅh kā nūr uṛ jātā hai.
16. To be spread (a rumour). *Afwāh uṛnā.*
    Kachchā koṭ, pakkā darwāzā, chāroṅ or uṛat awāī. Kabīr.
17. To lose (one's senses); to go off into a faint; to lose self-control.
    PHR. To run mad after.
    1. *Jo kahiṅ sunegī, nigorī, tān bansī kī,*
    Bansī ke sune se terā chit uṛ jāego. Brij. Song.
    2. *Dil uṛā jātā hai chhāyoṅ, mujh meṅ kuchh bāqī nahiṅ,*
    Bolyoṅ se saut ki chhalnī kalejā ho gayā. Wom. Rāhat.
    My mind distracted grows, in me is nothing left,
    Into a sieve my heart, the cowife's words have pierced.
18. To shew off; make a show or display.
    PHR. To give oneself airs; to cut a dash.
    Māyā kyā hāth lagī, uṛne lage!
19. To be acquired, or gained (a relish, or enjoyment); to be enjoyed thoroughly.
    1. *Bhalo majā udo.* Rus.
    2. *Zar-dār kā saudā hai, be-zar kā Khudā hāfiz!*
    Par-dār pare urte haiṅ, be-par kā Khudā hāfiz!
    The wealthy all things have; the poor, the Lord help them!
    The strong-winged fly at will; the wingless, God help them!
20. To have sexual intercourse with.
    Randī par uṛ gaĕ.
21. To bloom; flower; flourish.
    Chaman hamāre piu kā sadā rahe gulzār,
    Tere hāth kuch nā lage, uṛ rahī bāg o bahār. Song. *Chaubolā.*
    May this my husband's garden bloom unfading long!
    For you there's nought to pluck, Spring's ripest bloom is on.
22. To outwit; overreach; take in; diddle; deceive; cheat.
    Hamārā jawā, aur hamīn se uṛe. Wom.
    My own child, and cheat me!
23. To be well sung or played. *Khūb lahrā uṛā.* [hearsay; gossip.

uṛtī puṛ'tī khabar, n. f. A flying report; rumour;
Uṛti puṛti khabar kahīṅ shāhzādi ke kān meṅ paṛī. Kahānī.

uṛtī chiṛ'yā paichhāṇ'nā, v. n. *lit,* To make out a bird on the wing; hence, to spot.
1. *Uṛtī chiryā ko ham paichhānte haiṅ.*
I know a rook (when I see him).
2. *Uṛte ke par kāṭte haiṅ.* Prov.
He clips the fins (of the shark).

uṛ chalnā, v. n. To grow vain, or conceited.
Apne joban ke mad meṅ uṛ chali.

uṛ-ke jā rahnā, v. n. *lit.* To pass over or through quickly. To pierce; penetrate; effect penetration in a trice.

uṛ-ke muṅh meṅ khīl na jānā, v. n. To go without the least bit of food.
Jab se bukhār chaṛhā hai, uṛ-ke muṅh meṅ khīl nahiṅ gaī. Wom.

uṛ-nāgan, haṛaī, n.
1. A flying serpent; a dragon.
2. *Fac.* A woman in the height of passion.

uṛan anār, n. m. A kind of firework; a kind of rocket.

uṛan bīmārī, uṛnī—, n. f. An epidemic; an infectious, or contagious disease.

* One leg of a pair of *paĕjāmās* (trousers).

uṛan khaṭo'lā, n. m.

1. The flying car of Indian fairy tales in which mortals are conveyed through the air.
2. A small ornamented bed for children.
3. A bier; a rough litter on which a Hindū corpse is borne for cremation. [v. n.

H اَڑنا अड़ना *aṛ'nā, aṛ kar'nā*, Rus. *aṛak'nā*,

1. To intervene; come between; interfere; intermeddle.
Kisī kī bāt meṅ tum kyoṅ aṛte ho?
2. To plant (as a horse); to stick; come to a stop, or stand still.
Aṛyal ṭaṭṭū jagah jagah aṛtā hai.
3. To oppose; war with; to be even with.
1. *Hañse to hañsye, aṛe to aṛye.* Prov. Laugh with those who laugh, war with those who war.
(A smile for a smile, a blow for a blow.)
2. *Aṛte se aṛ jāiye, aur chalte se chal dīr.* Prov. Fight with those who fight, but let the peaceable alone.
4. To come in collision; to clash.
Gāṛī se gāṛī aṛ gai.
5. To jostle; hustle; shove.
Jab chalegā aṛ hi-ke chalegā.
He cannot move without hustling somebody.
6. To fall out; fall foul of; quarrel.
Nāhaq kyoṅ aṛtā hai?
7. To wrangle; dispute; to pick a quarrel with; to break squares with.
1. *Aṛte, na jūtyāṅ khāte.*
If you had not quarrelled, you would not have had a shoe-beating.
2. *Aṛe, aur paṛtāl*[1] *paṛī.*
8. To stand one's ground; resolve to conquer, or die. [Saudā.
Muṅh nahiṅ pherte jab khasta jigar aṛte haiṅ.
9. To insist on; persist; to beset on.
1. *Jab tak nahiṅ doṛī, rahūṅgā tab tak aṛā.* Song.
2. *Kyā zarā sī bāt pe ā-ke aṛā hai.*
10. To demand; to come upon one for; exact; levy; force.
1. *Ek nār do siṅgoṅ se,*
Roz laṛe do dhiṅgoṅ se,
Jis ke ghar par jā-kar aṛe, (a litter).
Ek ādh ko le-kar ṭale. Riddle. Ans. *Ḍoli.*
A female with two horns,
Fights daily with two lusty men.
At every house she stops,
She stirs not save with one or two. [*Lāoni.*
2. *Sakhyoṅ ko ghar-ke khaṛe, dān ko aṛe.* Song.
11. To wish; desire; have at heart.
Dil le liyā, ab jān ke lene ko aṛī hai.
Zulfeṅ na samajh, kālī balā pīchhe paṛī hai.
She's tak'n from me my heart, and now she's set upon my life;
Take not those locks for ringlets, fool, black death lies waiting there.
12. To be in pawn; to be hypothecated.
13. To wage; bet; wager; hazard.
Aṛ de nakkī pe. (Gamblers' idiom). [cise.
14. To find fault with; run down; criti-
Bāt bāt pe aṛtā hai.

aṛ baiṭh'nā, aṛ ke—, v. n.

1. To plant oneself before a person's door in order to exact something (*dharnā denā*).
2. To sit very close; to stick to one.
Kyoṅ aṛ-ke baiṭhā hai? alag baiṭh.

اَڑنگا अड़ंगा *aṛaṅ'gā*, n. m. [tion.

1. An obstacle; impediment; obstruc-
2. A prop; support; buttress; a piece of timber, etc. inserted to raise a thatched, or tiled roof.
3. The leg trick in wrestling.
Aṛaṅge pe chaṛhā-ke de mārā.

aṛaṅge par chaṛhānā, v. a.

1. To bring under one's thumb; to trick; circumvent; dupe; hocus; trepan.
Kisī Nawāb ko aṛaṅge pe chaṛhāō, jo hāth raṅge jāeṅ.
2. To nearly throw one with the leg trick.
Aise baṛe pahilwān ko aṛaṅge pe chaṛhā liyā.

aṛaṅge pe mārnā, v. a. To throw one with the leg trick.
Uṭhā-ke aṛaṅge pe de mārā.

aṛaṅgā mār'nā,—lagā'nā, v. a. [way.

1. To impede; cast an obstacle in the
Hote huāte kām meṅ aṛaṅgā lagā diyā.
2. To support; prop; bolster up.
Chhappar meṅ aṛaṅgā lagā do.
3. To trip up; to strike from under the body.
Maiṅ ne jo aṛaṅgā lagāyā auṅdhe-māṅh āyā.*

ڑ'ڑ' अड़वाड़ *aṛwāṛ'*, *āṛ*, Mār. *thob'lī*, W. Rus. *thū'nī*, n. m.

1. A prop; support; joist; tie-beam.
2. A buttress; abutment.

اڑھیا अड़हाया *aṛhā'yā, aṛ'hā*, W. *akrā*, E. n. m.

Weeds; oats; tares.

ی'ڑ' आड़ी *āṛī*, Rus. *yāṛī*, n. m.

One of a side (in a game); a partner.
1. *Apne āṛī ko bulā lo.*
2. *Mere mere āṛī, merī taraf.*
My side, come with me.

ی'ڑ' अड़ी *aṛ'ī*, n. f.

1. Difficulty; hardship; quagmire; hot water; dead lock.
Phr. Uphill work; a sea of troubles.
2. Exigency; emergency; crisis; critical situation; the horns of a dilemma.
3. Need; lack (*anhot*); want; straitened circumstances; scarcity (*kamī*); narrow means (*tangī*).
4. Misfortune; distress; wretchedness; affliction (*kam-bakhtī*).
5. Poverty; privation; destitution; indigence; penury; pauperism (*muflisī*).

aṛī bhiṛī, aṛe thuṛe, aṛe kaṛe, aṛe waqt, n.

Adversity; poverty; difficulty; need.
1. *Hamārī aṛī nikāl do.*
2. *Apnā wohī jo aṛī bhiṛī meṅ kām āē.*
3. *Mintar woh mar jāē, jo aṛī meṅ kām na āē.* Prov.
Perish such a friend who serves not in distress.

aṛe kām sanwār'nā, v. a.

1. To remove difficulties; smooth the way; clear the way.

[1] A shower (of shoes).

* With (his) face down; on the stomach.

2. To extricate; disentangle; disburden; free from.

1. *Singh charhī Debī milīn, Garuṛ charhe Bhagwān; Bail charhe Shiv jī mile, aṛe sanwāre kām.*
The goddess on a lion met, and Vishnu on a bird;
Shiv bullock-mounted too I met, my crosses were removed.
2. *Aṛe kām Narsi ke sanwāre Sāhwal Sīk Bihāri ne.* Song. *Narsi kī bhāt.*

اڑي دھڑي अढ़ी धढ़ी *aṛī dhaṛī*, n. f.

1. Cares; concerns; affairs.
1. *Is ghar kī sārī aṛī dhaṛī mere sir hai.* Wom.
2. *Parāī aṛī dhaṛī apne sir letā phirtā hai.*
He is always burning his fingers in other people's troubles.
2. Troubles; afflictions; death. [Wom.
Iskī aṛī dhaṛī meṅ Allah kare maiṅ mar jāūṅ.
3. Good and evil; every thing.
Aṛī dhaṛī Qāzī ke sir pare. Prov.
Whatever happens the Qāzī is responsible.

اڑيل अड़यल *aṛ'yal*, Mār. *aṛkīlo*, adj.

Headstrong; heady; mulish; obstinate; perverse.

aṛyal ṭaṭṭū, n. m. An obstinate pony (applied also to a headstrong and self-willed person).

اڑينچ उड़ेंच *uṛeṅch'*, *aṛeṅch'*, *aṛaiṅch'*, n. f.

1. Perversity; caprice; whim; crookedness. [pathy; jealousy.
2. Dislike; repugnance; aversion; anti-

uṛeṅch rakh'nā, *kīn'ah*—, v. n. To feel enmity or hatred; owe a grudge.

uṛeṅch nikāl'nā, v. a. To find fault with; to pick a hole in one's coat.
Bāt bāt meṅ uṛeṅch nikālte ho.

H اڑنگ بڑنگ अड़ंग बड़ंग *aṛ'aṅg baṛ'aṅg*, adj. Twisted; contorted; displaced; drawn on one side; distorted.
Nāf nale aṛaṅg baṛaṅg ho gaī. Wom.

H اڑنگ تڑنگ अड़ंग तड़ंग *aṛ'aṅg*, *taṛ'aṅg*, *aṛāṅg taṛāṅg*, n. f. [ble.
Nonsensical talk; gibberish; empty bab-
Kyoṅ aṛaṅg taṛaṅg baktā hai?

H اڑو आड़ू *ā'ṛū*, Sah. *aṛū*, n. m. A peach; *Prunus domestica.* Wat.
chak'aī āṛū, *chapṭā āṛū*, n. m. A flat peach.

H اڑواڑي अड़वाड़ी *aṛwāṛī*, E. n. f. The mullet.

H اڑوالا उड़वाला *uṛwā'lā*, (*Ṭhagī*), n.m. A stone.

H اڑوس پڑوس अड़ोस पड़ोस *aṛaus' paṛaus'*, *ag'aṛ paṛaus*, *aṛos paṛos*, Tir. *arāsā parosā*, n.m. H. *vare* this side, *pare*, (S. **पर**) the other side, S. **वस्**, H. *basnā* to dwell.
Neighbourhood; vicinity (*paṛaus*).
aṛaus' paṛaus', adv. About; around; near.
aṛausī paṛausī, n. Neighbours.

H اڑھانا अढ़ाना *aṛhā'nā*, E. v. a. [(*hukm k.*).
To order; command; bid; direct
Nā karī kahalyā, kaunoṅ tahal aṛhailā.
Bhoj. Song. *Lāoṇī.*
He will not do what you tell him, no matter what task you set him.

H اُڑھانا उढ़ाना *uṛhā'nā*, v. a. Caus. of *oṛhnā*, S. **ऊर्ण** to cover. To put on (a cloak or shawl); to cover; help to dress.

H اڑھائي अढ़ाई *aṛhā'ī*, *ḍhāī*, adj. S. **अर्द्ध+द्वय**. Two and a half.

اڑھيا अढ़या *aṛha'īyā*, Pop. *ḍhaī'yā*, *ḍhāī-sa'rā*, Rus. *aḍhaī'yā*, n. f.
1. A measure of two and a half seers.
2. The multiplication table (*pahāṛā*) of 2½ times. E. (*dhauṅchā*). [n. f.

H اُڑھري उढ़री *uṛh'rī*, *udh'lī*, E. *ka'rī lugāī*, W.
A mistress; a kept woman; concubine.
Rāmā, biahi ke mārab, biahi ke garyāīb, [*Jhūmar.*
Uṛhri ke guṅjrī garhāīb. Mag. Wom Song.
O Ram! his wife he beats, his wife reviles!
With jewels made for her his mistress piles!

H اُڑھيکن उढ़ौकन *uṛhī'kan*, n.m. See *uṭhgan.*

H اڑيوا अढ़वा *aṛe'wā*, W. Hin. n. f. Wealth; property; assets; chattels.

P اَز *az*, H. *se*, prep. From; than; by; with; out of.
az-āṅ-jumla, adv. Out of the whole; out of; from among.
ازبر *az'bar*, adv. By rote; by heart; from memory; without a book; *memoriter.*
az jā'nib, adv. On the part of; in behalf; on the side of; for; from; by.
az had', adj. Indefinite; boundless; unlimited; immeasureable; infinite; unutterable; unapproachable; unspeakable; beyond expression; unrestricted; surprising.
az had', adv. In a high degree; highly; deeply; strongly; mightily.
az khud, adv. Of one's own accord; himself; of one's own will or act; voluntarily; *suo motu.*
az khud raf'tah, n. Out of one's mind; beside oneself; *non compos.*
az rū'e, adv. From the face or appearance of; by reason of; according to; by; in consequence of; by virtue of; under the circumstances.
az rū'e iske, By these presents.
az rū'e haq, Ped. Equitably; justly.
az rū'e qānūn', Legally; according to the law.
az sar tā pā, Ped. for H. *sir se pāoṅ tak.*

1. From head to foot; from top to toe; from head to heel.
2. *In toto*; altogether; wholly.
3. Throughout; through; *en masse*.
4. Perfectly; completely; totally; entirely; thoroughly; *cap-a-pie*; every inch; wholesale.

PHR. From end to end; from beginning to end; from first to last.

az sar-i-nau, Ped. for H. *naë sire se*. Anew; afresh; over again.

az taraf, adv. On behalf of; on the part of; on the side of; from; in the interest of; in favor of.

az gaibī, adj. Hidden; mysterious.

az kī az, Ped. for H. *joṅ kī toṅ*. Exactly; precisely; neither more nor less; just the thing; the very thing; to a hair.

Jo kuchh bāt thi, az-ki az kuh sunāi.

P آزاد *āzād'*, n. m.

1. A freeman; freedman;
2. A Mohamedan devotee who shaves his beard and eyelashes and takes a vow of continence, but considers himself exempt from the usual observances of religion; a free thinker.
3. An impudent or shameless person *(āzād kā soṇṭā)*.

āzād', adj.

1. Acquitted; at large; loose; scot free; unrestrained; emancipated; set free; manumitted; unchecked; released; set at liberty.
2. Let go; let out; discharged; ransomed.
3. Independent; uncontrolled; free born; unenslaved.
4. Disencumbered; freed; disburdened; unburdened.
5. At ease; free from care; light hearted; [at home.

āzād kā soṇṭā. The faqīr's staff (an emblem of the *āzād's* calling).

āzād kar'nā, v. a.

1. To set at liberty; set free; deliver; untie; disenthrall; manumit; release; emancipate; liberate.

1. *Parāē barde āzād karte haiṅ.*
He emancipates another's slaves. (To cut thongs from another man's hide).
2. *Hamāre bare parāē barde āzād karte the.* Prov.
My father used always to free other people's slaves, i. e. was very generous with other people's money (said to a boaster).

2 To dismiss; absolve; enfranchise; let off; free; extricate.

āzād ho'nā, v. a.

1. To gain, obtain, have, acquire, one's liberty, freedom, etc; deliver oneself from; be scot free; be liberated; set free; be discharged or released.
2. To break prison; get clear off; shake off the yoke.
3. To be free, independent, unconfined, unrestrained.

PHR. To have one's one way; to have a will of one's own.

4. To become an *āzād*.

Yā sir muṅḍā-ke balthe āzād ho navéle; [Nazīr.
Yā khud muṅḍe kahā-kar sau raṅg rūp khele.
Or tonsure undergone, he sits a devotee unique;
Or self-shaven disports a hundred forms and shapes grotesque.

5. To care for no man; be indifferent or unconcerned; care nothing; stand on one's legs *(apne hāth pair pe kūdnā)*; to be free as air.
6. To hold cheap; hold in contempt; think nothing of; snap one's fingers at; make light of.

آزادي *āzād'dī, azā'dī, āzād'gī*, n. f.

1. Release; enlargement; deliverance; emancipation; liberation; discharge.
2. Freedom of action; power; liberty; full play; latitude; freedom; independence.

P ازار *izār'*, H. *sut'nā, sut'tan*; W. Rus. *tam'bā* (Cor. of T. تمبان), n. f. Drawers; trousers *(paijāmā)*.

1. *Lambī lambī ṭāṅgeṅ, phaṭī izār,*
Bagal meṅ buqchā, chaliṅ bazār!
"Sūt logī, buā"! Prov.
Long long legs, and trousers tattered and torn,
A bundle tucked under her arm, to market ho!
"Buy any thread, lady!"

2. *Izār ṭāṅgoṅ meṅ sābit, na pāoṅ meṅ paizār,*
Khasam milā hai, nigoṛā, chamār kyā hogā!
Wom. Rāhat.
Nor trousers whole, nor slippers to my feet!
Poor wretch! a husband has—no cobbler worse.

ازار بند *izār-band*, n. m. The strings with which drawers are tied; trouser-strings *(nāṛā)*.

izār-band pe hāth ḍāl'nā, v. a. *lit.* To lay one's hand on the strings of (a woman's) trousers.
To contemplate carnal intercourse.

Mardoṅ ke izār-baṅd pe hāth ḍāltā hai? Dekh! pīche ghuṅdiyāṅ lagī haiṅ. Mazāq. Facetiae.

izār-baṅd kī ḍhī'lī, izār-baṅd kā ḍhī'lā, laṅgoṭe kā ḍhīlā, adj. [lascivious.
1. Libidinous; wanton; lecherous;
2. Ready for carnal intercourse; frail; unchaste; riggish; given to venery; of easy virtue.

Aisi izār-baṅd ki tum ḍhilī ho gaiṅ, [Jān Sāhab.
Paṛ jāti ho kar ek ke āge pasār-ke. Wom.

izār-band kī ḍhīlī, n. f. A woman of easy virtue.

izār-baṅd kā ḍhīlā, laṅgoṭe kā ḍhīlā, n. m.
A rake; Don Juan; a debauchee; an adulterer *(aīyāsh)*.

izār-baṅd na khul'nā, v. n. *lit.* Not to let down one's trousers.
Not to sleep with one of the opposite sex; to have no custom or knock at the door (a prostitute).

izār-baṅdī rishtā. Connection through a wife or mistress; petticoat interest.

Izār-bandī rishte pe kādte haiṅ.
He is cock-a-whoop of his sister's connections.

izār meṅ pahin lenā, Wom. v. n.
1. To make light of; disregard; not to care for.
Chhokrī tū ne izār meṅ pahin lyā, ek nahiṅ suntī. Mah. Wom.
2. Not to fear; to be fearless.
Laṛke ne sab ko izār meṅ pahin lyā, kisī kā ḍar nahiṅ māntā. Mah. Wom.

P آزار *āzār'*, Ped. for *bīmārī*, n. m. [firmity.
1. Sickness (*rog*); disease; disorder; in.
2. Injury; trouble; affliction; outrage.

āzār'denā, v. a.
1. To trouble; injure; vex; torment; cause, produce, give, or inflict pain; molest (*dukh denā*).
2. To persecute; oppress; hurt, or wound one's feelings (*dil dukhānā*). [etc.
3. To cause grief, uneasiness, or trouble,

A ازالة *izā'la*, n. m. Ped. A. زول. It departed, ceased to be.
1. Removal; abolition.
2. (*Gram.*) The elision of a letter or vowel point.

izā'la-i-amān, Ped. n. m. Forfeiture.

izā'la-i-bikr kar'nā, Ped. for H. *kuār-pat utārnā*, v. a. To take away one's virginity; to commit a rape. [*nā*. Defamation.

izāla-i-haisy'at-i-urfī, Ped. for H. *lālī bigāṛ'-izālā kar'nā*, v. a. To remove; put away.

A اِزدواج *izdiwāj'*, Ped. n. m. زوج coupling.
Marriage; nuptials; wedding (*biyāh*).

P آزُردگي *āzur'dgī*, n. f. ازردن to vex.
1. Displeasure; vexation; dissatisfaction; grief; annoyance.
2. Mortification; chagrin; ill-humour.

P اُزک تُزک *uz'ak tuz'ak*, n. f. Pomp; splendour; glitter (*ṭīp ṭāp*).

A أَزَل *az'al*, n. f. Ped. for H. *ād*. Beginning; source; origin.

roz-i-azal, n. m. The day of one's birth on which his destiny is registered.

P آزمایش *āzmā'ish, āzmūd'gī*, n. f. P. ازمودن to try. [(*kasauṭī*).
1. Examination; trial; essay; test
2. Tentative proof; experiment; verification; *experimentum crucis*; criterion.

ازمانا آزماना *āzmā'nā, azmā'nā*, P. H. *āzmā'ish kar'nā, āzmūd'dā lenā*, v. a. [(*kasnā*).
1. To examine; try; essay; subject to trial
2. To test; prove; make trial of; to put, bring, or submit to the test or proof; verify.
3. (Slang.) To test (a man's virility).
Tum ne āzmāyā kogā, jo ḍhilā (weak) butātī ho.
4. To join issue; to bandy, or try conclusions with; to fight with.
Jis meṅ dam ho, sāmne āve, aur ham ko azmāve.

ازمودہ کار *āzmūd'dah-kār*, adj.
1. Experienced; practised.
2. Clever; wise; intelligent.

āzmūd'dah-kār, n. m. A veteran; an experienced person; a master.

P اژدہا *azdahā', az'dar*, Illit. *ajdahā*, n. m. A large serpent; a dragon; a python (*ajgar*).

P اژدھات *azdhāt'*, n. f. Cor. of S. अष्टधातु: See *asht-dhāt*.

P اژدہام *ijhdihām'*, n. m. *amboh*, Cor. of. A. ازدحام Multitude; crowd (*bhīṛ*).

H اُس उस *us*, Pop. *vis*, Rus. *oh, o, ū, wā, wū*. Tir. *vaīha, unā*, Mār. ॲ, उण, adj. pro. S., अदस्, असौ, Pr. *aha*, Pr. and Pālī. *asu*, That.

us bāt. An inuendo, signifying carnal intercourse.
Na pāoṅ, mardue, us bāt pe bahut phailā,
Merā, khudā ki qasum, in dinoṅ hai sir mailā.
Wom. Nāznin.

us pār, E. *oh pār*. The other side (of the river).

us par, adv.
1. On that; on it; on him. [account.
2. Thereupon; accordingly; on that

us dam, usī—, adv. The very moment; instantly.

us qism kā, Of such a nature, kind, sort, fashion.

us-kā, us-kī, us-ke, pro. His, her, its.

us-ko, use, W. Rus. *wā'he, wā'ne, bāne*; Mār. ॲने, उणाने, pro. S. अस्य, Pāli. *assa*. Him; her; it.

us-ke nām se, Under his name. [sake.

us-ke nām kā, For his name's sake; for his
Uske nām kā ek bāman jimā do. Hin.

us ne, un ne, pro. He, she, or it.

H اِس इस *is*. Rus. *yā, ih, e, yeh, yū, je, jū*, Mār. *īṅ*, इण, Tir. *yaīha*, adj. pro. S. इदम्, Pr. *iha, ima, inam*, इणम् S. एतद्, एष, Pr. *esa, esā, eso*. This. [This year.

is baras, is sāl, E. *asoṅ, e'soṅ*, P. *im-sāl*, adv.

is pār, Rus. *i-pār*, adv. The near bank of a river; the hither side; this side.

is pār se us pār kar'nā yā pheṅknā, v. a. To put off; adjourn for a long time.
Tumheṅ kyā milā, jo usnā kām is pār se us pār pheṅk diyā.

is par,—pe, adv. Upon this; hereupon.

is par bhī, adv. Still; yet; notwithstanding; even now.

is dam,—hī dam, isī dam, adv.
1. This moment; now; just now.

2. Instantly; this instant; at once; immediately (*abhī*).

Isī dam chale jāo. Go away this instant.

is sire se us sire tak,—chhor se us chhor tak.

Through; from end to end; from this side to that.

is se, adv.

1. From this; on this account; upon this; wherefore; hereupon; therefore; hence.

2. *lit.* From this (*membrum virile*), to which the speaker points, meaning "I don't care." [abuse).

Mere is se, tum kuttoṅ ke pās kyoṅ na jāo. (An

is shart se, On this condition; provided that; with the proviso.

is sū'rat meṅ,—ha'lat meṅ, adv. Inasmuch as; in this case; under these circumstances.

is tar'ah se,—taur se, adv.

In this manner; thus; for example.

is ibā'rat se, To this effect; in form and manner following.

is garz se,—murād se, To this effect; with intent; to this intent; to this end; with this view; in this sense.

is martab'e tak,—had ko, Insomuch; to this extent or degree; in so far as; to this limit.

is mazmūn' se,—mā'nī se, To this effect; with this intent; in this sense.

is muqad'me meṅ, In this suit; in this case.

is meṅ, pro. S. अस्य मध्ये or अस्मिन्, Pr. *assim.*

1. In it; in this.

2. Meanwhile; meantime; by the way.

is wās'te, adv. On this account; hence; therefore; for this reason; because; owing to; forasmuch as.

is waqt, isī waqt, adv.

1. Now; at present. [forthwith.

2. Just now; immediately; at once;

PHR. At short notice; before the milk is dry.

Is kām ko isī waqt kar lo. Do this at once.

is hāt de, us hāt le. A cash transaction; a ready money sale.

Kal-jug nahiṅ, kar-jug hai yeh; yāṅ din ko de, aur rāt le.

Kyā khūb saudā naqd hai, is hāt de, us hāt le! Nazīr.

No, not *Kal jug,* [1] *kar-jug* [2] this is;
To-day you give, to-night receive.
This cash transaction's excellent,
This hand gives out, the other takes.

is hī, isī, adj. pro. This; this very one.

is hī din. This very day (*āj*).

1. *Isī din ko rote (yā pīṭte) the.* Prov. Saying. We feared all along this evil day.

2. *Isī din ko pāl-kar itnā baṛā kiyā thā.* Wom. Did I bring you up for this day of misery?

H آس आस *ās, ās'ā,* n. f. S. आ + आश् to desire, Pāli. *āsimsā* hope.

1. Wish; desire; longing; solicitude.

2. Hope; expectation; trust; dependence; reliance; faith; assurance. [Wom. Prov.

1. *Rauh rī kutyā merī ās, maiṅ āūṅ Kātak mās.* Look out for me you b—, I'll be back in October.

2. *Bakhat, be-bakhat bā kī ās,*
Rāt dinā woh rahwat pās,
Mere man ko karat sab kām, [*Mukrī.* A riddle.
"*E sakhi, sājan?*" "*Nā, sakhi, Rām.*" Wom.
Sunshine and cloud, I look to him,
He keeps by me all day and night,
And grants me all my heart's delight.
A lover, dear?" "No, dear, 'tis Ram."

3. *Dānā na ghās, ghoṛe, terī ās.* Prov.
Nor grain, nor grass (he gives him), yet he trusts the horse will carry him. [Rus. Prov.

4. *Rupaiyā-bāre ko rupaiyā kī ās, mo ko Rām kī ās.*

3. Protection; shelter; refuge.

Mār gusaiāṅ, terī ās. Prov.
Slay me, but in thee is my trust.
(Addressed to a master or patron—commonly by the aggrieved wife).

4. Hope of issue or offspring. [child).

Larkī ko kuchh ās hai. She is expecting (a

5. Children; offspring; progeny.

1. *Tum jāno, tumhārī ās, aulād.*
Remember, this is on your head, and your children's children. [Play. *Rūp Basant.*

2. *Nahiṅ āge kuchh ās hamāre, inkā byāh kar lo.*

6. Support; rest; resting place; stay.

7. Anchor; mainstay; sheet anchor; staff.

8. A hissing sound coming out of a drum.

ās pūj'nā,—pūrnā,—pūrī ho'nā, v. n.

To be fulfilled, realized (one's expectations, desires, etc.).

1. *Lālach hā aiso bhalo, jā so pūjaï ās.* Sabhā Bilās.
To covet is well when your wish can be gratified.

2. *Jaise kī sewā kare, taisī āsā pūr.* E. Prov.
As the master you serve, so the fulfilment of your hopes.

ās purā'nā,—pū'ran kar'nā, v. a. To fulfil (one's) hopes; gratify (one's) desires; answer prayer. [Song.

Merī pūran kar de ās, maiṅ joṛūṅ tujh ko hāth.
Grant my desire, with folded hands I pray.

ās taj'nā,—chhoṛ'nā, v. n. To relinquish or abandon hope; to give up hope.

1. *Tajahū ās, nij nij grah jāhū,*
Likhā na Bidhi Baidehī bibāhū. Rāmāyan.
Abandon hope, to your own homes, prithee:
It is not writ, Jānki should wedded be.

2. *Ab tum chhoro merī āsā,*
Āj karūṅ maiṅ jaṅgal bāsā.

ās tak'nā,—lagā'nā, v. n.

1. To look for; hope; expect.

PHR. To lie waiting for

1. *Ās tumhārī tak rahī, dē gend tum len,*
Rako hamāre mahal meṅ to āj urāo chain Play. *Rāp Basant.*

2. *Pūrī, lapsī ghar meṅ khāē,*
Jhūṭī debī se ās lagāē. Prov.
She sits, at home and eats up all.
The *pūrī lapsī*—dainties nice.
Then vainly on the goddess calls,
To whom she made no sacrifice.

2. To hang on; be dependent on.

3. To do no work; to sit with one's hands folded.

[1] *Kal (jug)* the iron (age), and *kal* to morrow.
[2] *Kar (jug)* the work a-day world, and *kar* hand.

Ās birāni woh take, jo jīvat hi mar-jāĕ. Prov. Who living lifeless are, will others' portion share.

ās ṭūṭ'nā,—chhūṭ'nā, v. n. [hopeless.
1. To despond; abandon hope; to be
2. To despair; to yield to despair.

ās rakh'nā,—kar'nā, v. a.
1. To wish; desire; long for; crave.
2. To hope; expect; look for.

PHR. To entertain or cherish a hope; to live in hopes; to cling to hope; to see land; to be of good heart or cheer; to look on the bright side; to look at the sunny side; to fix one's hopes or faith upon; to catch at a straw; to hope against hope; never say die; to flatter oneself.

1. *Jab kare ās, tab āĕ tere pās.* Prov. To look for (Him) is to find (Him).
2. *Jāhi teṅ kuchh pāiye, karye tā ki ās.* Prov. Expect where you get.

3. To trust or rely; confide or depend upon. [secure.
4. To feel or rest assured, confident,
5. To presume; calculate upon. [self.

ās ho'nā, v. n. To look for; to promise one-

Jab tak sāṅs hai, tab tak ās hai. Prov. While there is life there is hope.

S أساڌ **असाध** ***asādh'***, n. f. S. **अ** not, **साध्** effect. Any chronic disease which terminates fatally; mortal disease; desperate illness.

asā'dhya, adj. Very weak; confined to one's bed; dangerously ill.

H أسارا **उसारा** ***usār'ā***, Tir. ***usāral***, Sah. ***asvārā***, n. m. S. **अपसृतम्**, Pr. *avasariam* gone out. A thatched porch, portico, a verandah, or sun-shade.

1. *Naukar ko chākar, mahṛi ko usārā.* E. Prov. A servant to a servant, a shed to a hut! (The one is as absurd as the other).
2. *In galyan meṅ saram lagat hai,*
   Le chal, murhā, usāre meṅ,
   Meri baiyāh na chhūo galyāre meṅ. Rus. Song.
   Here in the lane I feel ashamed,
   Take me, idiot, to yon shed,
   Now in the lane don't touch my arm.

H أسارنا **उसारना** ***usār'nā***, E. v. a. To complete; finish; do properly; to do or finish quickly.

H أساڑھ **असाढ़** ***asāṛh'***, ***āsāṛh***; Rus. ***asāḍh'***, ***sāṛh***, ***sāḍh***, n. m. S. **आषाढ**, Pālī. ***āsālhā***. The fourth Hindu solar month (June—July) during which the sun is in Geminī; the first month of the rainy season, and consequently of cultivation. [n. f.

H أساڑھی **असाढ़ी** ***asāṛh'hī***, ***sāṛhī***; Rus. ***asāḍh'hī***, ***sāḍh'hī***,
1. The day of the full moon in *āsāṛh*, used for the *rabi* (spring harvest).
2. The harvest of *asāṛh*.

H أساس **उसास** ***usās'***, ***suṅās'***; Rus. ***suṅā'sā***; Mār. ***nisāsā***; Tir. ***uvākh***, n. m. S. **उत्** up, **श्वस्** to breathe. Breath; breathing; respiration (*sāṅs*).

أساسنا **उसासना** ***usās'nā***, ***sāṅs le'nā***, v. n. To breathe; respire; live; have existence.

A أسامي ***āsā'mi***, Pop. ***asā'mī***, n. f. Pl. of اسم name.
1. Name; office (*ohdah*); appointment; post (*jagah*); situation; berth; employment. [stitute.
2. A person; individual; party; sub-

Asāmi came to signify an individual from A. *āsām* (names), the heading of the register in which the names of the cultivators, etc. are recorded. Each item or entry thus became *asāmi*.

3. (*In law*). An inhabitant; a tenant (*raīyat*); cultivator (*boā jotā*).

Asāmi ko gāoṅ se nikāl dīā.

4. A debtor; witness; culprit; defendant; client. *Asāmī ko hāzir karo.*
5. A customer; purchaser.
6. A girl; wench; a woman of ill-fame; strumpet; a friend; a lover.
   1. *Koi bārā baras ki āsāmī lāo.*
   2. *Āj to tum bhī take ki āsāmi ban gaĕ.*
7. People; souls; community; population.

asāmī banānā, v. a. To pigeon; bilk; chouse; chisel; fleece; to make a fool of; palm upon.

PHR. To make one believe the moon is made of cream and cheese; to practise on one's credulity; to ease one of his money.

Kisi moṭī chiṛyā ko asāmī banāo jo khel chale.

asāmī pāhī, ***asāmī pāhī kāsht***, n. Non-resident cultivator.

asāmī jamā-bandī, n. f. Settlement with individual cultivators; the *rayatwārī* system.

asāmī-i-chhapar-band, n. A resident cultivator; one who occupies his own *chhappar* or thatched house.

—***i-shikmī***, ***shikmī raīyat***, ***shikmī kāshtkār***. A sub-tenant; a subordinate cultivator.

—***i-gair mustaqil***, Tenant-at-will; an acting post.

—***i-gair maurū'sī***, Non-hereditary tenant.

—***i-mustaqil***, A tenant with right of occupancy.

—***i-maurū'sī***, Hereditary cultivator.

baṛī asāmī, A man of high position or rank; a man of high degree.

Baṛī asāmi kā baṛā māh.
Great men have great maws.

ḍūbī asāmī, A bankrupt; an insolvent.

sarkārī āsāmī, n. f. A post or office under Government.

kharī asāmī, n. One who pays cash; a good paymaster; a reliable or credible person.

khilāne-vālī asāmī, n. f. A woman who supports her lover.

līchaṛ asāmī, n. f. Opp. of ***kharī asāmī***, One who is slow in paying his debts.

moṭī asāmī, n. A rich man; a wealthy person; a man of fortune (*sone kī chiṛyā*); a catch.

Kisi moṭī asāmi ko māro, jo pūrā paṛe.
Let's snare a good fat prize that will supply all our needs.

yāft kī asāmī.

1. A lucrative office.

2. An office in which perquisites or bribes are to be had.

P آسان *āsān'*, Pop. *asān'*, A. *sahl*, adj.

1. Easy (*sahj*); facile; light; feasible; smooth; manageable.

Niat sābut, manzil āsān. Prov.
A firm resolve, an easy journey.

2. Unencumberd; disencumbered (affair).

āsān kar'nā, v. a.

1. To render easy; to facilitate; smooth; lighten; bridge over.

2. To free; clear; disencumber; clear the way; disentangle; unclog: unravel.

3. To disengage; free from; disburden.

āsān ho'nā, v. n.

1. To be easy; practicable.

2. To flow; swim or drift with the tide [or stream.

Phr. To have it all one's own way; to walk over the course; to make nothing of; to go with the stre··

آساني *āsā'nī*, Pop. *asā'nī*, n. f.

1. Facility; ease; easiness; child's play (*bachchoṅ kā khel*).

2. Practicability; feasibility; tractableness; smooth-sailing.

3. Freedom; smoothness.

4. Convenience; commodiousness (*ārām*).

Phr. Plain sailing; smooth waters; fair wind; a clear coast; a clear stage; a holiday task; a royal road.

āsānī se, Ped. *ba-asān'*, adv. Without difficulty; easily; with ease; in an easy manner.

H اُساونا उसावना *usā'nā, use'nā, usev'nā, uso'nī kar'nā* E; *barsānā* W. v. a. S. **उस** away, **स** to flow. To winnow; to separate the husk from the corn; drive the chaff with the fan.

H اَساوری असावरी *asāv'rī*, E. n. f.

1. A kind of pigeon (*nisāore*, W.).

2. The name of a tune (*Jogyā-asāvrī*); a musical mode.

3. A kind of silken and silver cloth.

P آسایش *āsā'ish*; H. *sukh*, n. f. Convenience; comfort; ease.

A اَسباب *asbāb'*; n. m. pl. of A. **سبب**.

1. Means; substance; resources.

2. Tools; instruments; implements (*okhar*); apparatus; materials; raw materials.

3. Furniture; commodities; articles; property; things; appliances; machinery.

4. Provision; stores; funds; necessaries; stock; supplies.

5. Cargo; lading; equipment.

6. Luggage; baggage; traps.

7. Goods; chattels; effects; (*In law*) personal assets.

—*i-peshā*, n. Implements of trade.

—*i-jaṅg,—harb*, n. m. Military stores; arms and ammunition; munitions of war.

asbāb-i-khānā-dārī, n. Household furniture.

asbāb-i-zarā'at,—i-khetī, Ped. for *khetī ke okhar*. Implements of husbandry; agricultural implements.

—*i-safar*, n. m. Luggage or provisions for a journey; travelling requisites.

P اِسپند *isband'*, *ispand*; H. *kālā dānā*, n. m. *Peganum harmala*. Wat. A species of mustard seed burnt at marriages and births to drive away evil spirits.

H اَسُبھ अशुभ *a-subh'*, *ku-subh'*, adj. Bad; unfavourable; unauspicious; unlucky; boding ill.

H اِسپات इसपात *ispāt'*; P. *faulād*, n. m. Steel.

H آس پاس आस पास *ās pās, ore dhore, or pās*, [adv. Round about; around; near; nigh; hard by; fast by; close to; beside; along side; on every side; hereabouts; right and left.

Phr. Next door to; but a step; in the environs; at one's door; within pistol-shot (*goli ke tappe pe*); a stone's throw; cheek by jowl; bordering upon; close at hand; close upon.

Gāoṅ ke ās pās ḍhor charte the. [village.
The cattle used to graze round about the

ās pās, n. m.

1. Neighbours; companions.

Āp gāē, aur ās pās. Prov.
He ruined himself and his neighbours.

2. Vicinity; proximity; neighbourhood.

Ās pās ke log, lugāī, baṭṭe ko gaē. Rus.
The men and women of the neighbourhood all came together.

ās pās, adj. Neighbouring; living or being near; adjacent; adjoining; all about; all round.

H اسپرش असपर्श *asparsh*; Ped. *sparsh*, n. m. S. **स्पर्श** to touch.

The state of a Hindū after bathing, previous to worship or eating, during which it is unlawful for him to touch any one.

P اِسپغول *isp'aġol, asp'aġol, isb'aġol*; Pop. *is'abgol*; W. Rus. *sabgol'*; E. Rus. *saxgol'*, n. m. P. **اسپ** horse, A. **غول** ear, the shape of the leaf resembling that of a horse's ear. Seed of the fleawort; *spogel seed*. Wat.

P اَسپینا *aspī'nā*, n. (Horse dealer's idiom) One.

H است असत *as'at*. adj. S. **अ** not, **सत** true.

1. False (*jhūṭ*); not true; untrue; unfounded.
2. Unholy; ungodly; impious; irreligious.
3. Not genuine; spurious; fictitious (*banā huā*). [terfeit.
4. Illusory; delusive; deceptive; coun-
5. Wrong; sinful; evil (*burā*).
6. Unjust; unfair; inequitable.

asat bhāknā,—phāṅknā, Hin. Wom. v. a. To tell great lies; to invent. [etc.

asat karnā, Ped. v. a. To do wrong, evil, ill,

H أَسَت **अस्त** *ast*, n. m. S. **अस्** to exist.

1. Setting (of the sun, planet, or star); sunset; evening; dusk; twilight.
2. West, opposite of *udaë* (east).

ast ho'nā, v. n.
1. To set (the sun); to become dark.
2. To sink; go down; decline.
3. To disappear; vanish; to be gone or extinguished.

H أُسْتا **उस्ता** *us'tā* E. Rus.; *ṭhākar* W. Hin.; *khalīfa*, Mah. n. m.

A respectful term for a barber (*nāī*).

Ustā, hajām, nāī, maiṅ, merā bhāī, ghoṛī, ghoṛī kā bachchā, aur mujhe to āp jānte hi haiṅ. Latīfa. Witticism.

Ustā, hajām, nāī, myself, my brother, my mare, her foal, and me of course you know.

☞ This saying is founded on a story told of a barber who represented himself under different names, and by his wit obtained eight shares instead of one.

P أُسْتاد *ustād'*; Rus. *ustāj'*, n. m.

1. A teacher; instructor; tutor; master, preceptor; professor; adept; top-sawyer (*slang*); master of one's trade.
2. One skilled in any art, or science; a proficient; a veteran.

Jāë ustād khālī hai. Prov. The master's chair is always vacant, *i. e.* no one is master.

3. A sharper; a clever rogue; tactician; old stager; a sharp blade; a consummate knave.
4. A musician; the tutor of a dancing girl.

Ustāj jī, tablā bāndho. Wom.

ustād, adj. Versed in; proficient; accomplished.

ustād ho'nā, v. n. To master; make oneself master of; to be a proficient; to be perfect, or versed in.

استادي *us'tādī*, n. f.
1. Genius; address; dexterity; skill; art.
2. Strategy; *finesse*; master-stroke.
3. Cunning; artfulness; subtlety; sharp practice.

P آستان *āstān'*, *āstā'nā*, *astā'nā'*, n. m. S. **स्था** H. *asthān* place.

1. Threshold; door; entrance.
2. The abode of a *faqīr*.
3. The entrance to a shrine.

H أَسْتُت **अस्तुत** *as'tut*, *astu'tī*, n. f. S. **स्तुति** from **स्तु** to praise.

1. Worship; adoration; devotion. [tion.
2. Prayer; invocation; praise; glorifica-
3. Psalmody; psalm; hymn.

astut kar'nā, v. a.
1. To pray; invoke; to put up prayers, or petitions. [praises.
2. To bless; praise; laud; glorify; sing

Pirtham sumrūṅ Sarsutī, Sārdā, Gur, Ganesh. Jā kī astut karen, Birhmā, Bishn, Mahesh, Play. *Chaubolā.*

A اِسْتِثْنا *istis'nā*, n. m. A. ثني Doubled.

1. Exception; bar; exclusion.
2. Rejection; non-admission.

حرف استثنا *harf-i-istisnā*; H. *toṛ-bol*, n. m. (*Gram.*). A disjunctive conjunction.

A اِسْتِحْقاق *istehqāq'*, n. m. حق It was, or became right. A claim; demand; right (*haq*); title; privilege.

—*istisnāī*, An exceptional title.
—*i-aāda-i-wirāsat*, A reversionary title.
—*i-infikāk-i-rahn*, Equity of redemption of a mortgage.
—*ba-zar'ye hibā*, A title by gift. [rent.
—*i-ta'khfīf-i-lagān*, Claim for reduction of
—*tarka*, Right of succession or inheritance; right to the estate of a deceased person.
—*tarka bilā wasīyat*, Title to intestate property.
—*i-tash'khīs-i-jam'a*, Right of assessment.
—*taqīm 'kharīdārī*, Right of pre-emption.
—*i-taqsīm*, Right of partition.
—*i-jāiz*, A valid title.
—*i-hīfāzat-i-'khud i'khtyārī*, Right of private defence, or self-defence.
—*i-hīn-i-hayāt'*, A life interest.
—*'kharīdā'rī-i-nīlām*, Right or title acquired by purchase at an auction.
—*i-dāimī*, Permanency of tenure.
—*i-dāimī taqsīm*, A right to claim partition.
—*i-da'khl*, Right of entry or possession.
—*i-durbāb-i-haqīat*, A legal title as to tenure.
—*i-dâwā*, Preferential claim.
—*i-dâwa-i-ibtidāī*, An original right of action.
—*i-zātī*, Personal privilege.
—*i-rahn*, A mortgage right.
—*i-shufâ*, A pre-emptive title.
istehqāq-i-usūbat, Residuary title.
istehqāq-i-qānūn', A valid title at law.
—*qāim-bil-wajūd*, An inchoate right.
—*qāim-bil-wajūd-shartī*, An inchoate and conditional right.

—*i-qāim muqāmī*, Right of representation; the right to represent another.
istehqāq-i-qāima, A vested interest.
—*i-qabza*, Right of possession.
—*i-qadā'mat*, A title by prescription; prescriptive right. [right.
—*kāmil*, An absolute interest; a complete
—*i-mālikānā*, Proprietory title.
—*i-mālkīyat*, A title of ownership.
—*i-mālkīyat mukhālifānā*, An adverse title.
—*i-murtahnī*, A mortgage title.
—*mazāreā'na*, A cultivating title.
—*mustaqil'*, A permanent right or interest.
—*mashrūt'*, A conditional right.
—*maurūsī*, An hereditary right.
istehqāq-i-nāqis, An imperfect title.
—*nifāz*,
1. Right of way. G. G.
2. The exercise or use of a right.
—*i-nīlām-dārī*, Unid. An auction title.
—*wā'qaī*, A right; an actual right.
—*wirāsat*. Right of heirship.
—*wirāsat-ānadān*, A reversionary title.

A اِستِحکام *istehkām'*, n.m. حکم he gave judgment.

1. Confirmation; corroboration; ratification; verification.
2. Strength; firmness; support.
istehkām de'nā, v.a. Ped. for H. *pukkā kar'nā*.
1. To corroborate; strengthen; confirm; support. [legal.
2. To ratify; sanction; make valid, or
3. To certify; attest; verify; endorse.

A اِستِخارہ *isti'khā'rah*, n. m.

Divination by the book or by the Bible; stichomancy; bibliomancy.

P اُستخوان *ustu'khān'*, n.S. अस्थि, H. *hāṛ*, *haḍḍī*.

Bones. [boon.

A اِستِدانت *istidā'nat*, n. m. دان he sought a

1. Borrowing; contracting a debt; suing for a debt.
2. *(In law)*, any transaction which the manager in a partnership, where one finds the capital and the other the management, may undertake, but for which, if not concluded in, or consonant to the terms of his contract with the proprietor of the share, he alone is responsible, and the profits of which he alone is entitled to, unless his partner had given his previous sanction.

A اِستِدعا *istidā'*, n.m. Ped. for H. *chāhnā*. A. دعا

asking; supplicating.

1. Request; desire; application; requisition.
2. Claim; demand (*dāwā*).
3. Supplication; prayer; humble petition; entreaty.

A اِستِدلال *istidlāl'*, n. m. See. *dalīl*.

P اَستر *as'tar*, n. m. Lining; priming; mordant.

استرکاری *as'tar-kā'rī*, n. f. Plastering; work done in plaster.
astar lagā'nā, astar chaṛhā'nā, astar denā, v. a. To sew or quilt a lining, in contradistinction to *abrā chaṛhānā*.

P اُستُرا *usta'rā*, W. *as'turā*, E. n. m. A razor.
ustrā lenā, v. a. To shave the *pubes*.
kore yā ulṭe ustare se mūṇḍnā, v. a. *lit.* To shave the head with a blunt razor, or the blunt edge.
To rob; cajole; cozen; chouse; to rob one to the last penny.
Uskā kore ustare se sir mūnd līyā, ek kauṛi nahīn chhoṛi.

A H اِستِرداد کرنا *istirdād' kar'nā*, v. a. Ped. for *raḍ k.* to send back.
1. To repeal; supersede; annul.
2. To set aside; disannul; abrogate; rescind; over rule; nullify; do away with; declare null and void.
istirdād-i-nīlām, n. m. Reversal of a public sale.

A اِستِرضا *istir'zā*, n. f. رضي he was pleased,

Assent; consent (*razā-mandī*).

H اِستری इस्त्री *is'trī*; *tiriyā* Old H.; *nā'rī*, *tir'yā*, *nār* (Poet); *bi'yar-bā'nī*, *bai'yar*, *bīr* Rus; *tī'ā*, *tī'mat*, *timī* Panj.; *khel'nī* (in jest); *ā'rat* A.; *ran'ḍī*, *lugā'ī*, *log'nī*, *rānḍ* W.; *mehrā'rū* E.; *māū*, *mau'gī* Mag.; *māug* Tir.; *laṭyālī*, *janānī* (Cor. of P. *zan*) Garh.; *lām* (in *Bulandshahar*); *astarī*, Mār. n. f. S. स्त्री from स्त्य to conceive, Pr *tiryā*, *tīyā*, *ithī*.
1. A woman (*lugāī*).
2. Wife (*jorū*). [kind.
is'trī barg,—jāt, n. f. The fair sex; woman-
is'trī dhan. Jointure; settlement made on a wife by her father or husband; paraphernalia.
is'trī kar'nā, v. a. To marry; wed (*biyāh k.*).
is'trī gāmī, n. m. An adulterer (*randī-bāz*).
استری لنگ इस्त्री लिङ्ग *istrī ling*; A. *muannas*, n. (In *Gram.*) the feminine gender.

H اِستری इस्तरी *is'tarī*, n. f.

A tailor's goose; a smoothing iron. [iron.
istrī kar'nā, v. a. To iron; to smooth with the

A اِستسقا *istis'qā*, H. *jā'landar, jilan'dar*, n.m.
سقي gave to drink. The dropsy.
—*i-ziqqī*, *Anasarca*; dropsy of the whole body.
—*i-ṭablī*, Tympanites.

A اِستصواب *istiswāb'*, n. m. A. صوب a thing that is right.
1. Enquiring what is the right thing to be done; asking; interrogating; questioning; inquiry; asking one's opinion.
2. Consultation; reference.
istiswāb' kar'nā, v. a.
1. To refer; inquire; submit. [opinion.
2. To consult; take advice; ask one's

A اِستعانت *isteā'nat*, n. f. A. عون seeking aid.
Aid; assistance; help (*madad*).

A اِستعداد *iste'dād'*, n. f. A. عد preparing.
1. Capacity; abilities; talents (*lyāqat*).
2. Intellect; genius (*ukl*); mental power; endowments.
3. Parts; wit; headpiece; aptitude.
4. Proficiency; accomplishments; acquirements; tact; knowledge; art; science.

A اِستعفا *ist'e'fā*; Pop. *istī' jā, astī' fā*, n. m. A. عفو begging to be released from an obligation.
Asking forgiveness; resignation.
istīfā de'nā, v. a. To resign an office; tender one's resignation; give up an appointment.
istīfā qubūl kar'nā, v. a. To accept one's resignation.

A اِستعمال *ist'emāl'*, n. m. عمل causing to work.
1. Use; practice (*rabt*); exercise.
1. *Dand khelne kā istemāl.* E.
2. *Āp ko ghoṛe par chaṛhne kā istemāl hai?* E.
2. Usage; custom; observance; fashion (*chāl*); vogue; run. [(*kām*).
3. Employment; operation; play; work
Bojh uṭhāne meṅ charkhī istemāl meṅ lāte haiṅ.
istemāl kar'nā, istemāl meṅ lā'nā, v. a.
1. To exercise; use; employ; put to use; practise; make use of; apply (*kām meṅ lānā*).
Āp kis dawā kā istemāl karte ho?
2. To turn to account; press or enlist into service; put in requisition; call, or bring into play or operation; utilize.
3. To wear; work up; consume; expend; turn to use.
PHR To put in action; set in motion; put in practice; ply one's task; discharge an office; put in execution.
Āp kaunse chāṅval istemāl karte ho?
istemāl meṅ ānā, istemāl meṅ honā, v. n.
To be used; to be in use.
Yeh kapṛā joṅ joṅ istemāl meṅ āegā, woṅ woṅ mailāyam hogā.
استعمالي *istemā'lī*, adj.
1. Used; worn; old.
Istemāli chiz ki ādhi qīmat.
2. Customary; usual; practical.
istemālī, n. m. The best kind of rice.

A اِستغاثه *isti'gā'sah*, n. f. غاث calling for help.
1. Demanding justice; moving a court for justice.
2. Complaint (*faryād*); a suit (*nālish*).
—*kar'nā*, v. a. To demand, sue, or seek redress (*nālish k.*).

A اِستغراق *isti'grāq'* n. m. Ped. غرق taking the whole.
Lien; hypothecation; mortgage (*girvī*).

A اِستغفار *isti'gfār'*, n. m. غفر asking forgiveness.
1. Begging mercy; craving grace.
2. The Mohamedan prayer for forgiveness or defence against *Shaitān* (Satan).
Āp istigfār paṛhye, dil ṭhikāne ho jāegā.
3. Deliverance; riddance.
Is larāi pe istigfār bhejo.
istigfār kar'nā, istigfār bhejnā, v. a. To deprecate; crave mercy; to sue to God for pardon or forgiveness.
استغفرالله *astagfir ullāh*, intj. May God forgive me! I entreat forgiveness of God. God forbid!
1. *Astagfir ullāh! aisā burā kām mat karo.*
2. *Khāne ko bismillah, kām ko astagfir ullāh.* Prov. To eat, ready to say the grace before meat; but for work, it's "God forbid."

A اِستفراغ *isti'grā'g'*, n. m. Ped. for *qaë*, q. v.

A اِستفسار *istifsār'*, n. m. فسر enquiry.
1. Question; interrogatory; interrogation (*pūchh*).
2. Enquiry; investigation; search.
3. Reference; sending or asking for information.
istifsār kar'nā, v. a. Ped. for *pūchhnā*. To call for information; question; demand an explanation; make a reference.

A اِستفهام *isti'fhām'*, n. m. فهم desiring to know.

Seeking or asking for an explanation; desiring to know or understand; enquiry (*daryāft*).

استفہامی *istifhā'mī*, adj. Interrogatory.

istifhā'mī, n. f. (In *Gram.*) An interrogative.

A استقامت *istiqā'mat*, n. f. قام remaining.

1. Firmness (*mazbūtī*); constancy. [*rāo*).
2. Rectitude; stability; stagnancy (*thahrāo*).

A استقبال *istiqbāl'*, n. m. قبل going forth to meet.

1. Welcome; reception (*agwā'nī*).
2. (In *Gram*). The future tense.

istiqbāl kar'nā, v. a.

1. To go forward to meet one; to greet, receive, or welcome a person.
2. To proceed any distance to meet one and escort him to one's house (*agwānī k.*).

A استقرار *istiqrār'*, n. m. قر resting. Demanding settlement or affirmation; declaration; confirmation; recognition; examination; ratification.

A استقلال *istiqlāl'*, n. m.

1. Constancy; stability; resolution; determination; firmness; fortitude.
2. Steadiness; persistence; perseverance.

istiqlā'lī, adj. Unid. for مُستقل Invested with authority; having absolute power.

A استمداد *istimdād'*, n. f مد asking help.

1. Desiring or begging assistance; craving aid; asking for supplies or subsidies.
2. Application for protection.

A استمرار *istimrār'*, n. m.

1. Permanence; perpetuity; preservation. [tion.
2. Uninterrupted possession. [teration.
3. *In law*, a fixed rent not liable to al-

istimrār-dār, n. The holder of a farm or lease in perpetuity. [never-ceasing.

استمراری *istimrā'rī*, adj. Perpetual; continuative;

istimrārī, n. f. A piece of land on a fixed lease; land permanently settled; the permanent settlement of Lord Cornwallis.

istimrārī paṭṭā, A lease or farm granted at a fixed rent; a lease in perpetuity.

—paṭṭe-dār, n. m. Holder of a lease of land at a fixed rent. [petuity.

istimrārī muqarrar karnā, v. a. To fix in per-

istimrārī band o bast, band o bast-i-istimrārī, n. m. Permanent settlement.

A استنجا *istin'jā*, Pop. *istan'jā*, n. m. نجا ablution.

1. Making water; pissing (*mūtnā*).
2. Purification after alvine evacuation (*hāth pānī lenā*).

istanje se istanjā laṛānā, v. a.

To have carnal intercourse with.

Chal be, istanje se istanjā laṛāeṅ. (Boys).

istinjā laṛnā, v. n. [friends.

To be familiar; to grow intimate or fast

Inkā unkā khūb istanjā laṛā hai, koī dam judā nahīṅ hote. Slang.

istanje kā ḍhelā, n. *lit.* A clod of earth, hence, anything worthless.

baṛā istanjā, Mah. *dukkī*, Hin. n. m. Purification after evacuation.

chhoṭā istanjā, Mah. *ikkī*, Hin. n. m.

Purification after passing urine.

(When no water is procurable, the last drops of urine are dried with clay).

P اُستوار *ustuvār'*, adj.

1. Strong; firm (*pakkā*).
2. Level; equal (*iksāṅ*); even (*hamwār*); straight (*sīdhā*). [prop.

ustuvār karnā, v. a. To strengthen; support;

استواری *ustuvā'rī*, n. f.

1. Firmness; stability; permanence.
2. Corroboration; confirmation; support.

S استھि अस्थि *as'thi*, Pālī. *aṭṭhī*, H. *haḍ'ḍī*, *hāṛ*, n. m. A bone.

asthi bhang, n. m. A plant of supposed efficacy in resetting a fracture; *Cissus quadrangularis*. Wat.

H اَستھاپن अस्थापन *asthā'pan*, Rus. *thā'pan*, n. m. S. स्थापन from स्था to place.

Establishment; the act of establishing; appointment.

asthā'pan kar'nā, v. a. [rānā).

To establish; dedicate; fix; set (*padh-*

Mandar meṅ Mahādev kā asthāpan karo.

H اَستھان अस्थान *asthān'*, *thān*, *asthāl*, n. m. S. स्थान from स्था to place, P. *āstān*.

1. Locality; receptacle; situation (*ṭhāṅo*); position; spot; point; post; seat; station (*jagah*).
2. Abode; residence; home (*ghar*).

Bābā jī kahāṅ asthān hai?

3. Temple; shrine (*mandar*).

Yeh kis devtā kā asthān hai?

asthān' de'nā, v. a. To lodge; place; locate (*jagah denā*).

H اِستھِر इस्थिर *isthir'*; *thir*; Bhoj. *astir*; Tir. *asthir*, adj. S. स्थिर from स्था to place.

Stable; stagnant; immovable.

H أَستهل अस्थल *as'thal, astal*, n. m. S. **स्थल** a place. See *asthān*.

1. A kind of free monastery in which communities of religious mendicants reside together under a *Mahant* (a chief or abbot).

2. A stand or station of a *faqīr*.

Yeh tapassī bābā kā asthal hai.

H أَستّی असत्ती *a-sat'tī*, n. m. Hin. Wom. S. **अ** not, **शक्ति** power. A powerless, helpless, poor, indolent person.

Are asattī, to se hilo bhī nā jāë. Rus. Wom.

P آستین *āstīn'*, Pop. *astīn'*, H. *bāṅh*, n. f. The sleeve of a garment.

āstīn chaṛhā'nā, v. n.

1. To bully; overbear with menaces; threaten; menace.

Kyoṅ garīb pe āstīn chaṛhāte ho?

2. To be ready, prepared, on the alert.

āstīn kā sāṅp, n. m. A domestic enemy.

Jise dost samjhā, wohī āstīn kā sāṅp niklā.

E إستام *isṭām'*, *ishṭām'*, n. m. Stamp (*ṭikaṭ*).

isṭām-farosh, n. m. Stamp vender.

isṭām kā kāgaz, n. m. Stamped paper.

isṭām lagā huā, pospid (Post paid), Ped. *ṭikaṭ chaspāṅ*, adj. Bearing stamp; stamped.

isṭām musannā, Ped. adj. Stamped.

E إستنت *isṭanṭ'*, n. m. An assistant.

E إستيشن *isṭe'shan*; Rus. *isṭe'kan, isṭeṭan, isṭesan, ṭesan*, n. m. Railway or Police station.

A أَسد *as'ad*, S. **सिंह** n. m. *Leo.*

H أَسدھ असुध *a-sudh', a-sud, a-shudh*, adj. S. **अ** not, **शुद्ध** pure; Pālī. *asuddho*.

Impure; unclean; polluted; defiled (*nāpāk*). *Loṭā asudh hai.*

—*kar'nā*, v. a. To defile; spoil; pollute; make impure.

H أَسدھ असिध *a-sidh'*, E. adj. S. **अ** not, **सिद्ध** completed. Raw; not properly cooked; unripe (*kach'chā*). *Asidh ann mat khāo.*

H إسر ईसर *is'sar* E.; *ī'sar, ī'shar, īs'var* W.; Mag. *is'var*, n. m. S. **ईश्वर** from **ईश** to rule, Pr. *issaro, īsaro* God.

1. The Almighty God; Lord; the Supreme Being.

2. One of the three presiding Hindū Divinities.

3. Prosperity; good fortune; the smiles of fortune.

1. *Issar āë, daliddar jāë.* E. Prov. Come good fortune, go poverty.

2. *Issar se bheṭā nahīṅ, daliddar se biyār.* E. Prov. A stranger to fortune, he quarrels with misfortune.

H أُسر उस्सर *us'sar, ū'sar*, E. *banj'ar*, W. *reṛ'hā*, Mag. adj. S. **ऊषर, ऊष** salt ground.

Impregnated with salt, or saltpetre; barren (land).

Ussar khet meṅ kesar! E. Prov.
You can't grow saffron in a barren soil.

H أَسُر असुर *a'-sur*, n. m. Opp. of *sur* a god. S. **असु** spiritual life.

Devil; demon; an evil spirit; monster; goblin.

Śrī Krishn, Balrām jī ne sab asuroṅ samet Kans ko mār ḍālā.

H أَسر आसिर *ā'sir*, n. f. Cor. of A. **عشر** Ten rupees (idiom of butchers).

H أَسرا आसरा *ās'rā, ās*; Rus. *ās'ro*; Mag. *asar'wā*, n. m. S. **आशि** to resort to; seek refuge. Pālī. *asayo*.

1. Trust; reliance; dependance; assurance. (*bharosā*).

Āsrā Allah, aur ālī Rasūl Allah kā. Inshā.

2. Confidence; hope; expectation; belief; faith.

1. *Abke kheṭī meṅ āsrā hai.* Rus.

2. *Apne ḍhig paisā, to parāyā āsrā kaisā.* Prov. With money to your cheek, no help you need to seek.

3. Protection; defence; anchor; star; security; safety; surety; safeguard.

4. Asylum; retreat; refuge; screen; ark; covert; hiding place; shelter (*panāh*).

Bhāg-kar Dillī meṅ āsrā lījā.

5. Patron; protector; support; mainstay.

1. *Hum apnā āsrā ēp hī ko samajhte haiṅ.*

2. *Hamārā to yeh bachchā hi āsrā hai.*

6. Help; means of subsistence (*sahārā*); livelihood.

Hum ādh ser āṭe kā āsrā chāhte haiṅ.

7. E. The green or soft layers of wood, in contradistinction to the older and harder (*hār*).

āsrā tak'nā,—ḍhūṅḍh'nā, v. n. To look for help, succour, assistance.

āsrā ṭūṭnā, nā-ummaid honā, v. n.

1. To be destroyed (expectations), disappointed; to despair; despond (*nirās honā*).

2. To lose, give up, or resign all hope.

Neg jog-wāloṅ kā āsrā tuṭ gayā sunle us dam,
Bel, baṭāū, bakris, nichhāwar sab kone se rak gaë tham. Song. *Lāonī.*

āsrā de'nā, v. a. [ation.

1. To give or inspire hope; raise expect-

2. To assure; promise; reassure; encourage; give confidence to. [E. v. n.

āsrā ḍhuṅḍh'nā, āsrā talnā, W. *āsrā joh'nā*,

To look for; expect: watch for.

1. *Niti uṭh Gaurā johati asarwā,* [*Jaṭāsārī.*
Ake, kab Sirā aiheṅ liāwan re ki! Mag. Song.
All restless grew the fair one through her long suspense,
"Ah me, will Siv ne'er come and take me with him hence."

2. *Sej phā'oṅ kī maiṅ bichhā rakkhāṅ,*
Aur paṛī uskā āsrā takkāṅ. Song. *Birah.*
The bed with (odorous) flowers decked out,
I lie, and look and look without.

āsrā kar'nā, v. a. To rest; rely; lean or depend on; feel, or rest assured; count or reckon upon; trust; calculate upon; confide; expect; hope.

āsrā honā, v. n. To be a support, stay, prop, refuge.

A اِسرار *isrār'*, *asrār'*, n. m.

1. The act of concealment.
2. Secret; mystery.
Khudā jāne is meṅ kyā isrār hai!
3. The influence of an evil spirit.
Ise ūpar-wālioṅ kā isrār hai.

A اِسراف *isrāf'*, n. f. سرف wasting.

Abuse of wealth; extravagance; lavish expenditure; excess of expenditure (*fazūl-kharchī*).

H آسربار आसिर्बाद *āsirbād'*, n. f. See *asīrbād.*

H آسرت आसत *ās'rat*, *ās'rī*, *āsrī-bhūt*, n. m.

1. A dependant; parasite; hanger on; sycophant; courtier.
2. Subject; follower; servant; retainer.
3. A Brahman who assists in the performance of marriage ceremonies.

اسرتای आसतार्ई *ās'ratāī*, n. f.

1. The office of an *āsrat.*
2. The privileges of an *āsrat.*

H آسرم आसम *ās'ram*, n. m. Pāli. *assamo*, S. आश्रम from आ + श्रम to make effort, perform austerities.

1. Abode, residence (of a religious man).
Tapassī jī, āp kā āsram kahāṅ hai?
2. A religious order, called also *baran* whereof the Hindūs reckon four, viz. the *Brahmachārī*, who devotes his life to religious exercises, austerity and celibacy; 2nd *Grihī* or *Grihastha*, who lives in the world and rears a family; 3rd *Vānaprastha*, one who retires from the world with his family, and passes his life in devotion in the forest; 4th *Bhikshū*, *Bhichchhū* or *Sannyāsī*, one who lives on alms.
Aji, tum kaun āsram ho?

A اُستوان مستدیر *ustuvān'-i-mustadīr'*, H. *gol ḍanḍā*, n. m. A cylinder.

A اُستوخودوس *ustu'khudūs'*, n. m. [Wat. French lavender; *Lavendula stœchas.*

H اُسکانا उस्कानाः *uskānā*, E. v. a. See *uksānā.*

H آسکت आसकत *ās'kat*, *askat*, *ālas*, E. *ālkas*, *ālkasī*, W. *aslāk*, Māṛ. n. f. S. आलस्य from आ not, अल to be able.

1. Laziness; slothfulness; sluggishness; indolence; remissness; lumpishness; torpor; inaction; inactivity; tardiness; dullness.
PHR. The thief of time; castle of indolence.
Hāth kī āskat, mūṅh meṅ māchh. E. Prov. Lazy hands, moustache in mouth.
2. Drowsiness; doziness; sleepiness; nodding (*ūṅgh*).
3. Procrastination; deferring.

اسکتانا आसकताना *āskatā'nā*, *askatā'nā*, *askatiyā'nā*, E. *alkasā'nā*, *ālkasā'nā*, W. v. n.

1. To be disinclined to work; to be inactive; to do nothing; lie idle; lie by; hang fire; relax; loll.
2. To move slowly; lag; slug; dally; dawdle; loiter; take one's time; idle away; fritter away time; to let alone.
PHR. To fold one's arms; not to stir a peg; not to move a finger; to while away the time.
Nis, din khānā; kām ko askatānā. E. Prov. He'll eat both night and day, but work he will delay.

اسکتی आसकतो *ās'katī*, *aska'tī*, E. *āl'kasī*, Pop. *ālkas'yā*, W. Rus. n. m. A lazy fellow; indolent person; idler; lubbard; sluggard; lubber; do-little; slow-back.
PHR. An afternoon man.
1. *Askatī girā kuṅ meṅ.*
Kahā, "abhī kaun uṭhe." Prov. saying.
A sluggard fell into a well.
"Who's going to get up yet?" says he. Or thus,
Askatī, girā kuṅ meṅ,
Kahā "kame chaï bhalā." Prov.
A sluggard fell into a well,
Quoth he, "I'll lie here just as well."
2. *Rām nām ko askatī, bhojan ko taiyār.* Prov. Too slow on Ram to call, to eat too ready all.

ās'katī, E. *āl'kasī*, W. *al'hī*, Garh. adj.

1. Lazy; sluggish; inactive; doing nothing; slothful; dull; idle; torpid; slack; sluggish; remiss; indolent (*sust*).
PHR. With folded arms; with the hands in the pockets.
2. Tardy; slow; late; behind hand; backward.

H اُسکنا उसकना *usak'nā*, E. v. n. See *ukasnā.*

A اِسقاط *isqāṭ'*, n. m. سقط it fell. Causing to fall; casting her young (a camel).

isqāṭ-i-hamal, n. m. Causing to miscarry; procuring an abortion; miscarriage; abortion (*peṭ girānā*).

H اُسگن उसगुन *as'gun*, *ku-sugan'*, Pop. *kuson'*,

Mār. अपशुगण, n. m. S. अ not, शकुन good omen.

A bad omen.

1. *Mard kā bāyāñ aṅg pharaknā asgun hai.*
The twittering of a man's left side is an ill omen.
2. *Sugan asgun huā, ulṭe chalo.*
The good omen has turned to bad, come back.
3. *Meharyan ko sugan asgun.* E. Prov.
With women good omens are bad omens.

S اَسگند असगुन्द *as'gund*, n. m.

Physalis somnifera. Wat.

ن اَسگندھ असगन्ध *as'gandh, isgand, āskand*, n. m. A medicinal plant; *Physalis flexuosa.* Wat.

A اِسلام *islām'*, n. m. سلم he became secure.

The religion of *Mohammad*; orthodoxy according to Mahomedans.

islām lānā,—qubūl k., v. n. To be converted to Mahomedanism; to profess the Mahomedan faith.

اسلامي *islā'mi*, adj.

Faithful; orthodox (according to the Mahomedans). [religion.

islāmī, n. m. A follower of the Mahomedan

A اَسلحہ *aslah'*, n.m. pl. of سلاح Arms (*hatyār*).

Weapons; armour; implements of war.

aslah-khānah, salah—, H. *hatyār-ghar*, n. m. A magazine; armoury; arsenal.

A اِسم *ism*, n. m. H. *nām.*

1. Name; denomination; appellation.
2. *In Gram.* A noun or substantive.

ism-i-istifhām, H. *pachhvāiyā nām palaṭ*, An interrogative pronoun.

ism-i-ishārah, S. संकेत H. *batāū nām palaṭ*, A demonstrative pronoun.

ism-i-āzam, The name of the Almighty; one of the ninety-nine attributes of the Divinity, the utterance of which is an irresistible spell over demons. Mah. [pronoun.

ism-i-tankīr, H. *gol nām palāṭ*, An indefinite

ism-jāmid, A primitive noun.

ism-jalālī, The glorious name of God.

ism-jins, H. *jāt nām*, A generic name.

ism-hālyā, H. *chalat kiryā nām*, The present participle continuative.

ism-sifat, H. *bhāo, gun*, An adjective.

ism-i-zamir, S. सर्वनाम H. *nām palaṭ*, A pronoun.

ism-i-adad, H. *gintī bhāo*, A numeral adjective.

ism-i-fāil, H. *kartā.*

In Gram. The agent or subject.

ism-i-farzī, H. *dharā nām*, Feigned name; assumed name; fictitious name.

ism-kul'lī, S. *jāti-bāchak*, n. Common noun.

ism-mārfā, S. *nām-bāchak*, n. Proper noun.

ism-i-mafūl, H. *kiryā sahārū nām*, The past or passive participle.

ism mausūl, S. *sambandh bāchak sarbnām, tatpadāpekshakā*, H. *sambandhī nām pālaṭ*, Relative pronoun.

ism-navīsī, n. f.

1. The office of registering names; the act of enrolling.
2. Roll or register of names; muster roll,
3. A list of names, as of witnesses in a suit.

ism-navīsī-i-gavāhān, n.

1. A petition to summon witnesses.
2. A list of witnesses.

ism-wār, H. *nām pāchhe*, An entry in the order of individual names.

P آسمان *āsmān'*, Pop. *asmān'*, H. *akkās'*, n. m.

1. The sky; the firmament; the heavens (*ākās*).
2. The celestial orb; the empyrean; welkin; the vault or canopy of heaven (*ambar*).

Langṛī kaṭṭo, asmān pe ghonslā. Prov.
A lame squirrel, and her nest in the sky!
(Said of small powers with great ambition).

āsmān par thūk'nā, v n. *lit.* To spit against the sky. To act improperly or foolishly.

Āsmān kā thūkā, mūnh par āve. Prov.
Spit not against heaven. It will fall back on thy face.

āsmān par chaṛhānā, v. a. [highly of.

1. To elevate; exalt; exaggerate; speak
Logoṅ ne tārīf kar-kar āsmān par chaṛhā dīyā.
2. To flatter; wheedle; coax (*phuslānā*).

āsmān pe dimāg ho'nā, v.n. To be wise in one's own conceit, vain as a peacock, self-conceited, proud, etc.

Naī nawāb, āsmān par dimāg. Prov.

āsmān pe khelchnā, āsmān pe qadam rakhnā, āsmān meṅ pair lagānā, v. n.

To exalt oneself; to grow vain or conceited; to affect greatness.

PUR. To think a great deal of oneself; to look big; to toss the head; to hold up one's head; to give oneself airs; to ride the high horse.

Itne baṛhe ki āsmān pe qadam rakhne lage.

āsmān tāk'nā, āsmān jhāṅk'nā, v. n. *lit.* to look up towards the sky.

To wax strong; to be well developed; to be in good training, in good form (for fighting or wrestling).

☞ The metaphor is taken from a game cock held to be in good form for fighting when he turns up his eye towards the sky in the pride of his new-born strength and high spirit.

Murg taiyār ho gayā, āsmān jhāṅktā hai.

āsmān ṭūṭnā, āsmān phaṭ paṛnā, āsmānī gazab ṭūṭnā, v. n. *lit.* The sky to be broken.

To be overtaken by misfortune, Divine vengeance, or wrath.

1. *Khudā ke wāste, itnā to jhūṭ mat bolo,*
Kahīṅ na tāṭ paṛe āsmān kothe par. Nazir.
2. *Ilāhi! bachche, tujh par āsmān tāṭ paṛe!*
Mah. Wom.

Would to God, the heavens (Divine vengeance) fell on you, (you good for nothing) child.

āsmān se bāteṅ karnā, yā ṭak'kar khānā, v. n. To outbrave the sky; to exceed in height or appearance; to be very high; to pierce or touch the clouds.

Qutab Sāb ki lāṭh āsmān se bāteṅ karti hai.

āsmān se girnā, v. n. [sky.

1. To fall from the clouds; drop from the

2. To gain or get without labour; to receive anything unexpectedly.

3. To regard as mean and despicable; not to appreciate.

āsmān khoṅchā, n. m.

1. Something very high (a bamboo, a man, etc.).

2. A *hukkā*, with a long stem reaching an upper floor.

āsmān meṅ theglī lagānā, āsmān ke tāre toṛnā, v. n. *lit.* To pierce the sky.

To be very sharp and expert at one's trade, or business.

Āsmān meṅ theglī lagātī hai. Prov.

(Said generally of a procuress very smart at her trade).

āsmān meṅ chhed honā, v.n. To fall in torrents.

آسمانی ***āsmā'nī***, adj.

1. Heavenly; celestial; divine. [*raṅg.*

2. Azure; cerulean; sky-blue. [*smānī*

3. Unexpected; abrupt; sudden.

Āsmāni golā ān parī.

āsmānī ba'lā,—thape'ṛā,—gaz'ab,—go'lā,—tīr, n. [tation.

A calamity from Heaven; Divine visi-

Girī us pe jo āsmāni balā,
Dil us nāzniṅ kā havā ho chalā. Mir Hasan.

āsmānī pilā'nā, v. a. To make one drunk, especially with *bhang* or toddy.

☞ The metaphor is taken from the feeling of the intoxicated person who seems to himself to be raised up aloft and descending again alternately. Hence the Arabic-Persian expression, *falak-sair* (Heaven-travel) for *bhang* and *mājūm*.

āsmānī tīr, n. m. An arrow shot towards the sky; a useless act; an unprofitable action.

āsmānī farmā'nī, E. n. f. *lit.* Heavenly decree.

1. Unforeseen disasters arising from drought or excessive rain, as failure of crops in a bad season.

Sukhār ḍahār āsmānī farmāni hai. E.
Drought and flood are Heaven's decree.

2. A term used formerly in deeds and leases, providing for any incidents or injuries arising from calamitous seasons or unjust exactions of the Government, which, if affecting the Zamīndārs, the ryots were compelled to make good.

3. In Gaṛhwāl, estimated fines and forfeitures, as part of the revenue.

H آسن आसन ***ā'san***; Mag. ***āsnī***, n. m. Pālī. ***āsanam***. S. **आस्** to sit.

1. Posture; attitude; position; the mode of sitting.

2. The mode of sitting of jogīs at their devotional exercises, of which they enumerate eighty-four.

1. *Āsan birah kā mār, bhabūt ishq ki charhā.*
Maṭh meṅ birah ke mujh kāṅ sanāsi kyā, pyā.
Wali.

2. *Kuë par āsan jogī kā, jal bharāṅ; ki riti jāāṅ.*
Wom. Song.

The *jogī* is seated by the well, shall I fill my pitcher, or go back with it empty?

3. The driver's seat; the rider's seat (on a horse); the fork.

4 A small carpet on which Hindūs sit at prayer, also called *āsnī*.

5. One of thirty-six postures described in *Kok Shāstar*—branded as carnal and unmentionable; the thigh.

āsan tal'e ānā, v. n.

1. To be ridden, or mounted (a horse).

2. To suffer carnal intercourse.

āsan jamā'nā, v. n.

1. To have a good grip; to stick, or sit well (on a horse).

Ghoṛan kāṭhī ghāl lo, chaukas āsan lo jamāë.
Rus. Song. *Sākhā.*

2. *Congredi cum fœmina, inire eam.*

āsan joṛ'nā, āsan se āsan joṛnā, v. n.

1. To sit on the hams (in *coitu*).

2. To squat on the ground like a *jogī*.

Yeh faqīr to khāb āsan joṛ-ke baiṭhā hai.

āsan ḍigā'nā, v. n. *lit.* To shake one's position. To tempt; seduce; entice.

Kar solah singār, āsan tapasi ke ḍigāweṅ.
With paint and spangle, and braided hair, in sixteen ways adorned, they shake the virtue of an anchorite.

āsan lagā'nā, v. n.

1. To sit obstinately in one place till one's demands are satisfied. [tarry.

2. To make one's bed; put up at; abide;

1. *Bābā ji, yahāṅ āsan lagāo.*
2. *Ham Raghubar saṅge jāib, māi,*
Jahāṅ Rājā Rām ji ke āsan lage, Sitā beṅyāṅ ḍulāib, māi. Bhoj. Song. *Bhajan.*

With Raghubar I would go, mother, where Rājā Rām ji abides, Sītā would fan him, mother.

āsan mārnā, āsan mār-ke baiṭhnā, v. n.

To sit on the haunches; to squat; to sit in one posture without change. [Song.

1. *Āsan mār maṅdhi bich baiṭhe, Jogī burī balāë.*
Right on the way the Jogī has taken up his abode—a witching devil is the Jogī.

2. *Kāṅḍī, kudkā, liyā bagal meṅ, jāë samandar pe āsan māro.* *Bhajan.*

Pestle and mortar (for pounding *bhang*) under his arm, he (the ascetic) takes up his abode by the sea.

H آسن आसिन ***ā'sin***, E. ***asauj'***, ***kuār'***, W. n. m. S. **आश्विन**: from **अश्विनी** the first of the twenty-eight constellations in the moon's path.

The seventh month of the Hindū luni-

solar year (Sept.-Oct.) when the moon is full, near the stars in the head of Aries.

Āsin kā mahīnā hai, jāṛe kī āmad hai. [come. September's come, the harbinger of winter's

H أُسنّا उसना *usan'nā, osan'nā,* Gaṛh. *omālnā,* v. a.

1. E. To boil; simmer (*ubālnā*).
2. W. To knead the flour (*māṇḍnā*).

us'nā chāur, E. ***se'lā chāwal,*** W. n. m. The rice separated from the husk after being boiled. [leaned upon it.

A أَسناد *asnād',* n. m. pl. of **سند** A. **سند** he

1. Grants; deeds; documents; charters; law papers in general; warrants. [*sanads.*
2. Credentials; testimonials; certificates;

H اسنكھ असंख *a-saṅkh',* adj. S. **अ** not, **शङ्का** fear, Pālī. *asankito.* Fearless; not anxious; free from hesitation or doubt.

H آسنگ आसंग *ā'saṅg,* n. m. Instrumentality; means; help.

āsaṅg se, adv. By means of; through.

āsang, n. f. Power; ability; strength.

H P أَسوار *aswār',* Pop. *sawār,* Opp. of *paidal,* n. m. S. **अश्व** horse. [rider.

1. A cavalry man; horseman; trooper;
2. (A *double entendre*) A paramour; lover; husband; spouse (*charhait*). [Nazīr.

Kyā bāndhā hai āsan, maiṅ tujh aswār ke sadqe.

aswār ho'nā, v. n. To mount; ride.

aswār, sawār, adv. Mounted; riding; driving.

اسواري ***aswā'rī, sawā'rī,*** n. f.

1. The act of riding or driving.

Ghoṛe kī sawārī.

2. Carriage; vehicle; horses; *ḍolī;* palanqueen, etc.
3. A cavalcade; retinue; procession.

Rājā kī aswārī.

4. The occupant of a carriage, etc.
5. A *double entendre.*
6. A trick in wrestling.
7. The descent of some god, or evil spirit on a person. *Mīrāṅ kī aswārī.*

aswārī utarwā'nā, v. a. To help to dismount.

aswārī denā, v. n.

1. To be ridden (a horse, etc.).
2. *A double entendre.*

aswārī kas'nā, sawārī—, v. a.

1. To prepare or get ready a carriage, etc.
2. To mount; cross; stride.

aswārī lenā,—kar'nā, v. n. To ride; mount; have a ride.

H اَسوامی بکری अस्वामी बिक्री *aswāmī-bikrī,* n. f. S. **अ** not, **स्वामी** master, **विक्रय**: sale; Pālī. *assāmiko.* Sale without ownership; illegal sale.

H اَسوانسي अस्वांसी *aswāṅ'sī,* n. f. S. **अंश,** H. **अन्स** a part. A lineal land measure; $\frac{1}{20}$ of a *kachwānsī.* [q. v.

H أَسوج आसौज *asauj̃, āsauj̃,* n. m. *kuār,* W. *āsin,* E.

H أسوچ आसोच *a-soch', an-soch',* adj. S. **शुच** to be absorbed in deep meditation.

1. Inconceivable; unimaginable.
2. Indifferent; careless; regardless; heedless; thoughtless; unconcerned; imprudent; inconsiderate.

P آسودگي *āsūdg'ī,* n. f. P. **آسودن** to be at rest.

1. Quiet; peace; tranquility; ease; calm.
2. Comfort; contentment; convenience; competency; tranquil enjoyment; well being; easy circumstances; affluence.

Yāṅ fikr-i-maishat hai, wahāṅ dagdagaē hashr, Āsūdgī harf est yahāṅ hai, na wahāṅ hai. Saudā.

Here haunts the care to live; there, resurrection's fear.

Heart-ease is but a name; it's neither here, nor there.

آسودہ ***āsū'dah, āsūdah-hāl,*** adj.

1. Comfortable; affluent; possessing a competency; independent. [*souci.*
2. Cosy; in clover; easy in mind; *sans*

Raiyat thi āsūdah o be-khatar. Mīr Hasan.

āsū'dah, adv. Well off; well to do; in easy circumstances. *Woh apne ghar se āsūdah hai.*

āsūdah-dil, āsūdah-kh adj. Of composed or serene mind; cal. ranquil.

S أسوگ असोग *a-soy',* E. n. m. S. **शुच** to be grieved, Pālī. *asoko.*

1. Ease; tranquility; comfort.
2. A tree, called also *Devādārū; Guatteria longifolia.* Wat. [fortable.

aso'gī, adj. Unmolested; undisturbed; com-

H اسوني अस्विनी *as'winī,* n. f. S. **अश्व** horse. The first lunar mansion resembling a horse's head (the three stars in the head of Aries).

A اسہال *ishāl',* n. m. Ped. for *dast.* Loosening of the bowels; purging.

H أَسّي अस्सी *as'sī,* Mār. *ashshī,* Gaṛh. *asī.* adj. S. **अशीति:** Pr. **असीदि,** Pālī. *asīti.*

1. Eighty.
2. Eighty years old.

Assi, lassi. Prov.

A man of eighty, milk and water.

H اسّي अस्सी *assī, asī,* E. n. f. Cor. of S. **असि**:

A sword (*talwār*).

Assī ūpar goli āyā.

Goli ūpar barchhā āyā. E. Song. *Chak chandā.*

P آسیب *āseb'*, n. m.

1. Mischief; misfortune; trouble; calamity—generally from the shadow of a demon having fallen on one.

Ise kuchh āseb ho gayā hai.

2. Ped. Damage; injury; hurt.

Itne ūnche se girā, par kuchh āseb na āyā.

3. Ped. Fear (*ḍar*); apprehension; care; concern.

Kisi bāt kā āseb nahīn. be khatke chale jāo.

āseb pahuñchānā, v. a. To injure; damage; hurt.
āseb pahuñchnā, v. n. To be injured, hurt.
āseb dūr kar'nā, āseb utārnā, v. a.

1. To expel any disease caused by the shadow of a demon or evil spirit.

2. To expel an evil spirit; exorcise.

H उसीजना أُسیجنا *usīj'nā, sījnā, sījhnā*, W. Rus. *pasījnā*, W. Hin. **सिजोणो** Mār. *dam karnā*, W. Mah. v. n. S. **उपची** *lit*, to under-cook, from **उप + ची** to cook. To be dressed over a slow fire (after the mess is three parts done); to simmer.

H उसीर أُسیر *usīr'*, n. f. S. **उशीर** A grass, the scented roots of which are used for making *taṭṭies*; *Andropogon muricatum*. Wat.

H اسیرباد असीर्वाद *asīr'bād, ā'sirbād, ashīrbād*, n. m. S. **आशिस्** benediction, **वद्** to speak. Blessing; benediction.

asīrbād denā, asīrbād karnā, v. a.

1. To bless; pronounce a benediction; give a blessing.

2. To salute; greet; make obeisance.

H اُسیر کرنا उसेर करना *user' karnā*, P. H. *yād karnā*, v. n. S. **उप + स्म** to remember.

1. To bear or keep in mind; to retain in the memory.

2. To yearn for; languish; pine; feel the want of.

Bachchā mā ki user kartā hai.

3. To be displeased, offended, angry.

Mujhe panṛā ko jānā, balam karenge user.
Wom. Song.
I must go to the well (for water), or my husband will be angry.

H اسیس असीस *asīs'*, Māṛ. *āsīs*, n. f. S. **आशिस्** benediction.

1. Blessing; benediction; return of compliments from a (Hindū) superior.

2. Prize; reward; present.

Ham laṛkoṅ ki lāo asīs,
Laṛke jiweṅ koṛ baris. Boys' *Ṭesū.*

اسیسنا असीसना *asīs'nā, asīs denā*, v. a.

1. To bless; call blessings for, or on; pray for.

1. *Kose jieṅ, asise mareṅ.* Prov.
The cursed ones live; the blessed ones die.

2. *Hoṭ ānand, asīs det hūṅ, achal suhāg ho jāë ri.*
Wom. Song.
Be happy, my blessing take, may your husband live.

3. *Pāṅde ji, ab deo asis,*
Chaiye jiweṅ koṭ baris. E. *Chak-chandā.*
Lines repeated at the school boys' festival of Chak-chandā by the pupils of an indigenous Hindi school, who, with their teacher, make the round of the parents' houses, the teacher receiving some gratuity at each house.

2. To greet; salute; make obeisance to.

E اسیسر *ase'sar*, n. m. An assessor; a jury man.

P آش *āsh*, n. f. Rare. S. **अश्** to eat.

Meat; victuals; pottage; soup.

āsh pānā, v. n. To be well fed; to be fed with delicate food.

Tāzi mār khāë, Turki āsh pāë. Prov.
Tāzi (the Arab horse) is whipped, while *Turki* (the Tartar horse) is well fed.
(Desert and reward seldom go together).

āsh pakānā, v. a. [(*rāëtā k.*).

1. To beat into a mummy or jelly

Mujh ko bāwarchī yoṅ dhirāte haiṅ,
Ruh, terī āsh kyā pakāte haiṅ! Saudā.
(A satire on a miser whose cook, with an empty larder, threatens to roast the starved guest who calls for dinner).

2. To conspire or plot against.

āsh pulāo, n. f. A *pulāo* of ground barley given to patients.

Myāṅ ko bulāo, khilāo āsh pulāo. Nursery Song.

āsh jau, n. m. Barley water; gruel.

A إشارہ *ishā'rah*, n. m. **شار** he exhibited.

1. Sign; pointing; touch; nudge; nod; beck; wink; gesture; shrug; gesticulation.

Hāth ke ishāre se bulā lo.

2. Cue; hint; inkling; clue.

Aqal-mand ko ek ishārah kāfī hai. Prov.
A hint is enough for the wise.

3. Dumb-shew; by-play. [(*slang*).

4. Love glances; ogling; sheep's eyes

Kyoṅke in āṅkhoṅ se gairoṅ ke ishāre dekhūṅ.
Momin.
How could I bear to see her cast love-glances at another?

5. Mark; trace; direction; indication.

6. Allusion; implication; reference.

7. Inuendo; hint; insinuation.

Ishāre kī guftgū jo jāne us se kaho.

ishārā kar'nā, v. a.

1. To make a sign; to beckon.
Phr. To wave the flag.

2. To wink; nod; beck; nudge.

3. To cast amorous, or side glances.

4. To hint; give the cue or sign; to tip the wink (*slang*).

5. To refer; allude to.

6. To direct; induce; command.

Ek bār woh saudā beche, do bar nain laṛāve,
Saudā beche, kare ishārah, kitne ko bilmāve.
Song. *Chaubolā.*
Now serves a customer, then ogles twice the time withal,

She sells her wares, disports her eyes, holds divers men in thrall.

āṅk se ishārah kar'nā, v. n. To wink; make a sign with the eye (*sain mārnā*).

uṅglī se ishāra karnā, v. n. To beckon with the finger.

sir se ishāra karnā, v. n. To nod one's head (*sir hilānā*); make a sign.

hāth se ishārah karnā, v. n. To beckon with the hand; to wave one's hand.

A اِشْتِبَاہ *ishtibāh'*, n. m. Ped. for *shubah*, q. v.

A اِشْتِرَاک *ishtirāk'*, n. m. شرک he shared in it.

Ped. for H. *sājhā*, q. v.

A اِشْتِعَال *ishteāl'*, *ishteālak*, n. f. Ped. for *bhaṛak*, q. v.

A اِشْتِقَاق *ishtiqāq'*, n. m. *In Gram.* Etymology; [derivation.

A اِشْتِہَار *ishtehār'*, n. m. شہر he made it commonly known. [lic notice.

1. Announcement; publication; pub-

2. Publicity; declaration; proclamation.

3. Advertisement; notice; circular; notification.

4. A poster; bill; placard.

ishtehār denā, v. a.

1. To promulgate; announce; notify; set forth.

2. To give notice; spread abroad. [lish.

3. To disseminate; make known; pub-

4. To circulate; propagate; give out

PHR. To send round the crier; to announce with beat of drum (*ḍhaṅḍorā pitwānā*); to publish in the Gazette; to proclaim from the house tops; cry out for public notice; to send out the fiery cross.

ishtehārī, n. m. A person who has absconded.

A اِشْتِیَاق *ishtiyāq'*, H. *ablākhā*, n. m. شوق longing.

1. Hankering; longing; anxiety; eagerness; solicitude.

Dekhā na tujh ko, ham yoṅhīṅ mahrūm hī chale,
Aē the terī did ko kis ishtiyāq se. Zafar.

2. Inextinguishable desire; craving.

3. Love; fondness. [worship.

H اِشٹ इष्ट *isht*, n. S. इष् to desire, यज् to

1. Faith; trust; belief.

Use Devī kā isht hai.

2. One chosen or favoured of a god or goddess. [Eight.

S اِشٹ अष्ट *asht*, H. *āṭh*, *aṭh*, P. *hasht*, adj.

اشٹانگ अष्टाङ्ग *ashṭāṅg*, H. *āṭhoṅ aṅg*, n. m. The eight members of the body.

ashṭāṅg pranām,—parnām, sāshṭaṅg daṇḍvat. n. m. Prostration or adoration so as to touch the ground with the eight principal members, viz., with the hands, thighs, breast, eyes, and head.

asht jām, H. *āṭhoṅ pahar*, adv. *lit.* Eight watches of the day.

Always; night and day; every moment.

Asht jām dhyān mohe wā ko rahat hai ri,
Nā jānūṅ kab darshan paiṅhāṅgī E.Song. *Khayāl.*

اشٹ دھات अष्ट धातु *asht dhātu*, H. *āṭh dhāt*, P. اژدھات n. m. *lit.* The eight metals.

1. Bell metal; mixed metal.

2. *Fac.* A son born in adultery.

اشٹ سدھ अष्टसिद्धि *asht siddhi*, n. m. [beings).

1. The eight *siddhis* (perfect or superior

2. A personification of the powers and laws of nature, when they are subjected to the will by holiness and austerities.

Whatever the fancy desires, may, it is said, be obtained; universal sovereignty may be acquired, and implicit obedience to any command enforced; the magnitude, weight, or levity of the body may be increased or diminished at will, and the body be transported in an instant to any part of the universe.

اشٹ منگل अष्ट मंगल *asht maṅg'al*, n. m.

1. A horse with a white face, tail, breast and hoofs.

2. A collection of eight lucky objects to be got together on occasion, as a lion, a bull, an elephant, a water-jar, a fan, a flag, a trumpet, and a lamp.

اشٹمی अष्टमी *ashṭ'mī*, H. *āṭheṅ*; Rus. *āṭhe*, *āṭhain*; Bhoj. *aṭhmī*, n. f.

The eighth day of the increase or decrease of the moon.

janam ashṭ'mī, n. f. The eighth day of the dark half of *Bhādoṅ* (August); the birthday of *Krishna*.

A اَشَدّ *ash'add*, *ashad*, adj. More or most vehement; severe; violent; excessive; difficult.

A اشراف *ashrāf*, n. m. شَرُفَ he became eminent. pl. of. شریف

1. Nobles; noblemen; persons of rank; grandees; gentlemen; men of high extraction; gentry; gentle folk; squirearchy; magnates.

2. *Preux chevaliers*; honorable men.

3. In Rohilkhund, Oude, and Benares, a class of cultivators who claim certain privileges.

ashrāf, adj. H. *bhalā-mānas*.

1 Gentle; meek; mild. [mannered.

2. Refined; courteous; urbane; well-

اشرافت *ashrā'jat, sharāfat,* n. f. H. *bhalmansāt.*

1. Gentleness; affability; amiability; obligingness.
2. Civility; urbanity; courtesy.
3. Politeness; good breeding; good manners.

A إشراق *ishrāq',* n.m. شرق the sun rose. H. *ude,* q.v.

namāz-i-ishrāq, n. f. Prayer at sunrise; morning prayer.

P اشرفي *ash'rafī,* Ped. *ashar'fī;* Rus. *sar'phī,* n. f.

A gold coin; a gold mohar, equivalent to about 16 rupees.

Ghar meṅ ek kaurī nāhīṅ, nāoṅ Asharfī Lāl. Prov. Not a *kaurī* in the house, and he is called *Asharfi Lāl.*

A أشغلا *ush'ghulā, shuġ'lā, shagū'fā,* Mah. Wom.; *shafū'qā,* W. Mah. Wom.; *uskul'lā,* E. Rus.; *chuṭku'lā,* Pop. n. m. Fiction; fable; lie; fib; white lie; story; fabrication.

Phr. The thing that is not. [*hai.* Wom.

Roz ek nayā ushgulā chhoṛ-ke dāl jūti bāṭwāti

P آشكارة *āshkā'rah,* Ped. for A. *zā'hir,* adj.

1. Conspicuous; open; broad; bald; plain (*sāf*).
2. Manifest; patent; revealed.

āshkārā karnā, v. a. Ped. for *zāhir k.*

1. To make known; to unfold; lay bare.
2. To make clear; to explain clearly.
3. To unveil; let drop; declare; disclose.
4. To reveal; unmask; divulge; expose.
5. To peach; let out; betray.

āshkārā honā, v. n. Ped. for H. *khul'nā,* To be laid open, unfolded, revealed.

H اشلوک श्लोक *ashlok', shlok,* Ped.; *aslok', ishlok', salok, shilok,* Pop. n. m. S. श्लोक to versify.

1. Poetry; verse.
2. A couplet; distich.

ashlok' kahāī, gazal paṛhvāī, n. f. A present from the female relatives of the bride to the bridegroom for repeating some verses called *chhan.*

S أشليكها श्लेषा *ashle'khā, ashleshā,* n. m. The ninth *Nakshattra* or lunar mansion (five stars near the southern claw of Cancer).

P آشنا *āsh'nā;* Rus. *asnā,* n.

1. Friend; companion; acquaintance; crony; intimate friend; bosom friend; familiar.
2. A lover; mate; paramour; sweetheart; *cavalier servente; cicisbeo;* flame; beau; *amoroso.*

Randī ke saikṛoṅ āshnā. Prov.
A harlot's lovers may be reckoned by the hundred.

3. A kept mistress; *inamorata;* concubine.

Jin kī āshnā, unkī bagal meṅ. Prov. saying.

4. A woman's dog (a lover).
5. (*asnāo*). Rus. A son-in-law.

āsh'nā, adj.

1. Acquainted; knowing.

Maiṅ un se āshnā bhī nahīṅ.

2. Fond of; attached to; loving.

Randī paise kī āshnā. Prov.
Money is the harlot's love.

harf āsh'nā, n. An abecedarian; a freshwater sailor.

dost āshnā, yār āshnā; Rus. *yār asnāo,* n. m. Friends; relatives and kinsmen.

sūrat āshnā, n. m.

One known by sight only; a formal acquaintance.

اشنائي *āshnā'ī,* Illit. *ashnāī;* Rus. *asnāī,* n. f.

1. Friendship; intimacy; familiarity; acquaintance; intercourse.
2. Relationship; connexion; relation through marriage.

Mhārī unkī asnāī hai. Rus.

3. Carnal knowledge; illicit love; unlawful attachment.

Dekho, bharwe kī shāmat āī hai,
Mujh se kahtā hai, "āshnāī hai." Wom.

āshnāī kar'nā, āshnāī jorṇā,—lagānā, v. a.

1. To form a friendship or intimacy; make friends with.

Āshnāī karnī āsān, nibhānā mushkil. Prov.
Friendships are soon made, but rarely ripened.

2. To form an unlawful attachment or connection.

Rāt kisi ke saṅ; tī jāgī, kar gaī chatrāī, [*Lāonī.*
Merī jān, is bāman ke saṅg karī āshnāī. Song.

āshnāī lagnā, āshnāī honā, v. n. To become friends; to be united in friendship; to be fast friends.

H أشنان अश्नान *ashnān', asnān', nahān';* Ped. and Rus. *sinān,* n. m. S. स्ना, P. *shinā* to bathe. Bathing; ablution; purification.

ashnān dhyān, n. m. Bathing and religious meditation; daily worship of the Hindūs.

Kar ashnān, dhyān rakh dil meṅ, Mandar Shiv kā jā kholā,
Dhūp, dīp, naibed charhā-kar pānī meṅ kum kum gholā. Bhajan. Hymn.

ritu asnān; Hin. Wom. *mahīne kā nahān,* n. Bathing after menstruation.

Gaṅgā ashnān, n. Bathing in the Ganges.

S اشوكاشتمي अशोकाष्टमी *ashok-āshṭmī,* n. m. from *asok, Jonesia asoca,* Wat., and *ashṭmī,* eighth of the light fortnight of *Chait,* (April-May) when a festival in honor of *Vishnu* is observed, part of the ceremonial of which consists in drinking water with the buds of *asoka* in it.

S اَشومیدھ **अश्वमेध** *ash'wa-medh*; Pop. *ashwā-mīdh*, n. m. S. **अश्व** a horse, **मेध** to kill.

The actual or emblematic sacrifice of a horse, an ancient religious ceremony among the Hindūs.

☞ This sacrifice is one of the highest order, and its performance a hundred times, gives a title to the dominion of *Swarga* or paradise. It appears to have been originally typical, the horse and other animals being simply bound during the performance of certain ceremonies. The actual sacrifice is an introduction of a later period. Wilson.

A اَشیا *ashyā,'* Ped. for P. *chīz*, n. f. pl. of شي Things; effects; chattels.

A اِصطباغ *istibāġ,'* Pop. *bapṭazmā*, n. m. A. صبغ dipped. Dipping; baptism.

A اَصطبل *astab'al'*, Pop. *tave'lā*, n. m. A stable.

Gr. اُصطُرلاب *usturlāb'*, n. f. An astrolabe.

A اِصطلاح *istilāh'*, n. f. صلح agreed.

1. A technical term; idiom; usage.
2. The accepted signification; conventional meaning.

istilā'hī, adj. Technical; conventional.
istilā'hī mānī, n. f. The secondary meaning.

A اصل *asl'*, Pop. *as'al*, n. f.

1. Root (*jaṛ*); origin; foundation (*neo*); element (*tat*); source (*sot*); cause (*kāran*); principle; rudiment; basis; seed (*bīj*).

2. Nature; state or form of being; case; condition; character; virtue; property; constitution.

3. Essence (*sat*); essential part (*tant*); pith; point; entity; substance; the root letter (S. **धातु**).

4. Truth; fact; reality.

1. *Asal kah do, jhūṭ mat bolo.*
2. *Asal kahe so dārī-jār.* E. Prov.
Who speaks truth shall get abuse.

5. Lineage; genealogy; family (*kul*); stock; blood; birth; breed; extraction; race; line; descent; pedigree.

1. *Us kī asal meṅ faraq hai.*
There is a stain in his pedigree.
2. *Apnī asal pe ā ġayā.* Prov.
His (low) birth has asserted itself.

6. A man of good family; a born gentleman. [Prov.

1. *Asal se khatā nahīṅ, kam-asal se wafā nahīṅ.*
Gentility has no flaw, the base-born no fidelity.
2. *Asal ke asal hote haiṅ.* Prov. Good stock, good issue.

7. Merit; worth; value; weight; consequence; ability; capability; power; strength.

8. The text; original; prototype; exemplar; the original of a document.

9. Capital; the principal stock (*mūl*).

asal aur sūd, Principal and interest.
asal khair se. adv. + Wom. With perfect safety. [interest.
asal maë sūd', H. *mūl byāj*. Principal with
asal yeh hai, The fact is; the point is; the issue is. [entirely.
aslon, aslan, aslā, adv. At all; wholly; *dar asal, asal meṅ*, adv.

1. Actually; in fact; in reality.
2. Absolutely; positively; in effect.

اصل *asl;* Pop. *asal*, adj. [stantial.

1. Essential; vital; fundamental; sub-
2. Substantive; absolute; positive.
3. Material; important; integral.
4. Principal; chief; capital.
5. Legitimate; born in wedlock. [*qīmat.*
6. True; real; actual; original. *Asal*
Asal asal hai, naqal naqal hai. Prov.
The imitation can never come up to the real.
7. True; not false; veracious.
8. Best; fine; exquisite; first rate.
9. Not imaginary; not ideal. [an alias.

asal nām. Real name as distinguished from *urf.*
asal nafā, Net profit; clear gain.
asl o fara. Root and branch, cause and effect.
اصالتاً *asālatan'*, adv. Personally; (appearing or pleading) in person; himself; *in propria persona*, in contradistinction to *vakālatan* (pleading by a *vakīl* or barrister).
اصلا *aslā, aslon*, adv. Ped. for *bilkul*, q. v.
اصلي *as'lī*, adj.

1. Original; natural; not artificial; inherent; radical; intrinsic; inborn; inbred; innate; ingrained.
2. Unmixed; unalloyed; unadulterated; pure; genuine.

1. *Aslī chāndī hai.*
2. *Aslī aur naqlī chīz meṅ baṛā bal hai.*
There is a great difference between the real and the imitation.

3. Elementary; rudimental; constituent.
4. Own; native; personal; individual; private.
5. Of true or mixed race; of a good stock, game (as a bird, etc.).
6. Natural; real; unaffected.

aslī kharch, Real cost.
aslī kharīd, Prime cost; real cost.
aslī zamīn, Original land, exlcusive of subsequent additions, as from alluvial deposits.
aslī qīmat, Original, or real value or price.
aslī ġāoṅ, The original or chief village from which others have branched out, that on which the revenue was originally assessed.
اصليت *asli'at*, n. f. Genuineness; originality; reality (*asl*).
أصول *usūl'*, n. m. pl. of *asl.*

1. Principles; laws; general, or universal laws; elements; elementary or fundamental truths; the *rationale*.

2. Doctrines; tenets; dogmas.

اصول موضوعہ *usūl-i-mauzūa*; H. *mānī huī bāt*; S. स्वतःसाध्योपक्रम n.

A postulate; a self-evident problem, being less general than an axiom, which is a self-evident proposition.

اصیل *asīl*,' adj.

1. Gentle; free from vice; quiet.

Ghoṛā baṛā asīl hai.

2. High spirited; high mettled; brave.

Asīl jānwar mūṅh nahiṅ phertā.

3. Well-born; noble; of good family; of high caste; of noble origin.

Asīl kī murgī ṭake ṭake! Prov.
A penny for a game bird!
(Said of unappreciated merit.) [caste.

4. (*Ironic.*) Low born; of low origin or

asīl ṭaṭṭū, n. m. *lit.* A quiet pony.

One possessing self-control; a virtuous or moral man.

Asīl ṭaṭṭū sau ghoṛyoṅ meṅ bhī kān nahiṅ hilātā.

asīl murġ, n. m. A game cock.

اصیل *asīl*, Mah. n. f. A maid servant, who is a free woman, and therefore superior to the *laundī* or purchased slave.

A اِصلاح *islāh'*; H. *sanvār'*, n. f. صلح it became good or right.

1. Correction; amendment; revision.

2. The hair on the chin.

islāh banā'nā, v. a. To shave the chin (*hajāmat banānā*).

Khalīfō ji, islāh banā do.

islāh de'nā,—kar'nā, v. a. [defect).

1. To correct; amend; rectify; cure (a

2. To better; improve; render better; mend; reform.

3. To correct or amend one's penmanship or composition.

Gazal meṅ islāh de dijye.

islāh le'nā, v. a. To have (one's penmanship or composition) corrected.

A اَصم *as'am*, adj. H. *karnī* deaf.

(*Math.*) A surd number.

jazr-i-asam. The square root of a surd.

A اِضافت *izā'fat*, n. f. *In P. Gram.* the short vowel *kasra*, used for the genitive postposition.

A اِضافہ *izā'fah*; Rus. *ijā'phā, jā'ṗhā*, n. m.

1. Addition; increase; augmentation (*baṛhotrī*). [accretion.

2. Increment; adjunct; the thing added;

3. Surplus (*bachat*); excess. [salary.

izāfah-i-tankhuāh, Ped. n. m. Increase of *izāfah kar'nā*, v. a. To increase; enhance; raise; augment.

A اِطاعت *itā'at*, n. f. Obedience; submission; subordination; fealty; allegiance; loyalty; homage.

itā'at kar'nā, v. a.

1. To keep to; observe; obey (instructions); comply with; do one's bidding.

2. To pay homage to; serve; submit; bend to; bend the knee to; knock under (*Slang*).

A اَطراف *atrāf'*, n. m. pl. of *tarf* side.

Limits; boundaries; environs; sides; skirts; confines; districts.

atrāf-i-shahr, n. f. The environs (of a city); suburbs; purlieus.

atrāfī ravan'nā, n. m. A pass for the transit of dutiable goods beyond the limits of the custom stations. [limits.

kisī atrāf meṅ, adv. In any part; within any

A اَطفال *atfāl'*, n. m. pl. of *tifl* child, Ped. for H. *laṛke*.

Children; offspring; family (*aulād*).

A اِطّلاع *ittil'āā*; Rus. *it'lā*, n. f.

Information; notice; knowledge; advice; cognizance; letter of advice; intimation; intelligence; communication.

ittilā kar'nā, v. a.

1. To refer; direct; acquaint; tell.

2. To apprize; notify; announce; make known; signify; advise; give notice; report; set forth; send word; write to.

ittilā-nāmah, n. m. A written declaration; a summons or citation; a written notice.

A اِطلاق *itlāq'*, Ped. n. m.

Application; reference. [with.

itlāq rakh'nā. To be applicable; correspond

A اَطلس *at'las*, n. f. Satin.

A اِطمینان *itmīnān'*, n. m. طمان reposing, Ped. for *dil-jamaī*.

1. Tranquillity; quiet; composure (*dhāras*); peace; content (*santokh*); satisfaction; repose; rest (*ārām*). [nat).

2. Guarantee; surety; security (*zamā-*

itmīnān-i-khātir ho'nā, G. G. v. n. To be satisfied or assured.

itmīnān kar'nā, v. a. To believe; credit; rely on; feel assured, satisfied.

4. Regard; view; influence; relation; consideration; reference; advertence.

etebār rakh'nā,—kar'nā, v. a.

1. To respect; give credit to; believe; trust; rely upon; confide in; make no doubt; reckon; count upon; depend upon.

PHR. To take one's word for; to take one's word.

2. To feel or rest assured, confident, secure. [*etebārā*)

etebār se khārij. Incredible; unreliable (*be-etebār kho'nā*, v. n. To lose one's credit.

Muflisī sab bahār khoti hai,
Mard kā etebār khoti hai. Walī.
Hard poverty all pleasures takes away,
Man's credit too it wholly doth bewray.

etebār na kar'nā, v. a. To mistrust; disbelieve; doubt; distrust.

etebā'rī, adj. Pop. *itbā'rū*.

1. Trustworthy; worthy of confidence; reputable; credible.

2. Trusty; confidential; responsible.

mahājnī etbār. Commercial or mercantile credit (*sākh*).

A اِعتدال *e'tedāl'*, n. m. عدل being middling.

1. Evenness; temperateness; moderation; medium.

2. Sobriety; frugality; temperance; abstinence (*parhez*).

A اِعتراض *e'tirāz'*, n. m. عرض intervening, H. *tar'ak*. Objection; criticism; strictures. اعتراض ضابطه *e'tirāz-i-zābita*. A technical objection.

etirāz karnā, v. a.

1. To call in question: object; dispute; make an objection; take exception to; demur to; impugn; put in a plea.

2. To protest against; find fault with; carp; cavil (*nuktā-chīnī k.*); criticise; animadvert upon; remonstrate.

A اِعتقاد *e'teqād'*; Illit. *itkād'*; H. *nish'che*; Rus. *nash'che*, n. m. عقد being very firm.

Faith; trust; dependence (*etebār*).

eteqād rakh'nā, v. n.

1. To believe in; pin one's faith upon.

2. To rely upon; depend upon; trust in.

eteqād lā'nā,—kar'nā, v. a.

1. To believe (*etebār k.*); have faith in.

2. To be converted (to a creed) (*īmān lānā*).

A اِعتكاف *e'tekāf'*, n. m. عكف waiting, restraining. [training.

1. Continuing in the temple or mosque in prayer; retirement (especially at Mecca).

itmīnān ke lāyaq; Ped. *qabil-i-itmīnān*. Satisfactory; reliable; trustworthy; sure.

itmīnān na kar'nā, v. a. To mistrust; doubt.

itmīnān ho'nā; dil ṭhukrānā, v. n. To be satisfied.

A اَطوار *atwār'*, Ped. for H. *chalan*, n. m. pl. of *taur* way.

1. Behaviour; manners; ways (*ḍhaṅg*).

2. Habits (*bān*); course of life; conduct (*chāl chalan*).

3. Dealings; mode of business.

4. Deportment; manners; bearing; demeanour. [known.

A اِظہار *izhār'*; Rus *ijhār*, *jhār*, n. m. ظہر made

1. A declaration; statement; disclosure; a declaration in a court of justice or before police officers.

2. Information; communication.

3. The examination or deposition of a witness; deposition; evidence; written testimony (*gawāhī*).

izhār-i-tahrīrī, n. m. Written testimony; a deposition in writing.

izhār de'nā, v. n. To make a deposition; depose; certify; testify; bear testimony; give evidence; bear witness to; witness.

izhār zabānī, n. m. Oral testimony.

izhār sa'ānī, n. m. An illegal fee paid to the deposition writer.

izhār qānūnī, n. m. A statement conformable to law; legal declaration.

izhār kar'nā, v. a.

1. To declare; affirm; assert; protest.

2. To make known; notify.

3. To disclose; reveal; expose.

4. To describe; explain; define.

izhār-i-lā-dāwī, n. m. Denial of claim.

izhār le'nā, v. n. To take a deposition; examine a witness.

izhār-nāmah, n. m. A manifest; a notification.

izhār-nāmah-i-tahrīrī. A declaration in writing.

izhār navīs, n. m. A deposition writer; an officer of the court who takes down depositions.

A اِعانت *e'ā'nat*, n. f. عون helping. Ped for مدد.

1. Assistance; help; aid (*madad*). [*bānī*).

2. Patronage; favor; countenance (*mehr-*

A اِعتبار *e'tebār'*; Illit. *itbār*, n. m. عبر faith.

1. Confidence; trust (*partīt*); reliance; belief; faith; credence.

Murgī kī bāṅg kā kyā etebār? Prov.
It is not morning because the hen crows.
(A woman's word is not to be depended on).

2. Importance; consequence; weight; credibility; credit; authority.

3. Repute; deference; respect; character.

2. Curbing the passions from religious motives (as in lent). [*tyāgnā.*

etikāf meṅ baiṭh'nā, v. n. Ped. for *dunyā* To sit in a temple or mosque, and abstain from religious motives, from worldly affairs and sensual gratifications; to retire from the world.

A اِعتماد *e'temād'*; Illit. *itmād,* n. m. عمد leaning upon. Ped. for H. *partīt,* q. v.

Reliance; dependence (*bharosah*).

etemād rakh'nā,—kor'nā, v. n. To rely, believe; trust; confide.

etemād karā'nā, v. a. To cause to be believed.

A أَعداد *ă'dād'*, H. *āṅk,* n. m. pl. of عدد number. Numbers.

ādād-i-mutabāin, H. *an-baṭ āṅk,* n. m. Prime numbers. [bers.

ādād-i-mutadā'khil, n. m. Concordant num-

ādād-i-mutamāsil; H. *barābar āṅk,* n. m. Equal numbers. (*l*).

ādād-i-mutawāfiq; H. *gunā aṅk,* n. m. Composite numbers.

A إعراب *e'rāb'*, n. m. P. *zabar, zer, pesh;* H. *lagmāt.* Diacritical points.

hurūf-i-erāb, n. m. S. स्वर. The vowels.

A إعزاز *e'zāz'*; H. *ādar,* n. m. Ped. for *izzat,* q. v.

A أَعصاب *ă'sāb;* H. *paṭ'ṭhe,* n. m. Tendons; nerves; ligaments; sinews.

A أَعضا *ă'zā;* H. *jor,* n. m. Pl. of *azv* joint.

1. Joints; members; limbs; organs.
2. *Membrum virile.*

āzā-i-tanāsul, n. m. The organs of generation.

āzā-i-raīsa, n. The principal members; vital parts, i. e. heart, brain, and liver.

A إعلان *e'lān'*, n. m. Ped. for *ishtehār',* q. v. Declaration; proclamation; publication.

A أَعلي *ă'lā,* adj.

1. Greatest; paramount; pre-eminent; highest; supreme; eminent; sublime; most high; most exalted.
2. Principal; chief; maximum.
3. Superior; upper; higher (*ūṅchā*); greater (*baṛā*); major.

Ālā ālā marātbe! Benediction.

ālā darje kā. Of high rank or degree.

A أَعمال *ă'māl';* H. *kar'nī,* n. m. Pl. of *ămal.*

Acts; actions; deeds; doings; achievements.

اعمال نامه *āmāl-nāmah,* n. m.

1. Register; registry of conduct.
2. The book in which the good and evil deeds of men are supposed to be recorded.

T آغا *ā'ġā;* Illit. *ā'gā,* n. m. *lit.* An elder brother.

A Mugal (generally applied to Mugals coming from Kabul for traffic).

P آغاز *āġāz';* H. *ād,* n. m. Beginning; commencement (*shurū*).

āgāz se anjām tuk; H. *ād se ant tak,* q.v.

āgāz kar'nā, v. n. To take the first step; to begin (*shurū k.*).

āgāz ho'nā, v. n. To commence; to begin to be (*shurū honā*).

A اغلام *iġlām';* Pop. H. *lauṅ'ḍe-bāzī, bachche-bāzī,* n. m. Sodomy.

اغلامي *iglāmī,* n. m. A sodomite (*lauṅḍe-bāz*).

A أَغلب *aġ'lab,* adv. Superlative of *ġālib.*

Very likely; more or most likely; most probably (*unnīs bisve*).

aglab hai, It is most probable.

H P أَغل بغل *aġ'al baġ'al;* Rus. *agal bagal,* adv. Right and left (*dāëṅ bāëṅ*); this side and the other (*idhar udhar*).

1. *Agal bagal sabhyaṅ ke jhuṇḍ baiṅ, ji.* Song.
2. *Agalā bagalā bhelthī sakhī alabelīā.* Mag. Song. *Jantā-sārī.*

A إغماض *iġmāz',* n. m. Connivance; neglect; misprison.

iġmāz kar'nā, v. a.

1. To connive at; wink at.
2. Not to notice; disregard; overlook; forbear; pass over; pass by; make light of.
3. To refrain from; to omit.

A إغوا *iġwā,* n. m. Solicitation; seduction; [instigation.

A أُف *uf;* *uf re, uf re uf,* intj.

1. Oh! alas! oh dear!
2. Pshaw! tut! pooh!

1. *Bal-he istiqlā! ki woh yāṅ ēte ēte rah gae,*
Uf re be-tābī! ki yāṅ to dam hī niklā jāē hai. Zauq.

Bravo, independence! so free to come or stay away;
While here, alas, weak restlessness! my life doth ebb away.

2 *Uf re be-dardī.* 3. *Uf re garmī.*

uf kar'nā, v. n.

1. To sigh; lament; to heave a deep sigh.
2. To pooh-pooh; scout at; not to care a pin or straw for; to hold cheap.

3. To burn to ashes; destroy; bring to nought.

Sārā ghar jalā-ke uf kar dyā

uf na kar'nā, yā nikāl'nā, v. n.

1. Not to say a single word; to hold one's tongue; to endure in silence.

1. *Us ne saikṛoṅ bāteṅ kahīṅ, maiṅ ne uf na ki.*
2. *Āre se agar chire, to maiṅ uf nahīṅ kartā.* Sheftā.

Saw me in two, and no sound shall escape my lips.

2. To be indifferent to one's pain; to be hard-hearted, merciless, etc.; not to shew compassion.

1. *Mar jāĕ, par uf na kare.* Prov. Saying.
He'd see me die, and heave no sigh.

uf ho jā'nā, v. n. To become ruined, or extinguished. [away.

Phr. To come to nought; to be blown, or swept

Faqīr ki duā se uf ho gayā.

Under the faqir's curse he was swept clean away.

A إفاقة *ifā'qā*, n. m. Recovery from sickness, or from a swoon, etc. (*softā*).

ifāqā ho'nā, v. n. To be convalescent; to recover from sickness (*ārām honā*).

A آفت *ā'fat*, n. f. S. आपद्.

1. Misfortune (*musībat*); disaster; infliction; vicissitude; stroke; scourge; visitation; calamity; catastrophe; misery.

Āfat meṅ mubtilā huā, baithe bithāĕ dil,
Yā Rab, kisī bashar kā bashar par na āĕ dil!
In misery engulphed this heart once peaceful and at rest,
O God, let not a human heart assail a human breast!

2. Difficulty; hardship; plague.

āfat uṭhā'nā, v. n.

1. To bear up against difficulties; labor under hardships; suffer pain or anguish.

Kabhī āfat na yeh uṭhāī thī.
Chhāṅ phūṅ meṅ aur; āī thī Wom. Shauq.
Never until this day came on me such calamity.
Forbid it Heaven! the world its shadow ne'er yet cast on me.

2. To raise difficulties, create a turmoil; inflict hardship.

Yeh kyā ishq āfat uṭhāne lagā!
Mere dil ko mujh se chhuṛāne lagā. Mir Hasan.
What mis'ry Love's begun to pile on me,
He's sev'ring quite my heart away from me.

āfat ā'nā,—ṭūṭ'nā,—paṛnā, v. n.

1. To be overtaken by any calamity; to be smitten by Divine wrath.

Yeh to āfat Dillī hī par ṭūṭ paṛī hai, ki koī Musalmāṅoṅ ko naukar nahīṅ rakhtā. Gālib.
The Mutiny of 1857.

2. To happen (a quarrel, disturbance, calamity, etc.).

Abhī maiṅ do ghaṛī ko kahīṅ jāṅ, to jāne kyā āfat ṭūṭ paṛe! Wom.

āfat ḍāl'nā, āfateṅ—, v. a. [difficulties.
To cause misfortune or trouble, to cause

Wāh! kaiṅ thīṅ rāt kyā chāṅdnī kī upaliyāṅ,
Jhūm rahī thīṅ bāg meṅ sambal o gul kī ḍaliyāṅ
Shokh bagal meṅ nāz se khole thā zulfeṅ kāliyāṅ,
Khush ho gale lipaṭ lipaṭ detā thā mīṭhī gāliyāṅ.
Ham bhī nashe meṅ mast the, sāqī kī pi-ke pi-āliyāṅ.
Jal-ke falak ne is meṅ, hāĕ! āfateṅ lā ye ḍāliyāṅ.
Subah hūī, gajar bajā, phūl khile, havā chalī;
Yār bagal se uṭh gayā, jī kī jī hī meṅ rah gaī. Nazir.

O! such the silvery brightness of the moon last night!
The spikenard and the rose their branches graceful waved.
My winsome love in my embrace, coquettishly
Unloosed her hair, with transport clasped and clung about
My neck, and with her lips gave me such sweet abuse.
I too intoxicated grew with draught on draught,
When envious heaven, alas, this dire misfortune sent—
The morning broke, the bell had gone, the flowers oped
Their leaves, the wind arose, my mistress from my side
Was gone—my heart's desire within my heart was froze.

āfat ḍhānā Wom.;—*uṭhā'nā*,—*machā'nā*, v. a. To raise a tumult, uproar, etc.; to create a disturbance. [*hai*. Wom.

Bachche ko samjhāo, is ne ek āfat ḍhā rakkhī

āfat kā parkālā, n. m.

1. A very wicked person.
2. A very sharp, clever fellow.

āfat kī chiṭṭhī, n. f.

1. Bad news; intelligence of one's death.
2. A talisman to work mischief.

āfat meṅ paṛ'nā, phaṅsnā, yā mubtilā honā, v. n.

1. To be entangled or involved in difficulties, troubles, etc. [tion, hardship, etc.
2. To be overwhelmed by misery, affliction,

Maiṅ āṅkhaṅ de ke, hāĕ! kājar, āphat meṅ paṛī.
Sab gāṅo ke mero kājar dekh haṅsat haiṅ. Rus. Song.

I did apply, alas, some lamp-black to my eye.
A plague I quickly brought upon myself, did I.
The village laughed to see the lamp-black round my eye.

P آفتاب *āftāb'*, H. *sūraj*, n. m. The sun.

āftāb-parast, n. m. A worshipper of the sun.
āftāb-parastī, n. f. Worship of the sun.

P آفتابہ *āftā'ba*, n. m. See *ābtābā*.

P آفتابی *ā tābī*, n. f.

1. A parasol of a particular form.
2. A target studded with gold; a shield made of tortoise-shell.
3. A kind of firework.

P اُفتادہ *uftā'dah*, adj. آفتادن to fall.

1. Waste or untilled (land). [tivated.

uftādah, n. f. Lands culturable but not cul-

P اُفتاں خیزاں *uf'tāṅ khez'āṅ*, adv. Ped. for H. *girte paṛte*, q. v.

A اِفتِرا *iftir'ā*, n. m. Calumny; false imputation; scandal; fiction; slander (*tohmat*).

H اَفراتفَري अफ़रातफ़री *af'rā-taf'rī* Wom.; *aphrā taphrī* Rus. n. f. Cor. of A. افراطتفريط

1. Uproar; tumult; disorder; confusion.
Aisi afrā-tafri thī, ki apnī jān kū bhī hosh na thā. Wom.
2. Alarm; fright; consternation; panic.
Aisi afrā-tafri huī, ki kisi ko kisi ki surat na rahī.
3. Flight (*bhaggī*); retreat; stampede.

A اَفراد *afrād'*, n. m. pl. of *fard*.

1. Individuals; souls; persons.
2. Sheets (of paper); separate sheets.

A اِفراط *ifrāt'*, n. f. Ped. for *bauhtāt*.

Excess; superfluity; abundance; plenty.
ifrāt se ho'nā, v. n. To abound; teem; to be plentiful.

P آفریں *āfrīn'*, *āfrīn sad āfrīn*, intj.

Bravo! well done! (*shābāsh*).
Āfrīn tujh ko! terī nāma-barī ko shābāsh! Zafar.
āfrīn kar'nā,—parh'nā, v. a. To praise; applaud; pronounce a panegyric.
Tumhāre kām par sab āfrīn karte hain.

P اَفزایش *afzā'ish*, *afzā'yash*, n. f.

Increase; addition (*barhotrī*).

اَفزُود *afzūd'*; Mah. Wom. *abzūd'*, n. m. Increase; enlargement; abundance; supernumerary (*bauhtāt*).
afzūn' ho'nā, v. n. Ped. for *zyādah honā*.
1. To increase; enlarge (*barhnā*).
2. To rise in price (*bhāo charhnā*).

P اَفسانہ *afsā'nā*, n. m. A fiction; fable; romance (*kahānī*).

P اَفسر *af'sar*, also a Cor. of E. Officer, Rus. *ap'sar*, *aph'sar*, n. m.

1. An officer; one who exercises authority.
2. A superior; official superior.
afsar-i-ālā; H. P. *barā afsar*, n. m. Chief authority; the highest officer.
afsar-i-bālā dast, n. m. Superior officer.
afsar-i-parmat, n. m. A Custom's officer.

P اَفسوس *afsos'*; Illit. *apsos*, *apsoch*, *amsoch*; H. *soch*, n. m. S. अप् down, सुच् to grieve, meditate.

1. Sorrow; concern; grief.
Husband. *Dhanā, kā ki sejaryān pe rāt rahi*
Māthe ki bindyā jāt rahi!
Wife. *Yahīn girī bindyā, yahīn girā kangnā,*
Main to yāi apsoch sārī rāt rahi
Rus. Wom. Song.

2. Regret; self-reproach.
afsos ānā,—kar'nā, v. n.
1. To regret (*pachhtānā*); grieve; lament; sorrow.
2. To take to heart; bemoan; express sorrow; to pity.
Gai chīz pe afsos nahīn karte.
afsos, *afsos sad afsos*, intj. Alas! alack! ah me! alack aday! a thousand times alas!
Afsos! is jahān men kisi kā koi nahīn.

P اَفسون *af'sūn*,—*sāzī*,—*garī*, n. m.

1. Incantation; charm (*mantar*); spell; verses used in enchantment.
2. Fascination; witchery; sorcery; witchcraft; magic (*jādū*); the black art.
afsūn chal'nā, v. n.
1. To be effective (a charm).
2. To produce an effect; to be effective; to win over.
Karūn kyā; oē sajan, tujh par merā afsūn nahīn chaltā,
Vagarnah, ek ishāreh sūn parī mujh ghar chalī āve. Walī.
3. To be conducive to; to succeed; gain one's end or object.
afsūn karnā,—phūnknā,—mārnā,—parhnā,—chalānā, jādū k. v. a. To enchant; use spells; exorcise; conjure.

Gr اَفسنتین *afsantīn'*, n. f. Wormwood; *Artemisia absinthum*, or the Indian wormwood; *Artemisia Indica*. Wat.

A H اِفشا کرنا *if'shā kar'nā*; H. *kholnā*, v. a. To divulge; expose; lay bare (*khol denā*).
ifshā-i-rāz, n. m. Disclosure of a secret; detection.
ifshā honā; H. *khulnā*, v. n. To be discovered, found out.

P اَفشاں *af'shān*, n. f. Poet.

Strips of tinsel pasted on a woman's forehead as ornaments.
afshān ho'nā, v. n. To be sprinkled with (color, spangles, etc.).
afshānī kāyaz, *zar afshānī kāgaz*, n. m. Paper studded or spangled with gold leaf or dust, used in writing to persons of distinction.
zar afshān, n. m. Threads of *muqqaish*, or cloth woven with gold and silver thread, chipped very fine, or slips of gold pasted with gum on the Koran, letters, etc.

A اَفضل *af'zal*, adj. Best; highest; more or most excellent (*uttam*).

A H اِفطار کرنا *if'tār' kar'nā*; W. Illit. Mah. *khtyār k.*; H. *barat kholnā*, v. a. To break one's fast in the evening

after fasting all day, as the Musalmans do during the month of *Ramzām*.

Azān mil gai, roz:āh iftār kar lo.

افطاري *iftā'rī*, Mah. n.f. Things proper to be eaten in breaking a fast. [Mah. Wom.

Bāā, roze kā waqt āyā, iftārī ki taiyāryāṅ karo.

A أَفعال *af'āal*, n. m. pl. of *fel*. Ped. Actions; conduct; deeds (*karnī*).

afaāl nā-munasib, Ped. Improper actions.

afāl o tafzīl, In *Gram*. The superlative degree.

A أَفعي *afāī*; Pop. *hafaī*; Rus. *hapaī*,; H. *uṛ-nāgan*, n. m. A serpent; basilisk; asp; viper. —adj. Smart; quick; sharp.

A أُفُق *uf'aq*, n. m. S. आकाश कक्षा, क्षितिज. The horizon.

A إفلاس *iflās*; H. *nahot*, n. m. Poverty; penury; [want; indigence.

A أَفلاطون *aflātūn'*; Rus. *aphlātūn*, n. m.

1. Plato (so called by the Arabs.).

2. An epithet applied to a boaster.

aflātūn kā sālā, W. A high and mighty, disdainful, overweening person.

aflātūn kā nātī, E. *lit*. Plato's grandson. One who brags; a boaster.

Aflātūn ke nāti bane hain. E Prov.

A أفواج *afwāj'*, n. f. pl. of *fauj*, q. v. [navy.

afwāj-i-tarī,— *-i-bahrī*, n. f. Naval force; *afwāj-i-jahāzī-i-Hind*, The Indian Navy.

afwāj i-khushkī, Land force; army.

A أَفواه *af'wāh*; H. *awāī*, n. m. Report; rumour.

afwāh uṛā'nā, v. a. To raise or spread a report; blaze or noise abroad.

Afwāh uṛā dīgī, ki bādsh'h mar gaī.

jhūṭā afwāh, n. m. False report; groundless rumour. [See *afīm*.

H أَفيم अफ़ीम *afīm'*; Mār. *amal*, n. f. S. अहिफेन

afīm'-chī, *afīm'an*, *afīmī*, adj. Opium-eater; one addicted to opium; (Fig.) a sot.

afīmī-chiṛā, *lit*. Opium bird. An opium-eater.

P آقا *ā'qā*; H. *swā'mī*, n. m. Master; owner; an employer; lord.

Gr أَقاقيا *aqāq'yā*, n. m. Acacia; the expressed juice of the fruit of the Acacia tree, or of the *qalqal*.

A إقبال *iqbāl'*, n. m. قبل admitting. [ment.

1. Admission; confession; acknowledg-

2. Acceptance (of a bond, bill, etc.); acquiescence; assent (in law).

3. Prestige; prosperity; felicity; good fortune (*bhāg*).

iqbāl dāvā, Confession of judgment; admission of a claim; cognovit.

اقبالمند *iqbāl-mand*, adj.

1. Prosperous; happy; fortunate (*bhāgwān*); felicitous.

2. Lucky; propitious (*subh*).

iqbāl-mandī, n. f. Prosperity; good fortune.

A إقتدار *iqtidār'*, n. m. قدر being powerful or able. Power; authority (*ikhtyār*); legal power; control; might; ability; dignity; rank.

iqtidār rakh'nā, v. n. To be able, competent, etc.

A إقتصار *iqtisār'*, n. m. See *ikhtisār*.

A إقرار *iqrār'*; Pop. *qarār*, n. m. قر Establishing.

1. Promise; assurance; agreement; pledge.

2. Declaration; assertion; affirmation; confession; avowal; assent; acknowledgment; admission; consent; acceptance; acquiescence.

3. Bargain; compact; contract; settlement; covenant.

4. Receipt; acknowledgment; the notification or avowal of the right of another upon oneself.

iqrār kar'nā, v. a.

1. To promise; engage; pledge (oneself); give a promise; to give, pass, plight one's word.

2. To declare; assert; affirm; profess; affirm solemnly; protest; allege; avouch,

3. To confess; acknowledge; admit; own; allow; grant; yield assent; accede; avow.

Iqrār kar-ke mukarte ho.

You deny what you have already confessed.

4. To engage; to enter on; make or form an engagement; take upon oneself; bind; tie, or pledge oneself; to contract an obligation; to undertake; bargain; agree for; subscribe; settle; stipulate; covenant.

اقرار نامه *iqrār-nāmah*, n. m.

1. Settlement; compact; indenture; covenant; deed of covenant.

2. Written obligation; engagement; written agreement; deed of agreement; contract; bond.

iqrār-nāmah-i-bandobast, n. m. [pact.

1. Administration paper; settlement com-

2. The engagement entered into with

Government by the Mālguzār and coparceners of a village.

iqrār-nāmah-i-sālisī, n. m. An arbitration agreement by which the parties bind themselves to abide by the decision of the arbitrators, to whom the matter in dispute is referred for final settlement.

اقراري *iqrā'rī*, adj. Promissory; assenting.

iqrārī, n. m. One who assents, confesses, or acknowledges.

A أقربا *aq'ribā*; Pop. *aq'rubā*, n. m. pl. of *aqrab* nearer, Comp. of *qarīb* near.

Kindred; relations; relatives (*rishtah-dār*); kinsmen; kinsfolk (*nāti*).

A أقسام *aqsām'*, n. m. pl. of *qism*. [(*bhānt*).

Kinds; sorts; various sorts, or kinds

aqsām-i-mufassilah zail, n. m.

1. The following sorts, or kinds.
2. The descriptions hereinafter enumerated. G. G.

A أقلّ درجہ *aqall-i-darjah*, n. m. Minimum; the lowest computation; the least quantity (*chhote se chhotā*).

A اقليم *iqlīm*, n. m.

1. Clime; climate; region; country (*des*).
2. Zone; belt of country.

H اک इक *ik*, adj. Used in Comp. for *ek* one.

اکّا इक्का *ik'kā*, n. m.

1. An ear-ring with a single pearl; an armlet or ornament containing perfume, worn on the arm. [single lamp.
2. A candlestick holding one candle; a
3. One-horse vehicle, extensively used by the natives. [matchless; peerless.

ik'kā, adj. Single; incomparable; unique;

Woh apne kām meṅ ikkā hai.

ik'kā duk'kā, n. m. One or two; a few; a small number; very few.

اکپیچا इकपेचा *ik-pechā*, *ik-peṅchā*, n. m. An ornament for the head.

اکتالیس इकतालीस *ik-tālīs*, *ik-tālis*, *ektāl s*; Illit. *ik-kyālī*. adj. S. एकचत्वारिंशत्. Forty-one.

اکتّیس इकत्तीस *ikattis'*, *ektīs*; Rus. *ik-tīs*, *ik-tis*, adj. S. एकत्रिंशत् Thirty-one. [dominion.

ik-chhat rāj kar'nā, v. a. To hold universal

اکسار इकसार *ik'-sār*, *ik'-sāṅ*, *ik'-sūṅ*, *yak'sāṅ*, adj.

1. Even; level; plane.

Dharti ik-sār hai, kahiṅ āṅchā nīchā nahiṅ.

2. Equal; co-equal; co-ordinate; on a par with.

Donoṅ bat ik-sār haiṅ.

3. Similar; same; resembling.

PHR. Cast in the same mould; birds of a feather; a chip of the old block.

Donoṅ ik-sāṅ haiṅ, kuchh bal nahiṅ.

ik-sār kar'nā, v. a.

1. To level; make even; plane; smooth.
2. To dig and plough.

Dharti ik-sār kar ke bij lār dai. Rus.

اکسٹھ इकसठ *ik-saṭh*, adj. S. एकषष्टि: Sixty-one.

اکلائي इकलाई *ik-lāī*, n. f. A sheet of one breadth only, generally laced. [lace.

اکلڑا इकलड़ा *ik-laṛ'ā*, adj. One-stringed neck-

اکلوتا इकलौता *ik-lau'tā*; Rus. *kalau'tā*, adj. An only son.

1. *Mere to ye hī ik-lautā beṭā hai, āge Rām ji kā nāoṅ.* Hin. Wom.
2. *Yo hai pūt kalautā mero, is nūṅ alag karan dī, Bahū, yo ke bāt uṭhā lāī?* Song. *Sās bahū kī larāī.*

(The mother-in-law to the daughter-in-law who proposes to live apart with her husband). This is my only son. Daughter, are you come to part us? What mischief are you meditating!

اکہتر इकहत्तर *ik-hat'tar*; Illit. *kahat'tar*, adj. S. एकसप्तति: Seventy-one.

اکّي इक्की *ik'kī*, n. f. In native *pāṭshālas*, "going out" (School boys).

Ikkī ko jāūṅ, yā karyāūṅ. "May I go out?"

اکیاسي इक्यासी *ik-kyā'sī*, *ikā'sī*; Rus. *kyā'sī*, adj. S. एकाशीति: Eighty-one.

اکیانوے इक्यानवे *ik kyān've*, *ikān've*, *ik-kyāṅr'-veṅ*, adj. S. एकनवति: Ninety-one.

اکیاون इक्यावन *ik-kyā'van*, *ikā'van*; Rus. *kā'van*, adj. S. एकपंचाशत् Fifty-one.

اکّیر इक्कैर *ikkair'*, n. m. Hitting a log so as to send it into the territory of your opponent. The game is called *geṛī* throwing.

اکّیس इक्कीस *ik-kīs'*, adj. S. एकविंशति:

1. Twenty-one. [etc.
2. Superior; better; of better quality,

ikkīs rah'nā, v. n. To be somewhat better (in the ratio of 21 to 20); to get the better of one; to be victorious, etc.

Ham un par bhī ikkīs rahe.

H آک आक *āk*, *ākh*, *āg* W.; *ak'wan*, *akau'ṛā* E.; *āk'ṛo* Mār.; *madār*, n. m. S. अर्क.

Curled, flowered gigantic swallow-wort, celebrated among native practioners for its many medicinal qualities; *Calotropis gigantica*; *Saccharum officinarum*. Wat.

"*Rāṭhā*," "*Rādhā*," *raṭṭ haiṅ k dhāk, aur kair, Tulsī, yā Brij bhūm meṅ kahā Rām s'ṅ bair?*

Tuls. Dās,

"*Rāṭhā*, *Rādhā*," *āk dhāk*, & *kair* trees call on so: O Tulsī! can then Brij land be of Rām the foe?

āk kī burkyā, The inner, light, soft substance of the fruit of the *ākh* tree.

Bajuz mūe sufaid us meṅ nahiṅ kuchh ;
Nahiṅ jiṅ ākh kī burhyā kahiṅ kuchh. Saudā.
Besides white hair naught's left in him at all,
No substance save what's in a light pith ball.

T آکا *ā'kā*, Mah. n. m. Brother ; friend ; dear ; dear friend ; dear sir. [क to use.

H آکاج **अकाज** *akāj'*, adj. S. **अकार्य्य**, from **अ** not, Vain ; useless ; unprofitable ; worthless. —adv. Uselessly ; in vain ; unprofitably.
Bīte jāe haiṅ, bīte jāc haiṅ janam akāj re. Nānak
Passing away, passing away in vain your life !

H آکادسی **एकादसी** *ikād'sī, ekā'dsī, ikād'shī', ikās'sī, gyā'ras* ; Rus. *kād'sī, kās'sī*, n. f. S. **एकादशी**.
The eleventh day of the lunar month, on which the Hindūs generally keep fast.

H آکار **आकार** *ākār', akār'*, n. m.
1. Appearance ; aspect.
2. Shape ; form ; figure ; feature (*rūp*).
3. (*In Gram.*) The letter **आ**.
akār nāp ; A. *abād-i-salāsah*, n. f. Volume ; dimensions.
nir-aṅkār, n. m. *lit.* Having no form or shape. One of the Hindu epithets of God.
Nir-aṅkār joti sarūp.

H آکارت **अकारत** *akā'rat, akārath*; Brlj. *akhārat* ; Mār. *akkhyārath*, adj. S. **अ** not, **किम्** what, **अर्थ** profit.
1. Unprofitable ; fruitless ; yielding no return (*nir-phal*).
2. Ineffectual ; vain ; abortive.
Kijau kahā kāj, āli, joban akārath jāt,
Pīyā bin mo kaṅ Hori jahar kā katori hai. Song.
Sister, what's left to me ! passes away my youthful bloom,
My husband far from me—Holi's a poisoned chalice gloom.
3. Out of use ; useless (*birthā*) ; unserviceable ; condemned.
Bhaiyā ji, āj tak ham sāth rāj dono mil kinā,
Tum jāo pardes, akārath hamrā jinā.
Play. Rūp Basant.

akārath jā'nā,—ho'nā, v. n.
1. To be sacrificed, destroyed, lost.
Chor kā māl sab koi khāē,
Chor kī jān akārath jāē. Prov.
The plunder of the thief all do enjoy who may ;
But his alone the life the forfeit's bound to pay.
2. To go off ; to be scattered to the winds.
Aisā nakhi khele khel kabhī, jā se sab janam akārath ho.
Sab rāj pāt ise dār pareṅ, dunyā meṅ bari hiqārat ho. Rūp Basant.
3. To be dissipated, spoilt, wasted.
Pāpi kā māl akārath jāē. Prov "Ill got ill spent."
4. To pass unenjoyed ; to be in vain ; to yield no return.
Garīb kī jawānī, garmi kī dhūp, jāre kī chāndnī ;
tīnoṅ akārat jāeṅ. Prov.
The poor man's prime, the summer's sun, the winter's moon : these three pass unenjoyed.

akarath kar'nā, v. a. [effect.
1. To render useless, abortive or of no
2. To dissipate ; squander ; waste ; spend in vain.
Bis kā pyālā pi marūṅ,
Yeh jawānī akārath karūṅ. Song. *Lāonī.*
A cup of poison drink and die,
The spring of youth destroy for aye.

S آکارن **अकारण** *akā'ran*, adv. Causeless ; groundless ; wanton. [tonly.
akāran, adv. Causelessly ; groundlessly ; wan-

H آکاس **आकास** *ākās,' akās', ak'kās*, n. m. S. **आकाश** form **काश्** to be visible.
1. The heavens ; sky (*āsmān*) ; firmament. [dus.
2. Ether ; the fifth element of the Hin-
[Held by the Hindus to be more subtle than air, to fill and pervade the universe, and to be the peculiar vehicle of life and sound. Commonly, the atmosphere ; air ; space].
akkās ugan gole, n. m. A. *shahāb-i-sāqib*. (*Ast.*) Meteors ; shooting stars.
akkās-bānī, n. f. A voice from heaven ; a revelation ; an oracle ; Divine call or injunction (*az gaibī āwāz*).
akkās birt,—birti, ajgar birti, n. m. One who has no ostensible means or fixed source of subsistence in the world, (A. *mutawakkil*).
akkās-bel, amar-bel, n. f. The air-creeper ; *Cuscuta reflexa.* Wat.
☞ It has no root or leaves, but grows over trees.
akkas-phal, n. m. Met. Children ; offspring.
akkās-phal, intj. Dear ! love ! sweet ! darling !
He akkās-phal ! Gangā nahān chalab. Wom. Tir.
akkās-choṭī, n. f. (*Ast.*) The Zenith (*simt ul-rās*).
akkāsī-chīz, yā bast, n. f. (*Ast.*) Heavenly bodies (*ajrām-i-falakī*).
akkās-dhurī, n. f. (*Ast.*) The axis of the Celestial globe or sphere.
akkās-dhurī ke sire, n. f. (*Ast.*) The Poles of the Celestial axis (*qutab*).
akkās-dīyā, akkāsī dīvā, n. m. A lamp which the Hindus hang aloft on a bamboo in the month of *Kātak* ; a beacon.
akkās-gaṅgā, n. f. P. *kahkashāṅ* ; H. *suped baddhī* (*Ast.*). The milky way.
akkās-golā, n. m. (*Ast.*) The Etherial sphere ; Celestial orb or globe (*āsmānī kurah*).
akkās-mukhī, n. m. A devotee of the *Shaivā* sect, whose devotion consists in holding his face up to the sun until he is unable to turn it in any other direction.
akkās-manḍal, n. m. The atmosphere ; the Celestial sphere ; the heavens.
akkās-nīm, n. m. A plant growing on the *nīm* tree ; *Bignonia suberosa.* Wat.

اکاسي **अकाशी** *akāsī*, adj. Ethereal; atmospherical; aërial; celestial; atmospheric.

H أكال **अकाल** *akāl'* E. and Rus.; *kāl*, W. n. m. H. *a*, priv., *kāl* time, hence untimeliness, unseasonableness.

1. A bad season; a season of scarcity.
2. Drought; scarcity; a general scarcity; dearth.

akāl maut, n. m. Premature death; sudden death; unnatural death (*bin āī maut*).

H إكائي **इकाई** *ikā'ī, ik'an*, n. f. A unit.

P أكبري *akbar'ī*, n. f. Relating to Akbar.

A sweetmeat of rice-flour and sugar formed into balls, and after being fried in *ghī*, encrusted with clarified sugar.

akbarī asharfī, A gold coin worth 16 Rs.
akbarī mohar, n. m. Fac. A one-eyed man.

H أكَت **अकत** *ak'at* Mag.; *ākho* Māṛ. adj. Wholly; altogether; quite.

Bābū, pahlā kawar jab Sarwan khāĕ,
Akat mahurwā, jaise bujhāĕ. Mag. Ballad. *Sarwan.*
O Sir, the first mouthful that Sarwan took,
The rankest poison seemed, for food mistook.

H أُكَت **उकत** *uk'at*; Tir. *uk'tī*; Garh. *ur'tī*, n. f. Inventive power; genius; originality.

Batāĕ se kyā, to kyā; apni ukat se karo, to jāneṅ.
ukat se kar'nā, v. a. To do or perform without aid; produce an original work; originate; create; invent.

H أُكتانا **उकताना** *uktā'nā*; Tir. *agutānā*, v. a. S. उत् कट् to live in distress.

1. To be weary or tired of; lose one's relish for; to hate.

PHR. To be bored, wearied, etc. to death.

1. *Roz dāl khāte khāte ji uktā gayā.*
2. *Māyā kā lāge lob,*
Nikās nikās kaheṅ log,
Sab sote hī uktāenge. Kabīr.
Greed itches on your wealth to fall,
"Away with him, away," they bawl,
Your eyes once closed, how weary all.

☞ They are impatient to be rid of the corpse of the man whose wealth they long to possess.

2. To be satiated, cloyed, disgusted; to feel a distaste for.

PHR. To grow tired of; feel weary of.

3. To become irksome, tiresome, wearisome, tedious.

A إكتساب *iktisāb'*, Ped. n. m. كسب Gaining, Acquisition; gain; acquirement.

A إكتفا *iktifā'*, Ped. n. f. كفى Being content. Competency; sufficiency; adequacy.

E اكتوبر *aktūbar*, n. m. October.

E إكت *ik'at, ai'kat, ek'at*, n. m. An act; law; enactment.

H إكتك **इकटक** *ik'ṭak* E.; *ṭak ṭak* Bhoj. adj. H. *tāk'nā* to stare at. Fixed; steadfast; staring.

Ikṭak lochan ṭarhiṅ na ṭāre. Rāmāyan.

H أُكتنا **उकटना** *ukaṭ'nā, ugaṭ'nā*; Brij. *ughaṭ'nā*; Bhoj. *uṭkārnā*, v. a. S. कृष्, H. *kor, kār* to dig, take out.

1. To dig up; root up (*ukhāṛnā*).
2. To extract (a secret) artfully; to pump; worm out.
3. To turn over, or upside down; upset; rummage.
4. To remind one of an obligation.
5. To abuse; revile; call names; insult.

1. *Lāī dugānā uf kā na kulmaḥ zubān par,*
Ukṭā tumhāre bhaiyā ne us kī falān tak.
Wom. Jān Sāhab.
No word nor sound at all escaped my twin-life's lips,
Foul names your brother called her—e'en that between the hips.

2. *Jo mujh ko kahogi, to maiṅ tumhāre kunbe ko uṭṭāṅgi.* Wom.
If you say a word to me, I'll abuse you and all your kith and kin.

6. To carry off; rob; spoil; plunder.

Sārā khet ukaṭ ḍālā. Rus.

H أكتا **उकटा** *uk'ṭā*, + Wom.; *ughaṭ'yā* Brij. n. m.

1. One who reminds another of an obligation.
2. A low or shallow person; a mean, scurvy fellow.

Nahṭe kā khāiye, ukṭe kā na khāiye. Prov.
Eat from the dish of the disgraced; but eat not of his who'll cast it in your teeth.

ukaṭwā'nā, ugatwānā, v. a. Caus. of *ukaṭnā*.

E أكتنگ *ak'ṭaṅg, ik'ṭaṅg*, n. m. Construed by the illiterate as H. *ik* one, *ṭāṅg* leg. Acting; officiating; in charge.

A أكثر *ak'sar*; Rus. *askar*, adj. Comp. of كثير

1. Most; many; much; a great many; very many.
2. Frequent; common; usual; current.

aksar, n. m. The greater number; the majority.
aksar,—auqāt; Rus. *askar kar-ke*, adv. Generally; chiefly; commonly; mostly; often; many times; again and again; ever so often; time after time; for the most part; repeatedly; usually; ordinarily.
aksar huā kartā hai. Frequently is the case; it frequently occurs; it often happens.

H أكرا **अकरा** *ak'rā* E.; *aṛhā'ya* W. n. f. A grass or vetch which grows in the field under the spring crop, twining round the young corn and checking its growth; *Vicia*

sativa. Wat. It is also termed *ankari* and is used as fodder.

H اَکڑا अकड़ा *ak'rā, akrī*; Brij. *ak'ro; mahn'gā*, adj. S. अ not, क्री to buy. Dear; costly; high priced.

ak'rī, W. Rus. n. f. Dearth; days of scarcity; bad season; dearness; high price.

S اَکرتی آکرتی आकृति *ā'kriti*; A. *shakl*; H. *ḍaul*, n. f. S. आ+कृ to make. (*Math*). Figure.

H اَکرشن آکرشن आकर्षण *ākar'shana*; A. *kash'ish*; H. *khichāo*, n. m. S. आ+कृष् to draw. (*Mech.*) Attraction; cohesion (*milāo*).

S اَکرمک اکرمک अकर्मक *akar'mak*; A. *f'el lāzim*, adj. S. अ not, कर्म object. (*Gram*). Neuter verb.

H اَکری آکری आकरी *āk'rī* E.; *ak'ar* Brij.; *uzr* A. n. f. H. *ak'ar* twist. Excuse; plea; pretext.

Chākri mein ākrī kyā? Service permits no excuse.

H اَکری اकरी *ak'rī* E.; n. m.

1. The funnel on the top of the hollow bamboo tube attached to the plough (*vair'nā*).

2. Uncleaned rice. E.

H اَکڑ اकड़ *ak'ar,—bāzī,—pak'ar,—tak'ar,—phūn, akram takram*, n. f. H. *kar'ā* hard; S. कठ to be hard. [ness.

1. Inflexibility; obduracy; intractable-

2. Hardness; rigidity; rigidness; stiffness.

3. Resolvedness; fixedness; firmness.

4. Self-will; wilfulness; obstinacy; stubbornness; doggedness.

5. Constipation; costiveness. (*ar*).

6. Crookedness; obliquity (*ṭeṛh*).

7. Pride; arrogance; vanity; conceit.

8. Affectation; foppery; dandyism; showing off; airs; strut.

1. *Na bājho, sir par is ke chirā baldār,*
Ai izzo, yā jawānoṅ kī akar hai. Wali.
Deem not the foppish turband-twists the turband's are,
Not so, my friends, the foppish twists of youth they are.

2. *Ghaṛī bhar meṅ sab akar nikāl dūngā.*

9. Parade; pomp; show (*dikhāwā*); showiness; ostentation.

Baṛī akar takar se sawāri nikalī hai.

akar-bāz, akṛīl, akṛait, ainṭhū, n. m. An affected person; fop; swaggerer.

akar, adj. Puffed up; vain; conceited; proud.

H اَکڑنا अकड़ना *akar'nā, ainṭh'nā*, v. n.

1. To become hard, stiff, rigid; to harden; to be frozen (the person).

1. *Sardi ke māre akar gayā.* 2. *Murdā akar gayā.*

2. To be wrung, distorted, contracted or drawn together, cramped; to suffer from cramp, spasms, twitching, or convulsions.

Jāṛā khāb par rahā hai, tawaingar gurār se,
muflis sardi se akar rahā hai.* Gālib.

3. To be affected; mince; perk oneself up.

4. To be vain of, or swelled with pride; give oneself airs.

5. To swagger; strut; show off.

1. *Rizāle ne chār dauṛ pele, aur akṛā.*
Let a low man have four turns (at Athletics) and he begins to strut.

2. *Akar ke panjoṅ ke bal jo zamīn par chalte,*
Jo sāthī bāt kare un se, us ko woh dalte.
Mohsin.
With what an air they walked this earth on tip-toe gingerly,
A civil word you spoke, they pulverized you utterly.

3. *Bambī ḍāṛhī fariste pakṛenge,*
Dāṛhī-munḍe wahāṅ bhī akṛenge.
The angels shall the long beards pull about,
The beardless even there will strut about.

☞ According to the Shar'a or Precepts of Mohammad, all Mahomedans should wear beards, not exceeding four inches (*ek mutthī do ungal*) long. But the ultra-pious affect long beards, and the *ware-dār* (dandies) sport very short beards or shave them altogether.

6. To put on big looks; swell; look big.

Akṛtā hai kyā dekh dekh āinā? [Insha.
Has a gar-che hai tū, par itnā ghamaṇḍ!
How you do swell as in your glass your face you see?
Grant, you are beautiful -but then, such pride, dear me!

7. To put on an insulting manner; to be insolent. [(*ṭokna*).

8. To defy openly; beard; challenge

Phr. To bid defiance; to show fight.

9. To wrangle (*jhagaṛnā*); quarrel; fight.

Apnī parchhāīṅ se bhī akṛtā hai.
He'd fight with his shadow.

10. To be displeased, piqued, huffed, vexed, hurt.

Hamāre kāj meṅ akar-ke baiṭh rahe. Hin.

H اُکڑوں بیٹھنا उकड़ूं बैठना *uk'ṛūṅ baiṭhnā*, v. n. H. *u* up, *goḍoṅ, goṛon* knees; S. उपविष्ट sitting. To sit on one's hams or heels with the knees raised upward.

Kālā dāṛhā, lāl nikalā,
Ukṛūṅ baiṭh paṭā paṭ mārā.
Riddle. Ans. *lohār*, iron. (Also a *double entendre*.).
Black I put in, red out I bring,
Both heels upraised, I make it ring.

H اِکسی ईकस *ik'kas, ak'as*, W. Hin. n. f. S. ईर्ष्या to envy. Envy; jealousy (*īrkhā*).

ik'kas rakhnā,—karnā, v. n. To be envious, or jealous of; to envy. [Hin. Wom.

Is jī, woh to mere se baṛī ikkas rakhte hai.

* 1. Swagger. 2. Are cramped.

ikkas-khorā,—ī, n. See *akal khurā*.

H اُکسانا **उकसाना** *uksā'nā* W.; *uskā'nā* E.; *uskār'nā* Brij. v.a. S. उत् up, कस् to go, move.

1. To raise; hoist; lift; give a lift.

2. To raise (the wick of a candle); kindle; fan the flame; blow (the coals); stir the embers (*bharkānā*). *Dīyā uskā de.*

3 To give a fillip to; drive; goad; spur; prick.

4. To induce; egg on; work upon; persuade; rouse; encourage; incite; prompt; arouse.

Uksā uksā-ke bhagā le gai.

5. To move; lead; prevail upon; influence; exhort. [mulate.

6. To instigate; put up; excite; sti-

Kis ne uksā-ke larwā dīyā?

7. To excite; encourage; incense; provoke; inflame.

H اُکسنا **उकसना** *ukas'nā* W.; *usak'nā*, E. v.n.

1. To struggle; try to get out, or raise oneself.

Kitne to kichroṅ ki daldal meṅ phaṅs rahe haiṅ,
Kapre tamām gandī daldal meṅ bas rahe haiṅ,
Kitne uṭhe haiṅ mar mar, kitne ukas rahe haiṅ,
Woh dukh meṅ phaṅs rahe haiṅ, aur log haṅs rahe haiṅ,
Kyā kyā machī haiṅ, yāro, barsāt ki bahāreṅ!
Barsāt. Nazir.

Here several stuck fast in the mire,
All soiled with filth their fine attire,
With death-gasps, struggling, some get out,
While some are kicking still about,
Those flounder in an awful mess,
These laugh aloud at their distress.
What sport, my friends, the rains bring out!

2. To rise; swell; spring; spout; gush.

Sau sau tarah ki chohleṅ, jī meṅ ukastiyāṅ haiṅ.
Kyā josh bhar rahe haiṅ, kyā josh mastiyāṅ haiṅ!
Holī. Nazir.

A hundred jokes start up and fly about,
What ecstasy, what passion fills the rout!

3 To be excited, stirred, roused, stimulated.

A اکسیر *iksīr', aksīr'; kīm'yā*, n. f. A powder or mixture pretended to be capable of converting other metals to gold or silver; the philosopher's stone; an elixir; alchymy; a medicine to cure every disease.

**Chāndī[1] hamārī ban'ī hai pās uske some[2] meṅ,*
Aksīr kā khazāna hai us ke bichhone meṅ.

اکسیر *iksīr, aksīr'*, adj. The best; most useful; profitable; advantageous.

1. *Sakhī sātwīṅ kahe, "piyā māyā ke nashe meṅ chūr rahe,*
Wo kī nashā aksīr, ki jis se dukh daliddar dūr rahe." Song *Lāoni.*

Then spoke the seventh, "in the wine of wealth my spouse is steeped all day,
The true elixir's that which pain and want doth surely keep away."

2 *Āp kā āna bhī aksīr hua.*

H اُکلانا **उकलाना** *uklā'nā, akulā'nā*, Hin. v. n. S. आ + कुल agitated.

1. To be agitated, excited, ruffled, distracted (*uktānā*).

2. To feel uneasy, disquieted, restless.

1. *Jab se huī garmī hai, tan man sab uthā uklāī re.* Song.
2. *Is bidhi gopī sab akulāiṅ,*
Brindrā-ban meṅ dauṛī āiṅ. Rās-līlā.

3. To be tired, weary, disgusted.

4. To feel nausea; feel sick.

Āj jī uklā rahā hai, W. Hin.

اُکلائی **उकलाई** *uklā'ī* Hin.; *ukā'ī* Bhoj.; *okāī* Tir. n. f. Nausea. See *ubkāī*.

Āj to uklāyāṅ ā rahī haiṅ. Hin.

H اُکُل کُورا **अकल खुरा** *ak'al khur'ā, ik'al khur'ā,—khurī*, adj. H. *ek* one, P. *khur*, H. *khā*, S. खाद् to eat. *lit.* One who eats by himself.

1. Selfish; self-seeking; greedy.

2. Unsociable; unsocial; inhospitable.

akal khurā, ikal khurā, n. m. *ikal khurī*, n. f.

1. A selfish, self-seeking, greedy person.

2. A jealous, envious person.

1. *Akal khurā kisi ko dekh nahiṅ saktā.*
2. *Akal khurā jag se burā.* Prov.

For bad men though the world you scan,
You'll ne'er find one like the envious man.

A اَکل و شُرب *akl o shurb*, n. m. Eating and drinking (*khānā pīnā*).

H اُکُند **अकुन्द** *ak'und, akundar-aṭṭāhā*, n. *Calotropis gigantea.* Wat. [n. f.

H اُکوار **अकवार** *akwār', aṅkwār* E.; *kau'lī* W. Lap; embrace; hug.

Jo mohi jiwatah Phagwā bahār,
Kant ko dharitoṅ bharī bharī akwār.
Mag. Song. *Rārā-māsa.*

The joys of *Holī* would that I had known before,
Clasped in my arms my spouse should not have passed the door.

akwār le'nā,—bhar'nā, v. n. To embrace; clasp; hug.

Kahti parepar jubit mile le le-ke akwār. E.

H اُکواں **उकवाँ** *uk'wāṅ*, adv. H. *āṅk* measure. By guess; at a rough estimate or calculation. [Three.

H اکوائی **इकवाई** *ikwā'ī*, n. (Brokers' idiom.)

H اکوتا **इकौता** *ikau'tā* W.; *akautā* E. n. m. An eruption in the leg. [*akkho makkha*

H آکوتاکو **आकू ताकू** *ākū tākū*, Hin. n. f. See

* [1]*Chāndī* 1. silver. 2. Prosperity, pleasure.
[2]*sone.* 1. Gold. 2. Sleeping.

Ākū tākū, nain charākū,
Mere banne ko jo najar lagāwe,
Us ki ānkhoṅ meṅ nīn rāi. Nursery Song.
Stare at the light, my baby bright,
Dare evil sight upon you light,
Mustard and salt his eyes shall smite.

H اکوٹا अकौटा *akau'ṭā* E.; *dhur'ā* W. n. m. The cross bar on which the pulley turns.

H اکول अकोल *akol', ako'lā,* n. m. A plant, the oil of which is used in enchantments; *Alangium decapetatum.* Wat.

H اکولا अकोला *ako'lā, akol'* E.; *akhau'lā, kho'lā, agau'la, agolā, agol'* W.; *golā.* Sah. n. m. H. *aglā,* S. अग्र foremost.
The top shoot of the sugarcane plant.

H اِکونا इकौना *ikau'nā*; Rus. Brij. *nikau'nā,* n. m. H. *ek nā* not one. Picked; unmixed; pure. *Ikaunā gehūṅ.*

H اِکونج इकौंज *ikauñj', ikonj,* n. f. A woman who has borne but one child.
Bāñj achchhī, ikaunj burī. Prov.
Better barren, than bear once. [only child].
[The barren woman is spared the loss of an

H اکھا अक्खा *ak'khā, ak'kheṅ* E.; *āṅkhā* Mār. n. m. One of the pair of grain or water-bags of a horse or bullock-load.

H اُکھاڑ उखाड़ *ukhāṛ';* Rus. *ukhāl,* n. f. S. उत् up, खड् to break off.
Rooting up; extirpation; eradication.
ukhāṛ pachhāṛ', n. f. Backbiting; evil-speaking; slander.
Tumhārī ukhāṛ pachhāṛ se merī naukrī gai
اُکھاڑنا उखाड़ना *ukhāṛ'nā, ukheṛ'nā;* Rus. *ukhāl'nā;* Bhoj. *kabāṛnā,* v. a.
1. To tear out; pluck out; pluck up; grub up; rake up; root up; root out (*upāṛnā*); extirpate; eradicate.
Jaṛ se ukhāṛnā. To pull up by the roots.
2. To sunder; disjoin; set free; unloose; unfix.
3. To take out; extract; pluck; draw out. *Kīl ukhāṛ lo.*
4. To put out of place; displace; dislocate. *Bachche kī bāṅ ukhāṛ ḍālī.*
5. To detach; separate; part; break; take out, or off; remove.
Chippī ukhāṛ ḍālī. E.
6. To alienate; estrange; put against; poison (one's mind) (*bis bonā*).
7. To put away; remove; clear the way; sweep away; do away with; dismiss (*nikāl denā*); drive away.
8. To upset; overturn; subvert.
9. To demolish; destroy; pull down; raze to the ground; lay waste; devastate; desolate (*ujāṛnā*); put an end to; exterminate.
1. *Khaṛī kheti ukhāṛ ḍālī.*
2. *Bāgyoṅ ke ghar ukher ke pheṅk dyē.*
10. To disperse; scatter; put to flight; cause a panic.
1. *Āṅdhī ne jamā jamāyā melā ukhāṛ dyā.*
2. *Barā-pani top ne fauj ke pāoṅ ukhāṛ dyē.*
11. To fan; rake up; renew, or revive old quarrels.
Gaṛe murde ukheṛnā. To dig up the buried dead.
ukhāṛ lenā, v. a. To bring over; buy off; entice away.
kān ukhāṛnā,—maroṛnā, v. a. To twist, or pull one's ears; to punish.

اُکھاڑو उखाड़ू *ukhāṛ'ū,* n. m. One who digs up, or uproots.

H اکھاڑا अखाड़ा *akhāṛā, akhārā;* Rus. and Sah. *khāṛā,* n. m.
1. A place for exercise; any place of assembly; arena; theatre; a court; a place for wrestling, or athletics; a gymnasium.
2. A band; assembly; class; party.
3. A sect of Hindu Sādhus, as *Nārāinī akhāṛā.*
indar kā akhāṛā; n. m. *lit.* Indra's court.
A dancing saloon; a place of gaiety.

H اُکھال उखाल *ukhāl', uchhāl',* n. The act of vomiting or throwing up; an emetic.
ukhā' pukhāl',—wakhāl,' Rus. n. m.
Vomiting; cholera morbus.

H اَکھت आखत *ā'khat,* n. f.
1 A portion of the crop per plough paid to the village artisans, as the smith, carpenter, etc.
2. See *achchhat.*

H اکھٹا इकट्ठा *ikhaṭ'ṭā, ikhaṭ'ṭe, ikhaṭ'ṭī, ikhaṭ'ṭe kā ikhaṭ'ṭā;* Illit. *ikaṭ'ṭhā;* Rus. *ik'ṭhā, ikṭhau'rā, ek'ṭho, khaṭṭā;* Sah. *kaṭṭhā,* adv. H. *ek* one, *ṭhaur, ṭhāoṅ* place.
1. Assembled together; collected in one and the same place.
2. In a lot, lump, bundle, parcel, etc.; *en masse;* bodily; in the gross; in the mass; huddled together; in the aggregate; simultaneously.
Ikhaṭṭā hī māl mārā. He made a good haul.
3. Much; very much; considerably.
ikhaṭ'ṭā kar'nā, v. a.
1. To collect; assemble; bring, draw, add, pack, lump, gather together; sum up; heap up; pile; stock; stack; accumulate; group; muster; enlist.
Chauki-dārā ikhaṭṭā kar lo.
2. To convene; convoke; collocate; call together; send for.

Chār panch ikhaṭṭe kar-ke nimṭā do [(*joṛnā*).

3. To add up; total; sum up; cast up

4. To gather together; consolidate; concentrate; bring into a focus.

ikhaṭṭā ho'nā, v. n.

1. To assemble; meet; come, or get together; congregate.

Sab panch ikhaṭṭe ho gaĕ.

2. To cluster; flock; herd; crowd; throng. *Bahut bhīṛ ikhaṭṭī ho gaī.*

3. To be added up, totalled, summed up.

H اکہرا इकहरा ***ikah'rā, akah'rā, ikah'rī,*** adj.

1. Single; of one piece; the opposite of complex or compound.

2. (*Bot.*). One-valved; simple; having no subordinate parts or distinct ramifications.

akahrā badan, adj. Thin; lean; lank (body).

akahrā bol; A. *mufrad lafz*, n. f. (*Gram.*). A simple word, in contradistinction to a compound word.

ikahrī tāg; A. *arbā mutnāsibā*; S. *trai-rās'ika.* The simple rule of three.

H اکھڑنا अखरना ***akhar'nā,*** v. n. [able.

1. To be displeasing, irksome, disagree-

2. To be burdensome, tedious, heavy.

3. To be hard, difficult, oppressive.

Na-hot meṅ do paise bhi akharte haiṅ.

4. To be insufferable, insupportable.

H اکھڑی اُٹھانا आखड़ी उठाना ***ākh'ṛī uṭhā'nā,*** v. a. To make a terrible noise (*āfat uṭhānā*); yell; howl; scream.

Chhorā, ke ākhṛi uṭhāĕ rākhī he! Rus. „Boy, dont make such a h — of a noise!

H اکھڑ आखड़ ***ak'khaṛ, an-gaṛh,*** adj. S. **खर**, H. *khurkhurā, khurdarā* rough; H. *an* without, *ghaṛ* form.

1. Rude; rough; unpolished; unformed; unfashioned; coarse; raw; crude; uncultivated; untrained; undisciplined; barbarous.

2. Clumsy; awkward; vulgar; clownish; gross; boorish. [rough.

3. Rude; uncivil; ill-mannered; *brusque*;

4. Stiff; crooked; unbending; stubborn.

5. Proud; lofty; haughty.

6. Disputatious; contentious; wrangling; quarrelsome; pugnacious.

Akkhaṛ ādmī har kisī se laṛtā phirtā hai.

اکھڑ आखड़ ***ak'khaṛ,*** n. m. See *ujaḍ.*

akkhaṛ-pan, akkhaṛ-panā, n. m.

Roughness, crookedness; rudeness; etc.

Yeh akkhaṛ-pan surūr jūtyāṅ khilwāegī.

اکھڑانا आखड़ाना ***akhṛā'nā,—bakhṛā'nā,*** v. n.

To be crooked, rude, rough, contentious, etc. *Mujh se kyoṅ akhṛāte ho?*

H اکھڑنا उखड़ना ***ukhaṛ'nā,*** v. n.

1. To be uprooted, dug up, extirpated, plucked (***upaṛnā***). *Per ukhaṛ gayā.*

2. To come off; break; separate; to be cut or broken. *Takkal ukhaṛ gaī.*

3. To be pulled, or taken off (the skin, rind, etc.). [ship).

4. To be broken, cut short (as friend-

5. To be dislocated, (out of joint).

Hāth ukhaṛ gayā.

6. To be unstitched; to open out.

Ṭāṅkā ukhaṛ gayā.

7. To come or fall off (the stone of a ring).

Nagīnā ukhaṛ gayā.

8. To fall off; decline; to be rusty; lose (an accomplishment); to become a bad hand at.

Muddat se jo nahīṅ likhā, hāth ukhaṛ gayā.

9. To break (as a horse in his paces).

Ghorā qadam se ukhaṛ gayā.

10 To sing or play out of tune; sing false.

Raṇḍi gāte gāte ukhaṛ gaī.

11. To lose credit or reputation; to be bankrupt. *Bāt ukhaṛ gaī, hundī nahīṅ paṭṭī.*

12. To be alienated, or estranged; to grow cold or indifferent. *Dil ukhaṛ gayā.*

13. To be displeased, offended, cross.

Āj kal ukhre huĕ haiṅ.

14. To be discouraged, disheartened.

15. To be diverted, turned from, dissuaded. *Lagā lagāyā gāhak ukhaṛ gayā.*

16. To be scattered, dispersed; to break up. *Āndhī āī, aur melā ukhṛā.*

17. To be struck (a tent), removed.

Ḍerā ukhaṛ gayā

18. To be pulled down, demolished, destroyed, razed to the ground.

Sarak se ādhā shahar ukhaṛ gayā.

19. To be scared, frightened, driven away.

Gore ko dekhte hī sārī bhīṛ ukhaṛ gaī.

20. To be dismissed, turned out.

Rishwat lī, aur ukhṛā.

21. To take one's way; to be off.

Ab yāṅ se ukhṛo. [(Slang).

22. To funk; slink away; turn tail

Apne se dugne ko dekh-kar ukhaṛ gayā.

23. To slip or steal away; desert one's company. *Sāth chhoṛ-ke kahāṅ ukhṛe.*

24. To escape; run away; take to one's heels; vanish.

25. To be cut, engraved, carved.

Patthar pe harf achchhā nahīṅ ukhṛā.

26. To be impressed, printed, stamped, traced, or marked. *Mohar sāf nahīṅ ukhṛī.*

27. E. To have a relapse; to break out again (a sore). *Bīmārī phir ukhaṛ āī.*

28. To be unable to keep one's footing; to be thrown off one's legs; to shake in one's saddle; to be unsteady.

1. *Sawār kā āsan ukhaṛ gayā.*

2. *Pānī bahā tez hai, pāoṅ ukhṛe jāte haiṅ.*

29. To be overcome, beaten, driven out of the field.

Barī dukān se tat pānjje kī dukāndārī ukhaṛ gaī.

30. To pant; gasp (*hanpnā*); breathe hard, or with difficulty; lose one's breath.

Bhāgte bhāgte sāns ukhaṛ gayā.

31. To be asthmatic; to have short breathing. *Dame se sāns ukhaṛ gayā.*

ukhṛī ukhṛī bāteṅ, n. f.

1. Abrupt, or sharp language; dry, short, or curt answers.

Jo khafā nahīṅ, to kyoṅ ukhṛī ukhṛī bāteṅ karte ho.

2. Harsh language; bitter words.

Yeh ukhṛī ukhṛī bāteṅ nahīṅ khīb, āē buto,
Gar dil ukhaṛ gayā to jamāyā na jāēgā. Arshad.

ukheṛ kī lenā, ukhṛī lenā, ukheṛ batānā, v. n. To turn one's face from; to be short, or cross; to be cool towards one; to throw cold water upon.

kān ukhaṛ'nā, v. n. To have one's ears pulled, to be chastised.

Kān ukheṛenge, jab tum ko mālūm paṛegī.

H اُکھلی **उखली** *ukh'lī, ū'khal, o'khal* E.; *okh'lī* W.; *okh'ari* Brij. n. f. S. **उलूखलम्**, Pr. *okhkhalam* A mortar.

1. A wooden or stone mortar for pounding rice or other grain.

2. Fac. *Pudendum muliebre.*

Ukhlī meṅ musrā, māē lāp bisrā. E.Prov.

H اَکھن **अक्खन** *ak'khan*, adj. S. **अक्षि**, H. *ak'khī* An eye, **अन्ध** blind. Half blind; one-eyed.

H اَکھنڈ **अखण्ड** *akh'aṇḍ*. adj. S. **अ** not, **खण्ड** broken. [all.

Unbroken; indivisible; whole; entire;

akhaṇḍ, n. m.

1. The Supreme Being; God.

2. (*Math.*) A point (A. *nuqtah*).

akhaṇḍ āṅk; A. *adad sahīh*, n. Integer or whole number.

H اَکھوں مکھوں **अक्खो मक्खो** *ak'kho mak'kho* Mah.; *ākū tākū*, Hin. n. f. H. *āṅkh* eye, *mukh* mouth.

1. A custom among women to stroke the face of a child while it stares at a lamp, as a protection from evil spirits.

1. *Akkho makkho,*
Mere bachche ko Allāh rakkho! Nursery song.
Bright eyes, bright face, bright ever be!
Heaven keep my child from evil free!

2. *Dekho muṅh tak hatelī āti hai,*
Akkho makkho tumhīṅ ko bhātī hai. Shauq.
Your hands touched nearly, I declare,
My face—within an ace!
If *you're* for *akkho makkho*, pray,
Go, stroke a baby's face.

☞ Said by a coquettish Cyprian who affects displeasure at the liberties which her paramour takes with her.

2. Hoax; trick; catch.

akkho makkho dekhnā, ākhū mākhū,—v. n. To be hoaxed, tricked, made a fool of. [game.

Ākhū mākhū dekh lījā. sāt janc bulā de. Boys' See now, I have made a fool of you. Call seven more (to bear witness).

H اَکھے بَر **अखैबड़** *akha'-bar, akhaī birichh*; Bhoj. *achhai-bar*, n. m. S. **अक्षय** undecaying, **वट** A species of *Ficus indica* (?), famous in Hindu legend as being undecaying.

H اَکھے تیج **अखेतीज** *akhe'tīj, akhātīj, akhaitīj*, n. m. **अक्षय तृतीया**. The 18th of *Baisākh* (April-May) when the cultivators settle their accounts for the expenses of the *Rabī*, or spring crop, and the repayment of advances; a Hindu festival.

akhetīj kā bhāo, n. The rate of corn on the day of *akhetīj*, at which rate the cultivator agrees to repay in kind the advances made to him with interest.

H اکیرت **अकीरत** *akī'rat, ākīr'tī*; Mār. *apkīrat*, n. f. S. **अ** not, **कीर्ति** fame.

1. Defamation; disgrace; obloquy; reproach (*bad-nāmī*). [(*apmān*).

2. Ill report; bad repute; discredit

H اکیلا **अकेला** *ake'lā*; Illit *ikal'lā, ek'lā*; Sah. *kel'lā*; Brij. *ikal'lo, ake'rā*; W. Rus. *ake'lo, ek'lo, ik'lo*; E. Rus. *ak'sar, ek'sar*, adj. H. *ek* one. Single; solitary; unaccompanied; isolated.

Akelā hansnā bhalā na rotā. Prov. [tone.

To laugh or weep alone no pleasant notes in-

akelā, adv. Alone; by himself; *solus*; apart; single-handed; unprotected; unattended; all alone.

1. *Akelī lakṛī kahīṅ tak jale.* Prov.
A single stick cannot burn long. (One man cannot do the work of ten).

2. *Bāndhe sakelā, phire akelā.* Prov.
An armed man may wander alone. [*Jatasārī*.

3. *Dui mil gaile deora, ekasar aile!* Bhoj. Song.
Brother! *two* together went, how then, one only come back!

☞ Addressed by the wife to the younger brother of her husband who, she suspects, has been murdered by him with a view to the gratification of an unlawful passion for her.

akele dukele; Rus. *ekle dokle*, adj. *lit.* single or double. Single; unaccompanied; solitary.

Akele dukele kā Allāh belī. Prov.
God protects the friendless.

☞ The story is told of an old *thag* who, on seeing a solitary traveller, made use of the Proverb to intimate the fact to his comrades, who thereupon issued from their hiding place to rob and kill their victim.

akelā rahnā, akel-dam—, ikant—, naqad dam —, tanhā—, v. n. [apart.

To live alone; live by oneself; live

akelā sonā, v. n. [or wife.
1. To sleep apart from one's husband,
Nit sowe akelā, chhaṛā paṛā tarsāwe pās nahiñ āwe. Lāonī.
He ever sleeps apart — stretched on his couch, desire-exciting, me he comes not near.
2. To be deserted, or abandoned by one's husband, etc.
Jab se lagā Aghan, paṛī thanḍ din rain paṛī maiñ roti,
Mujhe dūnā jāṛō lage akeli soti. Song *Bārā-māsā.*
When Aghan's cold sets in, all day and night I lie and weep!
For me the cold is twice as great, ah me, alone I sleep!

akelī kahānī, n. f. Representation or declaration of one of the two parties concerned in a case.
Akelī kahānī guṛ se mīṭhī. Prov.
One's own story is sweeter than treacle.

H آگ پ्राग *āg, ā'gī, ag'an, āg'in, ag'nī, āñch*; **Mag.** *ag'iyā*; **Mār.** *bāste*; n. f. S. **अग्नि, Pr. & Sah.** *ag'gi.*

1. Fire; flame (*lau*).
1. *Mere hī se āg lī, nām dharā basandar.* Prov.
She got the fire from me, and she calls it "Sacred Fire."
☞ When a return of the favour is asked of her, she says it is *basandar* (sacred fire) which it is not lawful to give away.
2. *Do ādmiyoñ ke bich meñ se āg na nikālo, nahiñ to un meñ larāī hogī.* Majālis-un-nisā.
Don't take up the fire while two persons are standing on either side of it, or there will be a quarrel between them.
3. *Āg khēāgē, so aṅgāre hagegā.* Prov.
2. Warmth; heat; excessive heat of the sun; a very hot season.
3. Used metaphorically for anger (*tehā*); love (*ishq*); lust (*jhal*); jealousy (*jalan*); hatred (*lāg*); great hunger (*khuddyā*).
1. *Baṛi āg-bharī lugāī hai, be-lare chain nahiñ.*
2. *Peṭ ki āg.* Maternal love. 3. *Peṛū ki āg.* Lust.
4. Venereal disease; syphilis. [quarrel.

āg uṭhā'nā, v. a. To create or cause a great
Kyā āg uṭhā rakkhī hai, har ek se laṛtī hai.

āg bujhā nā, āg pe pānī ḍāl'nā, v. a.
1. To put out or extinguish a fire.
Āndhī āī, āg bujhā do.
2. To quench one's thirst; satisfy hunger, lust, appetite, etc.

āg bujh'nā, v. n.
1. To be put out or extinguished (fire); to die out. [or hunger).
2. To be quenched or satisfied (thirst
Tan milā to kyā huā, man kī bujhī na āg,
Jaise sīp samudr meñ kare tirās tirās. Dohā.
My bosom's fire unquenched, what boots a body dead,
The pearl-oyster for water thirsts in ocean's bed.
☞ The oyster is represented as thirsting for the September rains (*kanyā-sānī* or Virgo) which, the Natives say, produces the pearl in the oyster, as also in the forehead of the wild elephant, besides *bans-lochan* (manna) in the bamboo, camphor in the plantain tree, *gau-lochan* (a yellow pigment) in the cow, and *man* (a gem) in the serpent.

āg barsā'nā, v. a. *lit.* To rain fire.
To throw in shot and shell; bombard; cannonade. [1857).
Aṅgrezoñ ne āg barsā dī. (Siege of Delhi in

āg baras nā, āg paṛ'nā, v. n. [hot.
1. To be very hot; to be exceedingly
Baisākh barastī āg, āē merā j yā.
Main kis bidh rākhūñ dhīr, pās nahiñ pyā.
Song. *Bārā-māsā.*
The May sun raineth fire, my life pressed out of me,
How bid my heart be still, my loved one far from me.
2. To be very scarce and dear, costly, high priced (*āg ke mol*).
Nyār (fodder) *pe to āg barse hai.* Rus
3. *Met* To fall in abundance (shot and shell). *Gole kyā, āg barastī hai!*

āg bagū'lā ho'nā, āg babū'lā ho'nā. v. n. To be in a whirlwind of passion; to be mad, or foaming with rage.

āg bharkā'nā, v. a. To stir or blow the fire (*āg sulgānā*); fan the flame; blow the coals; rake the embers.
PHR. To give a stimulus to.

āg bhaṛak'nā, v. n. [(fire).
1. To be stirred, blown, or kindled
2. To be inflamed, excited, roused, stirred up.
Us ke dekhte hī ishq kī āg bhaṛak gaī.

āg pānī kā bair, āg ghūs kā bair, n. *lit.* Enmity betwixt fire and water (or straw).
A deadly hatred; everlasting antipathy; natural aversion; mortal enmity.
PHR. Fire and water won't agree; the feeling between the cat and the rat.

āg phāṅk'nā, āg bhak'nā, v. a. *lit.* To eat fire. To tell a gross lie; to exaggerate greatly; to fabricate (a story); invent (a calumny).
Chal jhūṭe, kyoñ āg phāṅke hai! Wom.

āg phuk'nā, v. n.
1. To feel great heat (in the stomach).
Garm dawā se āg phuk gaī.
2. To be greatly excited, enraged, transported with rage, in a fury, in a towering passion; to boil over; foam with rage. *Erī se choṭī tak āg phuk gaī.*

āg phūṅk'nā, v a. [coals.
1. To blow or stir the fire; to blow the
2. To excite; inflame; enrage.
3. To burn excessively; to feel as on fire. *Mirchoñ ne āg phūṅk dī.* [on fire.

āg pe loṭnā, aṅgāroñ— —, v. n. *lit.* To roll
1. To be uneasy, restless, disquieted; to be on thorns.
2. To feel jealous or envious; burn with envy. [Wom.
Saukan mere bachche ko dekh-ke āg pe loṭtī hai.

My husband's co-wife burns at the sight of my child.

[The wife who bears children to her husband is commonly the favorite wife].

āg joṛ'nā, āg sulgā'nā,—bāl'nā,—kar'nā, v. a. To kindle or make a fire.

Are keu to joṛā le chulhī agyā re kī. Mag. Song.

āg dho'nā,—jhāṛ'nā, v. a. To shake off the ashes from the live coal or fire.

Āg dho-ke chilam pe rakhyo.

āg de'nā, v. a.

1. To set on fire; fire; consume; destroy; annihilate (used by women as a curse). [Wom. Rus.

Terī dai dūṅ haṅsī meṅ āg, mo se mat bole.

2. To fire a funeral pile; to perform the funeral rites (of a Hindū).

Chitā meṅ āg de dī.

āg ḍālnā, āg ḍārnā, v. a. See *āg denā* (1).

Āg dār deūṅ terī bindyā nigoṛī pe!
Ek bindyā pe mero joban lego!
Sāṅchī kaho de, bindyā ko kāṅ lo lego? Rus. Song.
Fire burn your spangles all, you wretch!
My virtue bribe with such a fetch!
The true price name, without a stretch.

āg se pānī ho jā'nā, v. n. To cool down; to recover from a fit of temper.

Chār mīṭhī bātoṅ meṅ āg se pānī ho gaī.

āg kā bāṅ̃, n. m. A goldsmith's furnace (*aṅgīṭhā*).

āg kā putlā, n. m. See *ātish kā parkālā* (3).

Woh āg kā putlā, gusse meṅ kisī kī nahīṅ suntā.

A man of quick sense or understanding.

Āg kā putlā, bāt meṅ se bāt nikāltā hai. [mouth.

A sharp man convicts his opponent out of his own

āg kā paṭaṅgā, n. m. *lit.* A spark.

Burning coal; a piece of fire.

āg lagā-ke pānī ko dauṛnā, Prov. v. a. *lit.* To run for water after setting fire to (a house).

To look for plaster after causing the wound; to make a show of curing an evil caused by oneself.

1. *Āp lagāweṅ, āp bujhāveṅ, āp hī kareṅ bahānā,*
Jo āg lagā pānī ko daureṅ un kā kyā hai ṭhikānā.
He sets on fire, then makes believe to put it out,
For water runs. Who would not such a one misdoubt?

2. *Lagā āg, pānī ko daure hai tū,*
Yeh garmī terī, is sharārāt ke bād! Mir.
You set on fire, and then for water run, you do!
Such burning zeal as yours—after such mischief too!

āg lagā'nā, v. a.

1. To set fire to; set on fire; apply the match to; make a bonfire of.

2. To burn; scorch; char; singe.

Sāt chhān ke phūs se us ke muṅh ko āg lagā dūṅ.

3. To eat up; consume; dispose of; finish.

Pitārī ko āg lagā-ke rakh dījā. Mah. Wom.

4. To spend extravagantly; squander; waste. *Sārī daulat meṅ āg lagā dī.*

5. (*Ironic*). To make a grand display; to do great things; do wonders.

Pahle kyā āg lagāī thī jo ab kareṅge! Wom.

6. To reduce to poverty; destroy; ruin. Wom.

Ghar ko āg lagānā, dhagṛoṅ ko māl khilānā.

7. To spoil; waste; mar (*bigāṛnā*). Wom.

Ek aṅgarkhā kyā, jo kām dete haiṅ āg lagā-ke rakh detī hai. Wom.

8. To inflame; excite; enrage.

Is bāt ne mere tan badan meṅ āg lagā dī.

9. To sow dissension; make mischief; cause a quarrel; create a disturbance.

1. *Lukyā āg lagātī, laṛātī phirtī hai.* E. Wom.
2. *Pahle to merī sās se jā āg lagāī,*
Phir pūchhtī hai, bholī Buā, kyā thī laṛāī? Wom.
My mother-in-law she secretly inflames 'gainst me,
Then innocently asks, "Dear sib, a row had ye?"
3. *Jhūṭī bāt banā le, pānī meṅ āg lagā le.* Prov.

10. To scorn; disdain; despise; look down upon; spurn. Wom.

Phr. To trample under foot.

Maiṅ to aise ke muṅh ko āg bhī na lagāūṅ. Wom.

11. To put away; abandon; have nothing to do with. Wom.

1. *Chakkī chūlhe ko āg lagā, chal kothā leṅ.*
2. *Susrāl ko āg lagā, maike meṅ jā basī.*

12. To discard; repudiate; disown; cut. Wom.

Tere bairī, dushman se rākkhe jo lāg,
Dugānā, lagā aise bhaṛwe ko āg. Wom.

13. To pay over the market value, or price; to pay too much (in making a purchase for another); to buy dear. Wom.

14. To overcharge; cheat; rob; plunder. Wom. [Wom.

Māmā Azmat to har saude meṅ āg lagātī hai.

āg pānī kā khel. (*Halwāis'* idiom). lit. the sport of fire and water (said by confectioners, when the work of their hands is spoilt through excess or deficiency of heat or water). A steam engine is also so called.

āg lagāū, adj. Combustible; inflammable.

āg lagāū, n. m.

1. An incendiary; one who maliciously sets houses, etc. on fire.

2. A seditious person; firebrand; one who foments disturbances; an instigator of quarrels; a make-bate.

āg lag'nā, v. n.

1. To be set, or be on fire; to catch fire.

2. To be hot as fire; to burn, smart (a wound).

3. To bloom; to be gay, bright (a garden). *Bāg meṅ āg lag rahī hai.*

4. To fire up; to be enraged, incensed; to boil over.

Yeh sun-kar sir se pāṅ tak āg lag gaī.

5. To feel one's heart burning within; to be restless; to toss about (from unsatisfied passion). [Birāh.

Sej paṛī hai sūnī, āg lage hai dūnī. Song.

6. To be very hungry; crave for food.

1. *Peṭ meṅ āg lag rahī hai kuchh khilwāo.*
2. *Lagī ko bujhā* Mendicant's cry.

Quench the burning fire.

7. To be in love; to fall in love; die for.

Ai ammāṅ, maiṅ kyā kahūṅ, nahiṅ kahne ki bāt,
Agan lagi hai neh ki, jalti hūṅ din rāt. Play. Padmāwat.

Dear mother mine! how speak what 'tis not meet to say!
In passion's flame I burn, I burn all night and day.

8. To grieve over; mourn for; to be sorry.

9. To be envious or jealous of.

Yeh aish sun-ke, raqiboṅ ke dil meṅ āg lagi,
To chor ban-ke chaṛhe, aur muṅder ā pakṛi. Nazir.

10. To disappear; vanish. Wom.

Tujhe dhāi ghaṛi ki ā jāe, kāṅ āg lag gai thi? Wom.

May you die this hour (instant)! where have you been all this time?

11. To die out; to be extinct; to be *non est*. Wom.

12. To become scarce and dear; to rise greatly in price; to be high-priced.

Aisi kyā nāj pe āg lag gai!

āg lage'! intj. Wom.

1. Fire burn it; go to—; blast thee; a murrain take thee; hang it!

1. *Āgi lagaku, Bhagwat, tor lambi kesyā!*
Are, juri jāu toharo suratyā re ki. Mag. Song.
2. *Āg lago tere ghoṛe ko! kis ki lel chaṛhātā?*
Pyā hamāre sir par haiṅ, tū kyoṅ dil lal-chātā? Dohā.

Fire burn your horse, know you whom you address?
I am a wife, wherefore yourself distress?
(He had proposed to carry her off on his horse).

2. Perish; D— take it; a truce to; away with; plague take it (a term of endearment). Wom.

1. *Āg lage aise pyār ko!* Wom.
2. *Chochle uske qatl karte haiṅ,*
Uski is guftgā ko āg lage! Wom. Rangin.

He kills me with his playful wit,
His witching tongue—the plague take it!

āg lage pe billī kā mūt ḍhūṅḍhnā, Prov. v. a. *lit.* To hunt for a cat's urine when (the house) is on fire. To go far in quest of small and rarely found remedies to meet a present and great danger.

āg lage pe kuāṅ khodnā, Prov. v. a. To dig a well after (the house) has caught fire; to shut the stable door after the horse is stolen.

āg luhak'nā, v. n. To blaze up suddenly. [fire.

āg le'ne ā'nā, + Wom. v. n. *lit.* To come for To pay a very short visit; to be hardly seated before one is gone.

1. *Lete hi dil jo āshiq-i-dil-soz hi chale!*
Tum āg lene āe the, kyā āe, kyā chale! Zauq.

You take my heart, inflamed with love, and instantly take flight,
As one who comes for fire—no sooner got than out of sight.

2. *Āg lene ko jo āiṅ, to gaiṅ lāg lagā,* [Inshā.
Bibi hamsāi ne di ji meṅ mere āg lagā. Wom.

She came for fire, but went not till she left a feud,
My neighbour dame did in my heart a fire intrude.

āg meṅ mūt'nā, v. a. *lit.* To piss on the fire.

To commit sacrilege; to do unlawful things.

Āg meṅ mūt, yā Musalmān ho. Prov.

Piss on the fire or become a Mahomedan.

☞ This proverb is said to have originated in the tyrannical reign of the Mugal Kings who forced Hindūs to embrace Mahomedanism.

āg nikāl'nā,—jhāṛnā, v. n. To strike fire or a light (from flint, etc.). [fire.

āg ho'nā, āg ban jā'nā, v. n. *lit.* To become

1. To become very hot.

Dhūp meṅ bartan āg ho gayā.

2. To take fire; rage; to be enraged; to boil over.

Phr. To turn red with anger; fret and fume; to be mad with rage; flare up; lash into fury. [*gayo.* Rus.

1. *Aiso tehā kis kām ko, tanak si bāt meṅ āg ho*
2. *Woh purī, nazreṅ badal, tehe meṅ ā, āg bubūlā ban gai.* Bāg-o-bahār.

āg, yā agni jimānā, v. a. To throw some *ghī* and bread into a fire just before eating, as an offering to the god of fire. Hin. *banjāre kī sī āg chhoṛ jānā.* v. n.

1. To leave fire carelessly about a place, as the Banjārās do when starting on their journey.

2. To disregard; not to heed or care for; to take no account of.

Chhoṛ chale banjāre ki si āg. Prov.

Done with and flung away, as the carrier's fire when he takes his way.

dabī āg kured'nā, ghare koële ukhāṛnā, v. n. To rake up or revive old quarrels.

kisī kī āg meṅ paṛ'nā, loṭ'nā, kūd'nā, yā jal'nā, v. n. To suffer for another; to ruin oneself in another's cause.

Phr. To burn one's finger in another's pan.

Teri āfat sir par lūṅgi, teri āg meṅ sāth jalūṅgi. Play. *Padmāwat.*

آگ اگ āg, adj.

1. Very hot; warm; hot as fire (*tattā*).
2. Fiery; fuming; violent; hot-tempered. [cible.
3. Waspish; peppery; irritable; irras-
4. Sharp; acute; quick.

Āg the ibtidā-i-ishq meṅ ham,
Ho gaē khāk, intihā hai yeh. Mukhaiyar.

5. Scarce and dear; high priced (*āg ke mol*).

Kanāgatoṅ meṅ dūd dahi to āg hotā hai.

āg-boṭ, ag'an-boṭ; Ped. *dūd-kash;* Pop. *dhuāṅ-kash*, n. m. A steamer; a steam-boat.

اگیا اگیہ age'yā, ayas'yā, n. f. S. **अग्नि** H. *āg*, fire. A disease affecting plants, so that the plant seems burnt up (?).

اگیا بیتال اگنیا बैताल *ag'iyā baitāl'*, n. m. A demon who rules over fire.

agiyā baitāl, adj. Quick; smart; sharp; knowing.

اگیاری अग्यारी *aggyā'rī*, n. f. The sacrificial fire of a Hindu; burning incense, etc. (*hom*).

اگیانا अग्याना *agyā'nā*, v. a. To heat metallic vessels; to purify a vessel by passing it through the fire. Hin. [*ātish-mizāj*.

اگیاہا अग्याहा *agyā'hā, aghyā'rā*, adj. 1. See 2. Jealous; envious. 3. Wicked; mischievous.

agyā'hā, aghyā'rā Hin.; *gaz'bī* Mah. n. m. A mischievous, wicked person; a firebrand. [Wom.

Baṛā agyārah hai, chheṛ chheṛ-ke kosne khāē hai.

H آگ आग *ā'gā, agā'ṛī*; Illit. *agā'ṛū*; Sah. *ag'gā*, n. m. S. अग्र before.

1. The front; forepart; foreground.
2. The front (of the body); the forehead; countenance; face; appearance.
3. The private parts of the body.

1. *Dil men kisi ke hargiz, naē sharm, naē hayā hai. Āgā bhī khul rahā hai, pichhā bhī khul rahā hai. Bālpan.* Childhood. Nazir.
No shame, no blush upon the cheek you find,
Open before, and open too behind.

2. *Zāhir bhī unkā sāf hai, jiyā bhī sāf hai, Āgā bhī unkā sāf hai, pichhā bhī sāf hai. Hijre.* Eunuchs. Nazir.
Fair frontispiece, and fair in mind,
Both fair before, and fair behind.

4. The front part of a turban or coat. *Araz meṅ āgā baṅdā lo.* [ship.
5. The prow; the head or forepart of a
6. The van; vanguard; advanced guard.
7. The first charge or assault; the onset.
8. (*agat*) The future; futurity; the time to come; the morrow; hereafter.

āgā bhārī ho'nā, v. n. *lit.* To be heavy in front. [way.
1. To be pregnant; to be in the family
Byāhte hi āgā bhārī ho gayā.
2. To be rough, uneven (a road). (Pālkee bearers' idiom).
Samal-ke, āgā bhārī hai.
3. To be dangerous, unsafe (a road).

āgā pīchhā, n. m.
1. The private parts of the body.
2. The cloth forming the fore and back part of a *jāmā* from the neck to the waist.

āgā pīchhā dekh'nā, v. a. [round.
1. To look before and after; look all
Aise andhe ho, nahiṅ dekhte āgā pichhā,
Kisi ko kāhe ko bhāegā tumhārā ikhlas?
Wom. Jān Sāhab.
2. To be careful, or cautious; to take care; consider well.
Āgā pichhā dekh-ke uṭhāo.

āgā pīchhā soch'nā, v. n. To think about; deliberate; consider; reflect upon.
PHR. To take into consideration; take counsel; commune with oneself.
Āgā pichhā soch-ke karo, aisā na ho pachhtāo.

āgā pīchhā kar'nā, E. v. n. 1. To go after, or hang about one; to follow.
2. To waver; vacillate; debate; hesitate; falter; hang back.
PHR. To hang fire; to hum and haw; to will and to will not; not to know one's own mind.

āgā tāgā le'nā, v. a.
1. To look after; attend to; take care of.
2. To question; call to account; examine.

āgā sambhāl'nā, āgā le'nā, v. n.
1. To go ahead; come forward or in front; proceed; advance; take the lead.
Is chor kā āgā lo, aisā na ho nikal jāē.
2. To bark (a dog) on the approach of a stranger.

āgā mār'nā, agāṛī mār'nā, v. a. To attack or strike in front; attack the advance guard; defeat (an enemy).

اگاڑی अगाड़ी *agā'ṛī*, n. f. See *āgā*.
Kuñjṛan ki agāṛi, qasāi ki pichhāṛi. Prov. The greengrocer at peep of dawn first take, Your market later with the butcher make. (Also used as a *double entendre*). [vances.
1. Money, etc. paid in advance; ad-
2. The first charge or assault; the onset.
Fauj ki agāṛi, āndhī ki pichhāṛi. Prov. The invader's force before, the tempest's is behind.

agāṛī pīchhāṛī, n. f. The ropes with which a horse is tethered.

اگت अगत *ā'gat*, n. f.
1. Property; wealth; stock (*pūñjī*).
2. Respect; courtesy; attention.

agaitī khetī, n. f. An early crop, in contradistinction to (*pachhaitī* late).

اگیرا अगैरा *agai'rā*, n. m. The first sheaves of the crop presented to the zamindār.

H اگارہ اِگیارہ *igār'ah, iggyā'rah*, E.; *gyā'rah, gyārāṅ*, W.; *yā'rāṅ*, Panj. adj. Pr. *ēāraha*. S. एकादश Eleven.

H اگاسی अगासी *agā'sī*, n. f.
1. A turban.
2. A terrace in front of an upper room.

kaib agā'sī, n. f. *Ṭhagī*. The cry of a kite continued from midnight to early morning, which is held a bad omen.

H اُگال उगाल *ugāl'*; Brij. *uglan, oṭhan*; Bhoj. *uggār*; Sah. *gāl*, n. m. S. उद्गार spitting, Pr. *uggār*. What is spat out after chewing anything (especially betel leaf).

ugāl-dān, n. m. A spittoon; a vessel for spitting in (*pīkdān*).

H اُگال उगाल *ugāl'*, n. m. *Ṭhagī*. Old clothes.

H اُگالا उगाला *ugā'lā* W.; *lā'hī* E. n. [crops.
1. An insect which attacks standing
2. Land always saturated with moisture.

H اُگاؤ उगाना *ugā'nā*; Brij. *upchānā*, v. a. Caus. of *ugnā*, q. v.

P آگاہ *āgāh'*, adj.

1. Apprized; advised; aware; acquainted with; knowing; privy to.
2. Informed; versed; conversant.

āgāh kar'nā, v.a. Ped. for H. *jatānā*. [nify.
1. To acquaint; inform; apprize; sig-
2. To report; send word; mention; forewarn.
3. To give notice; make known; notify.

آگاہی *āgā'hī*, n. f. Information; knowledge; acquaintance.

H اُگاہنا *ugāh'nā*, v. a. See اُگاہنا

H اگڈا अगड़ा *ag'ḍā*, adj. From H. *gaḍā*, *gaṛā* fixed, rooted. Brave; firm; resolute; unflinching; strong.

H اگڈا अगड़ा *ag'ḍā*, *ag'ṛā*; Tir. *akh'rā*, n. m. An ear of corn or rice which has been blighted and contains no grain.

H آگر आगर *ā'gar*, adj. S. आकृ to fill up. Full of; competent; versed in; proficient.

Sab gun ki āgar, dhiyā, nak biṉ be-hāl. Prov. You are perfect, my child, you only want a nose. (Great braggers, little doers).

آگر आगर *ā'gar*, *ag'ur*, *ā'gur*, *āh'gar*, n. m. S. आकर a mine.

A salt pit; salt work.

āg'rī, *agu'rī*, *agar'yā*, *aih'grī*; E. *mun'yāṉ*; Mār. *khārol*. n. f. A salt manufacturer.

H اگر अगर *ag'ar*, n. m. S. अगुरु the fragrant aloe wood.

Wood of aloes; *Aquilaria ogallochā*. Wat.

agar kī batī, n. f A candle made of aloe wood.

اگروٹا अगरौटा *agrau'ṭā*, *agar-dān*, n. m. A scent bottle; a vessel for holding *agar* (perfumes).

اگری अगरै *agraī*, adj. Of the color of *agar*.

P اگر *ag'ar*; H. *jo*, conj. If; if so be; in case; in the event of.

agar-che, Even if; although; granted; admit that; notwithstanding.

H اُگرجانا उगरजाना *ug'ar jā'nā*, v. n. *Thagī*. To escape from imprisonment.

H اِگردگر इगरदिगर *ig'ar dig'ar*, adj.

1. Deranged; disarranged; tangled.
2. Deteriorated; spoiled; injured.

Jo kuchh igar digar ho jāegī, to jawāb kaun degā?

3. Out of joint; unhinged; topsy-turvy.

H اگروالا अगरवाला *ag'ar-wālā*, *ag'gar-wāl*, n.m.

1. A race of merchants of the *Vaisyā* tribe from *Agrohā*, to the westward of Delhī.
2. The descendants of *Rājā Agar*.

H اُگر उगह *ug'rah*, *ugrahn'*, n. m. Opp. of *grahn*, eclipse. The illumination of the sun or moon after an eclipse.

H اگڑدھوں اگڑدھوں अगड़ धोंधों *agaṛ dhauṉ dhauṉ*, *agaṛ dauṉ dauṉ*, adj. [lent.
1. Fleshy; fat; plump; obese; corpu-

1. *Yeh ādmi agar dauṉ dauṉ hui.*
2. *Jithāni kā bhaiṉsā agar dhauṉ dhauṉ.* Prov. The elder brother's wife's buffalo (son) is always a good fat one.

2. Strong; powerful; mighty; vigorous.

H اگڑدھتا अगड़धत्ता *agaṛdhat'tā*, adj. High; tall; very large; gigantic.

Ek peṛ agaṛdhat'tā, jekrā jaṛ, na pattā. E. Rus. Riddle. Ans. *Amar-bel*. Air-creeper.

H اگڑم بگڑم अगड़म बगड़म *ag'ṛam bag'ṛam*, *al'lam gal'lam*; Mār. *ag'ṛam sag'ṛam*, n. m.

1. A medley; odds and ends; motley; jumble; farrago.
2. Hash; mess; mash; hodge podge; *omnium gatherum; olla podridā; salmagundi*.
3. Trifles; trumpery; nonsense; trash.

agṛam bagṛam, adj. Promiscuous; composed of odds and ends; mixed.

E اگست अगस्त *ag'ast*, n. m. The month of August.

S اگستي अगस्ति *agas'ti*, n. m. [Wat.
1. A tree; *Aeschynomene grandiflora*.
2. The star Canopus; Argo Navis (A. *suhail*; H. *nāo*).

H آگل आगल *ā'gal* Pop.; *beṇṭā* W. Rus. n. f. S. अर्गल, P'ālī *aggulo*. A bar for fastening a door. [foremost.

H اگلا अगला *ag'la*, *ag'lī*, *agle*, adj. S. अग्र, H. *āge*

1. Coming; next; approaching; impending; at hand; forthcoming; that will be.

Phr. On the cards; all in good time. [going.

2. Previous; preceding; anterior; fore-
3. First; foremost; chief; principal.

Aglī bhaili pachhili, pachhili, pardhān. E. Prov. The first became last, and the last, first.

4. Late; recent; former; old; belonging to a past age or time.

aglā janam, n. m. Hin.
1. Former birth or life.
2. The next world; the future.

aglī pichhlī kar'nī, n. f. The fruits of one's acts in this life, or in a former life accord-

ing to the Hindu belief in the transmigration of souls.

agle waqtoṅ se, adv. From past times; long ago; from a long time; from time immemorial.

Agle waqtoṅ se yoṅ hī hotī āī hai.

aglī, yā agāū mitī rakh'nā, v. a. To antedate.

H اگلا अगला *ag'lā, ag'le, ag'lī*; Rus. *ag'lo, āg'lo*, n. m.

1. The first, or foremost person or thing.
2. A second person; another party.

Aglā kahtā ho to āp chupkā ho rahiye. Prov.

3. The persons now living; the present generation; contemporaries.

Agle ko ghās, na pichhle ko pānī. Prov.
Nor grass for the living, nor water for the dead. [decessors.

4. Elders; forefathers; ancestors; pre-
5. Descendants; posterity; successors.
6. A husband (Wom); consort; wife.

1. *Aglā ghar meṅ nahiṅ hai.* Wom. [Prov.
2. *Aë mere agle, mun māne so kar le.* E. Wom.

7. A member of the wife's or husband's family.
8. God; the Supreme Being.

Agle ke hāth bāt hai, chāhe to ab mehr kar de.

9. One side or party in a match, or lawsuit; an opponent; adversary; antagonist.
10. A despot; tyrant; oppressor.

Aglā māre, aur rone na de. Prov.
The tyrant smites, nor cry permits.

11. The private parts of the body.
12. Opp. of *pichhlā*. Sunset; evening; the time for breaking a fast. Mah.

agle, pro. They; those.

agle pichhle, n. m.

1. Ancestors; elders; predecessors; posterity; offspring; descendants. [tions.
2. Preceding and succeeding genera-

agle zamāne kā ādmī, n. m. *lit.* One who belongs to a former age or generation.
An innocent, artless, simple-minded (*bholā*), plain, or honest person.

Woh agle zamāne kā ādmi hai, kuchh sāt pāch nahiṅ jāntā

اگلا پردہ अगला परदा *aglā par'dā*, n. m. The foremast sail of a ship. [of a ship.

اگلا تھم अगला थम *aglā tham*, n. The foremast

H اگل بگل رکھنا अगल बगल रखना *ag'al bag'al rakhnā*; Tir. *aiṅbhar oṅbluir rakhnaī*, v. a. To put aside or away; put on one side.

H اُگلنا उगलना *ugal'nā, ugāl'nā, jugāl'nā*, v. a. Lat. *jugulum*, H. *galā* the throat. S ग to swallow, उत् + ग to eject.

1. To spit out; bring up from the stomach or craw (as birds for their young).
2. To cast up; throw off; disgorge; discharge; reject.
3. To give back; restore; return; refund (property surreptitiously obtained). [poison.

zahar ugal'nā, v. n. *lit.* To vomit or eject
To shew or betray envy or jealousy.

H اگم अगम *ag'am*; Rus. *ag'gam*, adj. S. अगम्य unapproachable, from अ not, गम् to go.

1. Unlimited; unbounded. [*khān.* Hymn.

Mahimā agam, apār chhatr kī, ko kar sake bakhān.

2. Unfathomable; bottomless. [Song.

Agam jal, aur uthlī ḍoṅgī, kaise utrūṅ pār.

3. First; foremost; chief. [Prov.

Aggam budh Bāṅiyāṅ, aur pachchham budh Jāṭ.
The sharpest the Banyā, the dullest the Jāṭ.

S اگم आगम *ā'gam, ag'am*; Mār. *ag'gam*, n. m. S. आ गम् to come near.

1. Futurity; future life; the next world.
2. A *shāstra*, containing spells and incantations dictated by *Mahādeva*.
3. The East.

Āgam ram dekhā, pachchham ram dekhā,
Maiṅ ne des bāhan kā nā dekhā. Song.

āgam bāndhnā, v. n. To determine the future; forecast; foretell; prophesy.

agam bidyā, n. f. The art or science of foretelling; divination; augury; fortune-telling; prognostication.

agam gyānī, āgam jānī, agāmī, n. m.
A prognosticator; diviner; fore-knower; one who foretells fortunes; a prophet; soothsayer; one versed in the *tantras*.

H اُگن अगुन *ag'un, āg'un*, E.; *saivrī*, W. n. f. Grain set apart for the household god.

H اُگنا उगना *ug'nā, ub'nā, upaj'nā*, v. n. S. उत् up, गम् to go.

1. To sprout; germinate; grow.

Jab se uge bāl, tab se yehi hawāl. Prov.
He has been in this state ever since his hair began to grow.

2. To spring; rise; bud; begin; dawn; set in.

1. *Wohiṅ chāṅd peṛoṅ ke pichhe ugā.*
Uthā lāl sā jagmagātā huā. Phūloṅ kā hār.
2. *Ug'tā hai mere dil meṅ tere pyār kā paudā.* Nazīr.

ugte hī jal jā'nā, v. n. To be withered or blasted at its birth; to be nipped in the bud

اگمن उगमन *ug'man* Rus; *pū'rab* Pop.; *mash'raq* Ped. n. m. The East. [Rus. Song.

Ugman kāni unman ubhrā, pāṅṛi mūlan barsegā.

S اگني अग्नि *ag'ni*; H. *ag'in, ag'an, ā'gī, āg*; Sah. and Pr. *ag'gī*, n. f. Fire.

agni bān, n. m. Ped. Burning arrows; a rocket; a fiery missile.

agni bāo, n. f. The farcy in horses; an eruptive disease in men and elephants; erysipelas.

agni-parikshā, Ordeal by fire.

ag'ni-kon, n. f. The south-east quarter.

agni-hotrī, n. m.
1. One who performs the ceremony of *Hom*; a fire-worshiper.
2. A sect of Brahmans.

agni-hom, n. Performance of worship with fire; offering oblations to fire.

H اگواسي अगवासी *agwā'sī, phālī*, n. The body of the plough-share.

S اگوچر अगोचर *a-go'char*, adj. S. अ not, गो senses, चर् to move, hence imperceptible.
1. Unperceived; imperceptible; invisible; unseen.
2. Hidden; secret; mysterious. [God.

ago'char, n. m. The invisible Supreme Being;

H اگورنا अगोरना *agor'nā* E.; *rakhwā'lī* k. W. v. a. S. अग्र foremost. [care of.
To watch; guard; to look after; take

اگورا अगोरा *agor'ā, agor'yā* E.; *rakhwā'lā* W. n. m. A watchman; guard; a man appointed to watch over crops.

H اگھاڑا अघाड़ा *aghāṛ'ā*, n. m. A plant said to cure the bite of venomous reptiles.

H اُگھاڑنا उघाड़ना *vghāṛ'nā, ugheṛnā* Hin.; *naṅ'gā k.*; *khol'nā*, v. a. S. उत् + घट् to open.
1. To uncover; unveil; expose; open; bare; throw off one's covering or dress.
Apnī ṭāṅg ughāṛye, aur ōp hi lājoṅ marye. Prov.
Expose your leg and die of shame.
(To foul one's own nest). [secret).
2. To disclose; reveal; betray (one's
Ḍhakī ḍabī bāt ughāṛ dī. Wom.

اگھاڑي उघाड़ी *ughāṛ'ī, ugh'ṛī, ughā'ṛā, ugh'ṛā*, adj.
1. Uncovered; exposed; undressed; naked; nude; bare. [Wom. Prov.
1. *Jā ke kāran pahrī sāṛhī, wohī ṭāṅg rahī ughāṛī.*
She exposed her legs after she had made a skirt to cover them. (All her labor was labor lost)
2. *Le-kar chīr kadam chadhi baiṭhe, maiṅ jal bich ughāṛī.* Song. *Krishṅ Lilā.*
With all my clothes he made off up a tree,
Me naked in the water standing see.
2. Plain; clear; manifest; evident.

H اُگھانا उघाना *ughā'nā, ugāh'nā*, v. a. S. उत् +ग्रह् to take up.
1. To gather (rent, tolls, imposts, etc); collect; raise, or net (money); scrape together; raise by subscription.
2. To tax; impose; levy.
3. To beg, or ask for; importune.

اگھاي उघाई *ughāī, ugāī, ugāī puṭāī* W.; *ugā'hī, bil'rī* E. n. f.
1. Collections; proceeds; produce; collection of rent or revenue.
2. Dues; outstandings; money to be realized.

H اگھانا अघाना *aghā'nā, aṅghā'nā*, v. n.
1. To be full (*apharnā*), surfeited, satisfied, satiated, gorged; to have enough.
1. *Aisan burbak kaun haiṅ, khāt jo nahīṅ aghāë?* E. Rus. Prov. Saying.
Every fool knows when his stomach is full.
2. *Eka hī sādhe sab sadhe, sab sādhe sab jāe.*
Jo gahi sewe mūl kāṅ, phūle, phale aghāe.
Tulsī Dās.
Attached to one, shall all obtain,
To all given up, not one shall gain.
Embrace the root and cherish it,
Fruit-bending boughs your benefit.
3. *Bhākal ahas, kī ahas aghāë?*
Kahe to kuchh deoṅ khilāë. Bhoj. *Birhā*
Are you hungry or full? Will you have anything to eat?
2. To swell with pride; to give oneself airs.
Khānā, aur aghānā. Prov.
1. Laid in, laid down. 2. To be full is to swell.

aghā'nā E.; *aghā'yā, aghā'ī*, W. adj.
Full; surfeited; satiated; satisfied.
1. *Aghānā bagulā, pothyā tit.* Prov.
The full stork smells stinking fish.
(To a full belly all meat is bad).
2. *Bhākhe ber, aghāë gāṅde.* Prov.
Berries for the hungry, sweets to the full.

اگھاي अघाई *aghā'ī, aṅghāī*, n. f. [glut.
Fullness; repletion; surfeit; satiety; *aghā'yā aghā'ī*, W.; *aghā'nā* E. n. m. One who enjoys a competency; a rich man or woman.

اگھاى अघाई *aghāī, agāhī*, adv. Severely; harshly; with a strong or heavy hand.
E. rānī jī, abhī karāṅ darbār, sazā maiṅ dūṅ aghāī,
Zulam mahal meṅ kyā, kasar kuchh chhoṛī nāhīṅ.
Play. *Rūp Basaṅt.*

H اُگھڑنا उघड़ना *ughar'nā* Hin.; *naṅgā honā* Pop. v. n. S. उत् up, घट् to go. To be uncovered, exposed, discovered, laid bare.

H اگھن अघन *agh'an, maṅg'sir*, n. m. S. अग्र-हायन, from अग्र before, हायन् year, i. e. the beginning of the year, Old style.
The eighth month of the luni-solar year corresponding with November-December.

اگھني अघनी *agh'nī*, E. n. f. The produce of that portion of the *Kharīf*, or cold weather crop, which is gathered in the month *Aghan*; the harvest of the cold season.

agh'nī fasl, n. The cold weather harvest, reaped in Nov. and Dec.

H اُگھنا उघना *ugh'nā*, v. n. To be collected, gathered, raised by subscription.

H اگھورپنتي अघोर पन्थ *aghor-panth, ghor-panth, aghor-panthī*, n. m. *aghor*, a title of Shiv. from S. *a* not, *ghor* fear.

An order of Hindū mendicants who worship Siv. They eat everything, however filthy or unclean, even human carcases; hence, a gross or filthy feeder; a dirty-looking man.

اگھوری अघोरी *agho'rī, gho'rī*, adj.

1. Filthy; unclean; impure: nasty.

2. A glutton; greedy-gut; gormandizer; voracious eater.

aghorī-pan,—panā, n. m. [dirtiness.

1. Impurity; uncleanliness; filthiness;

2. Greediness; covetousness.

H آگے आगे *ā'ge, agā'ṛī*; Rus. *agā'ṛū, āgū*, adv.

1. Before; in front; in the presence of.

1. *Mat kar sās burāī, tere bhī āge jāi.* Prov.
The ill you do to me to-day,
Tomorrow will your daughter pay.
(The remonstrance of the daughter-in-law with her mother-in law).

2. *Āge daur, pichhe chaur.* Prov.
Fast run, fast lose.
(The more haste the worse speed).

3. *Ās se nāth, na pichhe pagā,*
Sab se bhalā kumhār kī gadhā. Prov.
Nor halter, nor heel-ropes has he,
As the potter's donkey who so free!

2 Opposite; *vis-a-vis*; fronting: facing.

3. In view; in sight; before one's nose.
Apnī chīz apne āge bhalī.

4. In the life time, or reign of. [ahead.

5. In advance; foremost; headmost;
Daur meṅ āge nikal gayā.

6. Hereafter; henceforth: in future; after this.

7. Again; over again; for the future.

8. Next in time or place; then; afterwards.

9. Beyond; further on; further; further more; more than this.
Sāiṅ, āge dekho. Holy father, ask further on.

10. In former times; formerly; in the good old times (*pahle*). [adv.

āge āge, āgū āgū, agāṛī agāṛī, aṛāṛū aṛāṛū,

1. The emphatic form of *āgē*, q. v.

2. Before; ahead. *Āge āge chalo.*

3. Later on; by and by; hereafter; anon; in process of time.
Ibtidāē ishq hai, rotā hai kyā?
Āge āge dekh to hotā hai kyā! [sigh.
Your love is yet but new, too soon for plaintive
Hereafter you shall see what you shall see perdye.

āge ānā, v. n.

1. To come forward; come in sight, front, or view.

2. To face; confront; defy; challenge.

3. To approach; come or get near.

4. To come between (as a shield); to protect; come down (some supernatural power to save one from misery or misfortune).

5. To happen; turn out; betide; befall; occur; happen to; come to pass. [*māṅ*,
1. *Ai bhaiyā re, is nagar ko jā, likhī karmaṅ ke*
Jo mālā ne kahī, wohī ab āge āī.
Play. *Rūp Basant.*

2. *Jis kāran māṅd muṅḍāyā, so dukh āge āyā.*
The ill for which he shaved his head, Prov.
Still haunted him and never fled.

☞ A silly fellow, who complained of having to work for his bread, was recommended to shave his head and became a mendicant; but he found begging much harder work.

6. To reap what one has sown; to get; suffer; to be served out.

1. *Terā kiyā, tere āge āē.* Prov.

2. *Kuchh diyā liyā hī āge ā gayā.* Prov.
Our good deeds are our shield. [*kaṅsāyo.*

3. *Ek same jag lo haṅste, in nainan jag make*
Torā kuchh dos nahiṅ, sājan, morā kiyā more
āge āyo. Dohā.
Once at the world I laughed, these eyes
'gainst me the laugh have turned,
Not yours the fault, my love, mine act 'gainst
me hath but returned.

4. *Pūt kare, bhatār ke āge āē.* Prov.
For the son's ill ways the husband pays. [Prov.

5. *Bāp kare, bāp ke āge āwe; beṭā kare bete ke āge.*
The father's sin before the father comes, the son's the son o'ercomes.

6. *Jaisā de, waisā pāē, pūt bhatār ke āge āē.* Prov.
All ye shall reap even as ye sow,
Husband and son this truth shall show.

☞ It is related that in order to test this saying, a woman once gave a *fuqīr* (beggar) two poisoned cakes which were unfortunately eaten however by her two sons, to whom the *faqīr* hospitably offered them while they stopped at the *fuqīr's* station for a drink of water.

7. To be about to be disclosed, discovered, brought to light. [Prov.
"Nāī, nāī, bāl kitne"? "Jijmān, sab āge hī āte haiṅ."
"Pray Mr. Barber, how many hairs have I on my head"? "They will soon come before you, Sir."

āge baṛh'nā, āge jā'nā, v. n.

1. To go before; proceed; progress; march, go, move, or pass forward; go on; get on; pass on; get along; push on; go one's way; jog on.

2. To go ahead; make head; work one's way; press forward; get over the ground; gain ground; make progress; keep or hold on one's course.
PHR. To make rapid strides; push or elbow one's way; steal a march.

3. To go forward in order to meet and escort a visitor.

4. To outstrip; outstep; outturn; distance; go beyond.

5. To come forward; face; front; confront; oppose.
Bachā maiṅ hūṅ mardāṅnā!
Are āge baṛh-ke ā nā! Dayā Rām kā kaṛhā.
A warrior, boy, before you, see!
Come on! Canst break a lance with me?

6. To surpass; excel; beat; get the better of. [introduce.

7. To lead; shew the way; usher in;

8. To face; confront; oppose; challenge.

āge pīchhe, adv. [in a line.

1. One after the other; in succession;

2. Front and rear; before and behind; fore and aft. [henceforward.

3. Again; henceforth; hereafter;

Āge pichhe aisā mat karnā.

4. Sooner or later; late or early; first or last.

Āge pichhe sab chal baseṅge. Prov.

5. Straggling; irregularly; in disorder; helter skelter.

Āge pichhe mat chalo, sāt chalo. [away.

6. In one's absence; gone from home;

Āge pichhe mere ghar mat āyā karo.

7. When the time or occasion serves; when opportunity offers.

Āge pichhe chugli khā detā hai. [=khar).

8. Transposed (A. *muqaddam moa'khar*).

āge pichhe chalnā, yā phirnā, v. n.

1. To move in a line or row; to follow one after the other. [in disorder.

2. To straggle; move irregularly or

āge khudā kā nām. lit. There is nothing but God. No more; that's all.

1. *Shām ko chār kabāb khātā hūn, āge Khudā kā nām.* Galib.

2. *Mere to ek yehi beṭā hai, āge Khudā kā nām.*

āge dhar le'nā, agāṛū rakh'nā, v. a.

1. To lay, put, or place before.

Apnī chiz āge dhar lo.

2. To offer; present; give. Hin.

Chār rupaiē āge dhare Hin.

3. To make one go before him; to escort (a prisoner); keep in sight.

Ṭhoḍ mere, aur āge dhar le. Prov. Saying. The stronger strikes, and drives before him.

āge, yā āgā dekh-ke. adv.

1. With one's eyes open.

Āge dekh-ke chal, nahin ṭhokar khāegā.

2. Carefully; attentively; with circumspection.

āge dekh'nā, v. n.

1. To look before one; to open one's eyes.

2. To take care; or be careful; to look about one.

āge ḍāl'nā, Hin. v. a.

1. To throw or place before one.

2. To supply a widow with money for her support. (This money is given her by her relations on the death of her husband).

Kaho bhai, bhāwaj ke āge kyā ḍālā?

āge ḍol'nā,—khelnā, v. n. To play, romp, skip, or dance before one

Kisi ke nāti pote khelen.
Kisi ke dheote āge ḍolen. Bhajan.

Some see their sons', and some their daughters' bairns before them skip and play.

āge se, adv. Before hand; before; previously; in anticipation.

āge se ṭhān'nā, pahle se ṭhānnā yā nīyat k. v. a. To predetermine; settle beforehand; presume; jump to a conclusion; preconceive.

āge se ṭhahrā'nā, pahle se—, v. a. To forejudge; prejudge; prejudicate.

PHR. To look only at one side of the shield; to be wedded to an opinion.

āge se rok'nā, pahle se—, v. a. To stop beforehand; be beforehand with; pre-occupy; prevent; forestall.

āge se soch'nā, v. a. To consider beforehand; foresee; anticipate.

Ab kyoṅ pachhtāte ho, āge se sochnā thā.

āge se gāṇṭh'nā, v. a. To pre-engage; be beforehand with.

āge se nikal'nā, yā nikal jā'nā, v. a. To pass or go before; to pass one.

Āge dukāṅ ke nālā hai mauj mār chaltā,
Ālam tarah tarah kā āge se hai nikaltā. Nazīr.

Before the shop a stream wave-tossed dashed by,
A world of sorts of people streamed foreby.

āge se haṭnā, v. n. To give way; go back.

āge kā uṭhā khāne-wālā, n. m.

1. A dependent; retainer; follower; servant. [sycophant.

2. A parasite; hanger-on; toad-eater;

3. A *double entendre.*

āge kā qadam pichhe haṭnā, yā paṛ'nā, v. n.

1. To fall or go back; retrograde; lose ground; recede.

Tum lage gairoṅ se milne, dil hamārā phat gayā,
Jo qadam ulfat kā thā ēge, so pichhe hat gayā.
Manzar.

2. To shrink back; recoil; fly from; flinch.

Dar ke māre āge kā qadam pichhe paṛtā thā.

āge kar'nā, v. a.

1. To produce; adduce; bring forward; set forth. [present.

2. To place, set, or lay before one; to

āge ho nā, v. n. See *āge baṛh'nā.* (1,2,4 to 8).

2. To come before one with one's face uncovered (modestly, or immodestly). Mah.

3. To bandy words with; to be impertinent or saucy.

qadam āge rakh'nā.

1. To step forward; advance; move; stir.

2. To make a beginning; to commence; begin; enter upon.

3. To found; originate; set an example.

اگوا अगवा *ag'vā, ag'uī, ag'uā*, n. m.

1. One who goes before; a runner; a village servant who acts as a guide to travellers; a guide; leader.

2. E. One who negotiates a marriage; a match-maker. [man's skirt.

3. The opening or slit in a Hindū wo-

اگوار अगवार *agwār'*; Mār. *ūrī*, n. m.

The portion of grain set apart for the village servants, like the customary "sharping corn" in England; the perquisite of the ploughman in kind, rent, etc., paid in advance.

اگواڑے پچھواڑے अगवाड़े पिछवाड़े *agwā'ṛe pichhwā'ṛe, ag'aṛ bag'aṛ*; Garh. *agā pachhā*; Mār. *agoṛ' pachhoṛ'*, n. m.

1. Neighbourhood (*aṛos paṛos*): vicinage.
2. Persons living in front and rear of a house; neighbours.

اگوانی अगवानी *agvā'nī, agvā'hī, āgvā'ī, agau'nī, agmā'nī*, n. f.
1. Guidance; direction; leadership.
2. Guide; leader; forerunner.
3. Reception; welcome; going or sending forward to meet and receive a visitor with honor (*istiqbāl*).
4. Agent; attorney; manager; secretary.

agvā'nī kar'nā, v. a. To advance to meet the bridegroom, or a visitor on the road; escort to one's home.

اگور अगौर *agaur', agau'rī*, E. adv. An advance of rent paid by the cultivator to the *Zamīndār* in the months of *Jeṭh* and *Āsāṛh*.

agaur baṭāī, n. f. A division of the crop in predeterminated proportions between landlord and tenant; a watching and sharing, each party keeping a watch over the fields that none of the crop be fraudulently made away with.

H اگیا अगिया *agiyā*, n. m. A bird; *Alauda aggia, Buch.*

H آگیا आज्ञा *āg'gyā, aj'gyā*, n. f. S. आ + ज्ञा to command.
1. Order; command; injunction; precept.
2. Provision; direction; instruction; requisition.
3. Leave; license; warrant; permission.
4. An edict; award; decree.
5. *In Gram.* The imperative mood.

āggyā pāl'nā, v. n. To obey orders (*hukm bajā lānā*).

aggyā de'nā, aggyā kar'nā, v. a.
1. To issue or pass an order; give orders.
2. To permit; allow; admit.
3. To decide; settle; conclude.
4. To instruct; direct; guide.

ag'gyā-kā'rī, adj.
1. Acting according to orders.
2. Obedient; submissive (*tābe-dār*); dutiful.

So woh jag meṅ dhan hai nārī,
Jo pritam ki aggyā-kārī. *Champā.*
All praise unto the duteous wife
Who minds her husband all her life.

aggyā meṅ rakh'nā, v. a.
1. To keep under subjection or control.
2. To govern; rule.

āggyā meṅ rah'nā, āggyā mān'nā, v. n. To obey; submit.

aggyā meṅ lā'nā, v. a. To bring under control; subdue; master.

آگیا پتر आज्ञा पत्र *āggyā-patra*; A. P. *hukmnāmah*, n. m. A written order; a warrant or commission; an edict.

H اگیاگھاس अगया घास *ag'yā-ghās*; E.—*khar*; A. *iz'khar*, n. f. Lemon grass; *Andropogon schœnanthus.* Wat.

H اگیان अज्ञान *aggyān'*; P. *nādanī*, n. m. S. अ not, ज्ञा to know.
Ignorance; folly; stupidity.

aggyā'nī, ajān, an-jān; P. *nā'dān*, adj.
1. Not knowing; unknowing; ignorant.
2. Thoughtless; inconsiderate; foolish.

H ال अल *al, alh*, n. f. Family name; patronymic.

H آل आल *āl*, n. f.
1. A plant, from the root of which a red dye is prepared; *Morinda citrifolia.* Wat.
2. A green stalk of onion.
3. A pumpkin (*ghīā*).

ālī raṅg, āl kā raṅg, n. m. A colour extracted from the *āl* tree; *Morinda tinctoria.* Wat.

H آل आल *āl*; Tir. *hāl*; Mag. *odāī*; Bhoj. *odā*; P. *tarī*, n. f. S. ओल, Pāli *allo* wet. Moisture.

Āl se āl mil gaī. Rus.
Soaked through and met the moisture of the ground above and the soil below.

ولی आला *ālā, gīlā* Pop.; *tar* Ped. adj.
1. Wet; moist; saturated, especially with rain. [W. Rus.

1. *Ib dharti ālī nā sat, dauthāiṅ uṭh-kai jot lai.*
The ground is just moist enough, plough it early to-morrow morning.
2. *Ālā ūdhan, ūnchā chūlhā, tawā niputto bhāri rī.*
Mālan aggyā jalti nāhiṅ, phūṅkat, phūṅkat hāri rī. W. Rus. Song.
The fuel's wet, the grate too high,
The plate so thick—barren blast it.
I've blown and blown, done up am I,
The fire wont burn the deuce a bit. [sore).

2. Running, full of running matter (a

H آل आल *āl*, prep. probably from Panj. *nāl*.
Near; with; by (*pās*).

Āj raho nikore āl. Song.

A آل *āl, āl aulād*, n. f. [cendants.
1. Offspring; children; progeny; des-
2. Family; house; race; dynasty.

☞ In the original Arabic, *āl* signifies the issue born to the daughter, and *aulād*, the issue of the son.

āl bel, āl o aṭ'āl, n. f. Offspring; children; issue.

Āl bel barhti rahe. Benediction.

āl-i-sulṭānī, n. m. Dynasty; royal dynasty; royal family.

A ال *al*, The Arabic article answering to *the*.

الامان *al-amān'*. intj. God save us! Heaven preserve me! mercy on us! God forbid!

Aisi aurat se al-amān !

آلتوکل *al tavak'kul*, adv. A. علي التوكل resignation to the will of God. On the chance; by guess; at a rough guess; heads or tails.

al-tavaklī, Pop. adj. Conjectural; presumptive; suppositious.

الحال *al-hāl, il-hāl, fil-hāl*, Ped. adv. See *abhī*.

الحق *al-haq*, adv.

1. In truth; assuredly; verily; truly (*sach*); sooth to say.

2. Actually; indeed; no doubt (*be-shak*).

al-haq, intj. O yes! aye! exactly! surely! indeed! [*Koran.*

الحمد *al-hamd*, n. f. The first *sūrat* in the

al-hamd parh-kar phūnk'nā, v. a. To read the first chapter of the *Qurān* and then blow upon the face of a person to protect him from supernatural influences. [be praised!

al-hamdo lillāh, intj. Thank God! Heaven

العبد *al-ābd*, n. m. A. ال the, عبد slave. *lit.* the slave, or servant. The signature or initials of a subordinate officer or servant.

الغيبُ عندالله *al-gaib o ind-allah*. God only knows what is hidden; God knows (*Khudā jāne*); God is omniscient.

القبضُ دليل الملک *al qabzo dalil-ul-milk, lit.* Possession is presumptive proof of ownership.

القصّہ *al-qis'sah, al-gar'az*; A. P. *qissah kotāh*, adv. In a word; in short; in fine; in fact; at last; at long and last.

PHR. To sum up; to make a long story short.

المضاعف *al-muza"f'*, adj. Twice; double; twofold (*dūnā*).

الوداع *al-wid'ā"*, n. m. The last Friday in the month of *Ramzān*. [(*salām*).

al-wid'ā, intj. Adieu; farewell; good bye

A إلّا *il'lā*; H. *paran'tu, parant'*, conj. But; besides; moreover.

H آلا आला *ā'lā*; Brij. *āro*; Mār. *ālyo*; Sah. *āllā*, n. f. S. आलय place. A small recess in a pillar or wall for holding a lamp, etc.; niche (*tāq*); receptacle.

1. *Divāl khoi āloń ne, ghar khoyā sālo ń ne.* Prov. The niche brought down the wall, the brother in-law the house and all.

2. *Āla de nivālā.* Prov. Recess! my mess! [flesh). (What is bred in the bone must come out in the ☞ The story is told of a beggar girl who pined in the luxurious affluence of a royal seraglio, into which she was admitted, until the king's physician hit upon the expedient of placing her food in a niche in the wall, which she supplicated just as she was wont to beg from persons in the streets in early life.

H آلا आला *ā'lā, ālhā*, n. m.

1. The name of a hero or poet.

2. A song about *Ālā* and *Udal*, a ballad; heroic poem; epic poetry. [another.

3. The name by which *Thags* call one

ālā gā'nā, v. a.

1. To tell one's own story; to blow one's own trumpet.

2. To tell a long story; to dwell on a subject.

Kahān ki ālā gāi.

H آلا، آلا आला बाला *ālā bālā, āle bāle*; Sah. *alle balle*, n. m. From P. *āre, bale* yes. Hum and haw. [*maṭol*).

1. Evasion; shuffling; putting off (*ṭāl*

2. Imposition; deception; fraud; deceit.

3. Idleness; inactivity; indolence; sloth.

Din khoyā āle bāle, kātan baithī dīyā nyāle. Prov. She 'll moon about all day, by lamp-light spin away.

ālā bālā batā'nā, ṭāle bāle batānā, v. a.

1. To put off; delay; shuffle; evade.

Kuchh dete ho na dilāte ho, roz āle bāle batāte ho.

2. To delude; dupe; trick; impose on.

Āle bāle batā-ke ṭhag liyā.

H آلاپ आलाप *ālāp', alàp'*; Sah. *lāp*, n. f. S. आ + लप् to speak. Pāli. *allāpo*. [in singing.

1. Modulation, or raising of the voice

2. A prelude to a song.

3. Enumeration of the questions in an Arithmetical or Algebraic sum.

الاپنا आलापना *alāp'nā, ālāp'nā*, v. a.

1. To tune the voice; run over the gamut; catch the proper key; pitch or raise the voice.

2. To cry (with pain); to groan.

Māre dard ke alāp rahā hai.

A آلات *ālāt'*, n. f. pl. of آلت. Implements; tools; instruments; apparatus.

H آلاريسي आलारेसी *ālā-re'sī, ālārā'sī*, n. f. Carelessness; inattention; indifference, (*be-parwāī*).

Unke mizāj meń baṛī ālā-resī hai.

ālāresī, adj. Careless; heedless; indifferent.

H اُلاڑ उलाड़ *ulāṛ', ulāl'*, adj. S. उत् up, लुन्, H. *luṛhnā* to roll. Liable to overturn; overladen at the back (a cart).

Gāṛi ulāṛ hai, āge ko baitho.

H اُلاڑنا उलाड़ना *ulāṛ'nā, ulāl'nā*, Caus. of *ulaṛ'nā*, v. a. To overset; upset; tilt over.

g—r ulāṛ-ke paṛ rah'nā, v. n. To lie down on one's belly; to lie down; loll; sleep; to be in a sound sleep. [of boat.

H اُلاک उलाक *ulāk'*; Sah. *ulāngh'*, n. m. A kind

H آلان आलान *ālān', alān'*, n. m. S. आलान.

1. The brushwood used for creepers to run on.

2. A chain for binding an elephant to a post.

[v. n.

H الّانا अल्लाना *allā'nā, alalā'nā* E.; *chillānā,*

1. To scream; squeak; squall; squeal.
2. To shriek; groan; wail.

H اُلانک उलांक *ulāṅk'*, E. adj. Plump; fat; in good case..

H اُلانگنا उलांगना *ulāṅg'nā, ulāṅgh'nā, ulaṅk'nā, chhalāṅg'nā, phalāṅg'nā, phāṅd'nā* W.; *lāṅg'nā* E.; *ullangh'an* Tir.; *lā'ghan* Bhoj.; v. a. S. **लङ्घ्** to leap.

1. To leap over; cross; clear; run across.
Billī ulāṅg-ke to nahiṅ āī, jo jhāṅj lāī. / Wom.
You have n't crossed a cat's path that you are so quarrelsome!
2. To pass over; overlook; disregard.
Huqqā ulāṅgtā nahiṅ hai.
Pass the hookah fair. i. e. dont pass the next man over.
3. To ride; mount; cross (a horse).
Ghorā ulāṅgnā.
4. Used as a *double entendre*.
Nai bachherī ko ulāṅgo, jo kuchh dam hai.

Z.H. اُلاو अलाओ *alā'o, alāv*; Sah. *lāo*; W. Rus. *pūar, pūr*; E. Rus. *adāh, dhinor*, n. m.
A fire; a bonfire; a fire kindled in a pit before the village, and the villagers seated round it with their *hukkās*.

H اُلاہنا उलाहना *ulāh'nā, ulhā'nā* Mah.; *ulā'enā* W. Hin.; *urāh'no* Brij.; *ulah'nā* E.; *urhan* Mag.; *oran* Bhoj.; *olambo* Mār., S. **उपालम्भ** from **उप** + **आ** + **लाभ्** to censure, revile.
Casting in one's teeth; a reproach; complaint.
ulāh'nā de'nā, v.a. To reproach; accuse; complain against.
Bāt bigāṛī āp se, hamiṅ ulāhnā det. Song.

PH اِلایچی इलायची *ilā'echī, ilā'chī*; Rus. and Sah. *lāchī*; Mag. *lāṅchī, rāṅchi*, n. f. S. **एला** cardamoms. [Wat.

1. Cardamoms; *Alpinia cardamomum.*
Dijye pān, yā dalī, kuchh ho,
Laung, ilāchī, bhalī, burī kuchh ho. Inshā.
2. A female friend.
Ab ilāchi ko maiṅ apne ghar bulāūṅ dūr pār /
Us ko maiṅ apne chhaparkhat par sulāūṅ,
dūr pār / Wom. Rangīn.

ilāchī bāṅṭ'nā, v. a. *lit.* To distribute cardamoms.
☞ A part of the marriage ceremony among Mahomedan women, when cardamoms, betel leaf and sugar, placed in a covered dish, are sent by the hands of a female servant, attended with music, to the female relatives who are invited to the feast.
1. To invite; call; send an invitation to.
2. (Mah. Wom.) To form an attachment or intimacy.

ilāchī bun'dā, iḷāchī ḍoṛā, ilāchī kā doḍā, n. m. The capsule or pod of the cardamom.

ilāchī-dā'nā, n. m. [comfit.
1. Cardamom coated with sugar; a
2. A player or dancing girl of small stature (a term of praise, used half in jest).
Are wā! mere ilāchī dāne! Play. *Bhāṅḍ.*

baṛī ilāchī, n. f. A large inferior kind of cardamoms.

chhoṭī ilāchī, n. f. A small, superior kind of cardamoms.

اِلاچا इलाचा *ilā'chā*, n. m. Cloth woven of silk and thread to represent cardamoms.

P اَلایش *ālā'ish*; Illit. *alāish*, n. f. P. *ālūdan* to besmear.
1. Pollution; contamination.
2. *Pus*; matter; the entrails.
1. *Āj is zakhm meṅ se bahut ālāish niklī.*
2. *Is khargosh kā ālāish nikāl ḍālo.*

A اَلبتّہ albat'tā; Illit. *albatte*; Rus. *albat*, adv.
1. Certainly; surely; assuredly; of course; inevitably; necessarily.
Jo jāē Kalcutte, 'khe khāē albatte. Prov.
Whoe'er to Calcutta has been, has eaten dirt *certes* I ween.
2. To be sure; "thou hast said;" exactly; precisely; truly.
Badan pe nahiṅ lattā, pān khāeṅ albattā! Prov.
Of clothes to his back he has not an ell,
Betel lip-redd'ning he sports like a swell!
3. Yes; aye; very well; even so; just so.
4. By all means; so be it; be it so; *ex concesso.*

H اَل بل अलबल *al-bal*, n. m. S. **बलम्** abundance, H. *al* much, *bal* power. [potence.
The greatest strength or power; omni-
Al bal Khudā bal. Prov. God is omnipotent.

H اَل بلل अलबिलल *al bil'al*, Sah. *alal'lā, bilal'lā*, adv. Useless; of no use; vain; profitless; fruitless; inoperative.
Bahre āge gānā, aur gūnge āge gal,
Andhe āge nāchnā, tinoṅ al bilal. Prov.
To sing to the deaf, as to talk to the dumb, and withal,
To dance to the blind, are three things useless all.

H اَلبیٹ अलबेट *albeṭ'*, n. f. S. **वे** weave, H. *baṭ* twist. A turn; twist; winding; convolution.
Rassī ki albeṭ khul gaī.
albeṭ de'nā, v. a. To twist; twine; wind.

H اَلبیلا अलबेला *albe'lā, albe'lī*, adj. S. **बलम्** abundance, **वेल्** to go, H. *bal* a twist.

* *Āke khānā*, 1. To live by rowing (*khenā*).
2. To eat dirt.

1. Wayward; capricious; fanciful; humorsome.
Albelī nār kahā na māne.
2. Unfettered; free; fearless; independent (*āzād*). [E. Rus. Song.
1. *Maiṅ to albelī goryā, hamār koū kā kari.*
2. *Maiṅ mālan albelī, rahūṅ bāg men akelī,*
Chaman hove gulzār, mahak rahī rāī chambelī.
Play. *Chaubolā.*
In me a maiden gardener gay you see,
Alone I dwell within this garden free,
The flower beds' bloom, the jasmine's scent 'bout me.
3. Careless; indifferent (*be-parvā*); reckless; *sans souci.* [*unique.*
4. Peculiar; singular; uncommon;
5. Strange; odd; extraordinary (*anokhā*); queer; quaint; fantastic; grotesque.
6. Wild; playful; sportive; skittish.
7. Volatile; lively; sprightly; airy; gay.
8. Light; free and easy; debonair; *degagé* [wanton.
9. Irrepressible; rampant; skittish;
10. Spruce; smart; showy; dapper; janty.
11. Engaging; winsome; charming; fascinating (*mohnī*).
12. Beautiful; handsome (*sundar*); lovely. [(*bholā*).
13. Simple; innocent; *naive*; artless
Merī albelī banno / bāzū band dhile.
Marriage Song. *Suhāg.*
14. Childish; trifling; frivolous; senseless; silly.

البيلا अलबेला *albe'lā, albelī*, n.
1. A wild, wayward, frolicsome, skittish person.
2. A beau (*bāṅkā*); spark; buck; blade.
Ghar meṅ nahiṅ tāgā, albelā māṅge pāgā. Prov.
Not a thread in the house, the swell wants a turban.
3. A beauty; a handsome person.
Shakal bārī ki sī, nāṁ Albele Lāl! Prov.
As ugly as the devil, and Beauty his name!
4. A fast man, or woman; a man of pleasure; voluptuary; rake; gallant; *fille de joie.* [noodle.
5. A simpleton; a fool (*ahmaq*); ninny;
1. *Albelī ne pakāī khīr, dūdh kī jagah ḍālā nīr.* Prov.
A ninny made of *khīr* a mess,
She water used for milk witless.
2. *Aur woh hotiyāṅ huiṅ albelī,*
Maiṅ nahīṅ aisī kachchī goliyāṅ khelī. Shauq.
Others no doubt there are of simple mind;
In me, be sure, no simpleton you'll find.

البيلاپن अलबेलापन *albe'lā-pan, albel-pan*, n. m.
1. Wildness; giddiness; sportiveness; frolic.
2. Waywardness; capriciousness; humour; whimsey.
3. Sprightliness; gaiety; *gaieté de cœur*; friskiness. [viousness.
4. Wantonness; skittishness; lasci-
5. Airs; blandishments; coquettishness.
Mujh ko bhātā hai terā khelāpan, [Rangīn.
Wāh! kyā khūb yeh albelā-pan! Wom.
Your playful airs are sweet to me,
Your simple freedoms fair to see!
6. Spruceness; smartness; jauntiness.
7. Charm; fascination; winsomeness.
8. Beauty; prettiness; loveliness; elegance.
9. Simplicity; artlessness; innocence.
10. Childishness; puerility; silliness.
11. Freedom; independence; a *negligé* air.
12. Carelessness; heedlessness; recklessness.
13 Singularity; peculiarity; character.
14. Quaintness; oddity; grotesqueness.

H اَلاپ अलाप *al'ap*, n. f. An unexpected misfortune; a piece of ill luck; death; violent death. *Chalo, jān bachī, alap ṭalī.*

Port. الپين *alpīn'* E.; *ālpīn'* W. n. m. Port. *alfinete.* A pin.

A آلت *ālat', ā'la*, n. f.
1. A tool; an utensil; implement; instrument; apparatus.
2. The running or rigging of a ship.
3. The *penis*; *membrum virile* (*azv-i-tanāsul*).

H اَلتا अलता *al'tā, artā*, E.; *ārat* Tir.; *mahāvar* W. n. m. S. अलक्त.
Cotton strongly impregnated with lac-dye ready for dyeing, used by *Hindū* women for staining their feet red.

A إلتجا *iltijā'*, n. f. لجا Fleeing for refuge.
1. Importunity; supplication; solicitation. [prayer.
2. Entreaty (*arzdās*); petition; urgent
Dunyā meṅ kab nikaltī hai be-iltijā garaz Zafar.
iltijā kar'nā, v. a. To pray; press; importune; beseech.

A إلتفات *iltifāt'*, n. m. لفت Turning towards another. Regard; attention; respect; courtesy; consideration.
iltifāt na kar'nā, v. n. Not to attend to; not to treat with consideration; to discountenance; refuse to entertain; reject.

A إلتماس *iltimās'*, n. m. لمس Praying. A request; petition.

T اَلتمغا *altamġā, tamġā*, n. m. T. آل red, تمغا a stamp or impression. [medal.
The royal insignia, seal, diploma; a

H اَلتني अलतनी *alta'nī*, n. f. H. *tanī* string.

The rope round the neck of an elephant, in which the driver puts his feet as in stirrups.

H اُلتھا उल्था *ul'thā, ulṭā*, n. m. Translation (*tarjumah*); version.

H اُلتی پالتی مارنا पाल्ती पाल्ती मारना *ālṯī pālṯī mārnā, panthī pūr'nā* W.; *pālthī mār'nā* E. v. a To sit on the hams; to squat.

H اُلٹ उलट *ul'aṭ*; Tir. *un'ṭā*, n. m.

1. Inversion; reversion; reversal. [verse.
2. The opposite; contrary; reverse; in-
3. The wrong side.
4. Subversion; vicissitude; change. [Ved.

ulaṭ bed, labed', n. m. What is contrary to the
ulaṭ pech, ulaṭ peich, ulaṭ pher, n. m.

1. Embarrassment; perplexity; dilemma.
2. Intricacy; labyrinth; net.
3. Mishap; misfortune; misery.
4. The wheel of fortune; vicissitudes of fortune.
5. Mess; scrape; difficulty.

ulaṭ pech kī bāteṅ, ulaṭ pher kī bāteṅ, n. f. Crooked or crafty speech; the labyrinth of false philosophy.

Bandi ye tumhārī ulaṭ pech kī bāteṅ nahiṅ samajhtī. Mah. Wom.

ulat pech meṅ phaṅsnā, v. n. To be entangled in difficulties; to be in a pickle.

اٹا उलटा *ul'ṭā*, adj.

1. Inverted; upside down; wrong.

Phr. Wrong side up; topside t'other way.

Ulṭi ṭopī, gur chane. Boys' chaff.

Your cap's the wrong side out, jaggery and gram fork out.

2. Reversed; contrary; opposite.
3. Contrary to the laws of nature.
4. Stupid; idiotic; brainless.
5. Wrong; incorrect; erroneous.

ulṭā bhāṛā, n. Return hire.

ulṭā pardā, n. m. Opp. of *sīdhā pardā*, The cut of an *aṅgarkhā* to the left hand side, as worn by *Hindūs*.

ul'ṭā pul'ṭā, ulaṭ pulaṭ, adj.

1. Subverted; inverted; topsy turvy; upside down; inside out. [irregular.
2. Disordered; deranged; confused;
3. Involved; tangled; jumbled.

ulṭā phirnā, v. n. To return; retrace one's steps.

ulṭā dhaṛā bāṅdhnā, v. n. To bring a cross suit or counter action.

اٹا उलटा *ul'ṭā, ulṭī*; Rus. *oṇṭhī*, adv. [*versa*.

1. On the contrary; *per contra*; *vice*

1. *Ulṭe bāṅs Bareli ko!* Prov.
Bamboos to Bareilly! (Coals to Newcastle).

2. *Ulṭā chor kotvāle ḍāṅṭe!* Prov.
The thief threatens the constable!

3. *Ulṭi Gaṅgā bahnā!* Prov.
The Ganges flowing upwards!

2. In spite of; notwithstanding. [justly.
3. Causelessly; wrongly; unfairly; un-

Ulṭi ṭāṅgeṅ gale meṅ paṛiṅ. Prov.
His own neck was entangled in his legs, i. e. He was caught in his own trap.

4. On the other hand.

ulṭā pulṭā kar'nā, ulaṭ pulaṭ —, ulṭā'nā pulṭā'nā, v. a.

1. To turn over and over again; revolve.
2. To put into disorder; disarrange.
3. To disperse; scatter.

Gadar ne ek ālam ko ulaṭ pulaṭ kar dīyā.

ulṭā tavā, yā karhāī, n. An inverted frying pan, regarded as an ill omen if brought before one just setting out on a journey. Hin. + Wom. [*koëlā*).

ulṭā tavā, adj. Very black; coal-black (*kālā*

ulṭā javāb', n. m. A crooked or impudent answer.

ulṭā javāb de'nā, ulaṭ-ke javāb denā, v. a. To answer back; retort; to give sauce or cheek.

ulṭā samajh'nā, v. n.

1. To misconceive; misunderstand.

Tum bhī sīdhī bāt ko ulṭā samajhte ho.

2. To mistake; pervert; misconstrue.

ulṭā ghail, adj. (*Bot.*). Sinuated; bending in and out.

ulṭā huā, adj. (*Bot.*). Recurred.

الٹنا उलटना *ulaṭ'nā, ulaṭ denā, ulṭā denā, ulaṭ ḍāl'nā*; Rus. *ulṭāë de'nā*, v. a.

1. To turn over; reverse; invert.
2. To turn upside down; to subvert; overthrow; overturn; tilt over; capsize.
3. To throw on one's back.

Ghoṛe ne ulaṭ dīyā.

4. To vomit; spew; cast up (*ulṭī k.*).

Darā pite hi ulaṭ dī.

5. To dig and turn up (the soil); to plough (*jotnā*).

Pahar bhar dabā-ke hal jotā, sāri dharti ulaṭ dī.

6. To pervert the meaning (*arth ulaṭnā*).
7. To pour in; fill (*uṅḍelnā*).

Rahī sahī is meṅ ulaṭ de.

8. To drink (*pīnā*); to toss off.

Samandar-sokh ne sāri botal ulaṭ ḍālī.

9. To pour out (*uṅḍelnā*); to empty.
10. To return; send back (*wāpis k.*).
11. To make one drunk or intoxicated (*matwālā k.*).

Brāṅḍi ne ulaṭ dīyā.

12. To cause to fall into a swoon; to produce madness.

Saiyad bāchchhā ne ulaṭ dīyo. Rus.

13. To enfeeble; weaken; enervate.

Chār dinā ke tāo ne ulaṭ dīyo. Rus.

14. To destroy; pull down; demolish.

Khitte kā khittā ulaṭ dīyā. [verty.

15. To ruin; to bring or reduce to po-

Dhī beṭī kā kharach ādmi ko ulaṭ detā hai.

16. To repeat; recite; rehearse.

Yeh kahānī ulaṭ-ke kaho.

17. To read over; to go through; finish.

Chār din meṅ sārī kitāb ulaṭ ḍālī.

18. To revise; read again (*dohrānā.*)

19. To turn over (the leaves); pretend to read.

Paṛhte nahiṅ to varq ulaṭne se kyā fāedā?

20. To think over; reflect (*bichārnā*); revolve. [*dalnā*).

21. To change; transpose; transfer (*ba-*

22. To translate (*tarjumah k.*); render; turn into.

23. To treat as false; impute falsehood to; contradict. [to say no.

24. Not to agree or accede to; refuse;

25. To counter-charm; counter-spell.

Mantar ulaṭ dīyā.

26. To go against; disobey; violate; infringe.

Hamārā kahnā ulaṭ dīyā.

27. To cancel; overrule; rescind; set aside.

Unkā hukm ulaṭ dīyā.

bāt ulaṭ'nā, bāt pher'nā, v. a.

1. To unsay; deny; retract; prevaricate.

2. To refute; confute; disprove; rebut.

اُلٹنا **उलटना** *ulaṭ'nā, ulaṭ-jā'nā,* v. n.

1. To be reversed, inverted, turned over or upside down, capsized.

Kāṭṭe hī ulaṭ gayā.

2. To topple over; tilt over. *Gāṛī ulaṭ gaī.*

2. To be reversed or transferred (the effect of a charm). *Mantar ulaṭ gayā.*

4. To be perverted, misconstrued, misrepresented.

5. To dig up; to be ploughed, tilled.

Sārī dharṭī ulṭī paṛī hai, pānī paṛe to ki dāleṅ.

6. To go or come back; return (*laut āna*).

Ulaṭ tum ghar ko jāo, bhāī.

7. To turn upon or against; to be opposed to. *Āj hākim usī pe ulaṭ paṛā.*

8. To turn against; revolt; rebel against; mutiny. *Ek jahān ham se ulaṭ gayā.*

9. To fall upon; go at (*Slang*).

Khāk chāṭ-ke ulaṭ gayā.

10. To change; to be changed (*badalnā*).

11. To be intoxicated or drunk (*matwālā honā*). *Pīte hī ulaṭ gayā.*

12. To turn mad, insane, crazy.

Dil ulaṭ gayā.

13. To become unfortunate; to fall on evil days; to come under an evil star.

Jā-ke gulzār se saiyād phir āyā ulṭā,
Kyā nasībā terā, aē bulbul-i-shaidā, ulṭā! Nāsikh.

14. E. To be ruined by poverty, or misfortune; to be destroyed. *Ghar ulaṭ gayā.*

15 To become bankrupt or insolvent (*diwālā nikalnā*).

Uskā tappar ulaṭ gayā.

16. To fall down; fall dead.

Gullā khāte hi ulaṭ gayā.

17. To grow fat, corpulent, plump.

Chār din ki kasrat meṅ badan ulaṭ gayā.

18. To flock; crowd; swarm (*umaṅdnā*).

Ab-ke mele meṅ khalqat ulaṭ paṛī.

اُلٹی **उलटी** *ul'ṭī, ulṭe, ulṭā';* adj. See *ulṭā.*

ulṭe pāoṅ phir'nā, ulṭe pāoṅ phir ānā, v. n.

To retrace one's steps; to go, come, turn, or get back immediately; counter-march.

Pun. To turn upon one's heels; to beat a retreat; to dance the back step.

Is kām ko kar-ke ulṭe pāoṅ phir ānā.

ulṭī paṭṭī paṛhā'nā, v. a.

1. To misteach; mislead; pervert one's mind; poison one's ear.

Nasīb sidhā agar hai merā, lachaktī niklegī khāt uski!
Woh sukh na pāegī jis ne bhejā hai, ulṭī paṭṭī tumheṅ paṛhā-kar! Mah. Wom. Jān Sāhib.

Be good my fate these eyes shall see her trembling bier!
No rest for her who warped your mind and sent you here!

(May she be struck dead, plump and well conditioned, her bier trembling under the weight of her corpse).

2. To set against; estrange; alienate; turn away one's affections.

ulṭī chhāonī bāndhna, lit. To lay on the thatch the wrong way. To criminate unjustly. [tube.

ulṭī chīn. A kind of coating for the *huqqā*

ulṭī kāt kā, n. m. A fool; simpleton.

ulṭī rīt, kurīt, n. f.

1. Unlawful, improper, or unconstitutional mode or way.

2. Peculiar or uncertain temper; caprice.

Rājā, jogī, agan, jal, inkī ulṭī rīt, [*Dohā.*
Darṭā rahio Paras Rām, ye thoṛī pāleṅ prīt.

Princes and priests, water and fire, capricious are,
Fear them, Paras Rām, but little love they bear.

ulṭe sāṅs lenā, v. n. To gasp; breathe convulsively.

Ulṭe sāṅs lene lagā, ab kyā bachegā?

ulṭī sam'ajh, ulṭī mat, n. f. [fallacy.

1. A wrong view or opinion; error;

2. Misconception; misapprehension; misunderstanding.

Aurat kī mat ulṭī. Prov. Women are always wrong.

3. Defective or weak understanding.

ulṭī sīdhī sunānā, auṅdhī sīdhī sunānā, v. a. To revile; vilify; abuse (*gālī denā*); insult.

Us se bole, to woh ulṭī sīdhī sunāegī.

ulṭī sai'fī, Mah. n. f. A curse or malediction which falls on the utterer.

☞ The person who pronounces the curse, places a naked sword erect before him, blowing on the sword after every word and sentence. The effect is believed to be the death or ruin of the person so cursed. But if the curse recoils on the person who pronounced it, it is called *ulṭī saifī* (the biter bit). *Saifī* is a form of imprecation against an enemy.

ulṭī taraf. The back; the other side; the reverse.

ulṭe hāṅṭe. lit. The power arm slightly bent. Somewhat short weight.

ulṭī kar'nā, v. a. To vomit; cast up.

ulṭī khoprī, aundhā gyān, Prov. Crooked head, crooked mind.

ulṭī lāg, A. *nisbat-i-aks* (*Māth*). Invertendo.

ulṭī mār, A reverse blow; a back stroke.

ulṭī mālā pher'nā, v. n. *lit.* To count one's beads backwards. To call down curses upon one.

Aisī ulṭī mālā pherī, nās ho gayā.

ulṭe mulk kā. Belonging to an ignorant, undiscerning race or nation.

Ajab ulṭe mulk ke haiṅ, ajī āp bhī, ki tum se
Kabhi bāt kī jo sudhī, to mīlā javāb ulṭā. Inshā
Yours surely is a strangely crooked race,
Speak you but fair, you cut up rough apace.

ulṭī havā, n. f. Contrary winds.

H اَلجنجال आलजिनजाल *āl-jinjāl'*, n. m. Bad dream; horrible visions.

Rāt bhar āl-jinjāl dikhāī dete hain.

H اُلجھانا उलझाना *uljhā'nā, iljhā'nā*, Opp. of *suljhā'nā'*; Tir. *ujhrā'yab*; Mag. and Bhoj. *arujhā'nā, ajhurā'nā'*; Brij. *urjhā'nā, irjhānā*. v. a.

1. To tangle; entangle; ravel; knot; mat.
2. To disarrange; confuse; jumble; muddle; tumble; bring, put, or throw into disorder. *Gorak-dhandā uljhā dīyā.*
3. To involve; complicate; make intricate; perplex. *Hote huāte kām ko ūljhā dīyā.*
4. To cause to whirl round (one's wits or brain).
5. To embroil; set against; make a quarrel (*laṛānā*).

PHR. To set together by the ears.

Aisā donoṅ ko iljhā'ūṅ, jo khūb jūt patraṅg ho.

6. To fasten; bind; tether; chain; link; couple; brace; bracket; interlace; intertwine. *Kaṛī se kaṛī uljhā do.*
7. To stitch; thread; sew; pin.
8. To catch in a trap or net; ensnare.

Kulāṭar phāṅd meṅ iljhā lo.

9. To imprison; send or commit to prison.

Hākim ne do mahine ko iljhā dīyā.

10. To betroth; give in marriage; bind in wedlock. [Rus.

Laṛke ko kahīṅ uljhā do, to niphrām ho jāeṅ.

11. To inveigle; wheedle; seduce; entice.

Yeh raṅḍī chūzoṅ ko uljhātī hai.
This strumpet entices away young boys.

12. To fascinate; charm; please.

Miṭhī lātoṅ se man iljhā līyā.

13. To impose upon; practise upon one's credulity.

Aise ullū kā iljhānā kyā baṛī bāt hai!

14. To take up or occupy one's time; to detain.

Kyoṅ uljhā rakkhā hai, mujhe der hotī hai.

15. To wear or put on for a while.

Ab to yehī ujhā lo, phir dūsrā pahan lenā.

16. To lay out or invest (capital).

Kahīṅ rupayā uljhāo, to roṭiyāṅ chaleṅ.

17. To divert one's attention or mind.

Idhar usko uljhāyā, udhar apnā kām kiyā.

18. To mislead; lead astray; beguile.
19. To keep putting off; delay; procrastinate.

Kyoṅ uljhā rakkhā hai, de dilā do.

20. To explain away; misrepresent.
21. To get one into a place or service.

Is garīb ko kisī daftar meṅ uljhā do.

اُلجھاؤ उलझाव *uljhā'o, ul'jhan, uljhe'ṛ*, n.

1. Twist; tangled web; labyrinth; windings and turnings (*pher phār*); maze.
2. Entanglement; complication; complexity; intricacy; imbroglio.

Uljheṛe kī bāt na karo.

3. Perplexity; care; trouble; uneasiness.

Rahī uljhan sī tā sahar usko,
Nīṅd ōī na rāt bhar usko. Shauq.

4. Derangement; disorder; disarrangement; disturbance.

PHR. Wheels within wheels; confusion worse confounded.

5. Misunderstanding; discord; jar; animosity. *Diloṅ kā uljhāo Khudā khole.*
6. Row; riot; rumpus; embroilment.
7. Difficulty; embarrassment; scrape; mess.

Baṛe uljheṛe meṅ phaṅse haiṅ, Khudā hī nikāle.

aljheṛ'yā, n. m. A disputatious or quarrelsome person; a wrangler.

اُلجھنا उलझना *ulajh'nā, ilajh'nā*; Brij. and E. *urajh'nā*, v. n. Opp. of *sulajh'nā*.

1. To be entangled, ravelled, knotted, twisted, tangled. *Sāre bāl ulajh gaë.*
2. To be complicated, perplexed, made intricate.
3. To dispute (*jhagaṛnā*); fall out; wrangle; quarrel.

Ham se mat uljho, nahīṅ to bū̃ṭī chal jāegī.

4. To be deranged, disordered, tossed, thrown into disorder.

Ulajhnā āsān, sulajhnā mushkil. Prov.
Easy to entangle, hard to disentangle.

5. To be involved in difficulties; to be at a loss. [in a net.
6. To be ensnared, entrapped, caught *Machchhī jāl meṅ ulajh gaī.* [(*phaṅsnā*).
7. To be captured, taken, imprisoned

Ham muqadme meṅ nāhaq ulajh gaë.

8. To be betrothed, tied in wedlock, married.

Jab ulajh jāegā, to āp hī sulajh rahegā.
Caught in her net, sober he'll get.

9. To fall in love; to be entangled in a love affair.

1. *Rām kare, kahīṅ nainā na urjhe.* Song.
O Rām, let not these eyes be entangled in the meshes of desire.
2. *Merā jīyā tum se uljhā, tum karte aur kī chāh hoge.* Song.
My heart on you is fixed, but yours is on another set.

10. To form an unlawful connexion; to live in illicit intercourse.

11. To be charmed, fascinated, captivated.
Thārī miṭhī batyoṅ meṅ mhārā jyārā urjho. Rus. Song.
12. To delay; keep back; to be late; linger; stick.
Jahāṅ gaē, wahāṅ ulajh rahe.
13. To be stuck (in a lesson); to stammer or spell one's way.
14. To be invested or locked up (capital).
Asāmyoṅ meṅ bahut rupayā ulajh gayā.
15. To be engaged, employed, occupied.
Tum hisāb meṅ ulajh rahe ho, wahāṅ gāhak khaṛe haiṅ.
16. To find fault with; pick holes; cavil.
Jiṭhāni bāt bāt par ulajhtī hai. Wom.

urjhā'nā surjhā'nā, v. n. To flap; flutter; to be tossed about; furl and unfurl.
Urjhaē surjhaē ōp hi dhajā pawan ke jor. Mag.
The flag furls and unfurls with the wind.
(Man is a creature of circumstances).

uljhī huī, adj. Complicated; involved; intricate.

H اُلجھیڑا ***uljhe'ṛā, aljheṛā***, n. See ***uljhāo***.

uljheṛe meṅ phaṅsnā, v. n. [into a mess.
1. To be entangled, embroiled; to get
Mamarī cāiz uljheṛe meṅ phaṅs gaī.
2. To be plunged in difficulties, trouble, misfortune.
Achchhī bichchhī jān uljheṛe meṅ phaṅs gaī.

A اِلحاق ***ilhāq'***, n. m. Ped. لحق Joining.
1. Annexation, addition; junction.
2. Fees formerly exacted from the parties to a suit.

A اِلحان ***ilhān'***, n. m. A good voice.

T اَلخالق ***al-khā'laq, al-khālaq***, n. f. A coat with sleeves; a surtout, like the *qabā*, with buttons, instead of strings at the neck, breast, and navel.

H اَلّڑ ***al'laṛ***, adj. See اَلّھڑ.

H اُلڑنا ***ulaṛ'nā, ulalnā***, v. n. S. उत up, लुड् to roll about. [capsize.
1. To fall over, or backwards; tilt over;
2. To lay down; fall down; to be floored, thrown on one's back.

A الزام ***ilzām'***; Rus. ***ijlām***, n. m. لزم Rendering necessary, fastening (a thing) upon one.
1. Censure; blame; imputation; crimination; recrimination; invective; denunciation; libel.
1st speaker. *Kachchī kalī kachnār kī, aur toṛat man pachhtāē,*
Ham ḍareṅ ijlām se, kahīṅ kamar na ṭūṭ jāē.
2nd speaker. *Ām phale ladā phadī, ki ḍālī jhuk jhuk jāē,*
Tum chaṛho sauk se, ki hai Rām sahāē. Pop. *Jogiṛā.*
2. *In law.* Accusation; charge; indictment; impeachment; arraignment; bill of indictment. [lumny.
3. Reproach; discredit; disgrace; ca-

ilzām dhar'nā, v. a. To impute a fault; find fault with.

ilzām de'nā, ilzām lagā'nā, v. a. [denounce.
1. To impute; taunt, or brand with;
PHR. To lay to one's door; to lay to one's charge; to throw in one's teeth.
2. To accuse; criminate; arraign; indict; to fix a charge; inform against; charge; impeach.

H آلس اَلسا ***ā'las, al'as, ās'kat***; Brij. ***āras***; Garh. ***alhū***, n. m. S. अ not, लस् to move. Idleness. See ***ālkas***. [dolence.

ālas miṭā'nā To shake off drowsiness or in-
Chhoṭī būnd barsi chauṅkāē, ālas sabaē miṭāē. E. Prov.
A few small drops of rain, and she started up: all her drowsiness was gone. (A trifling accident will often bring one to his senses).

H السانا ***alsā'nā, arsā'nā, alkasā'nā***, v.n.
1. To be fatigued, tired, weary, done up.
Kām karte karte hāth pair alsā gaē.
2. To be slack, slow, sluggish, or lazy.
Tā kā nām let alsāno, Māyā meṅ bhūl rahe apno. Song.
Too slow His name to take, forgotten all for Mammon's sake.
3. To doze; to be drowsy or sleepy.
Sārī rain taṛpat bīti, arsānī morī aṅkhiyāṅ,
Batā do, saiyāṅ, kahāṅ gaṅwāī sārī ratiyāṅ?
Wom. Song. *Dōdā.*
Mine eyelids droop with sleep, all night I restless lay,
Tell me, my husband, where the night you passed away?

H السی ***al'sī*** W.; ***tī'sī*** E. n. f. S. अतसी.
Linseed; *Linum usitatissimum.* Wat.
alsī kā tel, n. m. Linseed oil.

H السیٹ ***alseṭ'***; Sah. ***arseṭ***; Mag. ***alā'sak***, n. f. S. अलम् abundance, *H. al* much, *saṭ* adhere. See ***uljhāo*** (6, 8, 10).
1. Sham; gammon; humbug (*dhāndal*).
2. Deception; fraud; double dealing; duplicity.
Nikāl apne tā pāoṅ kuchh peṭ se,
Mujhe le saṅbhāl iski alseṭ se. Inshā.
3. Unlawful attachment; *liason.*
4. Difference; discrepancy (in account).
Uske hisāb meṅ das rupaye kī alseṭ hai.

السیٹیا ***alseṭ'iyā***, adj.
1. Deceptive; artful; crafty. [sluggish.
2. Slothful; indolent; lazy; tardy;
Bharī barsāt meṅ āb-dast na lewe, woh bharwā alseṭī hai. Prov.
A lazy rascal who wont wash after easing himself, with abundance of water in the height of the rains.
3. Slow in paying one's debts.

P اُلش ***ul'ash***, n. The leavings of food that

has been partaken of by a great personage, or by a spiritual guide.

ulash kur'nā, v. a. To touch; taste (food); to take a [mouthful.

H الغارون **अलग़ारों** *alġā'roṅ*, adj. Cor. of T. *yalġār*,

Too much; very much; a great deal.

Dāl meṅ alyāroṅ namak ḍāl dīyā.

A اَلغوزہ *alġo'za*; Rus. *alyojā* n. m. A pipe; flageolet.

A اَلف *al'if* n. m. The first letter of the Arabic and Persian alphabet.

1. *Alif ke nām be nahiṅ jāntā.* Prov.
He cannot distinguish A. from B.
2. *Alif ke nām khatkā nahiṅ jānte.* Prov.
He knows not ! (A) from a stick.

alif Allāh, adj.

1. The *alif* of the word *Allāh*. i. e. alone; having no friends or relations.
(Said by one who is deserted or alone).
2. Poor; penniless; destitute.

alif be, n. f. A B C; the alphabet.

a'ſjan, sūkhī alfān, n. f.

A tall, lean, slender woman.

al'af ho'nā, v. n.

1. To rear (as a horse).
2. To be erect (*double entendre*).

A اَلفاظ *alfāz'*; H. *shabd*, n. m. pl. of لفظ. [bles.

Words; articulate sounds; terms; vocables.

alfāz-i-ma^{kh}khsūs-i-^culūm o fanūn. Ped.

1. Technical terms (*istilāh*).
2. Terms of arts. G. G.

A اُلفت *ul'fat*, n. f. [(*pyār*).

1. Friendship; affection; attachment
2. Familiarity; intimacy.

ulfat kā bandā, n. Friendship's slave.

ulfat kar'nā, v. n. To make friendship with; to be intimate.

P اُلفتہ *āluf'tah* Ped.; *ulaftah, alaftah* Pop. n. m. pass. part. of *āluftan*.

lit. Astonished; out of one's mind.

Strangers; foreigners; aliens (*gair*).

Ghar-wāloṅ ko ṭukṛā nahiṅ jurtā, bāhar ke alafte māl chakhte haiṅ. Mah Wom.
The household starve, while strangers feast.

A اَلقاب *alqāb'*, n. m. pl. of *laqab*.

1. Titles; honorary titles; patronymic.
2. Forms of address; the titles of a person of rank. Thus, the Governor General is styled *Navāb muallā alqāb* the noble, the *navāb* of lofty titles.

Mushfiq likhūṅ, shafiq likhūṅ, dil-rubā likhūṅ,
Hairān hūṅ ki āp ko, alqāb kyā likhūṅ?
Shall I address you as the amiable, the kind,
Or as the charmer of the hearts of all mankind?
I'm sore perplexed a title fit for you to find.

alqāb o ādāb, n. The address of a letter; forms of address (*ādāb o alqāb*).

A H اَلقط کرنا *al'qat kar'nā*, v. a. A. قط has been cut. [continue.

1. To cut; break off; cut short; discontinue.
2. To bring to an end; to put a stop to.
Aisī dostī ko alqat karte haiṅ
A truce to such friendship.
3. To turn off, out, or away; dismiss; dispense with. *Naukar ko alqat kar dīyā.*
4. To settle, balance, or square accounts with; have done with; get rid of.
De le-kar alqat karo.
5. Not to admit; refuse to accept; reject.
Yeh sher alqat. This verse wont pass (Said in capping verses).

H الکاول **अलकावल** *alkā'val, alkāv'li*, n. f. S. **अलक** a curl, lock. A row of side-curls.

H آلکس **आलकस** *ā'lkas, alkasāṭ'* W.; *ā'las, ās'kat*, E. ñ S. **अल्** to prevent, **कस्** to move.

1. Inactivity; inaction; idleness; sloth; laziness; indolence; inertness; supineness; sluggishness; langour. [ling.
2. Dilatoriness; procrastination; dawd-
3. Sleepiness; drowsiness; heaviness; nodding. [See *alsānā*.

الکسانا **अलकसाना** *alkasā'nā*, v. n. To be tired,

آلکسي **आलकसी** *ā'lkasī* W.; *ā'lsī, as'katī* E. adj.

1. Inactive; indolent; lazy; slothful; idle; remiss; inert; supine; sluggish; languid; heavy; dull; slow. [pocket.
Phr. With folded arms; with hands in
2. Dilatory; laggard; lagging; dawdling.

H الکھ **अलख** *a'-lakh, alak*, n. m. S. **अलक्ष्य**, from **अ** not, **लक्ष्** to see; hence, invisible.

1. The invisible.
Alakh nām sdiṅ kā. Mendicant's cry.
2. Without shape or form (as the Creator).
3. A form of salutation among *Jogīs*.

alakh-purash, n. m. The invisible being.
Alakh-purash kī māyā,
Kahiṅ dhūp, kahiṅ chhāyā. Prov.
The wondrous art of the unseen displayed,
Here cheering light, there cool refreshing shade.

alakh jagā'nā, v. a. *lit.* To invoke the invisible. To ask alms in the name of God.

1. *Alakh jāge!* May God spring in your hearts!
2. *Phirūṅ jagātā alakh, maiṅ ṭukṛe māṅg māṅg ke khāūṅ,*
Sat merā ḍig jāe abhi, jo kachan-hār ho jāūṅ.
Play. *Sarwan nir.*
In God's name will I beg my way and live on crusts of bread,
My truth the forfeit is if I depart from what I've said.

3. *Ghar ghar alakh jagāī-ke, jāūn pyā ke des.*
Song. *Lāoni.*
In God's name will I beg my way from door to door,
My love to find the country round I will explore.

alakh-dhārī, alakh-nāmī, n. m. A mendicant who acknowledges no deity but *Brahma*; an *āzād*. [adhere.

H الگ अलग *al'ag*, adj. S. अ not, लग् to

1. Disjoined; disconnected; detached; broken or come off; separate.
1. *Chūnā divār se alag ho gayā.*
2. *Zanjīr ki kaṛi alag ho gai.*

2. Disjointed; dismembered; dislocated.
Haddi alag ho gai.

3. Separated; straggling; cut off; apart; asunder.
1. *Dhar se sir alag ho gayā.* [Prov.
2. *Kahīn nāikhūn bhi gosht se alag huā hai?*
Flesh and bone (blood relations) cannot be separated.

4. Loose; crumbling; ready to break or fall to pieces.
Ye alag hai, ise hāth na lagānā.

5. Unchained; unfettered unshackled.

6. Alone; isolated; solitary; *solus* (*akelā*); apart; aloof. [out.

7. Excluded; exclusive; exempt; shut
1. *Sab sadqe, maiñ alag.* Prov.
A sacrifice to you be all the world—barring me.
2. *Hamāri saṅgat se alag ho gayā.*

8. Put out of caste; excommunicated; banished. *Zāt se alag ho gayā.*

9. Liberated; disengaged; free; loose.
Ham to alag haiñ, apne se kuchh kī ho. [ent.

10. At liberty; not subject; independ-

11. Neutral; irresponsible; unconcerned; disinterested; impartial.
Ham to alag haiñ; tum jāno, woh jāne.

12. Distinct; different; foreign.
Ye bāt alag hai, woh bāt alag. [other.
This is quite a different matter from the

13. Untouched (*achhūtā*); pure; undefiled; unpolluted. [none such.

14. Singular; uncommon; unique (*ikkā*);

15. Special; peculiar; odd; strange (*anokhā*). *Tumhārā bhī alag dhaṅg hai.*

16. Secure; safe.
Phr. Out of harm's way; under cover.
Ghabrāo mat, tumhārā bachchā alag hai.

الگ अलग *alag*, adv.

1. Asunder; apart (*judā*); adrift.
Ye alag roti hai, woh alag pittā hai. [his head.
Here this one weeps alone, there that one beats

2. At a distance; away; far off; at arm's length.
Ek hāth meṅ alag jā paṛā. [his body.
At one stroke his head was severed from

3. Unperceived; imperceptibly; unseen.

alag, intj. Away! stand off! be off! begone! keep your distance! *Alag! baktā kyā hai?*

alag alag, adj. 1. The emphatic form of *alag*, q.v.
Din bhar to alag alag rahe woh,
Do waqt se shām ko mile woh. Nasīm.
All day disparted from each other, they
At evening meet when night doth meet the day.

2. Dissatisfied; displeased; annoyed.
Āge to ham se is qadar thā na kabhū alag alag,
Ab hui aisi kyā khatā, rahtā hai tū alag alag.
Zafar.

alag alag, adv. Individually; severally; separately; one by one.
Sab ki mazūri alag alag chukā do.

alag paṛ'nā, v. n. To sleep apart from one's wife or husband. *Rāt ko alag paṛā.* Wom.

alag thalag, adj. Delicate; fine; filamentous; fibrous.

alag thalag, adv. Softly; gently; tenderly.

alag rah'nā, v. n.
1. To live alone, apart, or away from.
1. *Alag ham se yūñ rahnā, aur chhūṭnā,*
Ye ūpar hī ūpar maze lūṭnā! Mīr Hasan.
You treat me well, good Sir, apart from me
To take your fill of pleasure secretly!
2. *Alag rahe, par ullū!* Prov. Only owls live alone.
(Who lives alone is either a beast or a god).

2. To keep one's distance; refrain from; avoid.

3. To get or keep out of the way; to save one's skin.

الگ करना अलग करना *alag kar'nā*, v.a. See *utārnā* (17, 19, 26, 43.)

1. To separate; detach; part; disconnect.
Bahī bāṭe ko alag kar dyā.

2. To unfasten; unchain; unbind; untie (*kholnā*). *Jue se bail alag karo.*

3. To scatter; disperse; send flying.

4. To let loose; liberate; set free; exempt.
Buddhe gulām ko alag kar dyā

5. To put aside; put away; divorce; get rid of: put on the shelf; dissociate.
Yeh bakherā alag karo.

6. To exclude; shut out; reject; discard.
Phr. To shut the door on one.
Apni maṇḍlī se alag kar dyā.

7. To weed; winnow; eliminate.
Gehūñ chane alag kar do.

8. To pick (*chunnā*); select; set apart; segregate.

9. To sell; dispose of; part with.
Ghorā alag karoge?

10. To finish; complete; have done with.
Khā pī ke alag karo.

11. To pull; take or pick to pieces; break up.

12. To cause to vanish or disappear; put out of the way.
Mujrim ko alag kar dyā.

13. To put out of sight; secrete; conceal; hide (*chhupānā*).
Sāmne se alag kar do.

14. To remove; do away with; steal.
Āṅkhoñ ke sāmne se rupayā alag kar liyā.

15. To embezzle; appropriate by breach of trust. *Parāyā virsā alag kar gaē.*

16. To lay by; put by; store up.

17. To shut up shop; break up; wind up.
Kārkhānā alag kyā.

18. To give up; set aside; abandon; resign. *Us kām ko alag kŕyā*

الگ ہونا **अलगहोना** *alag ho'nā*, v. n. Add "To be" to *alag*, adj. q. v. [out.

1. To be divided, partitioned, parcelled
Dono bhāiyoṅ kā hissā alag ho gayā.
2. To be selected, picked out, segregated.
Achchhā saudā alag ho gayā. [ported.
3. To be removed, carried away, trans-
Yoṅ se asbāb alag ho, to jagah khāli ho.
4. To be disposed of, sold.
5. To be dismissed, discharged, disengaged. [with.
6. To be stolen, carried off, made away
7. To escape; steer clear of.
Jān chhupā ke alag ho gayā.
8. To evade; shirk; escape from. [way.
9. To withdraw; go away; take one's
Yāṅ se alag ho.
10. To discontinue; give over.
Karte karte alag ho gayā. (*Double entendre.*)

H الگانا **अलगाना** *alg'ānā*, E. for *alag k.* q. v.

To lift up; help to raise; uplift; hoist.
Bare bikhan bikhdhar lo, chalat sīs niwāē, [Prov.
Thore bikhau bichchhā ko, chalat dum algāē E.
The deadlier-fanged snake doth creep with bended head,
The scorpion milder-venomed with his tail upraised.
[*arganī.*

H الگنی **अलगनी** *alga'nī*; Bhoj. *rasganī*, n. f. See

H البچھیرا **अलबछेरा** *al'al bachhe'rā, alel' bachherā*; Mag. *alhaṛ bachheṛā*, n. m.

1. A young colt.
Rāni ne jāyā hai rāj kuṅaryā,
Cheri ne jāyā hai gulām,
Ghori ne jāyā hai alal bachherā,
Merā mŕyoṅ khe'e chaugān. Nursery Song.
The Queen hath borne a royal heir,
The bondswoman a slave elsewhere,
The mare has given a frisky foal,
All for my lord to caracole.
2. A thoughtless, inconsiderate person.
3. One who cares only to enjoy himself.
Māṅ bāp ki kamāi par alal bachherā banā phirtā hai.

H الٹپو **अललटप्पू** *al'al-ṭap'pū, aṭ'kal pach'chū*, adv. By guess. See *altawakkul.*

H الجھپ **अललझप** *alal-jhap*, adj.

1. Fickle; changeable; wavering; unsteady. [lieve.
2. Unreliable; incredible; hard to be-
Uski bōt kā kuchh ṭhik nahiṅ, nirā alal-jhap hai.
3. Slovenly; negligent; careless.

H الٹنا **उलनना** *ulal'nā*, v. n. To be overset. See *ulaṛ'nā.*

A اللہ **अल्लाह** *al'lāh*, Mah; *Rām*, Hin. n. m. The, الله God. The Being who exists necessarily, by himself, comprising all the attributes of perfection. God; the Supreme Being.
Allah kā diyā sab kuchh. Prov.

allāh! intj. O Lord! O God! have mercy on us!

allāh'o ak'bar! intj.

1. God is great!—recited at every standing, sitting, and kneeling in prayer, and also when slaughtering an animal.
2. An exclamation of surprise or wonder.
Allāho akbar! kitnā baṛā qilā hai!

allāh' allāh'! intj.

1. An exclamation of surprise and approbation. [lent!
2. By God! By Jove! wonderful! excel-
3. Thank God! heaven be praised!
Allāh Allāh, khair sallāh. Prov. [well).
Thank God, it is over. (All's well that ends

allāh allāh karnā, v. n. To take the name of God; to count one's beads.
Allāh Allāh karo, khair māṅgo. Prov.
Call on God, his blessing ask.

allāh āmīṅ! intj. [him!
God grant! so be it! Heaven protect

allāh āmīṅ, adv. With prayer and fasting, or sacrifice; with great care; anxiously.
Allāh āmiṅ se isko pālā hai,
Sāre ghar kā yehi ujālā hai. Wom. Shauq.

allāh bhāī kar-ke sulā denā, Mah. Wom. v. n. To put to sleep; sing to sleep.
Allāh bhāi, mere nanne ko niṅd āi. Wom.
May God send sleep, my tiny brother keep.

allāh belī! allāh nigahbān! intj. Cor. of *allah wālī* God the Preserver.
Farewell! adieu! God speed! good bye!
Buā, Allāh belī! maiṅ to jāti hūṅ. Mah. Wom.

allāh pīr manānā, v. n.

1. To make a religious vow; to propitiate; offer sacrifice.
Allāh pir manāē, to do phūṅsre pāē. Mah. Wom.
To God and the saints I offerings made,
Two brats my sacrifice repaid.
☞ The women of India yearn to bear children. Hence many votive offerings and fasts.
2. To ask help from God and the saints.

allāh rakkho! Mah. Wom.; *Rām jī rakkho!* Hin. Wom. intj. Heaven preserve him! may he live long!
Buā allāh rakkho! kaudhreṅ meṅ hai? Wom.
Sister, (Heaven preserve her!) how old is she?
☞ Without this prefatory benediction, any such enquiry would seem to proceed from an evil eye and unfriendliness. The reply is invariably accompanied by the same benediction.

allāh re! intj. O God! my God! Good Heaven!
Allāh re, terā dīdā! Mah. Wom.
Good God, what boldness!

al'lah kā nām, n. m.

1. The name of God.
Allah kā nām sachchā, sab jhūṭā hai jatan. *Bhajan.*
God alone is truth, illusion all besides.
2. Nothing whatever; not a rap.
Uske ghar meṅ kyā hai—Allah kā nām hai.
Not a rap in the house, nought left but calling upon God.

allāh kā nām le'nā, v. a. To take the name of God.

Allāh kā nām lo. Prov. Take the name of God. i. e. Have the fear of God in you (said to one who tells a lie).

allāh kā nūr, n. m. *lit.* The light of God.

1. A very beautiful bright-complexioned person.

Jorū agar pari hai, to betī bhī hūr hai. [JānSāhab.
Kuñbā Jamāl Beg kā Allāh kā nūr hai? Wom.
The wife a fairy bright, the daughter than a Hūr, no less,
A heavenly brightness all the stock of Jamāl Beg express.

2. *Ironic.* A dark, ugly, looking person.

Randī bhī Allāh kā nūr hai.

3. A very wicked person; a consummate knave (*āp-rūp*).

Yeh laṛkā to Allāh kā nūr hai.

4. The beard; the hairs on the chin (Mah).

Dāṛhī Allāh kā nūr hai, katwānā nahīñ chāhiye.

allāh kā hāū, allāh kī bhaiṅs, n.

1. A small black insect. [children.

2. A name used by women to frighten

Allāh ke hāū ā jā, dekh, nannā nahīñ māntā. Mah. Wom.

allāh ke bāole, allak-baure, n. m.

One demented; a lunatic; fool. [Wom.

Batāiyo, mere bīr, kahāñ se lāī aisī allak baurī.
Tell me, brother where could you have picked up *such* a fool! (The sister says in reference to the wife he has just brought home).

allāh kī jān, Mah.; ***Rām jī kā jī,*** Hin.

1. Life; the living soul; the animal kingdom. [fellow.

2. A poor thing or creature; a poor

allāh ke log, allāh log, n. m. [sons.

1. Holy men; good men; innocent per-

2. Mendicants; dependents on God.

3. Careless, thoughtless persons. [sons.

4. Frank, candid, simple-minded per-

allāh-mārī, n. f. *lit.* One afflicted with Divine displeasure.

1. A gadding wife: a gadabout.

2. A harlot; a prostitute.

allāh mīyāñ, n. m. God; the Deity.

Allāh mīyāñ kījo karam kā pherā! [(Vigil).
Mujhe haiyā bharosā terā. Song *Ratjagā*

allāh mīyāñ kī gāē, n. f. A simpleton; an artless, innocent, simple-minded person (*bholā*).

Khudā bakhshe, merī ammāñ bhī aisī hī bholī bhālī Allāh mīyāñ kī gāē thīñ. Mah. Wom.

allāh hī Allāh! intj.

1. God, the Eternal, all else is mortal.

2. (*Allah re!*) An exclamation of surprise, admiration, or self-applause.

1. *Kyā husn kahāñ pāyā hai, Allāh hī Allāh!*
Kyā ishq kahāñ chhāyā hai, Allāh hī Allāh! Nasīr.
2. *Dekh-kar āp-hī kahtā hai ki "Allah re maiñ"!*
He sees himself in the glass, and exclaims "By heavens! what a good-looking fellow!"

3. A salutation of Faqīrs. [help.

illallāh'!; il'illāh!; intj. A calling on God for

yād allāh, ishq allāh, intj. Remember God; love God. (a form of salutation among Mah. Faqīrs). *Sāīñ, yād Allāh!*

H أَلَلے تَلَلے ***alal'le talal'le,*** n. m.

1. Feasting; festivity; good cheer; jollification; revelry; revels; high jinks.

2. Pleasure; clover; sensual enjoyment.

3. Extravagance; waste; dissipation.

4. Ostentation; show; pomp; parade.

Bāhar mayāñ alalle talalle, ghar meñ chūhe pakkeñ. + Wom. Prov.
Abroad he feasts on cakes and wine,
The housefolk left on rats to dine.

alalle talalle kar'nā, v. n.

1. To spend one's days and nights in riot and feasting; live luxuriously; enjoy oneself; give oneself up to pleasure; live in clover; live a debauched life.

Ham se izhār thā, ki "marte haiñ."
Ab āp alalle talalle karte haiñ. Wom. Shauq.
They told me now that you were dying;
While here you are yourself enjoying!

2. To squander; waste (*uṛānā*, 11).

3. To beguile or while away the time.

Woh to alalle talalle karte phirte haiñ.

Port. أَلْمَارِي ***almā'rī,*** Port. *almario*; (Fac.) ***allah-mārī,*** n. f. A chest of drawers; bookcase; cabinet.

P إِلْمَاس ***ilmās',*** n. m. A diamond; adamant.

ilmās-tarāsh', Ped. for H. ***hīrā-kaṭ,*** adj. Cut into facets (as glass, stone, etc.).

T H أَلْمَاغوچِي كرنا ***almā-ǧochī kar'nā,*** E. v. a. To embezzle; appropriate fraudulently.

H أُلْمبا ***ulam'bā,*** W.; ***gilṭī,*** E. n. m. A hard swelling; a swollen gland; a knot.

P أَلْمست ***almast',*** adj.

1. Drunk; intoxicated; in liquor.

2. Wanton; lustful; lascivious; skittish.

Yeh aurat to bari almast ho gai hai.

3. Mad; insane; crazy. See *albelā* (3).

H P أَلَّم غَلَّم ***al'lam ǧal'lam;*** Illit. ***al'lam gal'lam,*** n. m. S. *alīkam,* Pr. *aliam* False.

1. Trash; stuff; hash; mess; mash.

Roṭī nahīñ khātā, din bhar allam gallam chartā rahtā hai.

2. Rubbish (*ākhor*).

3. Nonsense (*aṛ baṛ*). [appropriation.

4. E. Peculation; embezzlement; mis-

allam gal'am, adv. At random; without discrimination (*ant kā sant*).

all·m gal'·m baknā, v. n. To talk absurdly, foolishly; to talk nonsense.

allam gallam kar'nā, E. v. a. To make away with; embezzle; misappropriate.

allam gallam khā'nā, v. a. To eat every thing—good, bad, and indifferent.
Allam gallam khāegā, to dard pahle hogā.

A اَلَم نَشرح *alam nash'rah* (Korān), adj. *lit.* have we not revealed? Well known; self-evident; manifest; clear.

H آلَن आलन *ā'lan*, n. m. [building.
1. Straw, etc. mixed with mud for
2. W. Dough mixed with *dāl*. [ornament.

S اَلَنکار अलङ्कार *alaṅkā'ra*, n. m. S. अलङ् to
Ornate composition; figure of speech.

H اَلَنگ आलंग *al'aṅg*, *laṅg*, n. f. Side; way; direction; line; row.
is alaṅg, adv. On this side; this side.

H اَلنگ پر ہونا आलंग पर होना *āl'aṅg par ho'nā*, —— *ānā*, v. n. [woman).
To be in heat (a mare), lustful (a

H اُلَنگنا उलंगना *ulaṅg'nā*, v.n.S. उल्लङ्घ् to leap.
To leap, pass, or go over; go beyond; step over or across.

اُلَنگھن उलंघन *ulaṅ'ghan*, n. m.
1. Leaping or passing over or beyond.
2. Transgression; violation; infringement.
ulaṅghan ho'nā, v. n.
1. To be leaped or crossed over.
2. To be transgressed or violated.
Pānī ulaṅghan ho gai.

H اُلو आलू *ā'lū*, n. m. S. आलु. An esculent root; potato; *Solanum tuberosum* Wat.
ālū kā sālan, n. m. Potatoe soup. Fac. A pun on *Wālekum as salām* (salutation).

H اُلّو उल्लू *ul'lū*, *ulvā*, *ghuggū*, *chuᵏgat*; Bhoj. *urūā*; Mag. *urūvā*; P. *būm*. n. m. S. उलूकः.
1. An owl; the great-eared or horned owl; the bird of night. [simpleton.
2. A stupid fellow; blockhead; fool; *Ullū kā dum jākhtak!* Prov. An owl to a dove!
3. A sign of desolation and ruin.
Ullū bol gayā. lit. The owl has hooted.
Ruin reigns around.
4. Winnings; harvest; gains.
Apnā ullū kahīn nahīn gayā. Prov.
My pigeon has not flown away (I have still some one to rook).
ul'lū, adj. Stupid; foolish; idiotic.
Ullū mōṅ ke khabīs bete.
A stupid mother, a witless son.
ullū banānā, v. a. See *ahmaq banānā* (1. 2).
To befool; cheat.

Jorū ne uskī usko hai ullū khilā diyā,
Hai us harām-khor ko ullū banā diyā. Zafar.
His wife did make him owl-flesh eat,
An oaf she made of him complete.
☞ The natives, and Mah. Women especially, believe that a man who eats the flesh of an owl becomes the obedient slave of his wife.
ullū bannā, *ullū honā*, v. n. To be intoxicated.
Chullū meṅ ullū, lote meṅ garghap. Prov.
Drunk as an owl at a draught, soaked through one bottle quaffed.
ul'lū phāṅs'nā, v. a. To pick up or catch a gull; to rook a pigeon.
ullū kā paṭhā, —— *bachchā*, n. m. *lit.* An owlet. A born fool; an arrant fool; idiot.
ullū kā mās khōnā, v. n. *lit.* To eat the flesh of an owl. To become foolish, stupid, idiotic.
Par uskī damak na yeh jatāyā,
"Ullū kā, aē ḍhol, mās khāyā"! Sohan Lāl.
Silent reproof was all the solid gold expressed,
"Vain drum! Owl-flesh you 've eaten—so your words suggest."
apnā ullū samjhā'nā,—— *sīdhā kar'nā*, v. a. To rook; diddle; chouse; bilk; cully.

H اُلّو उल्लू *ul'lū*, *ulū*, n. m. A tree so called, the natives say, because it is a favourite perch of the owl. *Saccharum cylindricum*. Wat.

H اَلواتی आलवांती *alwā'ti*, *alwānt*, E. Rus.; *jach'ā*, *jach'chā*, Pop.; *za'chā*, Ped. n. f. A woman in childbirth; a lying in woman (during 40 days after delivery). [tious.

A اُلوالعزم *ul'ul-ā:m*, adj. Enterprising; ambi-
اُلوالعزمی *ululaz'mī*, n. f. Ambition; enterprise.

H اَلوان आलवान *alwān'*, n. m. Shawl cloth.

H اَلوایا आलवाया *alwā'yā*, *achhāyā*, adj. Soft; gentle; tender.
alwāyā uṭhā'nā, *ūpar ūpar se uṭhānā*, v. a. To take up lightly, or from the top; skim.
Non ko alwāyā uṭhā lo, khāk na mil jāe.

P اَلوبُخارا *ālū-buᵏkhārā*, n. m. [sis. Wat.
Dried plum; prune; *Prunus Bokharien-*

H اَلوپ आलोप *alop'*, *lop*; Mag. *upah*, adj. S. लुप् to disappear.
1. Unseen; invisible; hidden.
2. Undiscernible; latent; occult.
alop anjan, n. m. A collyrium. When applied to the eyes it is supposed to render the man invisible.
alop' mā'yā, n. f.
1. The mysteries of nature; the imperceptible power in natural phenomena.
2. The latent power of God working in creation.
alop honā, *alop ho jānā*, v. n.

1. To be concealed; become invisible.
2. To vanish; disappear; to be out of sight.
Ahe! sab alop bhelthi deo'vō re ki. Mag. Song. *Jatāsāri.*
3. To cease to be; to be extinct.
Gangō ji ke alop hone meṅ thore din rahe haiṅ. Hin. The virtue that is in the Ganges will be extinct in a short while.
☞ The Hindus believe that after 24 years the miraculous virtue of the Ganges will cease.

H اَلوٹا **अलोटा** *alo'tā, ilo'tā,* E.; *aro'tā,* W. Rus; *aṛaut',* Mag. n. m. A screen. See *oṭ.*

H اَلوتی **अलोती** *alau'tī, ol'tī;* Sah. *lau'tī;* E. Rus. *or'iyā;* Tir. *oriā'ī;* Bhoj. & Mag. *o'rī;* Panj. *chilān,* n. f. See *olti.*

H اَلو جھالو **अल्लो झल्लो** *al'lo jhal'lo,* n. f. Sleep [(*nīnd*).
Ājā rī, allo jhallo. Bābā ko khilāo. [Song. *Lori.*
Ādhī roṭi, dēṛh karelā, ṭikuli mahinā. Nursery
Come Sleep! my baby's eyelids steep!
One half a cake for you I'll keep,
One and a half *Karela* cheap,
And monthly one rupee I'll tip.

P اَلوچہ *ālū'chā, alūchā;* Sah. *lūchā.* n. m.
A kind of plum; *Prunus ovalifolia.* Wat.

P اَلودہ *ālū'dah,* adj. Ped. for H. *liṭhṛā-huā.*
Spoiled; soiled; besmeared; polluted.

H الول **अलोल** *alol',* *alol kilol, kilol', kulal',* n. f. S. **अल** to play.
1. Gambols (generally said of a colt, etc); capers; frolic; playfulness.
2. Wantonness; dalliance; toying.
alol kar'nā, v. a. To skip; frisk; caper; gambol; frolic.
Saudr gir parēn sote meṅ chārpāi se,
Kare jo khudā meṅ ghoṛā unhoṅ ke niche alol.
A satire on the King's Cavalry. Saudā.
Though in a dream perchance his horse should frisk and bound,
Thrown off his bed the rider sprawls upon the ground.

H الولک **अलोलक** *alo'lak,* adj. S. **अलौकिक.**
Never seen before; unknown; strange; extraordinary.
Ek alolak maiṅ suno, mere rāvalyā,
Kāni kājar de, bhali mere rāvalyā! [quaint—
A thing was told to me, husband, so odd and
A woman with one eye her sightless eye did paint.

H الونا **अलोना** *alo'nā;* Illit. *alū'nā;* Rus. **अलोना,** *anūnā,* adj. S. **अ** not, **लवण** salt.
Without salt; without enough salt; tasteless; insipid. 1. *Ij kā sālan alonā hai.*
2. *Mere ke Rām Ji āē,*
Bathuā sāg alonī bhā'ji,
Ruchi ruchi bhog lagāē. Bhajan.
Ram Ji came to my house a guest,
Some coarse pot-herb saltless I dressed,
The god fell to the meal with zest.

A آلہ *ā'lah,* n. m. [craft.
1. An instrument; a tool; implement;
2. *Gram.* Instrumental case (S. **करण**).
ālah-i-hirfat. Implements of trade. G. G
ālah-i-muhlik. A deadly weapon. G. G.
jhūṭā ālah. A false instrument. G. G.

A اِلہام *ilhām',* n. m. From. **لہم** Inspiring, infusing into the mind. Divine inspiration, or revelation (*ākās-bānī*).

H الہانا **अलहाना** *alhā'nā,* E. v. n. S. **आह्लाद** to gladden. To rejoice; to be cheerful.

H الھڑ **अलल्हड़** *al'lhaṛ, allaṛ, allaṛh,* adj. H. *al* much, *laṛh, lauṇḍā* boy.
1. Young; boyish; childish.
2. Untaught; thoughtless; inconsiderate.
al'lhaṛ, al'laṛh, n. m. The young of man or beast; a colt, etc.

A اِلٰہی *ilā'hī, allāh',* n. m. God, Lord.
الٰہی *ilā'hī,* adj. Almighty; divine; heavenly; holy.
ilāhī, yā ilāhī, intj. O God!
Duā hai yeh bandi kī din rāt jī se,
Ilāhī! jahāṅ se guzar jāē bāṅ! Wom. Inshā.
My prayer by night, by day, for aye,
God grant my mistress soon may die!
ilāhī taubāh! intj God protect us from evil; God be merciful to us; O God believe our vow of abstinence and accept our penitence.
Yeh ghaṭā rāt ko chhāī, ki ilāhī tobah!
Meṅh ne woh āṅkh dikhāī, ki ilāhī tobah! Inshā.
Last night the heavens did lower so, God help us!
So furious looked the threatening rain, God help us!
ilāhī kharch, n. m. [ty; alms-giving.
1. What is given in God's name; charity
Na faqiroṅ ke jān nāhi kharch,
O miyāṅ, unke haiṅ nāhi kharch. Inshā.
Deem not the holy man in folly spends.
Good Sir he lays it out for holy ends.
2. Wom. Princely or lavish expenditure.
ilāhī rāt, Mah; *ratjag'ā,* n. A night spent in religious service or in singing on any happy occasion, as a marriage, etc; a vigil.
ilāhī san, n. m. An era instituted by Akbar in the 24th year of his reign, when he embraced what he called the *Ilāhī mazhab* or Divine Religion of *Sulah kul,* Peace with all the world, or religious toleration.
ilāhī gaz, n. m. The standard *gaz,* or yard of 41 inches instituted by Akbar, authoritatively fixed by the British Government at 36 inches.
ilāhī mohar, n. m. *lit.* Divine seal.
A debt, the payment of which is binding in the highest degree; what is owing to a hard creditor.

Mujhe unkī kauṛi kauṛi ilāhi mohr hai.

A إلٰهيات *ilāhīyāt'*, n. Divine things; theology; metaphysics.

A آلي आली *ā'lī*, n. f. S. आलि.

1. A young female friend or companion to a woman.

Mohe ḍagar chalat dinī gārī
Rasyā ne, dekho morī ālī! Song. *Ṭhumrī.* [my dear,
This amorous swain did on the road treat me,
To prurient sensuous language—quite unfit to hear!

2. A land measure, equivalent to four *bīsīs.*

H الي आली *al'ī, alīh, ā'olī*, n. f. Mortal danger; risk of life; crisis. [death.

alī ṭal'nā, v. n. To escape from the jaws of

H الیا अलया *al'yā*, n. f. Diminutive of यॉ q. v.

H اَلّیا بلّیا اَلیا बलैया बलैया *alaī'yā balaī'yā, alāë balāë, alā balā;* Bhoj. *āle bāle*, n. f.

1. Misfortune. 2. See *allam yal'lam.*

H اُلیچنا उलीचना *ulīch'nā, ulachh'nā, ulach'nā*, v. a. See *ubachhnā.*

To empty; drain; exhaust; bale out.

H الیل अलेल *alel'*; Tir. *balel*; Mag. *alhe'lā*, adj. S. अलोल unagitated.

1. Nonchalant; careless; heedless.

2. Thoughtless; inconsiderate; improvident.

Woh to apne mā bāp par alel hai.

H اُلیںڈنا उलेंडना *uleṇḍ'nā, uṇḍel'nā, ḍhāl'nā; ulaṭ'nā; ujhal'nā;* Mār. *lūṇḍ'no*; v. a. S. ओलगड to throw up.

To pour out water or other liquid.

H آم आम *ām, āmb;* Poet. *ambā, ambvā*, n.m. S. आम्र, Pālī. *ambo*, Pr. *ambam.* A mango; fruit of the *Mangifera Indica.*

1. *Ām ke ām, guṭhlīyoṅ ke dām.* Prov.
Eaten the mangoes, sold the seed.

2. *Ām khāne, yā peṛ ginne?* Prov.
Will you eat the mangoes, or count the trees?
(Said to one who asks impertinent questions).

3. *Bāṛi meṅ bārah ām, saṭṭi meṅ aṭṭhārah ām!* Prov.
Twelve mangoes for a pice in the orchard, and eighteen in the market!

4. *Sab ban ambvā mañjarī gailo;*
Nandī, saṅiyāṅ nahiṅ aēlo. Song. Chait.
The mango trees in blossom everywhere,
My husband, sister, still away elsewhere.

pāl kā ām, pāl bā laḍ'vā, n. m. A mango ripened in straw.

Pāl kā i laḍuā le. Street cry.

ṭap'ke kā ām, ṭapkā, n. m.

A ripe mango dropped from the tree.

P اماوٹ अमावट *amā'vaṭ, amaṭ'*, E.; *amaūṭ*, Tir; *am'ras*, W. n. m. S. आम्रावर्त. The inspissated juice of the mango.

P آمراي आमराई *āmrā'ī, ambrā'ī*, n. f. Revenue derived from gardens and mango groves.

P آمن आमन *āman*, n. f. A large oval mango.

P امول अमोला *amaūā*, n. m. A dark green color like that of a mango. [Prov.

Khāne ko maūā, pahne ko amaūā. Bundelkand.
He eats *maua*, and wears *amaud.*

P امول अमोल *amol', amo'lā*, E; *papaī'yā*, W. n.m.

The soft kernel of a young mango tree, played upon by boys as on a pipe.

Merā amol baje, bibi kā ḍhol baje. E. Song.
My mango stone I pipe, the lady beats her drum.

H اما अम्मा *am'mā, am'māṅ, mā, māṅ, māë, mātā, mahtārī, maī'yā*; Poet. *māī, māyal*, n. f. S. अम्बा, Pālī. *ammā*, A. أم a mother.

Mother; dear mother; mamma. [my soul.

am'mā! intj. Wom. My dear; my darling;

Ammā, ḍaur-ke na chal, gir pareṅgī. Mah. Wom.

ammā jān, Mah.; *mā jī*, Hin. n. f. A mother-in-law (*sās*).

P آمادگي *āmād'gī*, n. f. *āmādah* prepared.

The state of being prepared; preparation; readiness; preparedness. [ing.

—i-hamlah, A show of assault; threatening.
—shar o fisād,—daṅgah, Intention to commit a breach of the peace apprehended.

P آمادہ *āmā'dah*, adj. Prepared; ready.

āmādah kar nā, v. a. [*(uksānā.)*

1. To incite; rouse; stir up; excite

2. To offer (to do an act); to abet. G.G.

āmādah ho'nā, v. n. To be prepared; to get ready; hold oneself in readiness; be on the alert.

PHR. To get into harness; to keep one's powder dry; gird on's loins; buckle on one's armour *(musallah jang hona).*

laṛāī ko āmādah ho'nā. To prepare for war.

A إمارت *imā'rat*, n. f. امر He commanded him. [of an *amīr.*

1. A district under the government

2. Dominion; authority; rule.

3. Dignity; nobility; stateliness; grandeur. [living.

4. State; magnificence; display; grand

Lālā ji apnī imārat hi meṅ mare jāte haiṅ.
The *parvenu* is buried in his new-found pomp.

A إمام *imām'*, n. m. Patriarch; prelate; chief; spiritual head (of the Mahomedans).

P امام باڑا इमाम बाड़ा *imām-bāṛā*, n. m.

1. The place where Mahomedans deposit the *tāziah*, and where offerings are made to the dead.

2. A building in which the festival of the

Moharrum is celebrated, and service held in commemoration of the deaths of ʿAlī and his sons Hasan and Husain.

Sometimes it is used as a masoleum for the family of the founder. [guardian.

امام ضامن *imām zāmin.* The protecting *imām* or *imām zāmin kā rupayā, yā paisā.* A piece of coin dedicated to *Imām Zāmin* and fastened on the arm of a person about to leave home, as a protection from evil spirits and the difficulties of the way.

امامي *imām'ī, imām'yā,* adj. Relating to an *imām.*

imām'yā, n. m. An epithet assumed by the followers of *Alī*; a Mahomedan sect; Shiahs, who make *Alī* the rightful *imam* immediately after Mohammad.

H امام دستہ इमाम दस्ता *imām-das'tā,* Pop; *hamām-dastā, imām-jist'ā,* Illit. n. m. Cor. of P. *hāvan-dasta.* Pestle and mortar.

A أمان *amān', amāṅ,* n. m. امن Being safe or secure.

1. Security; safety; impregnability.

2. Protection; tutelage; refuge; asylum (*panāh*); quarter.

Jāo sidhāro, tumheṅ Allāh ki amāṅ!

3. Tranquility; peace; quietude; calm.

amān māṅg'nā, v. a. To ask protection from God. *Jān kī amāṅ pāūṅ to arz karūṅ.*

amān meṅ rakh'nā, v. a. To render, or make safe; keep in safety; defend; guard; fence; shield; shelter; secure.

Khudā apni amān meṅ rakhe!

H أمانا अमाना *amā'nā*; Mār. मावणे, v. n. To hold; fit in; to be contained (*samānā*).

Ek iṅṭ kā dabbā, tis meṅ nau sau gaṅe amāṅe.
Riddle. Ans. Ants.
A one-brick stall, nine hundred creatures sprawl.

A أمانت *amā'nat,* Rus. & illit. *anā'mat, anam'mat, aman'nat*; Mār. *imānat,* n. f. [surety.

1. Charge; care; trust; guardianship;

2. The thing deposited; anything given in trust; a deposit; money deposited in court (*dharor*). [faith.

3. Fidelity; integrity; probity; good

4. Entireness; integrity; *ensemble.*

5. Security; safety; protection.

6. *In law.* Safe conduct; safe-guard.

7. The office of an *Amīn.*

amānat, adj. See *joṅ kā ton.*

amānat bahī, n. f. Goods deposit book.

amānat jārī, Assignments of revenue.

امانت خانہ *amānat-khānā,* n. Depositary; depôt; ware-house; store-house.

amānat khānī, n. f. A kind of tobacco chewed, not smoked.

امانت دار *amānat-dār,* n. m. Guardian; custodian; depositary; trustee.

amānat-dārī, n. f.

1. Charge; trust; guardianship; agency.

2. Custody; safe-keeping; deposit.

amānat rakhnā, v. a. To deposit; intrust; commit to the care of.

amānat ke taur bhej'nā, G. G. To consign.

amānat gazār, n. m. A depositary with whom goods are deposited.

amānat meṅ khyānat. Breach of trust. G. G.

امانت نامہ *amānat-nāmā.* A deed of trust or deposit; a document conveying anything.

A اماني *amā'nī,* n. f. Government work in contradistinction to contract work.

Amānī ādālatī, ijārā ujāṛa. Prov. [in farm).
Prosperous *amānī,* ruin stricken *ijārā* (lands

H أماوس अमावस *amā'vas, amāvasyā, māvas, māvash,* n. f. अमावास्या from अम together, वस् to dwell. Pāli *amāvāsī,* The conjunction of the sun and moon; the first day of the first quarter on which the moon is invisible; the last day of the dark fortnight.

S امبا अम्बा *am'bā,* n. f. A mother (*ammā*); a goddess (*debī*). [to surround.

H أمبر अम्बर *am'bar*; Mar. *ammar,* n. m. S. ढ

1. A covering; skin; clothes; apparel.

2. The sky or atmosphere (*āsmān*).

3. The clouds.

Āsāṛh meṅ sovaṅ pari, sab khuāb dekheṅ kāmnī;
Ambar nire, bijli khire, dukh det dono dāmnī.
Song. *Pārā-māsā.*
In August rains soft sleep and happy dreams the nymphs delight,
For me are low'ring clouds and lightning flash—a double blight.

ambar ke tāre ḍignā, v. n. To fall off (the stars), (an impossibility).

Ambar ke tāroṅ ḍigaṅ, jeā leyeṅ bail, [Dohā.
Pāni meṅ dipak baleu, cha'oṅ tumhāri gail. Song.
When stars fall from the sky, and oxen cease to plough,
Or lamps in water burn, then hope I'll with you go.

H أمبيا अम्बिया *am'biyā, aṅbyā, ambī,* W; *amaurī,* Mag; *amiyā, āmī,* Brij. n. f. S. आम a mango. A small unripe mango.

1. *Ambiyā kī chatni pīs le.*
2. *Ām ko maula[1] kaheṅ to hai hujā,* [*ambyā*[2].

Shākh meṅ jis ki laṭakte haiṅ hazāroṅ

A أمت *um'mat,* n. f. A religious sect; people of the same faith; followers; disciples. [low caste.

chhoṭī ummat. Mixed race; half caste; a

[1] *Maula,* 1. Blossoms. 2. God.
[2] *ambyā,* 1. Mangoes. 2. Prophets.

أمّتی *um'matī*, n. m. A believer in, or follower of any religious sect.
lā-ummatī, n. m. *lā* not. An unbeliever.

A إمتحان *imtehān'*; Illit. *imtahān'*; Rus. *nīmtahān'*, n. m. ممتحن Examining.

1. Trial (*parakh*); assay; ordeal; proof; verification; probation; experiment; inspection; review.
2. Inquest; enquiry; inquisition (*pūchh-gachh*); examination (*parīkshā*); test (*jāńch*); criterion.

imtehān aur tahqīqāt. Examination and trial.
imtehān de'nā, v. a. To go up to an examination.
imtehān kar'nā, v. a.
1. To examine; try; prove; test; investigate; institute, pursue, conduct, carry on, prosecute, an enquiry, etc.
2. To probe; fathom; sound; scrutinize; catechise.
3. To make an experiment, or trial of; subject to trial; experiment; put, bring, or submit to the test or proof; verify.
4. To try one's power (in carnal intercourse).
5. To audit; check.

imtehān le'nā, v. a. To examine; to put through an examination.
imtehān meṅ dar āṅā, yā pūrā utar'nā, v. n. To pass an examination.
ibtidāī imtehān, n. Ped. Preliminary examination.
āzmāishī imtehān n. Ped. Trial or test examination.
sālānāh imtehān, sadrī—, Yearly examination.
shash-māhī imtehān. Half-yearly examination.

A إمتناع *imtinā'*, n. m. منع Being prevented.

Ped. for A منع and H. *manāī*, q. v.

A إمتناع تداخل *imtinā'e tadākhul*, S. *birodh*, H. *jagah-gher*. (*Mech*) Impenetrability.

A إمتياز *imtiyāz'*, Ped. for *tamīz*. تمیز Being separated.

1. Distinction; difference; discrimination.
2. Discretion; discernment; judgment.

imtiyāz kar'nā, v. a. To discriminate; distinguish (*tamīz k.*).

H أمت अमिट *a'miṭ*, adj. S. अ not, मृ, H. *miṭnā*, to die. See *atal* (6).

1. Undying; indestructible; imperishable.
2. Indelible; indissoluble; inextinguishable; ineffaceable.
3. Indefeasible; irreversible; irrevocable.
4. Immutable; unchangeable; unalterable.

1. *Karam rekh amit hai.* Prov.
The lines (decrees) of fate are immutable.
2. *Khet re ākho, bij hai re ākho,*
Karam lekh amit hai, pyāre.
Na upjo khet, joti hami hāre. Rus. Song.

5. Steadfast; firm; fast; steady.
Uski bāt amit hai.

H امجانا अम जाना *am jā'nā*, Brij. *amyānā*, v. n. S. अम strength.

To be done up, exhausted, spent, used up.

H امچور अमचूर *amchūr'*, n. m. S. आमचूर्ण, H. *ām* mango, *chūrā* piece.

Mango-peel dried in the sun.
sūkh-ke amchūr ho'nā, v. n. To grow thin; to be emaciated, reduced to mere skin and bone.

P آمد *ā'mad*, n. m. P. آمدن to come. See آمدنی.

1. Approach; coming (*ā'nā*); arrival.
Āmad meṅ uski mast hue, kuchh khabar nahīṅ,
Sāqī hai kaun, jām kahāṅ, aur kidhar sharāb?
Drunk with delight that she would come, no sense had I,
Where'er it be, of wine, or cup, or goblet-boy.

āmad, adj. Opp. of *āwurd* far-fetched, artificial.
1. What comes naturally; natural; spontaneous; not studied or artificial (a composition). [matic.
2. Plain; simple; not laboured; idio-

āmad āmad: H. *āwan āwan*, n. f.
The news of one's coming.
Āmad āmad kai kisī gulshan meṅ,
Gul jo phūle nahīṅ samāte haiṅ? Rind.
Whose coming thrills the flower-buds so?
The blooming flowers such gladness shew!

āmad o kharch. Receipts and disbursements.
āmad o raft, āmad o shud, Ped.; *āmad raft*, Pop. n. m.
1. Coming and going; ingress and egress; communication (*ār jār*).
2. Passage; way; thoroughfare.
3. Intercourse; intercommunication.

āmad o mulāhiza kāgzāt. Access to documents.
āmad-wālā, āmadyā, n. m. [come.
1. A rich man; one who has a large in-
2. A merchant who purchases imported goods wholesale.

aur āmad! (Players' idiom). Enter another.
bālāī-āmad, ūpar kī āmad, n. f. Emoluments; perquisites; illegal gratifications.

آمدنی *āmda'nī*; Ped. *āmadanī, ā'mad*, n. f.
1. Income; incomings; receipts; returns; proceeds; produce; rents; rental; rent-roll; profits; emoluments; finances.

1. *Assi ki āmad, chaurāsi kā kharch.* Prov.
An income of four score, expenses eighty-four. ("He lives at the rate of six score to the hundred.")

2. *Khush-āmad se āmad hai.* Prov. (come). Pleasant come, in come (Flattery brings in-

2. Perquisites; commission; fees.

3. Import duties; revenue; collections.

4. Importation; imports; goods imported.

5. The season in which any merchandise generally arrives; the reaping season.

A إمداد *imdād'*, n. f. Ped. for *madad.* مد (Assisting.

1. The act of assisting, aiding, or abetting. [in-aid.

2. Donation; gift; endowment; grant-

H امر अमर *a-mar*, adj. S. अ not, मर to die.

Undying; immortal; everlasting.

امر بیل अमर बेल *a-mar bel*, W; *amar' lat'tar*, E; *akāś bel*, q. v. S. अमर immortal, H. *bel* creeper. An epidendron, or parasitical plant similar to the mistletoe.

امر لوک अमर लोक *amar-lok, suraj-lok, baikunth'*; P. *bihisht'*, n. m. Heaven; the region of the immortals or gods; paradise.

amar honā, amar ho jānā, v. n. To become immortal; to live for ever; to enjoy everlasting life.

Bābā, dām kauri katek din jhāṅ, [Sarwan.
Dekā na asisyā, amar ho jāṅ. Mag. Song.
Good Sir, how long can riches life sustain,
Your blessing give—eternal life I gain.

A امر *amr*; Pop. *amar*, n. m. [action-

1. Affair; business; proceeding; trans-

2. Event; occurrence; incident; phenomenon.

3. Fact; circumstance; case; particular; thing.

4. Point; question; issue; subject; topic; proposition; problem; matter in hand; head.

5. *In Gram.* The imperative mood (S. लोट् or विधि लिङ्).

امر استحقاق *amr-i-istehqāq*, Ped. A question of title; a point of right.

amr bāis-i-tazkīf-i-ām. A public nuisance.

امر تجویز شدہ *amr-i-tajvīz-shuda. Res judicata.*

امر تجویز طلب *amr-i-tajvīz talab, — tasfiyāh talab,—tanqīh-talab,—tanāz'a.*

A point to be determined or decided; the matter for adjudication; the point under litigation; the issue to be tried; the question or point at issue; the issue; the question; the question for decision; the matter in question; a moot point.

امر تمہیدی *amr-i-tamhīdī.* Preliminary or introductory matter.

امر و نہی *amr o nahī*, n. m. Commands and prohibitions; orders and counter orders.

A أمرا *umarā'*, Ped; Illit. *amīr' umrā'*; Rus. *umrāo*, n. m. pl. of *amīr.*

1. Nobles; noblemen; peers; grandees.

2. The nobles of an Indian Mahomedan court collectively.

H امرا अमरा *am'rā, amṛā*, n. m.

A hog-plum; *Spondias mangifera.* Wat.

H امرت अमरत *im'rat, am'rit, imrit*; Tir. *amirt* n. m. S. अमृत from अ not, मृ to die.

1. Ambrosia; nectar; the drink of the gods; the water of life (*ab-i-hayāt*).

Nām imrit, pilāē bis. Prov.
Administered a poison, nectar called.

2. Any pleasant drink; a cordial.

imrat bānī, n. f. Honeyed words; rapturous strains; Syren voice. [Rāmāyan.

Dasrath suhit Ajodhyā-bāsī, bolat imrit-bānī.

imrat kā chhīṅtā denā, v. a. To sprinkle with the water of life; bring to life.

Māno merā kahā pyā, amrit kā chhiṅtā dijye,
Meri khusi, Mahārāj, ōj is jaṅgal meṅ kijye.
Play. Rāj Basant.

H امر تبان अमरतबान *amratbān', imra'bān*; Pop. *martbān*; Tir. *mrichmān*; Sah. *miratbān*, n. m.

1. E. A variety of the *kelā* or plantain; *Musa sapientum*, or *paradisiaca.* Wat.

2. A glazed or Chinā jar. [n. f.

H امرتی अमरती *im'ratī, amir'tī*, Pop. *imar'tī*,

1. A small brass vessel for drinking out of.

2. A kind of sweetmeat made of pulse.

3. A kind of small and sweet melon. (Bundelkund). [youth.

A امرد *am'rad*, n. m. A beardless, handsome

H امرس अमरस *am-ras*, W; *amoṭ*, E; *amjhorā*, Mag. n. m. See *amāvat.*

P H امرود *amrūd,' amrūṭ*; T. *murūd*, n. m.

The guava: *Pyrus communis.* Wat.

H امریاں अमरैयाँ *amraī'yāṅ*, n. f. आमरात्रि from आम, रात्रि a row. H. *ām* mango, Mango groves.

Chal na, amraiyoṅ meṅ jhūleṅ, leṅ darakhtoṅ kī hawā. Inshā.
Come with me, Love, to the mango grove,
we'll swing together by the breezes fanned.

H أمس उमस *um'as, um'mas, hum'mas, gham'as* n. f. S. ऊष्म, Pr. *umhā* the hot season.

Sultriness; heat; tropical or Bengal heat.

A إمساک *imsāk'*, n. f. مسک Keeping back. A nostrum taken to retard the discharge of *semen.*

imsāk-i-bārān, Ped for H. *sūkhā*, n. m.

Want of rain; drought; scarcity; famine.

P اِمسال *im'sāl*: H. *is baras*, n. m. This year.

H اُمسنا उमसना *umas'nā*; Brij. *ugasnā*; Mār. *bāsṇo*; Tir. *gumsab*; Bhoj. *ausnā, aurānā*; Mag. *orānā, gumsānā*, v.n.See *ubasnā* (1).

H امکا ڈھمکا अमका ढमका *am'kā ḍhum'kā, imkā dhimkā*, n. m. अमुक a certain person or thing = A. *fulān*, Pāli *amuko*.

1. This one and that one; great and small; every one.

1. *Maiñ imke dhimke kī nahīñ suntā.*
2. *Bāṛhā, adhed, im'ā dhimkā. fulān, kyā hai?*
Ham se jo ho muqā'il, patthe meñ jān kyā hai?
The old man boastful. Nazīr.
Old though in years, yet vig'rous still to strike,
Breathes there the man who dare with me contend,
Old, middle-ag'd, this one or that belike!
Tush! What's a young man's strength to mine, my friend!

A اِمکان *imkān'*, n. m; مکن Being possible.

1. Possibility; practicability; feasibility.
2. Contingent existence, in opposition to *wujūb* necessity or necessary existence.
3. Power; might; strength (*maqā'*).
Kyā imkān jo uske sāmne zabān hilā sake!

A اِملا *im'lā*, n. m. Orthography; dictation; writing from dictation.

H اَملا आमला *ām'lā, āṁolā, āṁorā*; Tir. *oṁrā*, n. m. S. आमलक See *āṁolā*.

A اِملاک *imlāk'*, n. f. A. ملک Putting in possession.

Possession; property; lands; houses.
imlāk ġair-manqūlā. Real or immovable property. [perty.
imlāk manqūlā. Personal or movable pro-

H اَمل پانی आमल पानी *a'mal pā'nī, aml-i-jins*, n. m. Intoxicating drinks or drugs; spirits; strong drinks.
Kaho, bhaī ākā softah hai, amal pānī ki thaihre?
amal pānī kar'nā, yā jamānā, v. n. To take down, drink, or smoke any intoxicating drug; to liquor up; have a peg.

H اَمل پتی आमल पत्ती *a'mal pat'tī*, n. f. A broad hem, so called from its resemblance to the tamarind leaf (*imlī kī pattī*).

H املتاس अमलतास *amaltās'*; Sah. *ambaltās*; Mār. *kirmālo*; Ped. *maj̈z-i-fulūs*, n. m. *Cathartocarpus fistula*. Wat. used as a purgative.
Khānā amaltās ho gayā. [purgative.
All he ate passed out as though he had taken a

H اَملنا आमलना *amal'nā*, v. n. S. अम्ल, Pāli. *ambilo* acid.

To become blunt or deadened (the teeth with acidity). *Dāṅt amal gaë.*

H اِملی इमली *im'lī, im'blī, am'blī*; Brij. *am'rī*; Mār. *ām'lī*; P. *tam'ar hindī*, n.f. S. अम्लिका from अम्ल sour. Tamarind; *Tamarindus Indica*. Wat.

H آمن आमन *ā'man, ā'man dhān*, n. m.
The winter rice crop, sown in July and August, and reaped in December.

آمنیا आमन्या *āman'yā, amanyā*, n. f.
1. The land on which the winter crop of rice is sown.
2. Picked or unmixed grain, etc.

āman'yā kar'nā, v. n. To pick; sift; clean; clarify; filter. [rity; safety.

A اَمن *a'man*, n. m. See *amān* (2, 3.). Secu-
aman-chain, Mah. Wom.; *zalzalā* Ped.; *hālan-dolan*. Rus. n. m. Earthquake (*bhoṅchāl*).
aman meṅ rakhnā, v. n. To preserve; keep in safety, peace, comfort, security, etc.
amn o āmān, aman-āmān, aman chain, n. m. Peace and tranquility.

H اُمنڈنا उमड़ना *umaṇḍ'nā, umaḍnā*; Rus. *umaṛ'nā*, v. n. S. उद् up, मड् to move swiftly,

1. To swell; flow or run over; overflow (*umaṇḍnā*). [*hain*,
1. *Jhaṛ kar rahīn hain chiryāṅ, nāle umaṇḍ rahe*
Barse hai meṅh jhaṛā jhaṛ, bādal ghumaṇḍ rahe hain. Nazīr.
The birds chirp merrily, the streamlets swell and bound along,
The rain comes down in show'rs, the sky with gath'ring clouds is hung.
2. *Sāvan āvan kah gaë, umag chale baho nīr,*
Jo ab-ke pī duras deṅ to sital hoṅ sarīr.
Bārā-māsā. Khairā Shāh.
In July he'd return, he said, rain showers in torrents pour,
Calm to this breast should come again could I see him once more.

2. To be overhung; to overwhelm; overspread; overpower.
Barse thā meṅh bhī jhūm jhūm, chhājoṅ umaṇḍ umaṇḍ paṛā,
Jhoke havā ke chal rahe, yār bagal meṅ lotā. Nazir.
The driving rain wind-tossed in streams o'erpow'ring swept along,
The wind blew gusts; my love rolled in my arms in dalliance long.

3. To flock; crowd; throng; cluster.
Bājā baje dhamak se re, bhāī, umṛe gāoṅ ke log. Brij.

4. To be affected, moved, touched, melted; to be full (the heart).
Dil umaṇḍ āyā hamārā abr-i-naisāṅ dekh-kar.

umaṇḍ umaṇḍ-kar ronā v. n. To weep violently or bitterly; to cry aloud.
PHR. To cry one's eyes out.

H أمنگ उमंग *um'ang*; Mag. *um'ag*; Mār. *umāvo*, n. f. S. उ up मङ्ग् to go, move; मण्ठ् to desire.

1. Excessive joy; elation; exultation; transport; rapture; ecstasy; bliss.

2. Desire; passion; longing.

Phāgan, lagī umang, ishq kā rang khelī sang pyā ke pyārī. Song. Bārā masā.

The spring has come, desire-suffused, to sportive dalliance mated-love given up.

أمنگنا उमंगना *umang'nā, umag'na, umak'nā* v. n. See *umand'nā* (1).

1. To become large; fill out; develop; distend; heave; flush; glow.

1. *Itnā saneswā kahiṅ samjhāī.*
Umkā joban, mo se rakahu na jāī. Wom. Song.
This message only bear to him from me,
"My full breasts burst, I cannot live from thee".

2. *Morī bārī umaryā, umgo hai joban,*
Ek rasyā bin hoī gai dukhyā. Wom. Song.
Yet young in years, my bosom swells apace,
To suffering doomed—no lover to embrace.

3. *Gāt ubhrā, aur umgī kāyā.*
Hāthan meṅ khoh gaiṅ churyāṅ dhī'i. Wom. Song.
Developed every glowing youthful charm,
Bracelets, erst loose, now clasp a rounded arm.

2. To heave or swell with joy; to be delighted, overjoyed.

أمنگی उमंगी *umang'ī, um'gī*, adj. *Not current.*

1. Delighted; elated; transported; overjoyed.

2. Desirous; hopeful; sanguine.

H أمنے سامنے आमने सामने *ām'ne sām'ne, āmnā sāmnā*; Brij. *āmaī sāmaī*; Mār. *āme sāme*; W. Rus. *auīṅ sauīṅ*, prep.

Opposite; face to face; facing; *vis-a-vis.*

ām'ne sāmne kar'nā, v. a.

1. To confront; bring face to face; place side by side, or in juxta-position.

2. To bring together for comparison (*milānā*); compare (*mutābiq k.*).

[Prov.

Āmne sāmne ghar karūṅ, aur b ch karūṅ maidān.
I will take up my abode right in front, and there shall be no screen between us.
(Said to an impudent, shameless woman).

A أموات *amwāt'*. n. f. pl. of *maut* death.

naqsha-i-amwāt. Register of deaths; obituary.

P آموختہ *āmokh't'ah, -khāngī'*, H. *pichhlā*, n. m. P. آموختن to teach, or learn.

[sons.

What has been read or learnt; old les-

āmokhtah parhnā, yā pherna, v. n. To revise, read over again.

A أمور *umūr', amūr', umūrāt*, n. m. pl. of امر.

1. Affairs; matters; things.

2. Articles; items.

[lar concerns.

umūr-i-dunyavī', n. m. Worldly affairs; secu-

H امول अमोल *amol', amo'lā, amo'lak, an-mol*, adj. S. अमूल्य from अ not, मूल्य price.

1. Priceless; invaluable; very rare or precious.

1. *Ghurlā to lāko hai mol amolā,*
Aur sugar hai tā pe kāthī bāndhi, [Rus. Song.
Bāki kārī kārī jalpheṅ mere man meṅ basiṅ.
Priceless his horse without a counterpart,
Such lovely trappings too, so gorgeous, smart,
His black black locks have taken quite my heart.

2. *Is tan bhītar lāl amoluk, chhin chhin jāī ghatā ghatā,*
Jab yeh hansā bhayā purānā, sab ko lāge phatā phatā. Bhajan.
Within this frame's a priceless gem, each moment wasting, wasting,
Time-worn, to every eye it seems a torn and tattered thing.

2. Superexcellent; beautiful; lovely; exquisite.

Hāri sārī gvālaneṅ, aur dinā ghūṅgat khol,
Khusi hue bahut Krishn ji, dekhe dūras amol.
Kās hilā.
Tired out at length the milkmaids did their faces all unveil,
Admitted to the lovely sight did Krishn his sense regale.

H امی अमी *am'ī, am'iyā*, n. m. S. अमृत

1. The water of life; nectar (*imrat*).

1. *Bharosā deh kā mat rākho.*
Ami-ras nām-kā chākho. Bhajan. Hymn.
Depend not on this fast-decaying frame,
Taste life immortal in th'eternal's name.

2. *Amaṅ, halāhal, madh bhare, set, syām, ratnār,*
Jiat, marat, jhuk jhuk parat, jeh chitwat ek bār.
Dohā.
Nectar, nightshade, and wine, within this bright black jewel set in white,
You live, or die, or drunken reel, what like the glance on you may light.

2. Rain; rain water.

[th'nā.

H امیٹھنا अमेठना *ameṭh'nā*, v. a. See *ain-*

P أُمید *umed', umīd*, Ped.; *ummaid', ummed*, Pop. n. f. H. *ās* q. v.

Ek dam, hazār ummed. Prov.
A single life, a thousand hopes.

ummed par hazir ho'nā, v. n. To be present in anticipation of.

ummed thī. It was expected.

ummed dilwā'nā, ummed, dilā'nā. v. a. To give or inspire hope; raise expectations; promise; assure; encourage; buoy up.

ummed rakh'nā, v. n. See *ās rakhnā.*

أمیدوار *ummed-wār*, n. m.

1. An expectant; applicant; a candidate; suppliant; petitioner; supplicant; suitor.

[tioner.

2. A dependent; hanger-on; a proba-

ummed-wār adj. Hopeful; hoping; expectant.

ummed-wār hona, v. n.

1. To apply for a post; to be a candidate.

2. To serve as an apprentice, or probationer.

أميدواري *ummed-wārī*, n. f. Expectation; expectancy; hope; hopefulness.

ummed o bīm, Ped. for H. *ās nirās*, Hope and fear; suspense (*dubdhā.*)

roz-i-ummed o bīm, n. m.
The day of resurrection, or judgment.

A امير *amīr'*, n. m. امر Commanded.

1. A nobleman; peer; lord; chief; prince; ruler; governor.
2. A person of rank or distinction.
3. A liberal, open-handed, or large-hearted person; a gentleman. [nobles.

amīr-ul-umarā, amīr kab'r, n. m. Chief of the
amīr-ul-bahar n. m. An admiral.
amīr-zāda, n. m. *amīr-zādī*, n. f.
1. One of noble birth or family. [princess.
2. A king's son or daughter; prince or
potroṅ kā amīr, n. One of an ancient, honorable or rich house.

امیرانہ *amīrā'nā*, adj.
1. Noble; princely; imperial. [grand.
2. August; majestic; stately; dignified;

امیری *amī'rī*; Illit. *umrā'ī*, n. f. [ship
1. The dignity or office of an *amīr*; lord-
2. Nobility; dignity; greatness; grandeur.

amīrī kār-khānā, amīrī ṭhāṭ, n. f. A princely establishment; luxury.

amīrī kar'nā, v. n. To exercise authority; enjoy a competency; live well; live like a prince.

amīrī meṅ aish kar'nā, v. a. To live in aristocratic or luxurious ease or idleness; to neglect one's affairs; to let one's affairs go to rack and ruin.

H امیڑی अमेड़ी *ame'ṛī*, adj. S. अ not, मा to measure. See *atgat*.

Sochat Dās Narsī ab man meṅ bichār kareṅ.
Māp hai ameṛī, yā ko sukrat lagāo re. Kabit.

P آمیزش *āmez'ish*, n. f. Ped. for H. *milāo*, q. v.

آمیز کرنا *āmez kar'nā*, v. a. Ped. for H. *milānā*. q. v.

A آمین *ā'mīn! ā'mīṅ!* intj.
1. Amen! so be it! be it so!
2. Heaven preserve us! God keep us!

Āmīṅ Allāh! tum ne kitnā kos liyā!
Heaven preserve us! What curses!

A امین *amīn'*, n. m. امن Secure, safe. See *amānāt-dār*.
1. An investigator; arbitrator; umpire.
2. A law officer; an inspector; superintendent.
3. An officer appointed to make rough surveys after the native method.
4. A native officer of Government, employed either in the revenue department to take charge of an estate and collect the revenues on account of Government, or to investigate and report their amount; or, in the judicial department, as a judge and arbitrator in civil causes.

amīn-i-hisāb, n. m. An auditor of accounts.

qurq-amīn, n. m. An officer of a judicial court in charge of confiscated property.

امینی *amī'nī*, n. f.
1. Commission; deputation; delegation.
2. The office of an *amīn*.
3. Custody; guardianship; trust.

H أن अन *an*, A negative prefix equivalent to our Eng. *in* and *un*, S. अ (not), which becomes *an* before a vowel.

انادر अनादर *an-ā'dar*, Pop *niā'dar*, n. m.
1. Disrespect; disregard; irreverence.
2. Slight; indignity; dishonor.

انبن अनबन *an-ban*, n. m. [standing.
1. Disagreement; difference; misunder-
2. Jar; quarrel; dissension; variance.
3. Wrangling; squabbles; disputes; tiffs.
4. Dislike; hatred; enmity (*bair*).

انبندھا अनबिंधा *an-bin'dhā, an-bedhā*, adj.
S. अविद्ध from अ not, व्यध् to pierce. Unbored; unperforated; unpierced.

an-bin'dhā motī; P. *dur-i-nā-sufta*, n.
lit. A pearl without a hole. An unbroached girl; a virgin (*kuṅārī*); a maid.

انبول अनबोल *an-bol, an-bo'lā*, adj. See بولنا.

an-bolā rānī, n. f. *lit.* A silent queen.
A conceited, proud, vain woman.

انبویا अनबोया *an-boyā, bin-boyā, rānā*; P. *khud-rau*, adj. S. वप् to sow. Unsown; spontaneous; wild; uncultivated.

انبھایا अनभाया *an-bhā'yā*, adj. [unwelcome.
1. Distasteful; displeasing; disagreeable;
2. Hateful; odious; horrid; intolerable.

Ek to muā an-bhāyā thā, dūsre sahi sāṅj ātā thā. Prov.
A horrid wretch—comes home so early too!

انپچ अनपच *an-pach*; Ped. *baḍ-hazmī*, n. f.
Indigestion; a morbid weakness of the stomach. [adj.

انپڑھ अनपढ़ *an-paṛh, ku-paḍh*; P. *nā-khuānda*, Illiterate; unlettered; uneducated. [(soil).

انجاما अनजामा *an-jāmā, banjar*, adj. Barren

انجان अनजान *an-jān', a-jān'*, n. m. See اجنبی

an-jān ban'nā, jān-ke an-jān ban'nā, v. n.
To feign or affect ignorance; pretend not to know.

an-jān meṅ, an-jāne; P. H. *nādānī se*, adv.
Ignorantly; unknowingly; unconsciously; unawares; unintentionally.

انچت अनचित *an-chit, an-chittā*, adj. [attentive.
1. Not attending to; unconscious; in-
2. Absent; abstracted; lost; napping.
3. Heedless; careless; listless.

an-chittā, E. n. m. See. *āṅkh bache kā*.

an-chitte men, adv.

1. Suddenly; unexpectedly; all at once.
2. Unprepared; off one's guard; in an unguarded moment.
3. Unconsciously; unawares; unwittingly.

انچھیڑ अनछेड़ *an-chher*, adj. Untouched. See *achhūtā*.

اندیکھا अनदेखा *an-dekh'ā*, adj.

Unseen; undetected; undiscovered.

An-dekhā chor bāp barābar. Prov.
An undetected thief, honored as your father lief.

انرتھ अनर्थ *an-arth'*; Mag. *anrath*, adj. S. अ not, अर्थ object.

1. Meaningless; absurd; nonsensical.
2. Vain; useless; abortive (*akārath*).

an-arth, n. m.

1. Sin; transgression; trespass; guilt.

Kurat anarth tāhe dar nāhiñ,
So jai haiñ, thore din māhiñ. Chaupai.

2. Ill-treatment; oppression; tyranny.

an-arth kar'nā, v. a.

1. To hurt; injure; oppress.
2. To do wrong or evil (*burā k.* 1.)
3. To commit a sin; to sin.

انرتھی अनर्थी *an-arthī*, n. m. [oppressor.

1. A cruel, hard-hearted person; an
2. An evil-doer; a mischief maker.
3. A sinner; transgressor.

انریت अनरीत *an-rīt, ku-rit*, adj. [practice.

1. Contrary to custom, rule, usage or
2. Contrary to good manners or etiquette; unmannerly; ill-behaved.

انسمجھ अनसमझ *an-samajh, be-samajh*, adj. See. *abudh*.

انسوچ अनसोच *an-soch, be-soch*, adj. [siderate.

1. Thoughtless; indiscriminate; incon-
2. Careless; heedless; regardless.

an-soche, be-soche, adv.

Thoughtlessly; carelessly; heedlessly.

انگنا अनगिना *an-gin'ā, angin'at an-gan'it, be-gin'at, be-ginī*; P. *be shumār'*, adj. S. अगणित.

1. Countless; numberless; unnumbered; without number; innumerable; untold; incalculable. [boundless.
2. Immeasurable; beyond measure;

an-ginā baras; n. m. Wom. *lit.* The unreckoned year. The eighth year of one's age.

☞ The number eight is considered an unlucky number because, they say, that an eight-month's child seldom lives. Hence the eight month or year is so called. [Hin. Wom.

Rām ji rukkhol ab chhorā an-gine baras men hai.

an-ginā mahīnā, n. m. Wom. *lit.* The unreckoned month. The eighth month of pregnancy.

Bir, usko abhi an-ginā mahinā lagā hai. Hin. Wom.

انگھڑ अनघड़ *an-ghaṛ*, W; *an-gaṛh*, E. adj.

1. Crude; immature; raw; rough; unwrought; unformed. [a ring).
2. E. Unfinished; half done; unset (as
3. Rude; rough; vulgar; unmannerly.

An-ghaṛ hai, samjhāi se.hi nahīñ samajhtā.

4. Uneducated; ill-taught; ill-bred; not polished.
5. Inexperienced; raw; green (*anāṛī*).
6. Awkward; clumsy; lubberly.
7. Unsuitable; out of place; incongruous; discordant.
8. Unconnected; irrelevant; incoherent.
9. Conjectural; guess-work; wild; loose.
10. Nonsensical; absurd; stupid; foolish.

an-ghaṛ, n. m. A rough, awkward fellow.

an-ghaṛ-pan, an-ghaṛ panā, n. f. Crudeness; roughness; ill-breeding; bad manners; awkwardness; stupidity.

An-ghaṛ-pane se na bolā kar.

an-ghaṛat, n. f. Ill-arranged, inconsistent, nonsensical speech; gibberish.

انمل अनमिल *an-mil*, n. f. A kind of composition in which grotesque and impossible combinations are presented in a humorous light; ludicrous or witty misjoinders, as—

Chūle pichhe hal dharā, maiñ jānā bara lauṅg.
A plough behind the fire-place—I took it for a large clove.

انمنا अनमना *an-man'ā*; P. *nā-sāz*; A. *ālil*, adj. S. मन mind.

Indisposed: dull; low-spirited; heart-sick; sad; dejected; troubled in mind.

Un bin jiā an-manā. Song.

انمول अनमोल *an-mol, a-mol*, adj. Invaluable; beyond all price; priceless; precious; valuable.

1. *Sine par donoñ chhātyāñ an-mol,*
Uñchi, chikni, kari, kaṛī, gol. Shauq.
Two priceless glowing orbs her bosom heaved profound,
The velvet's gloss, high-swelling, firm, and tight, and round.

2. *Laiṅhgā merā lākh tnke kā, sun le ham se bol,*
Chol: haigi chār mohar ki, joban hai an-mol. Song.
Upon my skirt I value set ten thousand pounds,
Moreover hearken well, and mark you this my speech—
Four mohars gold the vest my bosom's charms surrounds,
My full-formed breasts, be sure, no gold untold can reach.

انمیل अनमेल *an-mel, a-mel, be-mel, ku-mel*, adj. S. अ not, मिल् to mix. [*khará*).

1. Unmixed; unalloyed; unadulterated
2. Clear; pure; genuine (*asl*).
3. Out of place; unrelated; unconnected; unseasonable; untimely.
4. Not matching; misjoined; ill-assorted; unsuitable. [*joṛ*).
5. Disagreeing; inapt; inapplicable (*be-*
6. Irrelevant; foreign, or alien to.

Pun. Foreign to the purpose; having nothing to do with; beside the question; brought in by the head and shoulder.

7. Unharmonious; discordant; dissonant; out of tune; unmusical.

8. Disproportioned; ill-proportioned; unsymmetrical.

an-mel bāt-ī, n. f. Rambling, irrelevant, incoherent speech; nonsense; gibberish.

انّنت अनन्त *an-ant*, adj. Endless; infinite; eternal.

an-ant, n. m.

1. An epithet of Vishnu.

2. A cord with fourteen knots, which the Hindus tie on the right arm on the fourteenth day of *Bhādon Sudī*, which is sacred to Vishnu and called *an-ant-chaudas*.

an-ant-chaudas, n. f. The fourteenth day of *Bhādon Sudī* when a festival is held in honor of "the eternal" Vishnu, and also of the *Jain* god.

انہوت अनहोत *an-hot*, *an-hot*, *an-hotā*, n. f. Want; indigence; poverty.

An-hot men auiāi. Prov.
Stricken with poverty, burdened with children.

انہونی अनहोनी *an-honī*, *an-hoti*, n. f. What never happens; an impossibility.

An-honī hoti nahīn, aur honī hoī har Prov.
What's not to be will never be, what is to be will surely be.
(The doctrine of the Fatalist.)

an-honī, adj.

1. Not to be; impossible.

2. Unlikely; improbable.

3. Unusual; uncommon; out of the way; extraordinary.

انیاو अन्याऊ *an-nyā'o*, *an-nyāv*, n. m. S. **अ** not, **न्याय** justice. Wrong; injustice (*be-insāf*); iniquity.

انیائی अन्यायी *an-nyāī*, adj.

1. Unjust (*be-insāf*); unfair; inequitable.

2. Unfeeling; hard-hearted (*kathor*); cruel.

3. Tyrannical; oppressive.

4. Vicious; wicked; sinful; unprincipled; unrighteous; very bad.

5. Foul; gross; vile.

6. Flagrant; flagitious; villainous.

7. Felonious; nefarious; heinous.

8. Impious; profane; sacrilegious.

ان अन *an*, *ann*, n. m. S. **अद्** from **अद** to eat.

1. Grain; corn; bread; food.

1. *Bābā, sunat lāt Sarwan ghabrāē,*
Ek hanīyā, dū an kaise āē. Ballad. Sarwan.
Dear Sir, Sarwan at this was troubled sore,
One pot—how came of mouses two a store!

2. *Pārab des se āī tiryā, ann khāē, pāni ki kiryā.*
Riddle Ans. *ghun* a weevil.
A female from the East lives on grain, but against water sworn.

2. Sustenance; nourishment; nutriment; subsistence. [Prov.

1. *Sardī kā mārā panpe, an kā mārā na panpe.*
The frozen-out revives, the starvling droops and dies. [Mag. Song.

2. *An gaēle, dhan gaēle, sāūchal joban gaēle.*
Gone food, gone wealth, gone a perfect bust!

انپراسن अनप्राशन *an-prāsan*, Hin.; *khīr chaṭā-nā*, Mah. n. m. S. **अन्नप्राशन** from **अन्न** food, **प्र** before, **अश्** to eat. The first feeding of a child with grain food.

ان پورنا अनपूर्ना *an-pūr'nā*, n. f. [of corn.
The Ceres of the Hindūs; the goddess

ان جل अन जल *an jal*, *an pān*, *an panī* n. m. Food and drink. See *āb dānā*.

Sājan chale pardes, sakhi, mujhe an pān kuchh nahīn bhātā. Song. Lāoni.
My husband gone from me, my dear, nor food nor drink doth please me now.

an-jal bikhar'nā, v. n. To be scattered or spread (one's pre-ordained food); to have one's portion of food in the world.

Aē pyāre ji, ham ko be-shak khāē qazā jo uhārī āī,
Jo an jal rahā bikhar, Pirbhū dei hamen uchāī.
Play. Rūp Basant.
My friend, 'tis certain I must die, if such be Heaven's decree,
But Heaven spare me if food somewhere dispersed there be for me.

an-jal pān kar'nā, v. n. To eat; dine; take one's food.

Sachā bhāṭan āī, rājā, tarī, do mujh ko kuchh dān,
Bin diē, likhā nahīn karnā an jal pān. Play. *Chaubolā*.
The bard is come, O King, your alms on me bestow,
Not lawful 'tis to dine before you've given on row.

an-jāl na kar'nā, v. a. Not to eat, take food, or dine.

An jal kinā nāīn, aj, ban-khand mein dekho āē hain,
Rājā kā amal chhorā pichhe, āge qadam barhāe hain. Play. Rūp Basant.
Not eaten, nor drunk, the exiles doomed to range the forest o'er,
The king's dominions left behind, they journey on before.

an-dā'tā, *an-dā'yak*, n. m. [employer.

1. Supporter; cherisher; benefactor;

2. Lord; master; patron.

an-dhakel, n. *lit.* That which pushes down the food. Fig. Water.

an-dhan, n. m. Food and wealth; corn and cattle; competency; easy circumstances.

An-dhan anek dhan; sonā, rūpā kutek dhan. Prov.
Wealth in grain's wealth in the main, silver and gold are wealth in vain.

اُن گٹ अनकुट *an-kuṭ* n. m. S. **अन्न** food, **कूट** heap.

A festival celebrated by Hindus, in commemoration of Krishna's sacrifice, on the day following the Divālī.

☞ It consists in offering up at a temple dedicated to Vishnu, a large mess composed of every variety of cooked grain, vegetables, etc. A pinch of this mess is given by the *pujārī* or temple priest to each worshipper who finds in it some one article of food from which he or she had religiously abstained for a certain period in fulfilment of a vow made for the sake of some such blessing as the removal of barrenness, etc.

an na suhā'n, — — ***bhānā***, v. n. To be indifferent, or averse to food.

Magan bhai chhabi nirakhi ke, hamen na ann suhāī. Song.
Enraptured with the beauteous One, desire for food or drink I've none.

P آن ***ān***, n. f. Expression; grace; charm; fascination; blandishment.

1. *Zumurrud kā moṇḍhā chaman par bichhā.*
Woh baiṭhi ajab ān se dil-rubā. Mir Hasan.
Upon a stool, with emeralds in a garden set,
She sat with wondrous grace and blandishment well met.

2. *Adā bhi chulbuli, aur ān men bhi kuchh ajab chhalbal,*
Fusūngar sākhyāṇ zālim ki, aur jis par lagī kājal. Nazīr.
A restless tripping grace, a wondrous luring look besides,
A witching eye, to which the cruel one lamp-black applies.

اٰن باں ***ān-bān***, n. f. P. H.

1. Habit (*bān*); ways; fashion; peculiarity.

Kuchhi karo, magar woh apni ān-bān na chhoregā.

2. Pride; conceit (*ahaṅkār* 7, 9).

Woh apni ān-bān ke āge kisi ko nahīṇ samajhti. Mah. Wom.

A آن ***ān***, n. f.

Point of time; second; moment; instant.

ān kī ān men, ***ānan fānan men***, adv.

In a second; in a moment; in a trice.

Pan. In the twinkling of an eye.

Guraz, le gai ān kī ān men,
Urā-kar woh usko parastān men. Mīr Hasan.
In fine, all in the twinkling of an eye,
He flew with her to fairy land perdye.

H آن बान ***ān***, n. f.

1. Desire; wish; craving.

Jo aur kisi ki jiṇ bachhe, to uski bhi Haq jān rakhe,
Jo aur kisi ki ān rakhe, to uski bhi Haq ān rakhe. Nazīr.
Who spares another's life, may God his life preserve.
Who grants another a wish, may God his heart's wish serve.

2. Will; pleasure; determination.

Teri ān, yā tere gusaiyāṇ ki! Prov.
Your will or mine—your master!

3. Obstinacy; stubbornness; wilfulness.

Woh apni ān na chhoṛegā, tum apni bān kyon chhoṛo?
He will never give over his ways, why should you give up yours?

4. An avowed refusal or denial; abjuration; renunciation; prohibition.

1. *Tujhe kyā mere ghar āne ki ān hai?* Wom.
2. *Hamāre hāṇ, ji, hari chūṛiyoṇ ki ān hai?* Wom.
Green bangles are not allowed in our house.

5. Pride; vanity; conceitedness.

Apni ān men mari ki jāti hai. Wom.

6. Rank; degree; dignity; respectability.

Muflis ki kuchh nazar nahiṇ rahti hai ān par,
Detā hai apni jān woh ek ek nān par. Nazīr.
To dignity the poor pay no regard, [hard.
Their lives spent on each crust of bread earned

7. Manner; mode; way (*ḍhaṅg*).

ān binān', n. m. Scrupulousness; scrupulosity; over-nicety.

E! ji, mere to aisā ān binān naiṇ hai. Hin. Wom.

ān toṛ'nā, v. a.

1. To break one's promise, vow or oath.
2. To infringe against a lawful, or established rule or custom.

Hoṛ kā nāruh kyoṇ bharo, toṛo kul ki ān,
Dekhe sub ālam khaṛā, sis kā dāṇ maiṇ dān. Play. *Chauholā.*
Wherefore that sigh so loud! Break from your race away,
See all the world look on—for you my life I lay.

ān mān, n. m. Respect; consideration (*ādar*).

ān mān se, adv. Respectfully; honorably.

Allāh rakkhe! tumhāri beṭi susrāl men bare ān mān se rahti hai. Mah. Wom.

ān mān'nā, v. n.

1. To be defeated, beaten, vanquished.
2. To acknowledge one's superiority; bow to; swear allegiance to.

Dekh-kar kurti gale men sabz dhāni āp ki,
Dhān ke bhi khet ne ab ān māni āp ki. Nazīr.
The very rice fields now do bow before
The lovely green your boddice wears or wore.

H اُن उन ***un***; Māṛ. उणा; Mag. *okhnī*; Gaṛh. *he*; Bhoj. *hun*; pro.

1. The honorific form of *us* him.
2. Husband; spouse; consort.

Nainan nind gai hai un bin,
Talpat maiṇ Dai mārī. Madārī Dās.
Without him near, sleep from my eyes hath fled.
Stricken of Heaven! I roll and toss in bed.

H اِن इन ***in***; Māṛ. इणा pro. These; they.

in dinoṇ, adv. Now-a-days; in the present age.

H اَن आन ***an***; Bhoj. and Tir. ***ān***; Old H. *ani*; Mag. *ankā*; Rus. *ankā*, *ankar*, pro. S. अन्य others. Another's; of another.

1 *An-kar sir kaddū barābar.* Prov. [it off).
Another's head is a pumpkin. (You may cut
2. *An kar kheti, an-kar gāi,*
Woh pāpi jo māran jāe. Prov.
Another's field, another's ox, the sinner on the head the poacher knocks. [Prov.
3. *Ghar kā jogi jognā, aur an gāon kā siddh.*
Your town jogi's a smaller breed, a jogi from another town's a jogi great indeed.
4. *An ke dhan par Lachhmi Narāyn.* Prov.
He squats down on another's wealth, and lo! he is Lachhmi Narāyn!
5. *Apni jaṭā na mūṇḍe, an ke ghaṇṭā.* Prov.

He cannot see the cataract in his own eye, but he sees the sty in another's.

ان پرکھ اُں अन पुरख *an-purakh* ; A. غایب *gāyab*, n. m. S. अन्यपुरुष *(Gram.)*. The third person.

اُں دیس آنا देस *ānā-des*, n. m. Another country; a foreign land.

اُں دیسی آنا देसी *ānā-desī*, n. m. One of another country; a foreigner; stranger.

H اُں آنا *ānā, ā jānā* ; W. Rus. and Brij. *āonā, āmnā* ; Mār. आवणें Tir. *āyab* ; Garh. *āṅnū*, v. n. S. आगम् to come. [near.

1. To come; approach; come or draw

1. *Zahr lagtā hai dugānā, mujhe jānā terā,*
Hān, jo bhātā hai to bhūtā hai yeh ānā terā.
Wom. Rangin.

2. *Kaun des kā āonā aur kaun des ko jāē?*
Rastā paṛā hai dūr kā, pānī pitā jāē. Dohā.
From whence, O stranger, do you come, and whither would you go?
The way is long: a cup of water take before you go?

3. *Bin maut, saiyān mo ko māro chāhat ho,*
So bin āi ham kaise mar jāeṅ, [Song.
Mo se ber ber gāri sunī nahiṅ jāeṅ. Rus. Wom.
Mine hour not come, my husband, you would strike me dead!
Till death itself appear, how bid my spirit fled!
How bear your oft-repeated railings on my head!

4. *Āi to ramāi, nahiṅ faqat charpāi.* Prov.
If she come, welcome; if not, my lonely couch welcome!

5. *Āē, to jāē kahāṅ.* Prov.
When it comes, where will it go. [must rain).
(Passion must have its discharge, as clouds

2. To arrive; reach; attain; come up to or with *(pahuṅchnā)*.

Baṛi dhūm dhām se barāt āi.

3. To come in sight; appear. *Nazar ānā.*

4. To come to pass; come about; happen; befal *(honā)*. [*(nikalnā)*.

5. To come out of; come forth; issue

Mujhe ghar se āē der hui.

6. To ensue; result; flow from; accrue.

7. To come before or against; confront; attack. *Mujh se bole to jūte se āūṅgā.*

8. To come to one; to acquire; pick up.

1. *Ūnt buddhā huā, par mītnā na āyā.* Prov.
The camel has grown old, yet he knows not how to piss. (said of a foolish old man grown in years, but not in sense).

2. *Mujhe likhnā nahiṅ ātā.*

9. To befal; betide; overtake (calamity).

1. *Is ko chheṛā, to tumhāri shāmat ā-jāēgi.*
If you joke with her, you'll pay for it.

2. *Aglā kare, pichhle par āwe.* Prov.
For the chief's mistakes, the subaltern atonement makes.

10. To come, fall, descend, or come down to one *(hāth ānā)*.

Chār rupaē mahinā ātā hai.

11. To descend; come down; alight *(utarnā)*. [*rahā*.

12. To fall or come down. *Chhat se ā*

13. To be born; to come into the world.

Āē the Har bhajne ko, aur otan lage kapās. Prov.
Came to sing *Te deum*, set to pluck cotton.
(He reckoned on the easy service of the temple, but was set to pick cotton).

14. To enter; pass or come in.

Āti bahū, janamtā pāt. Prov.
The education of the new wife and the new-born child should begin on the very first day.

15. To return or come back from a journey.

1. *Le āo khabaryā jāē, badesi kab āmeṅge?*
Bārah baras se saiyāṅ ghar nahiṅ āē,
Nahiṅ mili khabaryā, hāē! badesi kab āmeṅge?
Rus. Wom. Song.
Go, bring me news, when will the wanderer homeward turn?
Twelve long long years have passed, my husband from me torn,
No news, alās! when will the wanderer return?

2. *Bajā de, khanyā, ḍholki, mujāṅ morche se āē.* Prov.
Strike up goody drummer, my lord hath from the battle-field returned! Or thus,
Beat, hollow drums, fit welcome sound! my lord's brought back his skin all safe and sound.
(He has run away, or he has brought home none of the spoils of war).

16. To grow; increase; expand.

17. To rise; overflow.

Chalo, dekheṅ, daryā āyā hai.

18. To swell or be inflamed.

1. *Ākheṅ ānā.* 2. *Mūṅh ānā.*

19. To shoot; blossom; bud. *Phūl ānā.*

20. To be ripe, cooked, matured, ready.

Chāwal ā gaē to pasā lo. W.

21. To be contained; to hold *(aṭnā)*; fit.

Yeh jūti paoṅ meṅ nahiṅ ātī.

22. To be absorbed, taken in, pulled down, destroyed. 1. *Rel meṅ ā gayā.*
2. *Woh makān sarak meṅ ā gayā.*

23. To be effected, possessed (by an evil eye or spirit). *Is ke sir koī āyā hai.*

24. To be determined, bent or set upon *(apnioṅ par ānā)*.

25. To be owing, due or receivable.

26. To proffer; present.

Chār rupaē se āyā.

27. To be passed, evacuated, discharged *(peshāb ānā)*; to pass (semen) *(jhaṛnā)*.

اُں آنا جانا *ānā jānā, āvā jāvā, āvā jaī, ār jār, āhar jāhar* ; Tir. *aīlah gaīlāh*, n. Coming and going; visiting; interchange of visits; communication; intercourse; access *(āmad o raft)*.

Qadr kho detā hai har bār kā ānā jānā.
Much visiting lowers esteem.

ā-paṛnā, ān-paṛnā, v. n.

1. To come or fall upon; come down; descend; drop down on.

Kabūtar pe bahri ān paṛi.

2. To befall; fall out; betide.

Tum pe kyā ā-paṛi jo ulhār khāte ho?

3. To fall to one's lot; come to (without effort); to fall or descend.

Unke ghar meṅ to gaib se daulat ā paṛi.

4. To fall upon; fly at; make a raid (*dhāvā k.*).

PHR. To make a rush at; bear down upon; ride full tilt against.

Jāttriyoṅ par chor ā paṛe.

5. To fall on one's shoulders; to become responsible for.

Sārā kām mujhī par ā-paṛā.

6. To prostrate oneself; do homage; [worship.

Nāth, mohe ab apnā kar lije,
A-paṛā hūṅ saran tihāri.khabar lije. Bhajan.
Lord! make me as thine own, to thee
For refuge come. Oh, look on me!

ā pauṅhch'nā, v. a. [at; arrive.

1. To come or draw near; come to or

Tum bhī ā pauṅhche!

2. To approach one's end.

Uskī ā pauṅhchī. Prov. His time has come.

آتا *ā'tā*, n. m.

1. One who comes; a comer.

Āte āo, jāte jāo. Prov.
Come when you will, go when you will.

2. Dues; arrears; bills receivable; unrealized assets.

1. *Tere bāvā kā kuchh ātā hai?*
Do I owe your father a farthing?
2. *Kyā khāb! apnā ātā na māngeṅ?*
Very fine! I am not to ask for my dues?

3. What one knows or is skilled in.

ātā jātā, āte jāte; Ped. P. *āindah ravindah*, n. m. A traveller; way-farer; passenger.

Kisī āte jāte ke hāth kahlā bhejnā.
Send word by some one coming this way.

āte jāte, adv. Coming and going; going and returning.

1. *Wahāṅ āte jāte do din lageṅge.*
It will take two days going and returning.
2. *Āte jāte maiṅ na phaṅsī, aur tū kyoṅ phaṅsā, re kawwe!* Prov.
The simple *Mainā* escapes the snare in which the cunning crow is caught.

ā be launḍe, jā be launḍe k. v. n. Mah. Wom. To order about the servant boy all day and do nothing.

ā rahnā, ān rahnā, v. n.

1. To fall; fall or come down (*gir paṛnā*).

Ab-kī barsāt meṅ kothā ā rahā.

2. To come and dwell or occupy (a house) (*ā-basnā*).

Tumhārā ghar khālī kai, yā koī ān rahā?

ā girnā, v. n.

1. To fall down; fall (*gir paṛnā*).
2. To fall upon; drop down; swoop.
3. To press; crowd; throng; cluster.

ā lagnā, v. n.

1. To come near; approach; appear.

Ā lagā bhur-bhure chane-wālā. Prov.
The parched-gram seller (impertinent intruder) is here again.

2. To approach the close or termination.

Paisoṅ kā bandobast kar rakkho, mahīnā ā lagā.

3. To lie in wait for; lurk; couch.

Chor rāste meṅ ā lagā.

4. To be hit or struck.

ā lenā, ān lenā, v. a. To overtake; catch; reach; come up to.

Ghar se niklā hī thā, ki meṅh ne ā liyā.

ān ban'nā, v. n. To be entangled in difficulties (*ā-phaṅsnā*); to be overtaken by any calamity.

1. *Mujh par dohrī ān banī—chorī bhī hui, bachchā bhī muā.* Mah. Wom.
I have been doubly afflicted—robbery in the house, and my child too dead.
2. *Ān-banī sir āpne, chhoṛ parāī ās.* Prov.
Now all depends upon yourself, forego all hope of aid from others.

ān milnā, ā milnā, v. n. To come in contact; meet; unite; embrace.

1. *Piyā, āp se āp maiṅ ān milūṅgī.* Wom.
2. *Do dil-har, do dil-bar-wāle, ā mil jān merī,*
Sassī, Pannū bhaī dīwāne, maiṅ dīwānī terī.
Song. *Challā.*
3. *Jīte rahe to ān mileṅge, taj de ās hamārī.* Song.
Spared our lives we meet again, all hope of me give o'er.

اوائي اوائی *avā'ī*, Old H.; *avā'ī*, n. f.

1. Coming; approach; advance.

Lag rahī hai avāī basant kī, āī na pī kī pātī ho!
Song. *Basant.*
The Spring is almost come, no letter from my husband still!

2. News of one's coming; tidings; *aviso.*

āë din, adv. Every day; day after day (*nit*).

Ise to āë din nayā kapṛā chāhiye. + Wom.

اوون آون *ā'van*, n. The field into which rice has been transplanted.

آئي آئی *āī*; A. *maut*, n. f.

Death; fate; doom; hour; time.

1. *Bharā katorā dūdh kā, thanḍhā kar-ke pī,*
Terī āī maiṅ marūṅ, kisī tarah tū jī. *Chaubolā.*
2. *Kāsh, o jāve kisī kī kahīṅ āī mujh ko.*
Would that somebody's death came to me!

āī kar'nā, āë k. v. a. [*lenā*).

1. To admit; accept; agree to (*mān*
2. To take upon oneself; to be responsible for (*oṭnā*).

Uske rupaë main ne āī kar liye. [ruin.

3. To court one's own destruction or

Tū apne hāthoṅ apnī āī kartā phirtā hai.
You go about courting your own destruction.

آیا گیا آیا گیا *āyā gayā* n. m. Plu. *āë gaë. lit.* he came, he went. One who has come and gone; a traveller who alights at a house; a chance or unexpected guest.

Gehūṅ kahe, maiṅ baṛā sultān,
Merā ho pīri pakwān,
Āë gaë kā rākhūṅ mān. Song. *Ṭesū.*
The wheat says "I'm a mighty king,
The dainty cakes from me do spring,
I entertain the guests you bring."

āyā gayā, adj.

1. Past; gone; spent; over.
2. Dissipated; got rid of; put an end to; done with.
3. Settled; adjusted; disposed of.

Ā gaī bāt pār paṛī.

āë gaë honā, v. n.

1. To lose; forfeit.

Woh rupaë to āë gaë hue.

2. To be got rid of, settled.

āge ānā, v. n. See under آگے.

ū'par ānā, v. n. See *ā paṛnā* (5).

1. To come up; ascend; mount.
2. To fall upon; come upon one's head.
3. Used as a *double entendre.*

bīch meṅ ānā, v. n. [vene.

1. To lie, come, or get between; inter-
2. To meddle; intermeddle; interfere.
3. To interpose; receive a blow aimed at another; take the place of; stand for.

pās ānā, v. n. To come near (*ānā*, 1,2,3).

pīchhe ānā, v. n. To come after; follow; succeed.

pesh ānā, age ānā, v. n. [vance.

1. To come before; step forward; ad-
2. To treat one; behave; deal with.
3. To receive; welcome; greet.
4. To happen; occur; befal; betide.

Pesh āṅī hai wohī jo kuchh ki peshānī hai.
What hath been writ before shall come before.

tale, yā nīche ānā, v. n. [etc.

1. To come down; descend; dismount;
2. To fall down; come under. [under.
3. To be trodden, trampled, crushed
4. To take shelter, refuge.
5. To lie down (*double entendre*).
6. To come under one's power.
7. To suffer a loss.

dekhne meṅ ānā, v. n. To appear; come in sight; become visible. [approach.

tar'af ānā, v. n. To come or move towards;

H آنا आना *ā'nā, āvan*, n.m. Coming; advent; arrival.

H آنا अन्ना *an'nā*, Mah.; *dhāë*, Hin. n. f. T. *anā* a mother; H. *an* food. (?). A wet nurse.

H اناتھ अनाथ *a-nāth'*, adj. S. अ not, नाथ् to be master.

1. Without a master, chief, husband.
2. A friendless, destitute person.

Maiṅ to anāth, saran āi torī. Bhajan.

3. Unrestrained; unchecked; loose; free.

a-nāthī banjar, n. m. Uncultivated land without an owner; unclaimed waste.

H اناج अनाज *anāj', nāj, an*, n.m. S. अन्न grain.

Grain; corn; provision; food. [corn.

anāj kā dushman. lit. A foe or destroyer of An idler; a lazy person; a do-nothing.

Kām kā na kāj kā, dushman anāj kā. + Wom. Prov.
For work no use at all, on food a foe to fall.

anāj kā kīṛā, — — kothlā, lit. A corn-worm; weevil. [(as man).

A corn-feeder; one who lives on corn

Ādmī anāj kā kīṛā hai. Prov.
Man is a grain-worm (feeder).
(He cannot live without corn).

H اناد अनाद *anād'*, adj. S. अ not, आदि beginning.

Having no beginning; immemorial.

anād banjar. Land that has been waste from time immemorial.

P انار *anār'*; Mār. *dāṛim;* Garh. *dāṛmī*, n. m.

1. A pomegranate; *Punica granatum.* Wat.

Ek anār, sau bimār. Prov.
One pomegranate, a hundred sick (want it).
(One post, a hundred candidates).

2. A kind of firework.

Ek nām ke do kahlāveṅ,
Ek ko chhoṛeṅ, ek ko khāveṅ. Riddle. Ans. *anār.*
By one name two things called; the one's let off, the other in.

انار دانہ *anār-dānā*, n. m. [(a digestive).

1. Pomegranate seed, used in *pāchhak*
2. A species of millet, so called from its resemblance to the pomegranate seed.
3. A red checked cloth, worn by women.

gul-i-anār, gul-nār, n. m.

1. The flower of the pomegranate tree.
2. A bright red color; scarlet.

Koī koī bāṅdhe surī surī pagyā, saiyāṅ bāṅdhe gul-i-anār. Song.
Some red red turbans wear, my husband's turban like the pomegranate fair.

H اناڑی अनाड़ी *anā'ṛī*; Brij. *anārī*, Opp. of *sunāṛī*, adj. S. अनार्य inferior, bad.

1. Ignorant; uninformed; a stranger to; uneducated; untaught; illiterate (*an-paṛh*).

Samjhe so gadhā, anāṛī kī jāne balā. Prov.
The wisdom of the wise is folly, and the ignorant meddleth not therein.

2. Unskilled; awkward; gawky; clumsy.

Nāri nahi jāne baidā, nipaṭ anāri ho. Song.

3. Raw; green; inexperienced; unpractised.

Anāṛī sipāhī kyā nishānā lagāegā?

اناڑی अनाड़ी *anā'ṛī*, n. m. [ler; gawk.

1. A novice; greenhorn; recruit; bung-

Phr. A bad hand at; a fresh water sailor; the awkward squad; a land lubber.

1. *Anāṛī kā saudā bārā bāṭ.* Prov.
A fool of business makes a mess. [E. Prov.
2. *Sunāṛī becheṅ kāṅṭā, anāṛī becheṅ māṅchhā.*
The wise man sells the bones, the fool his fish.

2. A fool; blockhead; an idiot.

anāṛī-pan,—panā, n. m. Clumsiness; inexpertness; unskilfulness; awkwardness; bungling; stupidity.

H اناپ سناپ अनाप सनाप *anāp' sanāp',— shanāp*, adj. *lit.* With or without measure. Immoderate; excessive; beyond measure.

anāp sanāp, adv. Immeasurably; immoderately. *Tolā na jāṅchā, anāp sanāp de diyā.*

H اُناسی उनासी *una'sī*; Rus. *unaā'sī*; Brij. and Mār. *gunyāsī*, adj. S. नवसप्ततिः, S. ऊन less, अशीति eighty. Seventy-nine.

H اناکانی आनाकानी *ānākā'nī*; Rus. *kānākānī*,

n. f. S. अन not, आकर्ण to listen to, H. *ā* come, *nā* not, *kān* ear.

1. Turning a deaf ear; winking or conniving at.
2. Reserve; backwardness; coldness; shyness.

1. *Musalmānī meṅ kyā ānākānī?* Prov.
There should be no reserve among Musalmans.
2. *Do ghar Musalmānī, tis meṅ bhī ānākānī.* Prov.
Though Musalmen in numbers few, yet one the other eyes askew.

ānākānī kar'nā,—de'nā, v. n.
1. To overlook; turn a deaf ear to; wink or connive at; pass by; pass over; not to pay regard to; to make light of; give the go-by.
Suntā hai, aur ānākānī de jātā hai.
2. To make an excuse; to pretend.
3. To put off; evade; shuffle.

H أُناہ उनाह *unāh'*, E.; *bhapārā*, W. n. m. Steam; evaporation.
unāh' le'nā, v. n. To take a vapour bath.

P انبار *aṅbār', ambār;* H. *ḍher*, n. m. Heap; accumulation; store *(aṭālā)*.
ambār-khānā, E Mah. Ped. n. m. Store-room; warehouse; godown *(bhaṇḍār)*.

P انبوہ *aṅboh', amboh'*, n.m. A crowd. See اژدھام

A أَنْبِيا *an'biyā, am'biyā*, n. m. Pl. of نبي a prophet. q. v.

H انت अन्त *ant*, adj. from S. अन्त् to bind.
1. Final; ultimate; last.
Ant matā, so matā. Prov.
The last conclusion is the best.
2. Not lasting; mortal; perishable.
Yeh deh ant hai.

انت بھاگ अन्त भाग *ant-bhāg*, n.m. The last portion.
This term is often applied to the New Testament as distinguished from the Old *(ādi-bhāg)*.

انت کال अन्त काल *ant-kāl,—samā*, n. The hour of death; dying moment (A. *intiqāl*).
Rām nām kī lūt hai, lūṭī jāē so lūt;
Ant-kāl pachhtāegā, jab prān jāeṅge chhūṭ. Dohā.
On Ram's name freely call, a booty free to all:
Repentance waits on death when parts the living breath.

انت अन्त *ant*, n. m. End See آخر (1, 2, 3).
Suāsā. suāsā Krishn rat, suāsā birthā na kho,
Nā jāṇaṅ yā suāṅs ko yehī ant nā ho. Doha.
With every breath on Krishna call,
Let not one breath all bootless fall,
Each breath may be the last of all.
1. The utmost extent; farthest degree; limit; period.
2. Completion; accomplishment; consummation; finish; *finis; finale.*
3. Issue; result; fruit; consequence.
1. *Kar bhalā, ho bhalā, ant bhale kā bhalā.* Prov.
Do good, good find—the fruit of good is good.
2. *Ant bure kā burā.* Prov. The end of evil is evil.
4. The close of life; death; dissolution.
5. Intention; purpose; object; aim.
6. Essence *(tat)*; pith; spirit; life; soul.
7. Secret; mystery; riddle.
Is nagrī ke das darwāje, kāhu ne ant na pāyo re. Kabīr.

ant-kārī, adj. Conclusive; final; decisive.

ant lenā,—haṛnā, v. a. To worry; harrass; persecute; take the life out of one.
Bachche, tū ne to merā ant le liyā.

ant honā, v. n. To come to an end; to cease; be extinct; die out *(ākhir honā)*.

انت अन्त *ant, ant ko*, adv. 1. At last. See *ākhir*.
Ant bidā ho chalā.
At length he bade adieu and went his way.
2. Elsewhere; somewhere; else.
Ham bhī to yahīṅ rahte haiṅ, kahīṅ ant nahīṅ. rahte.

H أَنْت آنت अन्त *ānt, aṅtṛī*, n. f. S. अन्त्र. viscera.
1. Entrails; bowels; guts; intestines;
Mūṅh meṅ dāṅt, na pet meṅ āṅt. Prov.
No teeth in his head, nor guts in his stomach.
2. Any thing very long; interminable; wire-drawn. *Shaitān kī āṅt.*
The Devil's guts. (A story without end).
āṅt kā burh ānā. Hernia; a rupture.
āṅteṅ sameṭ'nā, yā mos'nā v. n. To go without food. *Rāt bhar āṅteṅ sameṭe pare rahe.*

H أُنتالیس उन्तालीस *untā'līs*; W. Illit., Bhoj. Tir. and Mag. *unchālīs;* Mar. *gunchālīs;* Mag. *guntālīs*; adj. S. ऊनचत्वारिंशत् Thirty-nine.

A انتخاب *inteˆkhāb'*, n. m. نخب selecting.
1. Selection; choice; election.
2. Extraction; extract; compilation.
intekhāb' kar'nā; v. a. Ped. for H. *chunnā*.
1. To select; choose; elect.
2. To extract; compile. give.

H انتر अन्तर *an'tar*, n. m. S. अन्त limit, र to
1. Mind; mystery; secret (*bhed*).
2. Interval; intermission; intermediate space (*bichchhā*); difference.
1. *Din chār kā antar hoē; lipṭe purakh, chhuṛāē joē.* Riddle. Ans. *Kaṅghī* a comb.
A space of four day's time disparts; the man his arms entwines, the wife as quick disparts.
(1. Four days unkempt, the comb her hair divides.
2. Four days from home, the wife repels his twining arms).
2. *Ādmī ādmī antar, koi hīrā, koi kaṅkar.* Prov.
There are men and men, as every stone is not a gem.
3. Distinction; difference; divergence; variation (*farq*).
Bure bhale meṅ chār uṅgal kā antar hai. Prov.
Between the good and the bad but four fingers' difference. i. e. two fingers' good in the best, and two fingers' evil in the worst.
4. Inequality; dissimilarity; discrepancy. congenital.

antar-bhāo, adj. Inborn; innate; hereditary;

antar-bhāo, n. m. The internal state.
Rām hi meṅ sab kā antarbhāo hai.
All being is in Rām.

انتر بيد अन्तर वेद *antar-bed*; P. *duāb*, n. m. A part of the country lying between two rivers, as the Duāb, Mesopotamia.

antar-paṭ, n. m. A curtain placed between the bride and bridegroom.

أنتر جامي अन्तर जामी *antar-jāmī*,—*gyānī*, n. m. *Lit.* heart-searching. Pervading the inward parts; acquainted with the heart (the Deity); an epithet of *Vishnu*.

انتر دُوار अन्तरद्वार, *antar-duār*, *chor-darvāzā*, n. m. A private door; secret door. [adj.

انتردهيان अन्तरध्यान *antar-dhyān*; Rus.—*dhān*,
1. Disappeared; concealed; invisible; lost to sight.
2. Absorbed in the Deity.

انتر كون अन्तर कोण *antar-kon*, S.; A. *zāviā*, *dākhilī*; H. *bhītrī kon*, n. m. The interior angle.

انتر گت अन्तरगत *antar-gat*, n. f.
1. Mental state; state of the mind.
2. Sensations; feelings; emotions.

انترِيپ अन्तरीप *antarīp'*; A. *rās*, H. *sirā*, *nok*, n. f. (Geog.) A cape.

H انترا अन्तरा *ant'rā*, n. m. A verse; any verse except the first.

H انترِي अंतड़ी *aṅṭṛī*, *antrī*, *at'rī*, *āṅt*; Garh. *aṅdī'ṛā*; n. f. See انت (1).

انترِيان अंतड़ियां *aṅt'ṛiyāṅ*, *āṅt'ṛā* n.f. Pl. of انترِی q. v. Soul; heart.

aṅṭṛiyāṅ ṭaṭolnā, v. a. To feel the stomach.
Jorū ṭatole guṭṛī, aur māṅ ṭaṭole aṅṭṛī. Prov. The wife feels the purse, the mother feels the stomach.

aṅṭṛiyāṅ jal'nā,—gul-howallah paṛhnā, aṅṭṛiyoṅ meṅ āg lag'nā, āṅṭeṅ ṭūṭnā, v. n. To be very hungry; to have a large stomach.

aṅṭṛiyāṅ gale meṅ paṛnā, yā āṅā, v. n. To be involved in any calamity.
Mere to gale meṅ aṅṭṛiyāṅ par gaiṅ, ab bhī khabar na lege, to kab?

aṅṭṛiyoṅ kā bal khol'nā, v. a. To eat a bellyful after starving.

aṅṭṛiyoṅ meṅ bal paṛ'nā, v. n. To be twisted (the entrails); to get a bellyache.
Hāiste hāiste aṅṭṛiyoṅ meṅ bal par gaë.

S انتستھ अन्तःस्थ *anta-stha*, n. m. (In Sanskrit Gram.) The semivowels य, र, ल, व.

H انتش كرن अन्तश्करन *antash-karan*, *antas karan*, *anta-karan*, n. m. S. अन्तः within, करण an instrument. [soul.
1. The inner man; heart; conscience;
Aisā na sotīo ki uskā antas-karan dukkhe.
2. Intention; object; will; secret.
Inkā antakarn khultā hī nahīṅ.

A إنتظار *intezār'*; Illit. *intizārī*; n. نظر Seeing, looking for. [expectancy.
Looking out; prospect; expectation;
intezār karnā,—khench'nā,—dekhnā, v. a. To look out for; wait impatiently for; look forward; expect; count or build upon; anticipate; contemplate; reckon.
PHR. To cool one's heels.

A إنتظام *intezām'*, n. m. نظم strung in a line.
1. Arrangement; adjustment; organization; regulation. [conduct.
2. Management; disposition; method;
3. Plan; measures; scheme; contrivance.
4. Form of government or administration; constitution; polity; policy; economy; system.
5. Order; discipline; regularity.
intizām-i-jadīd, New practice; fresh arrangement; new settlement. [rangement.
intizām-i-khāṅgī, A domestic or private ar-
intizām rakhnā, v. a. To keep order; maintain discipline; uphold authority.
intizām kar'nā, v. a.
1. To arrange; make arrangements; provide for or against; organize; adjust; regulate.
2. To manage; direct; conduct; carry on.
3. To plan; devise; design; contrive (*tadbīr k.*).

A إنتفاع *intifā'*, n.m. Ped. for نفع being profitable. Deriving advantage; profit; gain.

A إنتقال *intiqāl'*, n. m. نقل being transported.
1. Transference; transposition; transmission; passage; transit; transport; transportation; migration.
2. Deportation; extradition. [tion.
3. Removal; translation; transmigra-
4. Passing from one to another; transfer; conveyance; assignment; alienation.
5. Death; decease; extinction (H. *antkāl*).
intiqāl az daryāë shor, Transportation beyond seas. [property.
إنتقال جائيداد *intiqāl-i-jāëdād*. A transfer of
إنتقال جايز *intiqāl-i-jāiz*. A legal or valid transfer or conveyance.
إنتقال حق *intiqāl-i-haq*, Assignment of title to another; transfer of a right.
إنتقال خانگي *intiqāl-i-khāṅgī*, A private transfer or conveyance. [perpetuity.
إنتقال دايمي *intiqāl-i-dāimī*, A transfer in

انتقال درمیانی *intiqāl-i-darmyānī*, An intermediate conveyance. [mortgage.
انتقال رہن *intiqāl-i-rahn*, An alienation by
intiqāl-i-sāzishī, yā farebī, A collusive or fraudulent transfer.
intiqāl kar'nā, v. a.
1. To transmit; transport; convey; remove; transpose (*le jānā*). [dorse.
2. To transfer; convey; assign; en-
3. To sell; vend; dispose of (*bechnā*).
4. To depart; quit; leave (*chhoṛnā*).
intiqāl k.,—v. n. To die; expire (*marnā*).
انتقال کنندہ *intiqāl-kunindah*. An alienor; one who conveys. [feree; alience.
انتقال گیرندہ *intiqāl-gīrindah*,—*dār*, Transانتقال مقدمہ *intiqāl muqadmā*. Transfer of a case to another court.
intiqāl-i-makān, Ped. for H. *jagah badal*, Change of place or house.
intiqāl mulk ǰair. Transfer or removal to another or foreign country; migration.
انتقال میعادی *intiqāl-i-mīād'ī*. A transfer for a term of years.
انتقال ناجایز *intiqāl nā-jāiz*. An illegal transfer or conveyance.
انتقال نامہ *intiqāl-nāmah*. Deed of transfer or conveyance. [of liabilities.
intiqāl-nāmah-i-zimmah-dārī, yā dain. Deed
تحریر انتقال *tah'rīr intiqāl*; H. *sakārā*. Endorsement on a bill.
انتقال حکمی *hukmī intiqāl*. Enforced transfer.
انتقالی *intiqā'lī*. A transfer of *zamīndārī*, or other revenue property from one person to another; the property so transferred.
انتقالی بہی *intiqālī bahī*. Register of transfers of property.
intiqālī rasām'. Fees for entering a transfer of property in the official register.

A انتقام *intiqām'* n. m. نقم taking vengeance.
Revenge; retaliation; reprisal (*badlā*).
intiqām lenā, v. a. To revenge (one's self); retaliate; make reprisals (*badlā lenā*).

A انتہا *intihā'*, n. f. نہی coming to an end.
1. The utmost point; or extent; the extremity.
2. Completion; termination; end.
intihā-kā, adj. [perate.
1. Extreme; utter; downright; des-
2. Accomplished; finished; perfect.

H اُنتیس उन्तीस *untīs'*; Illit. *unattīs'*, adj. S. ऊनत्रिंशत् Twenty-nine.

H انتیسار उनतीसार *antīsār'*, n. m. See انسار.

H اَنٹ आंट *āṇṭ, anaṭ, aṇṭ*, n. f. S. आनद्ध from आनह् to bind to.
1. A knot; entanglement; a peculiar fold of the *dhotī*, q. v.
2. A scratch made upon silver or gold to prove its purity.
3. Misunderstanding; clash; jar.
4. Ill-feeling; envy; enmity; grudge.
āṇṭ paṛnā, v. n.
1. To be knotted or entangled. [ference.
2. To have a misunderstanding or dif-
Dil meṅ āṇṭ paṛī nikalnī mushkil hotī hai.
3. To be at enmity with; to have an ill-feeling against.
āṇṭ sāṇṭ; Mag. *lāṇṭ chāṇṭ*; Bhoj. *āṇṭ bāṇṭ*, n. f.
1. Plot; artifice; intrigue. [collusion.
2. Combination; league; confederacy;
3. A rambling or irrelevant speech; an indirect answer.
انٹ سنٹ आन्ट सन्ट *aṇṭ saṇṭ, aṇṭ kī saṇṭ*, adj.
1. Inappropriate; inapplicable; unsuited.
2. Irrelevant; unconnected; foreign to.

H انٹا आन्टा *an'ṭā*, n. m. H. *aṇḍā* an egg.
1. A large shell or *kauṛī*.
2. A billiard ball. [*aṇṭā*.
3. A large pill (of opium). *Afīm kā aṇṭā ban'dhū*, n. m. from H. *bandhak* pledge.
The shell played with and pledged by the gambler when he has lost all his money.
aṇṭā chit, zaf'īl, yā ghuṛ ghuṛ honā, v. n.
1. To be intoxicated; to become senseless or insensible.
Sharāb pīte hī aṇṭā chit ho-gayā.
2. To trip up; fall down; tumble; drop down. [room.
انٹا گھر आन्टा घर *aṇṭā-ghar*, n. m. A billiard-

H انٹنا आंटना *aṇṭ'nā*, v. n. To be contained.
See اٹنا. [See انٹھلانا.

H انٹھلانا आंठलाना *aṇṭhlā'nā*, v. n. To stutter.

H انٹی आन्टी *an'ṭī*, n. f.
1. The interval or junction between the fingers. [another.
2. Two fingers placed athwart upon one
Do bāl ki aṇṭī. kālā bālā chhū le. Boys' Play.
See one finger ride on another, who touches me let him touch my *paise* if he dare.
(Said to a boy who has touched any filth, or come in contact with a sweeper).
3. A reel, or frame on which thread, etc. is wound; a hank or bundle of thread.
4. Pilfering; unlawful abstraction; misappropriation. [the hand.
aṇṭī kar'nā, v. a. To reel or wind thread on
aṇṭī mār'nā, yā kar'nā. v. n.
1. To hide a *kauṛī* between the fingers, chiefly in gambling.

2. To pilfer; purloin; prig (*slang*).

H آنٹي आंटी *āṅ'ṭī, an'ṭī*, n. f. from H. *āṅṭ* knot.

1. E. A bundle (of grass, wood, etc.); a skein of thread (*a'ṭī*).

2. A knot or loop serving as a pocket.

Tum jaise to merī āṅṭī meṅ paṛe haiṅ.
I could take you in my pocket.

3. The leg trick.

Ek āṅṭī meṅ auṅdhe mūṅh āyā.

āṅṭī mār'nā, v. a. To play the leg trick; to give a kick on the back sinew.

Bhāgte ke āṅṭī māri.

H آنٹھي آنٹھي आंठी *āṅ'ṭhī, an'ṭhlī*, E.; *guṭhlī*, W.; *guṭṭhī*, Mār. n. f. S. **अष्ठि.** [tion.

1. Coagulation; concretion; solidifica-

2. The stone of any fruit; kernel. [virgin).

3. The small undeveloped breasts (of a

H انٹھئي आंठै *aṅṭhaī'*, E; *chichṛī*, W. n. f. S. **अष्टपदी** A tick; flea; lice which attack dogs, etc.

H انج अनुज *an'uj*; adj. S. **अनु** after, **जन्** to be born. A younger brother; junior.

Rām uṭhāi anuj ur lāvā. Rāmāyan.

P انجام *anjām'*, *Z. antām*; S. *antima*, n. m.

1. The end. See. آخر.

2. Result; conclusion; upshot.

anjām de'nā,—kar'nā,—ko pauṅhchā'nā, v. a. See. *ākhir kar'nā.* To discharge; act up to; comply with; conduct; manage.

anjām-kār, adv. Lastly; at last; finally.

anjām honā, v. n. To come or draw to an end; cease; run its course; pass away; stop; ensue.

H آنک انجان अनजान आंक *an-jān āṅk*; A. مقدار مجهول S. **अज्ञात राशि**, n. m. (*Math.*) An unknown quantity.

P انجبار *anjubār'*; *anjabār'*, *injibār*, n. m. A plant from which a drink is prepared for obstinate colds, or spitting blood; *Polygonum bistorta.* Wat.

H انجلا अंजला *aṅj'lā, uṅjlā, aṅjli, anjal, unjal, anjal, anjurī*, n. S. **अञ्जलि.**

The hollow formed by joining together the palms of both the hands so as to hold grain, water, etc.; the junction of the two hands in the shape of a boat.

1. *Aṅjle se pānī pī lo.*

2. *Anjal-bhar ṭūṭā sāiṅ kā,*
Betā jive māī kā. Mendicant's cry. [your son live!
A handful of flour to the *faqir*, mother, may

A انجماد *injimād'*; H. *jamāo*, n. m. State of congealing; freezing; concretion; condensation.

P انجمن *anjuman'*; H. *sabhā*; E. *sosāiṭī*, n. f. An assembly; meeting; society; institution.

H انجن अञ्जन *anj'an, anjnā*, n. f. A grass which grows in the North-West Provinces abundantly and is used as fodder; *Memecylon tinctorum.* Wat.

Jāṛī ḍhor mūl nahiṅ khāṅde;
Anjan millā nāhiṅ re. W. Rus. Song. [engine.

E انجن *an'jan, in'jan*, n. m. Engine; steam-

H انجن अञ्जन *an'jan, āṅ'jan*, n. m. S. **अञ्ज्** to beautify or anoint. A collyrium; a black powder or ointment applied to the eyes to make them look languid and brighter—also used for weak sight or a pain in the eye. [collyrium.

anjan-sār; P. *surma-gīn*, adj. Painted with

Ek to nainā madh-bhare, dūjē anjan-sār.

آنجنا आंजना *āṅjnā, sārnā*, v. a. To apply antimony to the eye.

Koi pahan abran, lio hāth darpan,
Koi bhar salāi anjan āṅj rahī. Brij. Song.
With glass in hand, some wear rich jewels bright,
Some paint their eyes to give them borrowed light.

H انجنا अंजना *aṅj'nā, anjnā*, n. m. A coarse kind of rice.

H انجنهاري अनजनहारी *anjanhā'rī*, n. f.

1. A sty in the eye (*guṅhāṅjnī*).

2. An insect (*kumhārī*).

H انجها अञ्झा *anjhā'*, n. m. Interval; adjournment; respite.

Kām meṅ chār din kā anjhā ho gayā.

H آنجهنا आंझना *āṅjh'nā*, v. n. *Thagī.* To pass the night in any place.

H اُنجيالا उंजियाला *uṅjiyā'lā, ugā'lā*; Brij. *ujyāro*; Bhoj. *aṅjor*; Mag. *injorā*; Tir. *ijot*; Sah. *jālā*, n. m. Light. See اجيالا [Wat.

H P انجير *anjīr', injir*, n. m. A fig; *Ficus carica.*

Gr. انجيل *injīl', anjīl'*, n. f. The New Testament; the Gospel.

E انچ इञ्च *inch*, n. m. An inch.

H آنچ आंच *āṅch*; Mār. *anch*, n. f. S. **अर्चि** Pālī. *achchī* flame.

1. Flame; flash; blaze.

Chūlhe ke āge āṅch jo jaltī huzūr hai,
Jitne haiṅ nūr sab meṅ yehī khās nūr hai. Nazir.
No light like that which issues from the kitchen fire;

No thing so bright as that which feeds the heart's desire.

2. Fire; heat; warmth.

Ālamgir sānī; chūlhe āñch, na ghare pānī. Prov. As in the reign of Alamgīr, the Second, nor fire in the stove, nor water in the pitcher. (The state of affairs when the husband and wife are continually wrangling).

3. Maternal love.

4. Heat; sexual desire; passion; lust.

Kokh ki āñch sahī jātī hai, peṛū ki āñch nahiñ sahī jātī. Prov. The dole of barrenness may be borne, but not the flame of (sexual) passion's heat.

5. Difficulty; trouble; affliction.

6. Damage; harm; injury.

Sāñch ko āñch kyā? Prov. No harm in truth.

7. Flash; brightness; sheen.

Talvār ki āñch ke sāmne kon birlā hī ṭhairtā hai. Not every one can stand before the sword or dagger's flash.

H آنچل आंचल *āñ'chal, āñchar, an'chal, añchlā, añchrā, achrā, achlā*, n. m. S. **अञ्चल**.

1. The hem or border of a cloak, shawl, or sheet (*pallā*); a wrapper.

Gorī, gore badan pe āñchal ḍor. Song.

2. The (mother's) breasts; the teats.

āñchal pallū, n. The embroidered hem of a woman's sheet.

āñ'char phāṛ'nā, v. n. Wom. To tear a piece of the wrapper of a fruitful woman.

☞ The barren woman by whom this is done, instantly swallows the cloth in the belief that it will cause her to conceive. The other however regards this act as an ill omen for her, and hence a free fight between the parties.

āñchar dabā'nā, yā dāb'nā, v. a. Wom. *lit.* To pull at the hem of the wrapper (of the mother). To suck the breast.

Laṛke ne āj āñchar nahiñ dabāyā. Wom.

āñchar de'nā, v. a. Wom. To give the breast (to the infant).

āñ'chal ḍāl'nā, ach'lā—, Wom. v. n. To carry the sheet over the head.

The ceremony of the bridegroom's sister leading him into the house with her sheet spread over his head. Wom.

Donoñ waqt milte haiñ, sir pe āñchal ḍāl le. Wom. The day and night both meet. Draw your wrap over your head.

āñchar le'nā, v. n.

1. To go up to a guest and touch the end of her sheet as a sign of welcome; to do the honors of the house.

Woh āiṅ, uṅh-ke āñchal lo.

2. To wipe one's hands with the sheet of the mother of the bride or bridegroom. (Marriage ceremony).

āñchal meñ bāñdh'nā, v. n.

1. To tie a knot in one's sheet, etc.

2. To keep in one's memory; retain.

H انچنا खंचना *iñch'nā, khiñch'nā*, v. n.

1. To be pulled, drawn, dragged, attracted; to gravitate. [or fast.

2. To be tightened, made or drawn tight

3. To be sucked in, absorbed, taken in.

4. To be extracted (as matter from a boil).

Sārā mavād inch gayā.

5. To keep aloof; to be stiff or exclusive.

Kuchh woh iñche iñche rahe, kuchh ham khiñche khiñche,
Is kash-makash meñ ṭūṭ gayā rishtā chāk kā. Arshad.

6. To be traced, sketched, drawn, copied.

7. To be transferred (a debt).

H آنچو आंचु *āñ'chū, anchhu, āch'chu*, n. m. The raspberry; *Rubus, sp?* Wat.

kālā āñchū, The hill bramble; *Rubus vellosissimus.* Wat.

H انچھر अनछर *an'chhar*; Sah. *āñ'khar*; Garh. *ak'har*, n. m. See *achchhar*. A magical word; a mysterious, mystic, cabalistic, or abstruse saying.

anchhar paṛh-ke mār'nā, v. a. To charm; bewitch; cast a spell.

Mere anchar mār prān lie, sudh lāg rahī, bhai bāvaryā. Song. He cast a spell o'er me and took my heart away; My soul upon him set, my mind did straight give way.

A انحراف *inhirāf'*, n. m. حرف turning, turning away.

1. Deviation; deflection. [fraction.

2. Breach; violation; infringement; in-

3. Disobedience; insubordination; contumacy. [volt.

4. Mutiny; rebellion; insurrection; re-

5. Recantation; recusancy; apostacy.

6. Declination of a heavenly body.

H اندارا इन्दारा *indā'rā, andārā, indrā, inārā kuā*, n. m. S. **अन्धु** a well. A large well built of solid masonry, protected by a *koṭhī* or *nād*.

P انداز *andāz'*, n.

1. Mode; manner (*taur*).

2. Way; walk; gait (*adā*, 1).

3. Grace; address; elegance. [(*aṭkal*, 2).

4. Guess; conjecture; rough calculation.

Iskā andāz to karo.

andāz uṛā'nā, v. a. To pick up; imitate; hit or take off.

انداز پٹّي *andāz paṭṭī*, n. f. An estimate of the value of a standing crop (*kankūt*).

اندازپیٹي *andāz pīṭī*, n. f.

1. A painted beauty; a woman who is always painting and adorning herself.

2. A vain, proud, affected woman.

P اندازہ *andāz'ah, andāz'*, n. m. Guess. See (*andāz*, 4).

1. Rough or approximate estimate or valuation. *Āp kā andāzah durust hai.*
2. Extent; degree; measure; standard.
3. Kind; pattern; make; fashion (*dhaul*).
4. Modulation; inflection of the voice.

andāze se, adv. By guess; approximately.

andāze se bāhar, — — ziādah, adj. Excessive; beyond measure; immeasurable.

andāzā kar'nā, v. a. To estimate roughly.

P اندر *an'dar*, prep. Within. See H. भीतर.

Nek andar bad, bad andar nek. Prov. Good in evil, evil in good.

andar karnā, v. a.

1. To put within (the house); hide from view.

Inko andar kar yāo, nahīn chaprāsī pakar le jāegā.

2. To put into; insert; penetrate; effect penetration.
3. To thrust, push, force, or worm in.

andar ko dabā huā, (Bot.) adj. Retuse; terminating in a rounded apex, the middle of which is somewhat indented.

andar honā, v. n.

1. To be contained or included in; belong to; fall under.
2. To go in; enter; penetrate. Also used as a *double entendre*.

H اِندر इन्दर *in'dar*, n. m. S. इन्द्र The king of the gods; the regent of the visible heavens; the thunder; the god of rain.

indrāsan, n. m. The throne of Indra.

indar-jāl, n. m. Deception; cheating; juggling; trick or stratagem in war.

indar-jau, n. m. Seed of the *Wrightia antidysenterica*, Wat. used medicinally; sparrow's tongue.

اندراني इन्द्राणी *indrā'nī*, n. f. The wife of Indra. A paragon of beauty.

Āj to āp indrāni ban-ke baiṭhī haiṅ.

indar kā akhāṛā, n. m. See under *akhāṛā*.

A اِندراج *indirāj'*, n. m. درج Being rolled together.

Insertion; entry; registration.

H اِندرائن इन्द्रायन *indrā'yan, pharphenḍwā, mainphal*; Bhoj. *nārun*, n. f. S. इन्द्रवारुणी.

1. Fruit of the coloquintida plant; colocynth; a wild gourd; a fruit of beautiful appearance, but bitter taste.
2. A beautiful but worthless person.

indrāyan kā phal. The fruit of *Indrāyan*; *Cucumis colocynthis*. Wat. used medicinally.

H اندرسا अन्दरसा *aṅdar'sā*, W; *anar'sā*, E; n. m. A sweetmeat of rice, flour and sugar.

H اِندري इन्द्री *ind'rī*, n. f. S. इन्द्रिय an organ of sense.

1. The five senses, organs of perception.
2. The privities; genital organs.

اِندري جُلّاب इन्द्री जुल्लाब *indrī jullāb'* n. f.

1. A diuretic medicine.
2. Copulation; carnal intercourse.

indri ke bas honā, v. n. To be lustful; to feel an uncontrollable desire for carnal intercourse; to be given up to sensual pleasures.

H آندن आंदन *āṅ'dan, andā, āṅd*, n. m. Mud; mire; slime. *Bail āndan meṅ phans gayā.*

H آندو आंदू *āṅ'dū*, n. m. S. अन्दु The chain or rope with which the feet of elephants are tied.

H اندھا अन्धा *an'dhā*; W. Rus. and Brij. *āṅdh'rā, andh'lā, anh'rā*; Mār. *āṅ'dhoṅ āṅ'do*; Tir. *āṅ'har*: Mag. and Bhoj. *āṅdhar*, n. m. *andhī*, n. f. S. अन्ध to be blind.

A blind man; one devoid of sight.

1. *Andhe kī jorā kā Allāh be'i.* Prov. God protect the blind man's wife.
2. "*Andhā chāhe kyā?*" "*Do āṅkheṅ*". The blind man wants but two eyes.
3. *Andhe ke lāth bater lagī.* Prov. The blind man stumbled on a quail. (Said of one who comes in unexpectedly for something good).
4. *Andhrā gurū, bahrā chelā; māṅge kar, de baherā.* Prov. A blind teacher, a deaf disciple; asks for *kar*, receives *baherā* (gall nuts).
5. *Andhī pise, kuttā khāe.* Prov. What the blind woman grinds, the dog licks up.
6. *Andhe kī lāṭhī.* Prov. The blind man's staff (An only son).

andhā karnā, yā karnā, v. a.

1. To put one's eyes out; to blindfold.
2. To hoodwink; throw dust in one's eyes; befool; deceive.

andhā honā, yā bannā, v. n.

1. To be or become blind; to lose one's sight.
2. Not to see; to close or shut one's eyes; to look another way; to wink at; pretend not to see.

Pun. Blind as a bat, a mole, an owl, beetle, etc.

3. To be blind to, under the influence of a passion or intoxication.

Bishe ke bich meṅ andhā huā, bachchoṅ kī taras na khāyā hai,
Din do-ek ke bād jab chirā chirī ko āyā hai. Play. Rūp Basant.

Made blind with lust the cock-bird for his young no pity had.
His mate but two days dead, another to his nest he led.

اندھا अन्धा *an'dhā*, adj.

1. Blind; sightless; stone-blind; purblind; stark-blind.

Ishaq andhā kotā hai. Prov. Love is blind.

2. Dark; obscure; dim; dull.

Andhā chirāg.

3. Benighted; undiscerning; hoodwinked.

4. Heedless; careless; thoughtless; not circumspect.

Ādmī apne matlab meṅ andhā hai. Prov. Man is blind to all save his own interests.

andhā bhaiṅsā, n. m. Boys' game.

One boy rides on another who is blindfolded, with his arms leaning against a wall. In this position several boys pass under him successively, and he is required to name the first who did so.

اندھاپن अन्धापन *andhā-pan, andhrāī;* Old H. *andhlā-pan*, n.

1. Blindness; want of sight.

2. Ignorance; stupidity; folly; rashness.

3. Intellectual blindness; short-sightedness; infatuation.

andhūs', n. m. *lit.* Like a blind man.

A term of contempt applied to a man who, having eyes to see, acts as though he had not.

pāoṅ kā andhā, n. One who puts on another's shoes.

اندھا تارا अन्धा तारा *andhā tārā, lop tārā*, n. m. (*Ast.*). The planet Neptune.

andhā darbār, n. A public office notoriously ill conducted; a bad government; a corrupt court; mal-administration; misgovernment.

andhā kuā, yā kūp, n. m. [well.

1. A well choked with rubbish; a blind

2. Boys' game.

andhā ghoṛā, n. *Met.* A shoe, so called because its course has to be directed by the wearer.

Bābā, ek andhā ghoṛā mile. Mendicant's cry.

andhī sarkār, n. *lit.* A blind government.

1. A bad government; misgovernment.

2. A bad paymaster; one who keeps his servants in arrears.

اندھا دھند अन्धा धुन्ध *aṅdhā-dhund*, adj.

1. Blind; indiscriminate; unthinking.

2. Wild; precipitate; headlong; impetuous; rash; foolish; mad.

aṅdhā-dhund, n. m. Misgovernment; mal-administration; anarchy.

Aṅdhā-dhund manohrā gāē. Prov.
Misrule's the rule, let's play the fool.
(When the cat's away the mice can play).

aṅdhā-dhund, adv.

1. Blindly; without distinction or discrimination. [vengeance.

2. Immoderately; excessively; with a

Aṅdhā-dhund khāē chalā jātā hai, zarā peṭ ko nahiṅ dekhtā.

3. Wildly; precipitately; rashly; madly.

4. At random; at hazard; higgledy piggledy; helter skelter.

Phr. At full speed; going on all fours; through brake and brook.

aṅdhā-dhund uṭhānā, v. a. See *uṛānā* (11).

aṅdhā-dhund ronā, v. n. To weep bitterly or excessively.

aṅdhā dhund kī duhāī, n. f. A cry for redress.

اندھکار अन्धकार *andh-kār;* Mag. *aṅdhāṛ;* Mār. *iṅdāro;* Tir. *anhār*, n. m. *lit.* Darkness. A very heavy storm of wind and dust, greater than an *āṅdhī*, q. v.

آندھي आंधी *āṅ'dhī, andhyāo, andhaṛ;* Sah. *andhī;* Mār. *āṅdī*, n. f.

1. A sand-storm; a yellow storm.

2. A storm; tempest; hurricane; cyclone.

āṅdhī ānā, āṅdhī chal'nā, v. n. To blow hard; blow great guns; blow a hurricane.

Bāṅdi ke āge bāṅdi āī, logoṅ ne jānā āṅdhiāī. Prov.
The slave a mistress came to be,
Her slave a whirlwind dire did see.

āṅdhī ke ām, lit. Mangoes blown down by the wind. Things bought very cheap; a windfall.

āṅdhī, adj. Very swift; flying; precipitate; furious. *Tum bhī laṛne meṅ aṅdhī ho.*

āṅdhī honā, v. n. [vigorously.

1. To engage in ardently, keenly, or

2. To be very sharp and expert.

اندھیر अन्धेर *andher'*; Tir. *anher*, n. m.

1. An arbitrary, despotic, or cruel act; tyranny. [lence; wrong.

2. Injustice; oppression; outrage; vio-

3. Mal-administration; misrule; misgovernment.

Andher nagrī, chaupaṭ rājā. Prov.
A blind king, darkness in the city.

andher karnā, andher machā'nā, v. a.

1. To tyrannize; oppress; commit an outrage, violence or injustice, etc.

2. To be or become indifferent to; to withdraw one's affections.

Chār din chāṅdnī dikhāoge.
Wohī andher phir machāoge. Shauq.

andher khātā, Unfairness in accounts or dealings

اندھیرا अंधेरा *aṅdhe'rā*, adj. S. अन्धकार

1. Dark; pitch dark; darksome.

Phr. Dark as pitch; dark as Erebus; the palpable obscure; Cimmerian gloom.

2. Shady; dim; dusky; sombre; dingy;

اندھیرا अंधेरा *aṅdhe'rā, andhyā'rā, andhyā'rī;* Mag. *aṅ'dhor;* Tir. *an'har*, n.

1. Darkness; gloom; obscurity; obscuration; dimness; duskiness. [the lamp.

1. *Chirāg tale aṅdherā.* Prov. Darkness under

2. *Chor jāte rahe, ki andhyārī?* Prov.
Thieves and darkness are inevitable. [hour.
(Every dog hath his day, and every man his

2. Shade; shadiness; cloudiness; adumbration.

3. Mist; fog; haziness; haze; film.

aṅdherā chhoṛnā. To keep out of one's light.

aṅdherā-sā, adj. See *aṅdherā* (2).

Foggy; misty; hazy.

aṅdherā kar'nā, v. a.
1. To darken; to make dark; obscure; dim; overshadow; adumbrate; eclipse.
2. To cast, throw, or spread a shade or gloom.
3. To put out or extinguish (a light).
4. To come or stand in one's light.

aṅdherā ghup, yā ghup, adj. S. **अन्ध कूप** a dark well. Very dark; dark as pitch.
Ghar meṅ batti nā chirāg, aṅdhā kup hai.

اندھیری **अंधेरी** *aṅdherī*, n. f. Darkness. See *aṅdherā*, (1). The blinds or blinkers used on a horse; a horse covering which also covers the eyes.

aṅdhe'rī, adj. Unjust; unfair; inequitable.

aṅdhere ujāle, adv. Pitch dark, and noon or bright moonlight; late at night and early dawn.
Aṅdhere ujāle mat phirā kar, kahiṅ kuchh ho na jāe. Hin. Wom.
☞ The women have a superstition that at these times they are more especially exposed to the influence of evil spirits.

aṅdherī jhukiā, v. a. To set in (darkness); to be overcast; to lower.

aṅdherī ḍāl'nā, yā denā, v. a. [striking him).
1. To blindfold or cover one's eyes (before
2. To hoodwink; impose upon.

aṅdherī rain, yā rāt. A dark night.
Aṅdherī rain meṅ, parī jeorī sarap. Prov.
A rope is a snake in a dark night.

aṅdherī koṭhṛī, n. f. [*koṭhrī*.
1. A dark closet; a black hole (*kāl*
Aṅdherī koṭhṛī meṅ buḍḍhā bay burā. *Paheli.* Ans. *Huqqā.*
The old man mutters in his dark chamber.
2. *Fig.* The belly; stomach; womb.
3. The mysteries of nature; a mystery; puzzle; an enigma.

aṅdherī koṭhrī kā yār, n. A secret lover.

āṅdhere ghar kā ujālā, A perfect beauty; an only son.

aṅdhere muṅh, muṅh aṅdhere, kāle muṅh aṅdhere, n. m. The grey dawn, when there is not sufficient light to see clearly.
Kāle muṅh aṅdhere uṭh-ke bhāg gayā.

P اندیشہ *ande'shah*, n. m. P. اندیشیدن to consider.
1. Consideration (*soch*); thought; anxiety (*chinta*); concern; solicitude; anxious care.
2. Doubt (*dubdhā*); suspicion; fear; distrust; misgiving; hesitation; apprehension.
3. Risk; hazard; danger (*khatrā*); peril.

andeshah karnā, v. n. To feel anxiety, mistrust or apprehension.

andesha-nāk, jāe andeshah, adj. Dangerous; hazardous; fraught with danger.

H آنڈ **आंड** *āṅḍ, āṅr, pel'ar, kapūrā*; A. *khus'yā, fo'tah*, n. m. S. **अण्ड** A testicle.
Mūi lolo āṅḍoṅ par. Prov.
The dead *penis* falls on the testicles.
(The ire of the weak falls on the innocent).

āṅḍ barhnā. S. *aṅḍa viridha*, n. m. Swelling of the testicles.

انڈکوش **अण्डकोश** *andkosh'*, n. The scrotum.

آنڈو **आंडू** *āṅ'dū*; Rus. *aḍuā*, n. m. *Lit.* Having large testicles. [(*sāṅḍ*).
A bull kept to serve domestic cows
1. *Jis kā āṅḍā bike, woh badhiyā kyoṅ kare?* Prov.
If the entire bull will sell, why castrate him?
2. *Aṅḍuā bail jiṅ kā jawāl.* Prov.
An extire ox is the worry of one's life.

H انڈا **अण्डा** *aṅ'ḍā*; Garh. *and'ur*; Mār. *iṅ'ḍo*; n. m. S. **अण्ड**. An egg; a kind of fire work.
Sāg meṅ shurvā, aṅḍe meṅ pāni, kyoṅ bī paṭhānī! Prov.
Gravy in greens, water in eggs!

aṅḍā denā, v. a. To lay eggs; to lay.

aṅḍā ḍhīlā honā,—surakna, v.n. *lit.* To become light or swim as an addled egg. [down.
1. To become thin, lean, wasted, pulled
Do hī din ke bukhār meṅ aṅḍā ḍhīlā ho gayā.
2. To be wearied, tired, jaded; to have it taken out of one.
3. To fail in business; become bankrupt or insolvent (*diwālā nikalnā*).
Kharch karte karte aṅḍā ḍhilā ho gayā.

aṅḍe se'nā, v. n. [hatch.
1. To sit on eggs (a hen); incubate;
Aṅḍe sere koī, bachche lere koi. Prov.
One hatches the eggs, another carries off the chickens. [the bird.")
("One beats the bush, and another catcheth
2. To shut oneself up; become a recluse; pass a secluded, retired, or solitary life.
Kyoṅ ji, ghar meṅ kyā aṅḍe sete ho?

aṅḍe bachche, n. m.
1. Chicks; little ones; children; family.
2. The unwashed humours from the odoriferous glands. Wom.

aṅḍekā shah-zādah, lit. Prince of the egg. *Fac.* A simple, inexperienced, artless youth; a greenhorn.

aṅḍe kī zar'dī, n. f. The yolk of an egg.

khākī aṅḍā, n. m.
1. An addled egg; wind egg.
2. A bastard; an illegitimate son.

gan'dā aṅḍā, n. m. A bad egg.

انڈاکار **अण्डाकार** *aṅḍākār'*, n.m. (*Ast.*) Ellipse.

aṅḍ-ākā'rī, āṅḍā sā, adj. Oval; elliptical; (Bot.) urceolated.

انڈیانا **अंडियाना** *aṅḍiyā'nā*, v. n.
1. To be with young (a bird).
2. To touch the *āṅḍ* of a bullock or buffalo as a spur to make him go faster.
Chalte bail ko kyoṅ aṅḍiyāte ho? Dont spur the willing ox. [eggs.

انڈیل **अंडैल** *aṅḍail'*, *aṅḍaj*, adj. Oviparous; with

H آنڈے بانڈے **आंडे बांडे** *āṅḍe bāṅḍe*, n. m.

from *haṅḍnā* to wander. Sauntering; strolling.

Jāo, be laṛkoṅ, āṅḍe bāṅḍe khā yāo.

H اُنڈیلنا उंडेलना *uṅḍel'nā, uṅḍāl'nā*, v. a. To pour out.

A اِنزال *inzāl'*, n. m. نزل Causing to descend. Emission; discharge; *emisso seminis* (*jhaṛnā*). [ment.

A اُنس *.uns*, n. m. Ped. for H. پیار q. v. Attach-

H انس अन्स *ans, ansh*, n. m. S. अंश a part. Pr. *anso, amso.* [(*hissā*).

1. Portion; separate share; quota
2. (*Math.*) A degree of a circle. [tude.
3. (*Geog.*) A degree of latitude or longi-
4. (*Arith.*) The numerator of a fraction (P. *shumār-kunindah*).
4. Pith; essence; marrow; substance.
   1. *Is kā ans nikāl lo.*
   2. *Abhī gehūṅ meṅ ans nahiṅ paṛā.*
5. Strength; vigour; energy; vital force. *Hamārā to ans nikal gayā.*
6. Semen.

انسي अन्सी *ansī, anshī*, n. m.

1. A sharer; shareholder; joint proprietor.
2. A deed setting forth the shares or portions of a property. A deed of partition between the members of a Hindu family. [shares.

ansī ḍālnā, v. a. To divide into portions or
Bakhrā karo, to hamārī bhi ansi ḍālnā.
If you make a division let me have my share.

A اِنسان *insān'*, n. m. Man. See آدمي

1. *Insān l' to hai.* Prov. Man is prone to err.
2. *Insān meṅ kyā rakkhā hai.* Prov. Man is frail.

insān kā badan; H. *mānkhā-deh*, n. The human body.

اِنسانيت *insān'yat*, n. f. Humanity. See آدميت.

H اُنسٹھ उनसठ *un'saṭh, unsaṭ*, adj. S. ऊनषष्टि. Fifty-nine.

A اِنسداد *insidād'*, Ped. for H. *rok*, n. m. سَدّ he closed up. Bar; obstacle; impediment; prevention; preventive measure.

H آنسو आंसू *ān'sū*; Rus. *āns*; Old H., Panj. and Sah. *āṅjū, āṅjhū, anjhū, āju*; Mag. *tor*; n. m. S. अश्रु Pr. *aṃsū*, Pāli. *assu*. Tears.

Āisā ek nahiṅ, kaleje ṭāk ṭāk! Prov.
Not a tear in her eye, yet (if you believe her) her heart is breaking.

āṅsū ānā, bahnā, yā ṭapuk paṛnā, v. n. To shed or drop tears; to have tears in one's eyes.

1. *Par mōī sās', cson āē āṅsū!* Prov.
Her mother-in-law she lost twelve months ago,
And now the tears for her begin to flow!
2. *Aṅsuā bahe jaise nadyā savan kī,* [Birhā.
Nā likhī saiyāṅ patyā avan kī. Wom. Song.
As July streams my tears do run,
No tidings of my love yet known.

āṅsū bahā'nā, yā ḍhalkānā, ṭasve—, v. a. To shed tears or pretend to weep.

Kis ne mārā jo āṅsū bahātī āi? Wom.

āṅsū bhar lānā, v. n. To bring tears into the eyes; to weep.

āṅsū bahnā, v. n. To flow (tears); to weep.

Nainan sūṅ aṅsuvā baheṅ, mukh bachan kahyo nahiṅ jāē. Song. *Birah.*
The tear drops from my eyes do flow, my sorrow deep no tongue can show.

āṅsū puchh'nā, v. n. *lit.* To be wiped away (one's tears). To be soothed, relieved, solaced, comforted.

Ab ke to is kām meṅ āṅsū puchh gaē.
Now then his tears are wiped away by this affair (gain).

āṅsū poṅchh'nā, v. a. To wipe away one's tears; have pity upon; console; comfort; recompense.

āṅsū pī jānā, v. n. To gulp down or suppress one's tears.

āṅsū ṭor, (*Thagī.*) Unseasonable rain.

āṅsū-ḍhāl,—ḍhalak, n. f. A disease among horses causing the eyes to water. (Fac.) *Gonorrhœa.*

āṅsū se māṅh dhonā, āṭh āṭh āṅsū ronā, v. n. Poet. To shed a flood of tears.

S آنسوار अनुस्वार *anussuār'*, n. m. *lit.* After sound. (*Gram.*) The nasal sound or character in Devanāgrī.

A اِنشاء *in'shā*, n. f. نشي producing, composing.

1. Writing; composition; the belles lettres.
2. Diction; style.

انشا پرداڑي *inshā-pardā'zī,—gar'ī*, n. f.

1. Writing; letter-writing; composition; authorship. [of style.
2. The act of composition; excellence

A انشاءاللہ تعالی *inshā-allah tāālā*. adv. A. ان شاء if God please. If God the most high willeth; *Deo volente*; God willing; Please God; by God's grace.

A اِنصاف *insāf'*; Rus. *nisāph*; n. m. A. نصف taking half.

Justice; equity; equitable adjustment; fairness; fair play; impartiality (*niyāo*).

Pun. The scales of justice; even handed justice; a fair field and no favor; *lex talionis; fiat justitia ruat cœlum.*

insāf chāh'nā, v. n. To sue for or demand justice; seek redress; claim.

insāf se, ba-insāf, adv. With justice; equitably; fairly; justly; rightly; deservedly.
insāf karnā, v. n.
1. To administer, dispense, or do justice; to do right; to see justice done (*miyāo karnā*).
Phr. To hold the scales even; to see fair play; to see one righted; to give every one, his due; *auli alteram partem.* [*karnā*).
2. To decide (a case) equitably (*faislah ba-nazar-i-insāf*), For the purpose of justice.

A إنصرام *inṣirām'*, n. m. صرم Cut off or terminated. Performance; administration or management (of an estate).

A إنضباط *inzibāt'*, n. m. Rare. ضبط holding fast. The act of regulating.
inzibāt-i-auqāt, Ped. Better H. *belā-bāṇṭ.* Time-table; routine.

A إنعام *inʿām'*, n. m. نعم conferred a favor.
1. A prize; reward of merit; reward.
2. A present; gift; favor; gratuity; donation; benefaction; largest.
inʿām ikrām انعام اکرام, Gifts and honors; rewards and dignities.
inʿām pānā, v. n. To get a prize or reward.
Haq na pāve, inaām? E. Prov. [a present. He cannot get even his rights, and yet expects
inʿām-patr, n. m. A deed of grant, a document conveying an assignment of rent-free land. [grant.
inʿām-dār, n. m. The holder of a rent-free
inʿām denā, v. a. To give or award a prize to; to distribute prizes; to reward merit.
inʿām kā paisā. Prize allowance.

A إنفصال *infisāl'* Ped. for H. *nimṭerā*, n. m. فصل being separated. Decision (of a case) (*faislah*).

A إنفكاک *infikāk'*, n. m. فکّ being put out of joint. Redemption (of a mortgage).

A إنقسام *inqisām'*, n. m. Ped. for H. *baṭāī*. A. قسم being divided. Partition; distribution; division (*bāṇṭ*).

A إنقضاء *inqizā'*, n. m. قضا being finished. Expiration; expiry; termination; passing away. [lapse of time.
inqizā-ī-mīʿād. The expiration of any term;

A إنقطاع *inqitāʿ*, n. m. قطع being cut off. Discontinuance; cessation; failure.
inqitāʿ-i-harakat; H. *chāl-band.* Cessation of motion.

H آنک आंक *āṅk, aṅk, aṅkār*, n. m. S. अङ्क a mark.
1. A spot; dot; mark; a private mark shewing the selling price of an article.
2. A letter of the alphabet.
3. A number; cypher; a digit; an arithmetical figure (A. *ʿadad*).
4. *Arith.* The product of the principal into the rate and time.
5. Figures on coins, etc. shewing the date of a raja's accession.
aṅk-biddyā, n. f. Arithmetic (*ilm-i-hisāb*).

آنکڑی उङ्कारी *uṅkā'rī, huṅkārī*, n. f.
A curved line after a figure.
A vertical line, (।) which by itself signifies one pice, is four annas if the curved line be shewn before it, thus ।); eight annas if the curved line be made before two vertical lines, as ॥), and so on.

آنکنا आंकना *āṅk'nā*, v. a.
1. To distinguish by some mark.
2. To measure; value; estimate; weigh.
1. *Bāzār meṅ nau rupaē kī āṅkte haiṅ.*
2. *Āṅko to, yeh kitne ki hai?*
3. To judge; think; consider.
4. To remove disease or pain by incantations (*jhāṛnā*).

انکنا अंकना *aṅk'nā*, v. n. To be appraised, priced, valued.

آنکو आंकू *āṅ'kū, aṅkvaī'yā, kan-kūtā*, n. m. An officer employed to survey the standing crops and estimate their probable value; an appraiser.

انکوانا अंकवाना *aṅkvā'nā*, Caus. of *āṅknā*, q. v.

A إنكار *inkār'*; H. *nāṅh*, n. m. A. نکر he denied.
1. Denial; negation; disavowal; retraction; refusal; protest.
2. Disallowance; contradiction; *veto.*
3. Dissent; disagreement; difference or diversity of opinion.
4. Retraction; recantation; renunciation.
Phr. A flat contradiction or denial; shrug of the shoulders; shake of the head.
5. Objection; exception; bar.
inkār-i-dāvā. Denial of claim.
inkār karnā; H. *nāṭnā*, v. a. [sent from.
1. To refuse; deny; disagree to; dis-
2. To disavow; unsay; contradict.
3. To refuse to admit; take exception to; disallow; dispute; impugn; question; call in question; contest; protest against.
4. To disclaim; disown; renounce.

5. To gainsay; recant; revoke; abjure; retract.

6. To repudiate; reject.

inkār karne-wālā; Ped. A. *munkir*, n. m. Recusant; objector; unbeliever.

H انکر अङ्कुर *aṅk'ur, sūyāṅ*, W; *ak'urā, aṅk'urā, aṅk'rī*, E; *aṅk'uā*, Sah. and Mag. n. m. S. अङ्क any thing curved.

The first sprout from a seed; a young sprout; a shoot, germ, or blade (*phuṭāo*).

انکری अंकरी *aṅk'rī*, n. f. A kind of vetch (*vicia sativa*).

H آنکڑا आंकड़ा *āṅk'ṛā*, adj. (*Ṭhagī*). One thousand.

H آنکڑا आंकड़ा *āṅk'ṛā*; E. *aṅk'usī*, n. m. The barb of an arrow; a hook; a fishing-hook.

H انکس अङ्कस *aṅk'as, aṅk'us*, n. m. S. अङ्कुश, Pr. *aṅkuso, aṅko.*

1. The iron-hook with which elephants are driven; a goad.

Hāti kō pīr aṅkas. Prov.
The goad is the elephant's master.

2. A director; governor; master; teacher.

1. *Bachche ke ūpar koi aṅkus nahiṅ, din bhar khellā phirtā hai.* Wom.
2. *Man kā aṅkus gyān.* Prov.
Conscience is the goad of the mind.

A انکسار *inkisār'*, n. کسر being broken. Humility; humbleness; meekness; selfabasement.

H انکنا अनकना *ankan'ā*, adj. Indisposed. See انمنا

H انکوڑا अंकोड़ा *aṅk'oṛā*, n. m. A large hook; a kind of grapnel.

H آنکھ आंख *āṅkh*; Mag. *āṅkhi*; Panj. *akkhā*; Garh. *āṅkhā*; Poet. *nain, netr, lochan, netar*; Wom. *dīdah*, n. f. S. अक्षि from अक्ष् to pervade, Pr. *achchhī*; Pālī *akkhī.*

1. The eye; the organ of sight.

1. *Āṅkh ke āge nāk, sūjhe kyā khāk!* Prov.
His nose before his eyes, he can't see a bit.

☞ It is related that a man without a nose pretended that, relieved of this obstruction, he was enabled to see fairies, and even the Supreme Being, and thus, like the fox who had lost his tail, he induced others to cut off their noses. When the disappointed victim complained of the imposture he was told that the new *panth* (sect) into which he was now admitted, was in itself a distinction of which he should be proud. As no man liked to proclaim his own inferiority, he labored henceforth to increase the numbers and importance of the new "sect."

2. *Āṅkh na nāk, banno chōṅd sī!* Prov.
Nor eyes, nor nose, yet "fair as the moon!"

3. *Āṅkhoṅ pe palkoṅ kā bojh nahiṅ hotā.* Prov.
The eyes dont feel the weight of the eyelashes. (One does not feel the burden of one's own belongings).

4. *Āṅkheṅ haiṅ, yā bhaiṅs ke chūtar?* Prov.
Have you eyes or are they buffalo's hind-quarters? [eyes).
(Said to one who cant see what's before his

5. *Āṅkhyoṅ-wāle, aṅkhyāṅ barī niāmat haiṅ!*
The blind beggar's cry.
O ye who have sight, what a blessing is sight!

6. *Do meṅ tīsrā, āṅkhoṅ meṅ thikrā.* Prov.
A third among two, as grit in the eye.

7. *Chashm bad dār, āṅkheṅ motī chūr!* Prov.
Away the evil eye from such a pearl-bright eye!

8. *Kāni āṅkh maṭar kā biyā,*
Woh bhī āṅkh Bhavānī layā. E. Prov.
One eye only was left—merely a little pea,
E'en that the goddess of small pox hath tak'n from me.

9. *Maiṅ karūṅ terī bhalāī, tū kare meri āṅkh meṅ salāī.* Prov. [my eye.
To do you good I try, you run a needle through

2. Sight; eye-sight; vision; glance.

3. Look; inspection; view; regard.

4. Discrimination; skill; intelligence; judgment.

1. *Uski maiṅ āṅkh ke sadqe, ki saboṅ meṅ se ajab,*
Merī bāji ne mujhe dī hai darūnī bāṅdi! Wom. Rangin.
My life an off'ring, mother, at your shrine of judgment bright!
From all your slaves to pick out for me such a hideous fright!

2. *Jis kī āṅkh nahiṅ, uskī sākh nahīṅ.* Prov.
Who judgment lacks will credit lack.

5. An estimate or appraisement of the probable amount and value of the crops in a field, salt in a pile, hay in a stack, and the like.

6. An adjustment of the rents to be paid by the individual co-parceners through the person held liable for the realization of the Government demand.

7. Vigilance; watchfulness; watch.

Hākim ke āṅkh nahiṅ hoti, kān hote haiṅ. Prov.
Rulers have ears, but no eyes.

8. The sprout or shoot in the joint of a sugarcane, etc.

Āṅkh lagte hī jān kho baiṭhā,
Jān-i-shirīṅ se kāth dho baiṭhā,
Kapṛe utreṅge, post nocheṅge,
Dushman-i-jān khān pī leṅge. Riddle.
Ans. *Gannā*. A sugarcane.
Gone clean my life no sooner formed my eye,
Sweet life, to thee I fain must say good-bye,
Unrobed, and all my skin peeled off, even so
My life's blood from me sucks my deadly foe.

9. The dint next to the knee pan.

10. Hope; expectation. (Rare).

11. Offspring; children; issue. (Rare).

Saukan gai, aur āṅkh chhoṛ gai. Prov.
The co-wife's gone, but left her eye (son).

āṅkh uṭhā-kar na dekhnā, v. n. [disdainful.

1. To be proud, haughty, supercilious,

Woh to kisi ko āṅkh uṭhā-kar bhī nahin dekhte.

2. To be abashed; shamefaced: not to dare to raise or lift one's eyes. [diffident.
3. To be humble, modest, bashful, shy,

āṅkh uṭhānā, v. a. *lit.* To lift up one's eyes. To leave off; to give up; resign.

Jab āṅkh uṭhāī hainse se, jab nain lage maṭkāne ko,
Sab kāchh kachhe, sab nāch nache, us rasyā chhail rijhāne ko. Nazir.
All worldly mirth forsook, their eyes now roll and dart askance,
Their bangles clink, fandangos dance, their soul's beloved t'entrance.

☞ The Indian Sūfi sometimes puts on *chūṛis* (bangles), and otherwise adorns himself as a bride and practises every feminine lure and blandishment as he dances before the shrine of a saint in a fit of religious enthusiasm.

āṅkh ānā, yā ā jānā, v. n. To have a sore-eye, to have inflammation of the eyes.

Āre to aṅdherī lāre, jāre to sukh le. Riddle. Ans. *āṅkh* the eye.

āṅkh ūnchī na honā, v. n. To be unable to lift up one's eyes with shame.

Maiṅ kisī kī kanauṅḍī thoṛe hī hūṅ jo āṅkh ūnchī na ho? Wom.
Am I in any body's debt that I should be ashamed to lift up my eyes?

āṅkh bachā-ke ānā, v. n. To come in secretly or by stealth; slink or steal in.

āṅkh bachā'nā, v. n.
1. To elude one's observation or vigilance; to steal, slink, or slip away.
2. To pretend not to see one; to look another way; to avoid taking notice of one (*āṅkh churānā*).

Aṅkh bachā-ke nikal jāte ho!

āṅkh bach'nā, v. n. To take off one's eyes; to have one's attention taken off.

Āṅkh bachī, māl doston kā. Prov.
Your eyes withdrawn, your property is gone.

āṅkh bache kā, W; *an-chittā*, E.n.m. A slap given from behind unawares. Boys' sport.

āṅkh badal'nā, āṅkheṅ badalnā, v. n.
1. To look with a different eye at different times; to be fickle or inconstant; to be altered.
2. To withdraw one's favour or affections.

1. *Gaṅ nikal gaī, āṅkh badal gaī.* Prov.
His object gained, his eyes are turned away.
2. *Tote kī sī āṅkh badal lī.*
As treacherous as a parrot.

āṅkh band kar lenā, — — honā, v. n.
1. To close ones eyes; to fall asleep.
2. To turn from one; to treat one with neglect.

Tum ne hamārī taraf se āṅkh band kar lī.

3. To give up; resign; relinquish; retire from.

Dunyā ke dhande se āṅkh band kar lī.

4. To close one's eyes; die; expire.

1. *Jab āṅkh band kar lī, pichhe kuchh hī ho.* Prov.
When turned to clay, happen what may.
2. *Bas khūb tamāshā dekh chuke, ab āṅkheṅ apnī band karo.* Nazir.

āṅkh bhar-ke dekh'nā, v. a.
1. To take a full or searching look; to gaze or stare at.
2. To fix one's eyes in amorous gaze.

Jān se ho gaī badan khālī,
Jis taraf tū ne āṅkh bhar dekhā.

3. To look angrily; to scowl.

Kyā maqdūr! jo terī taraf āṅkh-bhar-ke dekhe.

āṅkh bhar lānā, yā ḍabḍabā'nā, v. n.
To have one's eyes full of tears.

āṅkh bhauṅ chaṛhānā, nāk chaṛhānā, v. n.
1. To frown; look, or be angry.
2. To make a wry face; turn up one's nose at.
3. To look down upon; disdain; dislike.

āṅkh pathrā'nā, āṅkheṅ pathrā jānā, v. n.
To be petrified, turned into stone; to grow dim (the eyes) from constant strain.

Rāh dekhte dekhte āṅkheṅ pathrā gaiṅ.

āṅkh, yā āṅkhoṅ par ṭhīkrī rakhnā, v. n. [for.
1. To be indifferent to one; not to care

Aisī āṅkhoṅ par ṭhikrī rakkh lī, kabhī āṅkar bhī nahīṅ phaṭakte.

2. To be shameless, unabashed, brazen-faced, etc.

āṅkh par'nā, v. n. To cast love glances.

Ham ne chhup chhup-ke bārhā dekhā,
Un kī ham par bhī āṅkh parī hai. Mirzā Beg.

āṅkh phāṛ phāṛ-ke dekhnā, v. n. *lit.* To look with eyeballs starting from their sockets.
1. To strain one's eyes with eager expectation.
2. To look anxiously with deep affection.
3. To examine closely or intently.
4. To look amazed or lost in wonder.

āṅkh pharak'nā. v. n. To feel a pulsation in the eye, regarded as an omen of some desirable event, as the meeting of friends.

Āṅkh pharke dahnī, maiyā milē, ki bahnī,
Āṅkh pharke bāṅyaṅ, bīr mile, ki sāīṅ. Prov.
When in your right eye you pulsations feel,
Your mother, or your sister you will meet;
When in your left eye you pulsations feel,
Your brother, or your husband hope to greet.

āṅkh phūṭ'nā, — phūṭ jānā, āṅkhen paṭam honā, v. n. To have one's eyes knocked out or put out; to lose an eye; lose one's sight.

1. *Āṅkh phūṭī, pīr gaī.* Prov.
Better the eye out than always aching.
2. *Āṅkh phūṭegī, to kyā bhauṅ se dekhegī?* Prov.
When your eye is out will you see with your eyebrows? [gone).
(How will you live when the bread-winner's

☞ Commonly said to the daughter-in-law when she curses her husband.

3. *Ek āṅkh phūṭī hai, to dūsrī par hāth rakhte haiṅ.* Prov.
When one eye is knocked out, the hand covers the other. [to the heart).
(One son dead, the other is clasped closer

4. *Yā Ilāhī, jo jhūṭī qasmeṅ khāīṅ,*
Donoṅ āṅkheṅ abhī paṭam ho jāeṅ! Wom. Shauq.

āṅkh-phoṛ ṭiḍ'dā, n. m. A midge that flies into the eyes at night. [nā, v. a.

āṅkh phoṛnā, — lenā, āṅkhoṅ meṅ salāī pher-

1. To destroy one's sight; render blind.

2. *āṅkh phoṛnā*, To expect or watch in vain.

3. To pore over; apply one's self closely.

āṅkh phernā, āṅkh pher lenā, v. a.

1. To turn the pupil of the eye in agony (as in death).

2. To withdraw one's affections, favour, [or kindness.

Sāīṅ aṅkhiyāṅ pheriyāṅ, bairī mulak jahān,
Ṭuk ek jhāṅkī mehr kī, lakkhāṅ kareṅ salām. Dohā.
My Lord's eyes turned from me, the banded world my foe!
One single glance of love, a myriad heads bend low!

3. To turn away one's face; turn from; slight; shun; look down upon.

Aisī totā-chashmī! baṛhte hī āṅkh pher lī.
Parrot-eyes! No sooner grown than turned!

āṅkh ṭhaṇḍī karnā, v. n.

1. To apply water to the eyes (heated with weeping) on the third day after the death of a relative. Hnī.

2. To console oneself; to be comforted.

āṅkh jhuk'nā āṅkh jhapak'nā, v. n.

1. To close one's eyes; begin to fall asleep; doze.

2. To hang down the eyes through modesty or shame *(āṅkh jhepnā)*.

3. (*āṅkh jhapaknā*) To be dazzled.

Woh neki kā hai nūr, hai woh jhalak,
Samajh kī jahāṅ āṅkh jāē jhapak. Sohan Lāl.
Goodness so bright, his essence, light,
The eye of sense is dazzled quite.

āṅkh churānā, v. n.

1. To turn one's eyes away from pride, shame, or dislike; to avoid one.

Woh roz āṅkh churā-kar nikal jātā hai.

2. To disregard; not to see; not to pay attention to.

āṅkh chaṛh'nā, v. n.

1. To be drowsy from intoxication, headache, or want of sleep.

Jamāiyāṅ ā rahī haiṅ paiham, guntādgī kā kamāl asar hai,
Chaṛhī huī haiṅ nashe se āṅkheṅ, batā rahe ho ki "dard-i-sar hai." Nasīm.
You yawn and yawn, your eyelids heavy droop and fall,
With drink your eye-balls burst—"your headaches, that is all."
(The lover to his mistress who has been out all night in a debauch).

2. To be turned up (the eyes); to be dying; breathe one's last.

āṅkh chhupā'nā, yā churā'nā, v. n.

1. To turn away one's eyes (*āṅkh churānā*).

2. To hang down one's head; to be ashamed.

3. To be proud, vain; to ignore one's old acquaintances.

Ab to tum bhī yāroṅ se āṅkh chhupāne lage.

āṅkh dikhā'nā, yā chaṛhā'nā, āṅkh, bhauṅ ṭeṛ'hī karnā, v. a.

1. To look angry; to frown; scowl.

1. *Bhīk māṅge, aur āṅkh dikhāve!* Prov.
A beggar, and scowl!

2. *Haiṅ ham bhī bhale ādmī, āē haiṅ tere pās.*
Āṅkheṅ na chaṛhā, kuchh to mudārāt kī ṭhaire.
Inshā.

2. To look stern; put on a severe look.

1. *Woh harchand āṅkheṅ dikhātī rahī,*
Pa nazroṅ meṅ jī ko lubhātī rahī. Mīr Hasan.

2. "*Rāt kahī,*" *saiyāṅ,* "*gahnā ghaṛāē dūṅ,*"
"*Bhor bhaē dikhlāē lāge aṅkhiyāṅ,*" [*Dādrā.*
"*Na mānūṅ, re labār, torī batiyāṅ.*" Song.
"Last night, you said, you'd jewels for me make,"
"Husband, black looks you give me at day-break,"
"False man, your word I never more will take."

3. To menace; threaten; frighten.

āṅkh ḍālnā, v. a.

1. To glance, or look over; run over.

Ghantā bhar meṅ sārī kitāb pe āṅkh ḍāl gayā.

2. To ogle; cast wanton glances.

āṅkh se gir'nā, v. n. To lose one's favor or regard; to fall in one's estimation.

āṅkh sek'nā, v. n. *lit.* To warm one's eyes.

1. To feast one's eyes; wanton with one's eyes.

Gar kisī mehr-wash ko dekhe hai,
Shaikh bhī apnī āṅkheṅ seke hai. Saudā.

2. To comfort or console oneself; derive consolation from.

āṅkh khaṭak'nā; Rus. *āṅkh khaṛak'nā*, v. n. To have a pain in the eye.

"*Kumkumah mārc gulāl, Nand ji ke Krishn Lāl,*"
"*Jāē kahūṅgī maiṅ Kans rajā se, āṅkh khaṭak morī bhat hai lāl.*" Jhūlnā.
"You hit me with *gulāl*, Kishan, I will complain
To Rājā Kans, my eye's inflamed and throbs with pain."

āṅkh khul'nā, āṅkh khol'nā, v. n.

1. To open one's eyes; to be born; to come into the world.

Jab āṅkh khulī gul kī to mausam hai khizāṅ kā. Saudā.
The flowers no sooner ope their eyes, their autumn comes on them likewise.

2. To wake from sleep; to be awake; to become aware.

1 *Subah hote hī āṅkh khul gaī.*

2 "*Piyā, piyā,*" *sab kahat haiṅ, aur piyā haiṅ sab kī or,*
"*Gāfil, khol āṅkh āpnī, piyā mileṅ yāhī ṭhaur.*" Dohā.
"Where is, my love, my love? each one doth cry,"
"Open your eyes, blind one, your love is nigh."

3. To come to know or become aware of.

4. To have one's eyes opened; to be put on one's guard.

Tab to uskī bhī āṅkheṅ khuliṅ.

5. To be astonished, amazed, lost in wonder.

Itnī daulat dekh-ke āṅkheṅ khul gaiṅ.

6. To revive; to recover new strength or life.

Sharbat pite hī āṅkheṅ sī khul gaiṅ.

āṅkh khulwā'nā, v. a. *lit.* To cause the eyes to be opened. A Mah. Marriage ceremony,

which consists in the bride opening her eyes for the first time before the bridegroom after much petitioning on his part.

āṅkh kī put'lī, āṅkh kā tārā, lit. The pupil or the apple of the eye.

Dear; darling; precious; pet.

PHR. Dear as the apple of one's eyes.

Aĕ biran, tū merī āṅkhoṅ ki putli, aur māṅ bāp kī mui matti ki nishānī hai. Bāg o Bahār.

āṅkh ke sām'ne, rob'rū, yā ā'ge, adv.

Before one's eyes; in presence of.

āṅkh lajā'nā, āṅkh jhuk'nā, v. n. To cast down one's eyes with shame or modesty.

1. *Mūṅh khāĕ, āṅkh lajāĕ.* Prov.
Feed the mouth and shame the eyes. i. e. put one under an obligation.

2. *Dhī parāī, āṅkh lajāī.* Prov.
The daughter given to wed, the eyes hang down abashed.

āṅkh laṛānā, āṅkh milānā, v. a.

1. To look steadfastly; gaze or stare; to look full at one.

2. To cast amorous glances; to ogle; wanton with the eyes.

1. *Āṅkheṅ laṛā-ke pahle, phir mūṅh chhupā liyā hai,*
Kis kis adā se us ne dil ko lubhā liyā hai. Jurat.
She wantons with her eyes, then hides her face from me,
With divers blandishments she lures my heart from me.

2. *Sab sahūṅgā maiṅ agar lākh burāī hogi,*
Gar kahiṅ āṅkh laṛāī, to laṛāī hogi. Naīm.
I can bear all, a myriad ills endure,
But if you spar with am'rous looks elsewhere,
A quarrel great at home there will be, sure.

3. *Bāle-pan meṅ āṅkh lagāī, dil merā lalchāyā,*
Gāṅṭh kā pūrā, āṅkh kā andhā, aisā saiyāṅ pāyā.
Paheli. Ans. *Gannā.* A sugarcane.
At first a sprout fixed in the ground,
A longing in my heart had wound,
All knots and blind, such spouse I found.

āṅkh laṛ'nā, āṅkh mil'nā, v. n.

1. To exchange love glances; to ogle.

2. To fall in love with; to be smitten; become enamoured.

Na sir ki sudh tujhe hai, na lāloṅ ki, aĕ pari,
Shāyad kisī se āj terī āṅkh hai laṛī. Nazīr.
Fair maid, with head all bare, and floating wild your hair,
Your eyes have surely waged contention great somewhere.

āṅkh lagā'nā, v. a. [tachment to.

1. To fall in love; to form an at-

1. *Ek nār dekhan ko āwe, jo dekhe so āṅkh lagāwe.*
Paheli. Ans. *Ainak.* Spectacles.
A female come to see, who sees her clasps her to his ee.

2. *Āṅkh lagāre yār se, lakhe na kul kī rīt,*
Dhirik aisī kul nār ko kare ann se prīt!
Dohā. Behārī Lāl.
Who wantons with a lover's eyes,
Regards not her own family ties;
Shame on the high caste woman who
With strangers would have aught to do!

2. To respect; revere; honor; look up to.

āṅkh lag'nā, v. n.

1. To close one's eyes; to sleep.

Chalī pawan, so gaī aṅgnā, bairanyā lag gaī aṅkh re. Song. Ṭhumrī.
A cool breeze blew, and sleep, my foe, came o'er me in the yard, alas!
(Hence she missed her appointment with her lover).

2. To fall in love; set one's affections on.

1. *Maiṅ jāntī thī āṅkh lagī, dil ko sukh huā,*
Kambakht! kaisī āṅkh lagī, aur dukh huā.
Qudsiyā Begam.
Methought that through the eyes would pleasure come,
Poor wretch! when eyes meet eyes what heart-aches come!

2. *Kā se bahā terī āṅkh lagī hai,*
Aur kaun yār karo dhiṅgrā ri,
Kyoṅ charḳ gaī aṭṭā pe de kajrā ri. W.Rus.Song.
Daughter-in-law, with whom your eyes entangled sly?
What lusty youth your cavalier? with lamp-black why,
Around your eye, d'you stand up in the balcony?

3. *Hāĕ! kis be-wafā se āṅkh lagī,*
Na lagī āṅkh jab se āṅkh lagī.

āṅkh-la'yī, n. f. *aṅkh-la'gā,* n. m.

A kept mistress; a man with whom a woman lives in unlawful intercourse.

Go āṅkh lagā marduā thā, Chhoṭī kā devar,
Kunbe meṅ mere jā-ke barā nām kar āyā. Jān Sāhab.
Though my sister-in-law's husband's younger brother (husband) is only a free love connexion, he spent so freely among my family that he made a great name.

āṅkh mār'nā, v. a.

1. To wink; make a sign with the eye.

2. To cast amorous or side glances.

Hai kaun sī yeh wazā, bhalā sochye to āp,
Bāteṅ idhar ko kīje, udhar āṅkh mārye! Inshā.
What strange behaviour's this, bethink you now, I pray,
You talk to me, and cast love glances o'er the way!

āṅkh michkā'nā, v. n. *lit.* To shut and open one's eyes alternately.

To wink; make a sign; hint.

āṅkh michau'li, āṅkh michav'val, W.; *āṅkh muṅdau'lā,—muṅdav'val,* E. n. f. Blind-man's buff; hide and seek. [Boys' game.

Āṅkh michauli, karvā tel; billī pāde wohī phulel.

āṅkh milā'nā, v. a. To look steadfastly or stare one in the face.

1. *Apne piyā ki āṅkh meṅ surmā lagāĕ dāṅ,*
Aur āṅkheṅ milāĕ maiṅ dekhā karūṅ. Wom.Song.
Oh dear delight! my loved one's eyes I'll paint,
And hold his eyes in mine in sweet restraint.

2. *Gairoṅ se woh ishāre, ham se chhupā chhupā-kar,*
Phir dekhnā idhar ko, āṅkheṅ milā milā-kar!
Mir.
Unseen by me you wanton with another's eyes,
Then impudently turn on me your shameless eyes!

āṅkh meṅ dam, jī, yā jān ānā, v. n. [dying.

1. To be on the point of death; to be

Āṅkhoṅ meṅ jī merā hai, idhar dekhtā nahīṅ,
Martā hūṅ maiṅ to, hāĕ re, sarfa nigāh kā! Mir.
The last remaining spark lives only in my eyes,
I die, alas, she will not look! what thrift in eyes!

2. To revive or recover; return to life.

Āb-i-hayāt se bhī kahīṅ barh-ke hai sharāb!

Āṅkhoṅ meṅ jān āī jo muṅh meṅ paṛī sharāb.

āṅkh meṅ sīl na honā, āṅkhoṅ kā pānī ḍhalnā, Wom. v. n.

1. To be shameless; to have dry or tearless eyes; to be bold, bold-faced, impudent.

Terī āṅkh meṅ zarā sīl nahiṅ, nirā be-sharam hai.

2. To be hard-hearted, steel-hearted.

āṅkh na ṭhair'nā, v. n. To be unable to look at; to be dazzled.

Sūraj ke sāmne āṅkh nahiṅ ṭhairtī.

phūṭī āṅkh kā tārā, n. m.

An only son; a sole surviving son.

آنکھوں پانچوں ***āṅkhoṅ, netron;*** Poet. ***nainoṅ;*** Wom. ***dīdoṅ,*** n. f. pl. of ***āṅkh*** an eye. q. v.

āṅkhoṅ par rakh'nā, ya biṭhānā,—se lagānā, v. a. *lit.* To place upon one's eyes. [spect.

1. To revere; venerate; esteem; re-

2. To love; regard; care for; adore.

āṅkhoṅ dekh'nā, āṅkhoṅ se dekhnā, v. a.

To see with one's own eyes.

1. *Āṅkhoṅ dekhā mānā.kānoṅ sunā na mānā.* Prov. Seei is believing. [*thā.* E. Prov.

2. *Āṅkhoṅ dekhā bhaṭ paṛe, maiṅ ne kānoṅ sunā* To blazes what you *saw!* I *heard* it with my own ears.

3. *Jal-kar upje, jal meṅ rahe,* [Lamp-black.
Āṅkhon dekhā, Khusro kahe. Riddle. Ans. *Kājal.*
Born of fire, in water lives; mine eyes have seen, Khusro says.

āṅkhoṅ se, adv. With all one's heart and soul.

Kahnā āṅkhoṅ se karūṅ, tā sun le, Rāj-Kumāri. Chaubolā.

āṅkhoṅ se nīl (nīr) ḍhalnā, v.n. Wom.

1. To have one's eyes full of tears; weep.

2. To shew the whites of the eyes; to be dying.

Nīl āṅkhoṅ se ab to ḍhaltā hai,
Nabz sāqit hai, dam nikaltā hai. Shauq.

āṅkhoṅ kā tel nikāl'nā, v. n. *lit.* To draw tears from the eyes.

To try one's eyes; to study or work very hard (at needle-work, etc).

Rātoṅ ko āṅkhoṅ kā tel nikālā hai, jab chār harf āē haiṅ.

āṅkhoṅ kā kājal churā'nā, v. n.

To be very sharp or expert (in thieving).

Āṅkhoṅ kā kājal churāte hai.
He would steal the lamp-black from your eyes. (He would steal the teeth out of your head).

āṅkhoṅ ke ḍore, — meṅ lāl lāl ḍore, n. m.

The red lines in the eyes, caused by drink or joy and considered as a feature of beauty.

Dūr sab dil ke wok malāl huē,
Ḍore āṅkhoṅ meṅ lāl lāl huē. Shauq.

āṅkhoṅ kī suiyāṅ, n. f. *lit.* Needles in the eyes.

Āṅkhoṅ kī suiyāṅ nikālnī bāqī rahī haiṅ. Prov.
Only the needles in the eyes remain to be extracted. (The best part of the work has been done, only a small portion remains).

☞ Women more especially have recourse to magicians in order to revenge themselves on their enemies who are many. Thus, an effigy, made of flour and pricked all over with needles, is left in the *marghaṭ* or place of cremation, in the belief that the object of enmity will be similarly pierced and death will ensue. If however the needles are again extracted from the figure by the aid of magic the dead person returns to life. The story is that once upon a time the wife of the slain man having extracted all the needles but those in the eyes was obliged to suspend her work in order to go to prayers, the hour for which had arrived. The slave girl however happening to come in, drew out the remaining needles. The man returned to life, and, believing that it was she who had drawn out all the needles, forthwith married her and repudiated his wife.

āṅkhoṅ ke tirmire, n. m. A temporary dimness coming over the eyes; lights dancing before the eyes (from weakness, a blow, etc).

āṅkhoṅ meṅ ānā, v. n. To be intoxicated.

Pīte hī āṅkhoṅ meṅ ā gayā.

aṅkhoṅ meṅ phir'nā, yā samānā, v. n. To be always before one's eyes, ever in one's mind, absorbed in, or occupied with.

āṅkhoṅ meṅ te sū, yā sar'soṅ phūl'nā, āṅkhoṅ ke āge ——, v. n. To be jolly drunk; to be merry, joyful, jolly.

1. *Wā gurā je! khāb pilāī, sarsoṅ phūlī āṅkhoṅ meṅ.* Niyāz.

2 *Āṅkhoṅ ke āge ā-kar sarsoṅ sī phūl jāve,* [Nazīr.
Ashrat kī lahreṅ āveṅ, dukh, dard bhūl jāve.

āṅkhoṅ meṅ chubh'nā, yā khub'nā, v. n.

To please or gladden the eye; to fascinate; take one's heart.

Lahreṅ banā rahe haiṅ larkoṅ ke lāl joṛe, [Nazīr.
Āṅkhoṅ meṅ chubh rahe haiṅ piyāroṅ ke lāl joṛe.
The children's bright red dresses wave before the eye,
The crimson skirts of women dear enchant the eye.

āṅkhoṅ meṅ char'bī chhānā, v. n. *lit.* To have a film over the eyes.

1. To be wilfully or intentionally blind; to pretend not to know one. [Prov.

Charbī chhāī āṅkhan meṅ, to nāchan lāgī āṅgan meṅ.
A film before her eyes, she goes about dancing in her yard (a shameless act). [lust.

2. To be blinded or carried away with

Charbī āṅkhoṅ meṅ tere chhāī hai,
Kuchh nigore ki shāmat āī hai. Wom. Shauq.

āṅkhoṅ meṅ khār honā, yā khaṭak'nā, v. n.

To be painful to the eyes, unpleasant, intolerable; to rankle in the heart.

Jab tak hove na yār mahfil meṅ,
Apnī āṅkhoṅ meṅ khār Holī hai. Saiyad.
Without one's love in pleasure's joyous throng,
Glad Holī's in the eyes a painful prong.

āṅkhoṅ meṅ rāt kaṭnā, v. n. To pass the night awake; not to sleep; to be unable to close one's eyes. [Wom.

Jab se bachchā bimār hai, āṅkhoṅ meṅ rāt kaṭtī hai.

āṅkhoṅ meṅ khāk, yā non rāī, intj. *lit.* Dust in one's eyes. D—n your eyes!

āṅkhoṅ meṅ khāk, yā dhūl ḍāl'nā, v. a.

1. To throw dust in one's eyes; to blind; deceive; impose upon (*dhokā denā*).

Kisī kī āṅkhoṅ meṅ khāk ḍālo, aur paise ke tīn dhele bhunāo.

Throw dust in some one's eyes, and make three halves of your one pice.

2. To pilfer or snatch anything quickly and secretly.

āṅkhoṅ meṅ kah'nā, v. n. To express by a movement of the eye.

Na kahiye gair se āṅkhoṅ meṅ kuchh, lo ham huĕ rukhsat!
Nahiṅ nādān aise, sab samajhte haiṅ ishāre ham. Jurat.

Nay wink not with your eyes—for see I'm gone;
Not quite so ignorant, your signs are known.
(He has observed the love glances cast at his rival).

āṅkhoṅ meṅ ghar karnā, v. a. *lit.* To dwell in one's eyes. [heart.

1. To charm; fascinate; possess one's

Ghar āṅkhoṅ meṅ kar gayā be-dād,
Dil chhīn liyā nazar milā-kar. Momin. [made.

The false one in my eyes his dwelling now has
My heart a captive made with eyes on eyes o'erlaid.

2. To blind; hoodwink; deceive.

3. To deny the fact.

Haiṅ khumār-ālūdah āṅkheṅ, lete ho aṅgṛāiyāṅ,
Ghar rahe ho gair ke, āṅkhoṅ meṅ ghar karte ho kyoṅ? Magfūr.

You yawn and yawn, your bloodshot eyes weighed down with drink,
You with another dwell, wherefore my eyes hoodwink.

āṅkhoṅ meṅ na ṭhair'nā, yā na jach'nā, v. n.

To appear of small account or worthless; to be made little of.

āṅkhoṅ meṅ non denā, v. a. To put salt in one's eyes; make one blind. [Wom. Song.

Jis ne mere piyā bahkāĕ, uski āṅkhoṅ meṅ non dāṅ.

āṅkhoṅ hī āṅkhoṅ meṅ, adv. By the movement or look of the eye merely. [*hai,*

Samajh le āṅkhoṅ hī āṅkhoṅ meṅ gar samajhnā
Hamāre muṅh se na kahvā ki ārzū kyā hai. Āzurdah.

آنکھیں आंखें ***āṅkheṅ***; Wom. *dīde*; Illit. *āṅ'khāṅ*; Rus. *āṅkhan*; Poet. *aṅkh'ṛiyāṅ, aṅkh'iyāṅ, nai'nā*, n. f. pl. of *āṅkh* an eye.

āṅkheṅ bichhā'nā, v. a.

1. To value highly; esteem; love.

Jo gam tum ko dekhā, haṅsāte rahe,
Sadā apni āṅkheṅ bichhāte rahe. Shauq.

2. To adore; worship; pay homage to.

āṅkheṅ phaṭ'nā,—phaṭ jā'nā, v. n.

1. To feel the eyes bursting (from severe headache, etc.)

Māre dard ke āṅkheṅ phaṭi jātī haiṅ.

2. To be lost in astonishment; to gape with wonder.

Itnā sārā māl dekh-kar āṅkheṅ phaṭ gaiṅ.

3. To burn with envy or jealousy.

āṅkheṅ talvoṅ se mal'nā, v. a.

1. To rub one's eyes against the sole of another's feet (as a mark of affection or respect). [*haiṅ,*

Chaman meṅ din ko jo ek do qadam woh chalte
To phūl āṅkhoṅ se talwe unhoṅ ke malte haiṅ.

Whene'er a pace or two she treads the flow'ry lawn by day,
The flowers against her feet their petels rub and homage pay.

2. To wreak one's vengeance; appease one's rage. Wom.

āṅkheṅ chār honā, v. n. To meet (four eyes); to look into one another's eyes.

1. *Yeh sab kahne ki bāteṅ haiṅ, ki unko chhor baithe haiṅ,*
Jab āṅkheṅ chār hoti haiṅ, mohabbat āp hi jāti hai. Shaidā.

These are but words, to say that I have done with her, 'tis vain,
Let but our four eyes meet, and love will enter in again.

2. *Āṅkheṅ huiṅ chār, to ji meṅ āyā pyār,*
Āṅkheṅ huiṅ oṭ, to ji meṅ āyā khoṭ. Prov.

When eyes meet eyes, love will arise;
When eyes are turned, faults are upturned.

āṅkheṅ chhat se lag'nā, v. n.

1. To fix one's eyes on the roof in anxious expectation.

2. To turn up the eyes when dying.

Zikr kartā hai koi hasrat se,
Ab to āṅkheṅ bhi lag gaiṅ chhat se. Shauq.

āṅkheṅ dukh'nā,—jhuk'nā,—ṭūṭnā, yā ā'nā, v. n.

To have sore or inflamed eyes.

āṅkheṅ daurā'nā, v. n.

1. To look about on all sides or around.

2. To cast glances like a wanton.

Bāzār meṅ jab nikalte ho, chāroṅ taraf āṅkheṅ daurāte ho.

āṅkheṅ dekh'nā, v. n. *lit.* To see another's eyes.

1. To have seen good society; to learn from better men.

2. To have seen all sorts of company.

3. To be no better than one's training, or the example set before one. [*detā hai.*

Bāvā ki āṅkheṅ dekhi haiṅ, kauṛi kauṛi pe jān

āṅkheṅ sāmne karnā, v. n. To look one in the face; feel no shame.

Mujh se thā iqrār āne kā, gaĕ ghar gair ke,
Phir tum āṅkheṅ sāmne karte ho, shurmāte nahiṅ! Rangīn.

āṅkheṅ safaid'honā, v. n. To have a film over the eye; to become stone blind (with weeping and vain expectation).

Dekhūṅgi maiṅ tujh ko kab, gusāiṅ sāiṅ,
Āṅkheṅ to safaid hone āiṅ, sāiṅ. Wom.

āṅkheṅ gaṛ'nā,—dhas'nā,—andar ko honā, v. n. To be sunk (the eyes).

āṅkheṅ lagnā, yā lagī rahnā, v. n.

To look out anxiously for.

Tumhāri taraf ankheṅ lag rahi haiṅ. [v. n.

āṅkheṅ maṭkā'nā,—chamkā'nā,—ghumā'nā,

To wanton with the eyes; to ogle; roll one's eyes about.

āṅkheṅ nikāl'nā,—kāṛhnā, v. a. [sight.

To take out one's eyes; to deprive of

āṅkheṅ nikālnā,—kāṛhnā, v. n.

1. To menace; threaten (*dhamkānā*).

Bodā jān-kar āṅkheṅ nikālte ho!

2. To look at with anger (*ankhānā*).

āṅkheṅ nikalvā'nā,—kaṛva'nā, v. a.

To have one's eyes taken out (formerly a punishment by Native Governments).

āṅkheṅ nīʹlī pīʹlī karʹnā, ankhāʹnā, v. n. To turn red with rage; to look angry.

āṅkheṅ honā, v. n. To come to one's senses; become sensible.

Ghar se khoĕṅ, to āṅkheṅ hoĕṅ. Prov. When the loss is one's own, discernment is shown.

phūʹṭī āṅkhʹoṅ, yā dīʹdoṅ na bhāʹnā, v.n. Mah. Wom. To appear odious, disgusting, or intolerable.

H انگ अङ्ग *aṅg, deh, deʹhī, deʹī, kāʹyā, pinʹḍā*; P. and H. *tan*; A. *badʹan*, n. m. S. अङ्ग् to walk or go. Body; limb (*jor*).

aṅg-biddyā; A. *ilm-i-tashrīh*, n. f. Anatomy; the science which treats of the internal structure of the human body.

aṅg-bal, n. m. Bodily power.

aṅg bhaṅg hoʹnā, v. n. To be mutilated, cut [off (a limb).

aṅg-jāī, n. f. A daughter (*beṭī*).

aṅg chhedʹan karʹnā,—bhaṅg k., v. a. To mutilate; cut off a limb. G. G.

Aṅg bhaṅg kari pathawahu bandar. Rāmāyan.

aṅg sihʹrī, E. n. f. The chill which precedes fever; ague (*kapkapī*).

aṅg sihrī lagʹnā, jāṛā lagʹnā, v. n. To shiver with cold; to feel chilly or aguish.

aṅg godʹnā, v. a. To tattoo; to puncture the skin and insert in the puncture some coloring matter, generally blue, so as to leave a permanent stain.

aṅg-lagū, adj. Clinging or attached to the body, or person.

Kaisā aṅg-lagū bachchā hai, ghaṛī bhar godī nahiṅ chhoṛtā. Hin. Wom.

aṅg lagāʹnā, aṅg lāʹnā, v. a.

1. To embrace; clasp; hug.

Par nārī, paiṅī chhurī, koī mat lāo aṅg,
Das sir Rāvan dhak gaĕ is nārī ke saṅg. Dohā.
A sharp sword is another's wife, let none her form embrace,
Rāwan's ten heads the forfeit paid—a woman in the case.

2. To wear; put on; cover the body with.

Jogī kan-phaṭe dekhe, chhār lāĕ aṅg meṅ. Kabit.

3. E. To bring into use; make use of.

4. E. To give one's attention to; to be intent on. *Aṅg lagā-ke khā, qirā mat.* Wom.

5. E. To take with; take in one's company. [*lagā de.*

6. E. To give in marriage. *Ise kisī ke aṅg aṅg lagʹnā*, v. n. [in contact.

1. To be embraced, clasped, brought

2. To assimulate (food); to be nourished; to improve in flesh; to grow plump or fat.

1. *Khāyā piyā, aṅg lagā.* Prov. Saying. Ate and drank, and nurture drank.

2. *Jab se woh bāṅkā, sajīlā dil ko hai bhāyā huā,*
Aṅg lagtā kī nahiṅ, guiyāṅ, merā khāyā huā. Wom. Rībat.
Oh sister, since the day my heart approved that dashing blade,
What food consumed no nourishment my body hath repaid.

3. To be brought into use.

Aṅg lag gayā, dharā dharā kyā hotā!

aṅg moṛʹnā, v. n.

1. To shrink, or turn from; fly from.

Ā, pataṅg, ni-saṅkh jal, jalat na moro aṅg,
Pahle to dipuk jale, pāchhe jale pataṅg. Dohā.
Come moth, and fearless burn, and shrink not from the fire,
The flame its life doth yield, the moth may next expire.

2. To avoid; abstain from; shun.

Humāre ghar āne se kyoṅ aṅg moṛte ho?

3. E. To bear oneself with humility or meekness; to be modest and retiring.

4. E. To gather one's dress close, so that no part of the body is exposed.

Bahuryā ko samjhāo, aṅg moṛ-ke baiṭhe. E.

5. E. To stretch oneself; rest oneself (*sustānā*).

ek-aṅgī, adj. (*Bot*). Unisexual.

انگا अङ्गा *aṅgʹgā*, n. m. A long coat worn by men. See. *aṅgarkhā*.

انگلیٹ अङ्गलेट *aṅgleṭ*,ʹ + Wom; *aṅglech, kāṅt*, E;. *kāṭhī*, W. n. f. Physical frame. See (*uṭhān*, 4.)

H آنگا आंगा *āṅʹgā*, n. m. As much grain as a man can take in between his arms (*kaulī*).

H انگارا अंगारा *aṅgāʹrā, aṅgārʹ*, W.; *iṅgorā, iṅgor*, E.; Mār. *khiro*, n. m. *aṅgārī*, n. f. Pr. *iṅgālo*; S. अङ्गारः

1. A piece of fire; live coal; ignited matter; cinder.

1. *Lāt sahi, mukkī sahī, ulṭī sahi kudār,*
In hoṭan ke kārne sir par dhare aṅgār.
Dohā. (Said of a *maṭkainā*, goblet).
Kicks, blows, and knocks too from the spade I've borne o'ermuch,
And live-coals on my head, those lips that I might touch.

2. *Jānclā chilam jekrā par chaṛhelā iṅgorā.* Mag. Prov.
The *chilam* knows what it is to bear the fire.

2. A kite made of red paper.

aṅgāre barasʹnā, v. n. To rain fire (said of Divine wrath).

1. *Kyoṅ na barseṅ falak se aṅgāre,*
Beṭī deʹke damād ko māre!
To give the daughter, and her husband slay!
Great fires from Heaven may fitly rain that day.

2. *Nabh chaḍhi barsai bipal aṅgārā,*
Mahi te praghaṭ hoĕ jal dhārā. Rāmāyan.
The demons from the sky sent show'rs of fire below,
When Ram caused streams of water from the earth to flow.

aṅgāroṅ par loṭnā, v. n. A religious rite. Mah. See *āg par loṭnā*.

aṅgāre kā kīṛā, āg kā kīṛā; P. *samandar*, n.m. A salamander.

aṅgārā, adj. Red as fire or blood; fiery; [raging.

1. *Lāl aṅgāre kī shart hai!* Dehli street cry.

I warrant the watermelon is a fiery red inside.
2. *Gusse meṅ aṅgārā ko gayā.*
He turned red with rage.

انگاکڑی انگا अंगाकड़ी *aṅgāk'ṛī, aṅgākrī*, W. n. f. Small cakes baked on coals.

H انگڈیا अंगड़िया *aṅgaḍ'yā*, n. m. One who carries money concealed in his quilted coat.

H انگرکھا अंगरखा *aṅgar'khā, aṅg-rakhā, aṅgā*; Rus. *garkhā* n. m. S. **अङ्ग** body, **रक्ष्** to protect. A long tunic; a coat worn both by Hindus and Mahomedans, the former open on the right, and the latter on the left (*chapkan*).

E انگریز *aṅgrez', faraṅgī*; Rus. *aṅgrej*; Fac. *raṅgrez* (a dyer), n. m. An Englishman; a gentleman. [or lady.
aṅgrez'an, firaṅgan, n. f. An English woman
aṅgre'zī,—zabān, n. f. The English language.
aṅgrezī tambā'kū, Cor. *iṣṭik bākar* a stick of tobacco, n. m. Tobacco smoked in a pipe.
aṅgrezī-khuāṅ; n.m. One who learns English.
aṅgrezī-dāṅ, n, m. An English scholar.
aṅgrezī amaldā'rī, n. The British Government; the English rule.
aṅgrezī madarsā, madarsā, n. An English school, or college.

H انگڑانا अंगड़ाना *aṅgṛā'nā*, v. n. H. *aṅg* body, *āṛ* inclination. See *aṅgṛāī lenā*.
To roll about or stretch oneself in bed (*aiṅḍnā*).

انگڑائي अंगड़ाई *aṅgṛā'ī*; Tir. *āṅgmaṛī* (*moṛ.* twist), n.f. Stretching oneself (the arms and shoulders).
Bāsī roṭī na khāo, aṅgṛāiyāṅ āēṅgī.
aṅgṛāī toṛ'nā, aṅgṛāiyāṅ—, v. n.
1. To stretch oneself beside another, or to touch him in the act (objected to because the langour is communicated to his neighbour). [hands.
2. To do no work; to sit with folded
Din bhar aṅgṛāiyāṅ toṛte ho, kuchh karte bhī ho?
aṅgṛāī lenā, aṅgṛānā, v. n. To stretch oneself; shake off drowziness.
Khudā ke wāste tan-kar na le tū aṅgṛāi,
Ki baid baid, but-i-be-kiyāb, chaṭkegā. Sarūr.
For God's sake do not stretch your arms at full length so,
Your bodice strings will burst, O shameless goddess, so.

P انگشت *aṅgusht'*; n. S. **अङ्गुष्ठ** H. *uṅglī*, Finger.
انگشتانہ *aṅgushtā'nā* n. m. A thimble.
aṅgusht-i-shahādat, Ped. *Better*, H. *bat-uṅglī*. The fore-finger.
aṅgusht-numā, adj. Pointed at by the finger of scorn; jeered at; held in contempt.
aṅgusht-numā honā, uṅgliyāṅ uṭhnā, v. n. *lit.* To be pointed at.
1. To be or become notorious, despised, contemptible, an object of scorn. [(Rare).
2. To be or become famous, or celebrated.

H اُنگّل उंगल *uṅg'al*, W; *aṅgul*, E; *āṅgal, āṅgul, aṅgal*, W. Rus. n. m. S. **अङ्गुल** A finger's breadth; a linear measure.
uṅgal baṛā, uṅgal bīṛā, n. A whitlow; a felon.

E اِنگلس *iṅg'liṣ, iṅglish*, n. f. Pension; superannuation pension.
iṅglis'yā, n. m. Probably from the English, invalid. An invalid soldier or *sipāhī*, who receives a pension, or an allotment of land as pension; a pensioner.

H اُنگلي उंगली *uṅg'lī*, W.; Brij. *āṅgur*; W. Rus.& Mār. *āṅglī, anglī*; Mag. *aṅgurī*, n.f. S. **अङ्गुलि**, Pr. & E. *aṅgulī*. A finger.
1. *Dasoṅ uṅgliyāṅ, dasoṅ chirāg.* Prov. Every finger is a shining light. i.e. She is highly accomplished.
2. *Sīdhī uṅgli ghī nahīṅ nikaltī.* Prov. [(butter).
The straight finger will not bring up any *ghī* (or The bent finger with which *ghī* is brought up from the jar is the simple metaphor for the exertions necessary to accomplish any result.
uṅglī uṭhā'nā, v. a. To point one's finger at one.
uṅglī, yā uṅgliyoṅ par nachā'nā, v. n. *lit.* To make one dance on one's fingers.
(or The idiom is taken, according to some, from the puppet show. According to others, it is derived from a scene in the native juggler's show. "Who is for service," says the juggler? One or more candidates stand forth. "*Ek boli, tīn kām doge?* Will you give three services at one word of command? They assent, and the candidates are made to stand up, sit, and lie down successively, as he raises, or lowers his finger, or makes a horizontal pass. The movements of the finger become more and more rapid, so that the corresponding actions became too harrassing and finally impossible.
1. To make jest or fun of; ridicule; make little of.
Kaisī hī dhām dhām kī randī ho khush-jamāl,
Jab muflisī kā ān paṛe sar par uske jāl,
Dete haiṅ uske nāch ko thaṭṭe ke bīch dāl,
Nāche hai woh to farsh ke ūpar qalā'ṅ saṅbhāl,
Aur uske aṅglioṅ pe nachāte hai muflisī. Nazīr.
How famed soe'er the beauteous queen of dance,
When caught in poverty's hard toils bechance,
With heartless jests and banter she's browbeat,
Howe'er correct the movements of her feet.
Relentless poverty in cruel sport,
Upon his fingers makes her dance in short.
2. To worry; harass; plague; distress.
1. *Iskī hat ne uṅglioṅ par nachā rakkhā hai.* Wom.
2. *Apnā ishq ye jisko pātā hai,*
Uṅglioṅ par use nachātā hai. Sandā.
The lover's fate—whomso she e'er hath found,
Upon her finger made to dance and bound.
uṅglī pakaṛnā, v. n.

1. To catch hold of the finger in learning to walk.

2. To get a footing; obtain a foot-hold.

Uṅglī pakaṛte pauṅhchā pakṛā. Prov.
From holding the finger he seized hold of the wrist. (Give an inch take an ell).

uṅglī chaṭkhānā, W.; ***uṅglī toṛnā***, E. v. a. To crack one's fingers.

uṅglī rakhnā,—dharnā, v. n. *lit.* To put one's finger upon.

1. To cover, or conceal with a finger.

Sharam ki jagah uṅglī rakh lo. (Slang).

2. To find fault with; criticize; pick holes.

Aisā kām karo jo koī uṅgli na rakkhe.

uṅglī karnā, uṅglī toṛnā, uṅglānā, Slang. v. n.

1. To drive one's finger into the privities.

Koī kahe terī "jhāṅṭ ukhāṛūṅ," koī kahe "roṅ nochūṅ,"
Koī kahe "maiṅ uṅgli kar dūṅ," koī kahe "dantā kochūṅ,"
Hateṅ nahiṅ koī laṛne se. E. *Bhaṭyarion ki laṛāi.*
A quarrel between *Bhaṭyāriṅ*, or women innkeepers who are notorious above all others for their singular command of the language of abuse.

2. To worry; harrass; overcome.

uṅglī kī nok, n. The tip of the finger.

uṅglī lagā'nā, v. a. To touch with the finger; to strike one

Kis kā maqdūr jo tujhe uṅgli lagā sake.

uṅglī nachānā, v. a. To jeer one by moving the middle finger before him.

Dāṛhī ke kane uṅglī ko lā-lā ke nachāve.
Ye khudā to Allāh kisī ko na dikhāve!
Buṛhāpā. Old age. Nazīr.
My whitened beard, the Cyprians mock
And make their fingers dance in jeer,
O God, ne'er shew to mortal here.
This day of shame and sharpest crook!

uṅgliyāṅ uṭhnā, v. n. To become notorious. See *uṅgusht-numā h.*

bat-uṅgli; Mah. *kalme kī ungli*; S. तर्जनी, n. f. The fore-finger.

bīch kī uṅglī, bichlī-uṅglī; E. *ḍainī*—, n. f. S. मध्यमा. The middle finger.

☞ It is also called *ḍāiṅ* or *ḍainī* (a witch) in the East under the superstitious belief that any child or animal touched with this finger will die within six months. Rings are not worn on this finger from a fear of snakes, and also a belief that all the blood of one's brother would dry up Wom.

More puṭwā ko ḍainī uṅgri se chhū delak, okar puṭwā marai! Mag. Wom.

pāchoṅ uṅgliyāṅ, n. f.

1. The five fingers.

1. *Pāchoṅ uṅgliāṅ barābar nahiṅ.* Prov. [alike)
The five fingers are not the same. (All are not
2. *Pāṅchoṅ uṅgliyāṅ ghī meṅ.* Prov.
All five fingers in butter. (He lives on the fat of the land).

2. The whole class, division, or race.

pūjā-uṅglī, n. f. The finger with which *chandan* is applied or sprinkled; the finger on which the wedding ring is worn by European women.

pair kī uṅglī, n. f. A toe.

dāṭoṅ meṅ uṅglī de'nā, yā dabānā, v. n. To place the fore-finger between the teeth, to express surprise, sorrow, or any sudden calamity.

Rahī koī uṅgli ko dāṭoṅ meṅ dāb, [Hasan.
Kisī ne kahā, "ghar huā ye kharāb." Mir

kan uṅglī, chhuṅgliyā,, chiṭlī uṅglī, n. f. The little finger.

☞ It is reckoned an *ojhā*, an exorcist. Hence they oil the navel of children with this finger at the *Dasahrā*. E.

nāk par uṅglī rakh'nā, v. a. Slang. To place the fore-finger on the nose in speaking, after the manner of women; to behave effeminately.

उँगलाना *uṅglā'nā*, v. a. Slang. To goad. See *uksānā* (3 to 7).

H آنگن आंगन *āṅg'an, aingnā'ī, chauk*; Poet. ***aṅg'nā***; A. ***sahn***. n. m. S. चत्वर.

An inner courtyard; a yard; an area.

1. *Āo more bamnā, baitho more aṅgnā,*
More piyā kā sugan bichār. Wom. Song. Birah.
Come Brahman mine, and in my area sit,
And give me omen of my husband fit.

2. *Chalat pawan, so rahī aṅgnā, najar lagī moṛ, Rām!* Song. Ṭhumrī.
A cool breeze blew, I in the area fell asleep,
O Ram! an evil eye did surely o'er me sweep.

H انگوٹھا अंगूठा *aṅgū'ṭhā*, Pop; ***aṅguṭhā, gūṇṭhā, guṇṭhā***, W. Rus.; ***ṭheṅgā ṭhonā, ṭhosā***, Slang.; ***siṅgast***, E. Rus.; *P.* ***aṅgusht***; Pahlavī. ***aṅgūsht***; Z. ***aṅgushtā***; S. अङ्गुष्ठ; Pālī. ***aṅguṭṭho***. n. m. The thumb; the large toe.

aṅgūṭhe, yā paizār pe mārnā, Wom. v. a. To count no more than the dust of one's shoes; to hold cheap.

aṅgūṭhā chūmnā, v. a. *lit.* To lick the thumb or great toe.

To flatter; toady to; play the sycophant.

aṅgūṭhā, ṭheṅgā, yā ṭhosā dikhānā, Slang. v. a.

1. To shew one's thumb in derision or defiance, or as implying sexual intercourse; to make snooks. [thumb at.

PHR. To snap one's fingers at: to bite one's

1. *Gar nāch meṅ jīte to ye hasrat hai satātī,*
Jo nāche hai kāhe, wok nahiṅ dhuān meṅ lātī,
Auroṅ kī taraf jāve to āṅchal kai larōtī,
Pur ham ko to kāfir wo aṅgūṭhā hai dikhātī.
Buṛhāpā. Old age. Nazīr.

2. *Apnī ammā, bhenā ko aṅgūṭhā dikhā.* Wom.
Go, show your thumb to your mother and sister.

2. To turn off with a joke; affect unwillingness or dissent; play the coquette.

Apne matlab ki āp kah jānā,
Phir aṅgūṭhā dikhā-ke rah jānā! Shauq.
In her own int'rest she will have her say,
Another speaks—her thumb protests, "nay, nay."

3. To withhold; refuse; deny

Jab ham māṅgte haiṅ, tum aṅgūṭhā dikhā dete ho.

H انگوٹھی अंगूठी *aṅgūṭhī*; W. Rus. ***gūṇṭhī***;

Mār. *bīṇṭī*; P. *aṅgushtarī*, n. f. S. **अङ्गुरीय**. A ring worn on the finger or toe (*mundrī*).

H انگوچھا **अंगोछा** *aṅgo'chhā, aṅgauchhā*; Rus. and Sah. *goṅ'chhā*; E. *gamchhā, tau'liyā*; n. m. S. **अङ्ग** body, **उछ्** to bind; H. *pochhnā* to wipe. A short piece of cloth which Hindūs fasten round the waist and loins. It is shorter than the *dhotī*, and is used besides as a towel.

P انگور *aṅgūr'*, n. m.

1. The grape; *Vitis vinifera*. Wat. [cry.
Mazā aṅgūr kā hai raṅgtare meṅ. Delhi street
Buy my oranges sweet as grapes.

2. Granulations in a healing sore.

aṅgūr baṅdh'nā, aṅgūr bhar ā'nā,—ānā, v. n. To form (the soft skin over a sore); heal.
Thoṛe dinoṅ meṅ sab zakhm kā aṅgūr baṅdh gayā.

aṅgūr phāṭ'nā, aṅgūr taṛakh'nā, v. n. To break (as a granulation of a sore). [*entendre*).
Uchhlo nahiṅ, kahiṅ aṅgūr na taṛakh jāē. (*Double*

aṅgūr kā maṅdwā, yā ṭaṭṭī, n. f.

1. A grape-vine; vinery; vineyard.

2. Fireworks in imitation of clusters of grapes in a vine.

انگوری *aṅgū'rī*, adj. Of or belonging to the grape. [yard.

aṅgūrī baġ̱, n. m. A grape garden; a vine-
Gadhe ko aṅgūrī bāg! Prov.
A grape vine for a donkey! [vinegar.

aṅgūrī sirkā, aṅgūr kā sirkā, n. m. Grape

H انگوریا **अंगौरिया** *aṅgau'riyā*, E. n. m. The use of a plough in place of wages in kind.

H انگونگا **अंगौंगा** *aṅgauṅ'gā, āgauṅ,'* E. n. m. *an* grain, *gurū* a priest Perquisites from the threshing-floor to Brahmans.

H انگھڑا **अंघड़ा** *aṅgh'ṛā*, n. m. A ring of brass or other mixed metal worn on the large toe by women of low caste.

H انگیا **अंगया** *aṅg'yā, aṅgiyā, āṅgī, cholī, chhoṭā kapṛā*; W. Rus. *aṅggaṭ*, Garh. *āṅgṛo*; A. *mahram*, n. f. S. **अङ्गिका** A boddice; a short inner jacket.

Darzan se maiṅ ne pūchhā "kāhe ki terī aṅgyā,"
*Sine pe hāth dhar-ke kahne lagī ki "mal-mal."**

"Of what stuff, sempstress, is your boddice made?"
When straight upon its breasts her hand o'erlaid,
"The stuff which answers to press, press," she said.

aṅgyā kī kaṭorī; mulkat, W.;——*chiṛyā*, E. n. f. The portions of the boddice enclosing the breasts; gussets. Wom.

* 1. *malmal*. muslin. 2. *mal mal*, press, press.

Chauk jāne kī nahiṅ unko hai chhuṭṭī, bhābī,
Merī aṅgyā kī kaṭorī meṅ rafū karte haiṅ.
Wom. Jan Sahab.
To market, sister mine, he has no time to go,
The darning of my boddice-cups he has to do.

sat khasmī aṅgyā, Wom. n. f. A boddice made of small patches of different colors.

H انگیٹھا **अंगीठा** *aṅgīṭhā*, n. m. The gold-smith's furnace.

انگیٹھی **अंगीठी** *aṅgī'ṭhī*; W. Rus. and Sah. *gīṭhī, agīṭhī*; Mār. *sigṛī*, E. *aṅgeṭhā*; *barosī, bursī*, n. f. S. **अग्नि** fire, **स्था** to place.

A chafing dish; brasier; hearth; grate.

H انگیزنا **अंगेज़ना** *aṅgez'nā*; Illit. *aṅgej'nā*; *Mag. aṅgechhnā*, v. a. P. *aṅgekhtan* to take up, H. *aṅgīkār k.* To be content with; accept; bear; endure.

1. *Sautin, birahyā na aṅgechhboṅ re kī.* Mag. Song.
No, no, co-wife, I'll not endure my husband's absence from me.

2. *Ek to maiṅ aṅgwā kī pātar, dusre garabh se, ge cheryā,*
Tisre maiṅ bābā kī dulārī, dard kaise aṅgejab ge? Wom. Mag. Song. *Sohar.*
I am so slim and delicate, and in the family way,
My father's darling too, how then endure this pain I pray?

H انگیکار **अंगीकार** *aṅgīkār'*, n. f. S. **अङ्गीकृ** to agree to. [ment.

1. Assent; consent; acceptance; agree-
2. Confession; acquiescence; admission.
3. Choice; option; predilection; adoption; reception.

aṅgīkār karnā, v. a. [approve of.

1. To agree; accede to; comply with;
2. To accept; acknowledge; admit; receive. [yield to.
3. To undertake; take upon; adopt;

H اُنمان **उनमान** *unmān'*, n. f. S. **अनुमान** from **अनु** after, **मा** to measure.

1. Measure; appraisement; estimation.
Āj kal din uṅmān chauṅtis ghaṛī hai.
2. Guess; conjecture; approximation.
3. Inference; hypothesis; logical conclusion (*natījā*).
4. Duration; period; life; age.
Pānī kā sā bulbulā, thoṛā hai unmān. Bhajan.
5. Dimension; magnitude; volume; size; quantity (A. *jasāmat*).

اُنمانی **उनमानी** *unmā'nī*, adj. S. **अनुमानिक** Presumptive; conjectural.

H اُنمن **उन्मन** *unman'*, *badlī*; *P. abar*, n. m. Clouds. See Ex. under *ugman*.

H آننا **आना** *ān'nā*, E; *lā'nā*, W; v. a. S. **आ + नी** To bring.